

Hebrews

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Translation

Chapter 1

1 God, having long ago spoken in many parts and in various ways to the fathers by the prophets,

2 Has in the last of these days spoken to us in the Son, Whom He appointed Heir over all things, through Whom He also produced the ages,

3 Who being the reflection of His glory and the exact representation of His divine essence, and upholding all things by the verbal expression of His inherent power, after He had finished making purification for our sins, sat down at the right hand side of the Majesty on high.

4 By so much, He became higher in rank over the angels, so much so that He obtained a more excellent name than theirs.

5 For instance, to which of His angels did He ever say: “You are My Son, this day I have begotten You?” And again, “I will be as a Father to Him, and He will be as a Son to Me?”

- 6** Moreover, when He again brings His firstborn One to the inhabited earth, He will say, “Now, all the angels of God will worship Him.”
- 7** Moreover, on the one hand, He said facing the angels: “The One who made His angels, spirits, and His angelic ministers, a flame of fire,”
- 8** And on the other hand, facing the Son: “Your throne, Oh God, will be from the age to the age, and the sceptre of divine establishment will be the sceptre of Your kingdom.”
- 9** “You have loved righteousness and hated lawlessness, therefore God has anointed You with the ceremonial oil of super-happiness above Your partakers.”
- 10** Moreover, Lord, “You, with reference to the beginnings, laid the foundation of the earth; even the heavens are the production of Your hands;”
- 11** “They themselves will perish, but You will continue permanently; in fact, they all will become obsolete like a garment,”
- 12** “And like a cloak You will fold them up, just as a garment is also repeatedly exchanged; but You will continue to be the same and Your years will never come to an end.”
- 13** Moreover, to which of the angels did He at any time say face-to-face: “Sit down at My right hand side while I place Your enemies a footstool for Your feet?”
- 14** Are they not all ministering spirits, being sent on a divine mission for the purpose of ministering, for the benefit of those who are about to inherit salvation?

Chapter 2

- 1** Because of this, we must ourselves pay particular attention to the things which we have heard, so we won't drift off course.
- 2** For if the doctrine which was spoken through the angels became certain, and each transgression and disobedience received a deserved penalty,
- 3** By what means shall we escape, having disregarded so mighty a salvation, which, having been received in the beginning through the spoken words of the Lord, has been confirmed to us by those who heard,
- 4** Testifying at the same time about God, by both signs and wonders, and by various powers, and by distributions from the Holy Spirit according to His sovereign will?
- 5** For He did not place the inhabited earth which will come under the authority of angels, concerning those we have been discussing.
- 6** Moreover, someone, somewhere, testified, saying: “What is man that You Yourself are constantly concerned for him, or the Son of man that You keep on overseeing Him?”
- 7** You made him for a brief time inferior to angels. You crowned him with glory and honor.
- 8** You have subordinated all things under his feet.” So, due to the fact that He has subordinated all things, He left nothing that will not be subordinated to Him. But now, we do not see all things subordinated to him.
- 9** But we see Jesus, Who was made inferior to angels for a brief time, Who, because of His suffering unto death, was crowned with glory and honor, for the purpose of tasting death on behalf of every kind by the grace of God.
- 10** Moreover, it was fitting for Him, for Whom all things and by Whom all things exist, for the purpose of guiding many sons unto glory, to bring the prototype of their salvation to maturity through sufferings.

11 Moreover, both He Who is sanctified and those who are continually being sanctified are all of one accord, for which reason, He is not ashamed to call them brethren,
12 Who said: “I will introduce your name to My brethren; I will sing a song of praise about you in the midst of the assembly.”
13 And furthermore: “I Myself will place My confidence upon him,” and again, “Behold, I Myself and the children whom God has given to Me.”
14 Since, therefore, the children share the essence of blood and flesh, He Himself also, in the same manner, partook of the same, so that through spiritual death He might render powerless the one who holds the ruling power of spiritual death, that is, the devil,
15 And might release those, who by means of fear from the source of spiritual death, were all continually living a life of slavery.
16 As a matter of fact, of course, He did not assume the nature of angels, but He assumed the nature of the seed of Abraham,
17 From which fact, He made it a preference to be made similar to the standards of His brethren, so that He might become the merciful and faithful High Priest with reference to things pertaining to God, so that He might be a propitiatory conciliation for the sins of people.
18 Since He Himself suffered, having been tested in that sphere, He keeps on being able to assist those who are being tested.

Chapter 3

1 For this reason, holy brethren, partakers of a heavenly station in life, concentrate on the Ambassador, even High Priest of our confession: Jesus,
2 Who has always been faithful to the One Who appointed Him, just as Moses also was to all His house.
3 However, this One is considered worthy of more abundant glory than Moses, to the degree that He Who constructs it possesses greater honor than the house,
4 For every house is furnished by someone, but He Who constructed all things *is* God.
5 On the one hand, Moses was indeed faithful in all his house as a noble servant, for evidence regarding the things which are about to be communicated,
6 On the other hand, Christ continues to be faithful as an adult son over His house, Whose spiritual house we are, if we maintain our course with courage and boasting with expectation.
7 Therefore, just as the Holy Spirit said: “Today, if you hear His voice,
8 Do not begin to harden the mentality of your soul, as in the bitter rebellion, during the day of the testing in the wilderness,
9 Where your fathers tried My patience by putting Me to the test and observed My production forty years.
10 Because of this I was provoked by this generation and said: They are continually being led astray by the mentality of their soul; as a matter of fact, they do not know My ways,
11 So that I swore a solemn oath in My anger: They shall not enter into My rest.”
12 Beware, brethren, so there will not be in any of you a degenerate, unfaithful mentality of the soul, which results in apostasy from the living God,
13 But keep on encouraging each other throughout every day, as long as today lasts, so that none of you may begin to be hardened through the strong delusion of sin,

14 For we became in the past and may continue to be partakers of Christ, if we maintain a steady course from the original undertaking to the point of maturity,

15 Concerning which it has been said before: “Today, if you hear His voice, do not harden the mentality of your souls as during the revolution.”

16 For who, after they heard, revolted? Point of fact: did not the vast majority who came out from Egypt by Moses?

17 And with whom was He provoked forty years? Wasn't it with those who missed the mark, with those whose corpses fell in the desert?

18 And to whom did He swear an oath that they should not enter into His rest, except to those who were obstinate?

19 As a result, we see that they were not able to enter in because of unfaithfulness.

Chapter 4

1 Therefore, let us be concerned, that having been left with the promise of entering into His rest, some of you might be inclined through subjective thinking to come short of it.

2 For we also reside, having ourselves heard the good news, just as they also, but the Word of hearing did not profit them, because it was not united with faith by those who heard.

3 Certainly, we who have been faithful, will enter into His rest, quite different from what He said: “Even as I swore an oath in My disgust, They shall not enter into My rest,” and yet these works were brought into existence from the foundation of the world.

4 For He said elsewhere concerning the seventh in this manner: Then God rested on the seventh day from all His production,

5 And again in this place: “They shall not enter into My rest.”

6 Therefore, it still remains for some to enter into that, since those who were the first to hear the good news did not enter in because of obstinacy.

7 Again, He continues to determine a specific period of time, today, stating in David after a lapse of time, just as it was stated before: “Today, if you hear His voice, Do not harden the mentality of your souls.”

8 Moreover, if Joshua had brought them into rest, then he would not have spoken with them on many occasions concerning another day.

9 Therefore, there remains a sabbath-rest for the people of God.

10 Moreover, he who has entered into His rest has also rested from his production as God rested from His own.

11 Let us, therefore, start being diligent to enter into this rest, so that no one may begin falling after the same example of disobedience.

12 For the Word of God keeps on being alive and inherently powerful and sharper than any two-edged sword and is piercing even to the point of dividing the soul and the spirit, both the joints and the marrow, and is a quick discerner of the thoughts and intentions of the mentality of the soul.

13 Furthermore, there is no creature hidden before Him, but rather all things are naked, even being exposed to His eyes, in the presence of Whom we will receive our reckoning.

14 Therefore, since we have a great High Priest Who has passed through the heavens, Jesus, the Son of God, let us keep on seizing the opportunity for confession,

15 For we do not have a High Priest who is not able to be touched by our weaknesses, but having been tempted on all points in quite the same way, apart from sin.

16 Therefore, let us keep on approaching the throne of grace with confidence, so that we may obtain mercy and may find grace during our time of need.

Chapter 5

1 You see, every high priest, having been taken from among mankind, was appointed on behalf of men with reference to things pertaining to God, so that he might offer gifts and offerings on behalf of sins,

2 Having the ability to control his emotions towards those who are ignorant and who are continually led astray, because he also is encumbered by weakness.

3 Moreover, because of this, he is obligated to make an offering concerning sins, namely for the people, but likewise for himself.

4 Furthermore, one does not seize this honor for himself, but rather when he is called by God, just as Aaron also was.

5 In the same manner, Christ also did not glorify Himself for the purpose of becoming a High Priest, but One spoke beforehand face-to-face with Him: “You are My Son; this very day I have begotten You.”

6 Likewise, He also said in another place: “You are a priest unto the age of the same kind as Melchisedek,”

7 Who in the days of His flesh, having offered both prayers and supplications with an intense scream and tears, face-to-face with the One Who had and continues to have the power to deliver Him out of death, and was heard because of His respect for the authority of God.

8 Although He was the Son, He learned obedience by the things which He suffered,

9 And after He completed the goal, He became the Source of eternal salvation to all those who continue to obey Him,

10 Being previously designated by God a High Priest according to the order of Melchisedek,

11 Concerning whom many doctrines could be communicated to you, but they are hard to explain, since you have become dull of hearing.

12 For when you ought to be communicators due to the lapse of time, you require someone to teach you again elementary things, basic precepts from God, and have become ones having need for milk, and not solid food.

13 Moreover, each person who drinks milk is ignorant of doctrine pertaining to righteousness, because he is immature,

14 But solid food is for the mature, those who, because of practice, keep on having their perceptive faculties thoroughly exercised for the purpose of discerning between good and evil.

Chapter 6

1 Therefore, having abandoned the elementary doctrine about Christ, let us advance towards maturity, not laying down again the foundation: (a) of a change of mind away from dead works, and (b) of faith toward God,

2 (c) the doctrine of washings, and (d) the laying on of hands, and (e) the resurrection of the dead, and (f) eternal judgment.

3 Moreover, this we will do, if God permits.

4 For it is impossible for those who once received illumination, as well as having begun to taste for themselves the gracious gift from heaven, and having been made partners with the Holy Spirit,
5 And having begun to taste for themselves the good Word of God, as well as the powers of the age which is destined to come,
6 But afterwards going astray, to be restored again to repentance, because they are continually crucifying the Son of God and are continually holding Him up to contempt.
7 For the ground which has absorbed the rain which has frequently come upon it, and which brings forth suitable vegetation for the benefit of those whom also it has been cultivated, receives its share of blessing from God,
8 But if it bears thorns and thistles, it is worthless and close to infertile, which end is scorching.
9 But concerning you, beloved, we are convinced of more advantageous things, namely those which accompany salvation, even though we communicate in this manner,
10 For God is not unjust to disregard your production and the virtue love which you have demonstrated toward His Person by beginning to minister to the saints and by continuing to minister.
11 Moreover, we desire that each one of you demonstrate the same diligence, toward a full measure of spiritual understanding, with confidence, unto completion,
12 So that you may not become sluggish in thought, but rather imitators of those, who by means of doctrine and steadfastness, obtain the promises.
13 For when God Himself promised to Abraham, since He had nobody greater to swear an oath by, He swore an oath on the basis of Himself,
14 When He was saying: Indeed, I will bless you by means of continual blessing and I will multiply you by means of continual multiplication.
15 And without further ado, having waited patiently, he obtained the promise.
16 For men customarily swear an oath on the basis of a greater, and for each type of dispute of theirs, the oath is the surety for the guarantee,
17 Concerning which, desiring to demonstrate to a much greater degree to the heirs of the promise the immutability of His divine will, acted as the Surety with an oath,
18 So that, by means of two immutable things, in which it is impossible for God Himself to lie, we might keep on having strong encouragement when we take refuge, to apprehend the confidence which has been set before us,
19 Which we may possess as an anchor for the soul, both stabilized and dependable, even to the point of entering into that which is inside the veil,
20 Where Jesus, the Forerunner, entered on our behalf, having become a High Priest unto the age according to the battalion of Melchizedek.

Chapter 7

1 Moreover, this Melchisedek, king of Salem, priest of the Most High God, the one who had met Abraham as he was returning from the slaughter of the kings and had subsequently blessed him,
2 To whom also Abraham distributed a tenth of everything, (first, on the one hand, being interpreted: king of righteousness, and second, on the other hand, king of Salem, which means: king of peace,
3 Without paternal descent, without maternal descent, without a genealogical record, having neither beginning of days nor end of life, but was made a pattern for the Son of God Who will remain a priest for all time).

4 Now then, consider how great this person was, to whom even Abraham, the patriarch, gave a tenth of the best booty.

5 However, they, on the one hand, from the sons of Levi, who have received the priestly office, preserve the mandate to collect taxes from the people according to the law, that is, from their brethren, even though they had come out from the loins of Abraham;

6 On the other hand, he who had no genealogical record from them, collected taxes from Abraham, and provided benefits to him who possessed the promises.

7 Consequently, without any contradiction, the inferior is provided benefits by the superior.

8 And so, on the one hand, under these circumstances, men who will die, are receiving a ten percent tax; on the other hand, in that place, he has been testified of because He lives.

9 Also, to say it in another way: through Abraham, even Levi, who collected taxes, paid taxes,

10 For he was still in the genitalia of his ancestor when Melchisedek encountered him.

11 Now, if maturity was available through the Levitical priesthood – for on the basis of it the people received the law – what further need would there be for another of a different category of priest according to the battalion of Melchisedek to arise and not be maintained according to the battalion of Aaron?

12 Therefore, since the priestly office was changed, out of necessity there also must occur a transformation of the ruling principle.

13 Moreover, He to Whom these things are being addressed, belongs to another of a different category of tribe, from which no one officiates at an altar.

14 For it is well known that our Lord descended from Judah, about which tribe, Moses communicated nothing concerning priests.

15 Moreover, it is even more evident, since in the same way as Melchisedek, there arose another of a different kind of priest,

16 Who has become a priest, not according to the law of physical requirements, but according to the inherent power of indestructible life,

17 For it has been testified that: You and only You will be a priest unto the age according to the battalion of Melchisedek.

18 For on the one hand, there came to pass an annulment of the commandment which was previously issued because of its powerless nature and uselessness,

19 For the law could bring nothing to maturity; on the other hand, there is a more useful, compelling prospect, through which we may continually approach God.

20 And in as much as not without the taking of an oath, (for on the one hand, they were priests who became so without the taking of an oath,

21 But on the other hand, He, by taking an oath through the One Who spoke face-to-face with Him), the Lord made a solemn oath and will not change His mind: You and only You will be a priest unto the age.

22 By so much, indeed, Jesus became the guarantee of a much better covenant.

23 Moreover, on the one hand, they were many in number who became priests, because they were prevented from continuing by means of death,

24 But He, on the other hand, because He abides unto the age, possesses His priesthood unchangeable.

25 From which fact, He is also able to keep on saving for all time those who continue to approach God through Him, Who keeps on living for the purpose of making intercession on their behalf.

26 For such a high priest as this was appropriate for us: pleasing to God, without guile, undefiled, having been separated from sinners, even becoming more elevated than the heavens,

27 Who does not have the daily necessity, such as those high priests, to keep offering sacrifices, first on behalf of his own sins, then for His people; for He accomplished this at one time when He offered up Himself.

28 For the law authorized men as high priests, although they possessed weakness, but the word of His solemn oath taking, which came after the law, authorized the Son, Who will remain absolutely perfect unto the age.

Chapter 8

1 Now, the main point about the things which we have been communicating is: We continue to have the category of high priest, Who has sat down at the right hand of the throne of the Majesty in the heavens,

2 The Minister of the holy places, even the true tabernacle, which the Lord pitched, not man.

3 Since each high priest was appointed to offer both gifts and sacrifices, therefore necessity has it that He should offer something also.

4 To be sure, if He was on the earth, then He could not be a priest while there were those who continued to offer gifts according to the law.

5 Who continued to worship a pattern, even a shadow of heavenly things, since Moses was warned when he was preparing to construct the tabernacle, for He said: Make sure you build everything according to the pattern which was revealed to you on the mountain.

6 But now, He has obtained a more excellent ministry, in as much as He is also the Mediator of a much better covenant, which was enacted upon much better promises.

7 For if the first one had been sufficient, then a place would not have been required for a second,

8 For when He found fault with it, He said: "Behold, the day is approaching, said the Lord, when I will bring a new covenant to completion to the house of Israel and to the house of Judah,

9 Not similar to the covenant which I made with their ancestors, on the day when I took them by their hand to lead them out from the land of Egypt. Since they did not continue in My covenant, I for My part disregarded them, said the Lord."

10 For this is the covenant which I will confer upon the house of Israel after those days, said the Lord, for I will impart My laws for the purpose of their thinking, even upon the mentality of their souls I will engrave them, and I will become their God, and they will become My people;

11 Also, each person shall stop teaching his fellow citizen, and each person his brother, by saying: "Know the Lord," because all categories of people shall know Me, from the least unto the greatest of them,

12 Because I will be gracious towards their unrighteousnesses, and I will not remember their sins anymore,

13 Concerning which it was said before: He rendered obsolete the first by means of the new; therefore, that which has been rendered obsolete and which has grown old is near destruction.

Chapter 9

1 To be sure, therefore, even the first had regulations for worship and an earthly sanctuary,

2 For the first tabernacle was constructed, inside of which was the lampstand and the table and the presentation of the breads, which was designated the Holy Place,
3 And behind the second curtain, the large tent which was designated the Holy of Holies,
4 Having the golden altar of incense, and the ark of the covenant which was overlaid on all sides with gold, inside of which a golden urn existed which held the manna, and Aaron's rod which budded, and the tables of the covenant,
5 And above it: the Cherubim of glory which overshadowed the mercy-seat, concerning which things we are not going to speak about in detail at this present time.
6 Now, after these things were appropriately prepared, then the priests repeatedly entered into the first large tent, performing ceremonial rites,
7 But the high priest alone entered beyond the second, once a year, never without blood, which he offered on behalf of himself and the unknown sins of the people,
8 This being revealed by the Holy Spirit, because the entrance through the Holy Place could not yet be revealed as long as the first tabernacle still had existence,
9 Which was a type during the dispensation which was then present, according to which both gifts and sacrifices were offered which were not, with reference to the conscience, able to bring to maturity the one who made it a practice to worship,
10 Being only regulations pertaining to the body, along with solid food and liquids and different kinds of washings, which were imposed until the dispensation of the new order.
11 But Christ, making a public appearance as the High Priest of good things which were to come, by means of a greater and more perfect tabernacle, not made by human hands, that is, not from this order of creation,
12 Nor through the blood of goats and young bulls, but by means of His Own blood, entered into the Holy of Holies one time only, having obtained eternal redemption.
13 For you see, if the blood of goats and bulls, and the ashes of a heifer which was sprinkled upon those who were ceremonially defiled, kept purifying them with reference to the ceremonial cleansing of the flesh,
14 How much more may the blood of Christ, Who through the eternal spirit offered Himself, without blemish to God, keep on cleansing your conscience from dead works, so that you might keep on serving the God Who is living.
15 In addition, because of this, He is the Mediator of a new covenant, in order that those who have been called will receive the promised eternal inheritance, now that a death has taken place for the redemption of the transgressions against the first covenant.
16 For where a last will and testament exists, necessity requires the death of the One who made the last will and testament,
17 For a last will and testament is secured upon the deaths, since it is not valid while the One who made the last will and testament continues to live.
18 From which fact, neither was the first inaugurated without blood,
19 For after each commandment had been spoken by Moses to each person according to the law, then he took the blood of young bulls and goats, along with water and scarlet-dyed wool and hyssop, and he sprinkled both the book itself and each person,
20 Reciting over-and-over again: This is the blood of the last will and testament which God Himself decreed to you.
21 Moreover, both the tabernacle and all the vessels of the ritual service he sprinkled with blood in the same manner.

22 As a matter of fact, according to the law, almost everything is cleansed by animal blood; indeed, without the shedding of animal blood, there is no remission.

23 Therefore, on the one hand, it was necessary for the copies of the things in the heavens to be repeatedly cleansed by these things, but on the other hand, heavenly things require better sacrifices than these.

24 For Christ did not enter into a Holy of Holies made by human hands, an antitype of the true one, but into heaven itself, now to appear in the presence of God on our behalf,

25 Nor so that He should offer Himself on a frequent basis, like the high priest who made it a practice to enter into the Holy of Holies each year with alien blood,

26 For if that were true, He would have had to suffer many times from the foundation of the world. But now, once, at the conjunction of the ages, He was revealed for the abrogation of sin by means of the sacrifice of Himself.

27 Moreover, inasmuch as it was appointed for men to die once, then, after this, judgment,

28 In like manner, Christ, having been offered once to bear the sins of many, shall appear a second time, (not to bear sin), for the deliverance of those who continue to eagerly await for Him.

Chapter 10

1 So the law, (which possessed a shadow of the good things which were to come, by means of those sacrifices which they kept on offering year-after-year, merely a representation of the event itself), never had the power to bring to maturity those who kept on approaching uninterruptedly,

2 Otherwise, would not they have stopped being offered? For the ones who made it a practice to worship, once they had been cleansed, would have had no more conscience of sins;

3 But in those, there was a remembrance of sins every year,

4 For it is impossible for the blood of bulls and goats to take away sins.

5 Therefore, when He came into the world, He said: "Sacrifice and offering You did not want, so You prepared a body for Me;

6 You have no pleasure with regard to whole burnt offerings for sin."

7 At that time I said: "Behold, I have arrived," as it is written concerning Me in the scroll of the book, "to do Your will, Oh God."

8 Then as I said previously: "Sacrifices and offerings and whole burnt offerings and other sacrifices concerning sin You did not want nor were pleased with, which were offered according to the law."

9 Then He said: "Behold, I have arrived to do Your will;" He abrogated the first, so that He might establish the second,

10 Through which will we stand, having been sanctified through the one time offering of the body of Jesus Christ.

11 Meanwhile, on the one hand, each priest stands day-after-day, worshipping and offering the same sacrifices again and again, which by their very nature never had the power to make expiation for sins;

12 On the other hand, this One, after He offered one sacrifice on behalf of sins, sat down for perpetuity at the right hand of God,

13 From that moment forward waiting with great expectation until His enemies have been appointed a footstool for His feet,

14 For by one unique offering, He brought to completion forever the ones who have been set apart for His service.

15 Moreover, the Holy Spirit also bears witness to us. Then, afterwards He said:

16 “This is the covenant which I will ratify face-to-face with them after those days,” said the Lord, “when I will impart My laws upon the mentality of their souls, even upon their centers of spiritual intellect I will engrave them.

17 Furthermore, their sins and lawlessnesses I will remember no longer.”

18 Now, where there is forgiveness of these, there is no longer an offering for sin.

19 Since we have, therefore, brethren, confident access into the Holy of Holies by the blood of Jesus

—

20 By the way which He dedicated for us, new and living, through the veil, which was His flesh,

21 Even an illustrious Priest over the house of God —

22 Let us keep on approaching with a dependable mentality of the soul with a full measure of doctrine, having mentalities cleansed from an evil conscience and having a body washed with pure water.

23 Let us faithfully retain the acknowledgement of our confident expectation without wavering, because faithful is the One Who made the promise.

24 Also, let us keep on considering one another of the same kind, for the purpose of encouragement from virtue love and honorable production,

25 Not abandoning yourselves with reference to the spiritual life, like the habit of some, but making it a practice to call for assistance, and the more the better, in as much as you see the day approaching.

26 For if we make it a habit to sin without compulsion, after possessing a full knowledge of the Truth, no further offering can be made to take away sins,

27 But instead a certain fearful expectation of judgment, even a fierceness of fire which will definitely devour hostile persons.

28 Someone who rejected the Mosaic Law occasionally died without pity on the testimony of two or three witnesses.

29 How much worse discipline do you think he will deserve, who has trampled under foot the Son of God, even considering the blood of the covenant by which he was sanctified of minor importance, meanwhile insulting the Spirit of grace?

30 For we know the One who said: “Discipline is Mine, I will repay.” And again: “The Lord will judge His people.”

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

32 Now please remember the former days, in which after you were enlightened, you endured a difficult struggle with suffering:

33 Those, on the one hand, who were publicly exposed to both insults and afflictions, and on the other hand, those who became partners with those who were treated in this manner.

34 For to be sure, you sympathized with those in prison, and accepted with a relaxed mental attitude the confiscation and disposal of your property, knowing that you hold within yourselves a much better possession, indeed which keeps on abiding.

35 Don’t cast away, therefore, your courage, which holds within itself a substantial reward,

36 For you continue to have need of steadfast endurance, so that when you have accomplished the will of God, you might carry off for yourselves the promise.

37 Certainly, a little while longer still, and He will return; in fact, He will not linger.

38 Now, the righteous one belonging to Me shall keep on living by means of doctrine. However, if he retreats, My soul will not delight in him.

39 However, we ourselves are not shrinking towards discipline, but towards the enrichment of the soul by means of doctrine.

Chapter 11

1 In fact, doctrine is the reality from which we continue to receive confident hope, the proof of matters which cannot be seen,

2 For our ancestors were approved by the same.

3 By means of doctrine, we come to understand that the ages were put into operation by the spoken word of God, so that that which is seen has not come into existence from that which has an outward appearance.

4 By means of doctrine, Abel offered to God a more excellent sacrifice than Cain, through which he was certified to be righteous, being approved by God with respect to his gifts. Moreover, through it, although he died, he still speaks.

5 By means of doctrine, Enoch was transferred so that he would not experience death, therefore he was not found because God transferred him; for before his transference, he was declared to be well pleasing to God.

6 As a matter of fact, without doctrine, it is impossible to please God, for when one approaches God he must understand that He is and will continue to be a rewarder of those who make it a practice to seek after Him.

7 By means of doctrine, Noah, having been warned about things which had not yet been seen, and possessing confidence, constructed an ark for the deliverance of his family, through which he pronounced sentence on the world, and he became an heir to the righteousness pertaining to doctrine.

8 By means of doctrine, Abraham, when he was summoned to depart to a place which he was destined to obtain for an inheritance, listened carefully and departed, not knowing himself where he was going.

9 By means of doctrine, he sojourned in the land of the promise as a stranger, dwelling in tents with Isaac and Jacob, joint-heirs of the same promise,

10 For he himself was waiting with expectation for the city which has foundations, whose architect and builder is God.

11 By means of doctrine, even Sarah, herself barren, obtained the ability for the deposit of semen, even beyond the normal age, because she herself regarded the One who had made the promise trustworthy.

12 As a matter of fact, they also were born from one and the same source, (although he was as good as dead), as many as the stars of the heaven, and as innumerable as the sand along the shore of the sea.

13 In accordance with doctrine, these all died, not having obtained the promises, but instead saw them from a distance and welcomed them, meanwhile acknowledging that they were strangers and sojourners upon the earth.

14 For the ones who communicated such things made it clear that they were continually seeking for a homeland.

15 And, as a matter of fact, if they would have recalled that from which they had come out of, then they might have had the opportunity to return,

16 But now they themselves long for something better, that is heavenly. Therefore God is not ashamed to be designated their God, with the result that He has prepared a city for them.

17 By means of doctrine, Abraham, when he was being tested, offered up Isaac, and so, he who had received the promises, attempted to offer up his uniquely born one.

18 Toward whom it had been communicated that in Isaac your descendant shall be chosen,

19 Having calculated that the powerful God would also raise him from the dead, because of which fact he also recovered him in the form of a type.

20 By means of doctrine, Isaac blessed Jacob and Esau, even concerning things to come.

21 By means of doctrine, Jacob, when he was dying, blessed both the sons of Joseph, while he worshipped over the top of his scepter.

22 By means of doctrine, Joseph, when his end was near, remembered the exodus of the sons of Israel, concerning which he even gave specific orders regarding his bones.

23 By means of doctrine, Moses, after he was born, was hidden for three months by his parents, because they saw him as a pertaining to the city child. Moreover, they were not afraid of the king's commandment.

24 By means of doctrine, Moses, after he had become great, refused to be proclaimed the son of Pharaoh's daughter,

25 Choosing instead to suffer mistreatment with God's people, than possessing temporary pleasure from sin,

26 Considering the persecution concerning the Messiah greater wealth than the treasures of Egypt, for he repeatedly focused his attention upon a reward.

27 By means of doctrine, he abandoned Egypt, not fearing the wrath of the king, for he endured as long as he kept on seeing the Invisible One.

28 By means of doctrine, he executed the Passover, even the sprinkling of the blood, so that the one who destroyed the firstborn could not touch them.

29 By means of doctrine, they passed through the Red Sea as if across dry land, which when the Egyptians made the attempt, they were overwhelmed by water.

30 By means of doctrine, the walls of Jericho collapsed after they had been encircled for seven days.

31 By means of doctrine, Rahab the prostitute, when she received the scouts peacefully, did not perish with those who did not believe,

32 So, what more can I say? For time would fail me if I continued to recount the details about Gideon, Barak, Samson, Jephthah, as well as David and Samuel, also the prophets,

33 Who through doctrine, conquered kingdoms, attained righteousness, obtained promises, stopped the jaws of lions,

34 Neutralized the power of fire, escaped the blades of the two-edged sword, were empowered because of genuine humility, became courageous in battle, routed invading armies.

35 Women received their own dead by means of resuscitation, and others were tortured, not accepting a release, so that they might attain better after resurrection;

36 Moreover, others received a trial accompanied by derisive torture and scourgings, as a matter of fact, even shackles and imprisonment.

37 They were stoned, sawed in half, murdered by execution with a two-edged sword; they wandered from place to place in sheepskins, in the skins of goats, because they were destitute, afflicted, tormented,

38 (concerning whom the world was not worthy), while they were being led about upon deserts and mountains and in hideouts and holes of the earth.

39 And so, all these people, who obtained a good report because of doctrine, did not obtain the promise,

40 Because something better was provided by God for us, so that without us they could not be made complete.

Chapter 12

1 For this very reason, we also, since we have such a great host of witnesses surrounding us, having rid ourselves of every impediment and category of sin which easily distracts, should keep on exerting ourselves to advance with perseverance with reference to the struggle which has been set before us,

2 By continually concentrating on Jesus, our Originator and Maturer by means of doctrine, Who instead of the inner happiness which was present in Him, endured the cross, disregarding the shame, and then sat down at the right hand of the throne of God.

3 By all means, consider the One Who endured such hostility against Himself from sinners, so that when you become faint, you might not become exhausted in your souls.

4 You have not yet resisted to the point of blood as you continue the struggle against the sin nature.

5 And so, you have completely forgotten the point of doctrine which was taught to you as sons: My son, stop rejecting corrective discipline from the Lord, nor become weary when you are disciplined by Him,

6 For whom the Lord loves, He disciplines; moreover, He scourges every son whom He accepts.

7 Keep on enduring in the face of corrective discipline; God will deal with you as sons, for what kind of son is he whom the Father does not discipline?

8 In fact, if you are without discipline, concerning which we have all been repeatedly participants, then you are bastards and not sons.

9 Furthermore, on the one hand, we had parents with reference to our flesh, strict disciplinarians, and we were respectful; on the other hand, should we not to a much greater degree be under the authority of our Father with reference to our spirits, and keep on living?

10 Moreover, on the one hand, they tried to discipline us according to the standard which was customarily recognized for a few days; on the other hand, He on the basis of that which would confer a benefit, so that we might receive a share in His divine character.

11 Therefore, to be sure, each child does not consider the advantageous thing which is happening to be pleasant, but rather grievous. Nevertheless, afterwards, it yields a prosperous gain of righteousness to those who have been repeatedly trained by it.

12 Therefore, restore strength to hands which are drooping and knees which are feeble,

13 And keep following straight wheel tracks with your feet, so that a sprain may not become a complete dislocation, but rather be restored.

14 Keep pursuing after every category of prosperity that is according to the norms and standards of the spiritual life, apart from which no one shall understand the Lord,

15 Taking care, so that no one falls short of the grace benefits from God, so that no root of bitterness ever springs up causing trouble and many become defiled because of it,

16 That there be no sexually immoral person or irreligious person, like Esau, who in exchange for one meal, sold his own right of primogeniture.

17 For you know that afterwards, even though he kept on desiring to inherit the blessing, he was rejected; indeed, neither did he find the possibility for a change of mind, although he sought it with tears.

18 By all means, you have not approached that which can be touched, nor burned by fire, nor to thick darkness, even unto blackness, nor to the whirlwind,

19 Nor the blast of a trumpet, nor the declaration of words, which they who heard, begged that the word be no longer spoken to them,

20 Because they could no longer endure that which was being commanded: And if so much as an animal begins to touch the mountain, it shall be stoned to death.

21 In fact, that which was made visible was so frightening, that Moses said: I was terrified and trembling.

22 But you are approaching Mount Sion, even to the city of the living God, the heavenly Jerusalem, and to innumerable angels at a festive gathering,

23 And to the assembly of the first-born ones, who have been recorded in the heavens, and to God, the Judge over all, and to the spirits of justified ones who have been completed,

24 And to the Mediator of a new covenant, Jesus, and to the blood of sprinkling which communicates better things than Abel.

25 Keep on making sure that you do not turn away from the One who continues to communicate, for if those who turned away did not escape from the One who spoke upon the earth, to a greater degree we who have turned away from communication from the heavens,

26 Whose voice then shook the earth, but now He Himself has promised, saying: Once more I will shake not only the earth, but also the heaven.

27 Moreover, this once again indicates the removal of those things which can be shaken, in the same manner as when they were created, so that those things which cannot be shaken may remain.

28 Therefore, since we have obtained an immovable royal power, let us keep on obtaining grace, by means of which we may keep on serving God in an acceptable manner, with reverence and awe,

29 For our God is in fact a consuming fire.

Chapter 13

1 Let brother-love continue.

2 Stop neglecting hospitality, because by this, some have unknowingly entertained angels.

3 Keep remembering prisoners as though you were fellow prisoners, and those who suffer adversity as being yourselves in the body.

4 Marriage is honorable in every way and the marriage-bed should remain undefiled, for God will punish sexually immoral persons and adulterers.

5 Maintain a way of life without the love of money, being content with the things which are at your disposal, (for He Himself said in the past with the result that it stands written today: I will never ever abandon nor desert you),

6 So that we can say with confidence: The Lord is my helper, therefore I will not fear what man may do to me.

7 Keep remembering those who lead you, who by their nature have communicated the Word of God to you, whose doctrine should be continually emulated, after considering the issue of their way of life.

8 Jesus Christ is the same: yesterday and today and unto the ages.

- 9** Stop being carried away with ambiguous and strange teachings, for it is a good thing for the mentality of the soul to be established with grace teaching, not with filth, in which no one has received profit by walking in.
- 10** We have an altar from which they who serve the tabernacle have no authorization to partake.
- 11** For the carcasses of those animals, whose blood is carried into the Holies by the high priest on behalf of sin, are burned outside the camp.
- 12** For this reason, Jesus also, so that He might sanctify His people by means of His own blood, suffered outside the city gate.
- 13** So, let us meet face-to-face with Him outside outside the camp, enduring His reproach,
- 14** For here, we have no city for continuous living, but we continually seek after the one which is destined to come.
- 15** Therefore, let us keep on offering a spiritual sacrifice of praise to God through Him through everything, this being fruit from lips which make it a practice to acknowledge His Name.
- 16** Moreover, do not neglect honorable service and fellowship, for God is well-pleased with such spiritual sacrifices.
- 17** Keep on putting your trust in those who lead you and make it a habit to submit to their authority, because they keep continual watch over your souls, as one who will render an account, so that they might do this with inner happiness and not by means of groaning, for this is unprofitable for you.
- 18** Keep on praying for us, for we have been convinced that we should by necessity possess a good conscience, desiring to conduct ourselves appropriately in all things.
- 19** Moreover, I encourage you all the more to start doing this, so that I might be restored to you without delay.
- 20** Now, may the God of prosperity, Who brought our Lord Jesus out from deaths, (the Great Shepherd of His sheep with the blood of the eternal covenant),
- 21** Bring you to spiritual maturity so that you may execute His will in all good things, continually executing a satisfactory thing before Him in us through Jesus Christ, to Whom be glory unto the ages of the ages. Acknowledge it.
- 22** Furthermore, I keep urging you brethren: Be listening willingly to this treatise on exhortation, in as much as I have instructed you through a few words.
- 23** You must know our brother, Timothy, who has been released, with whom, if he arrives without delay, I will see you.
- 24** Salute all those who rule over you, also all the saints. Those from Italy salute you.
- 25** Grace *be* with you all.

Expanded Translation

Hebrews 1:1 God, having long ago [during the theocentric dispensations of the Gentiles and Israel] spoken in many parts [OT books] and in various ways [illustrations, examples, promises, threats, types] to the fathers [patriarchs] by the prophets,

Hebrews 1:2 Has in the last of these days [dispensations of the Hypostatic Union and the Church Age] spoken to us in the Son [Jesus Christ as Prophet], Whom He [the Father] appointed Heir over all things [heaven and earth: angels, mankind, and the rest of creation], through Whom [Jesus Christ as focal point of creation and history] He [the Father] also produced the ages [dispensations],

Hebrews 1:3 Who [as the Son of God] being the reflection of His [the Father's] glory [deity] and the exact representation of His divine essence [humanity of Christ in hypostatic union], and upholding all things [including the so-called "laws of nature"] by the verbal expression of His inherent power [absolute sovereignty], after He had finished making purification [Jesus Christ as High Priest] for our [the elect only] sins [not just the imputed sin of Adam], sat down at the right hand side [session: Jesus Christ as King] of the Majesty on high [the Father].

Hebrews 1:4 By so much [His perseverance in suffering and obedience unto death, resulting in His victorious ascension and session], He became higher in rank over the angels [both elect and fallen], so much so that He obtained [inheritance-salvation] a more excellent name [reputation] than theirs.

Hebrews 1:5 For instance, to which of His [elect] angels did He [the Father] ever say: "You are My Son [eternal sonship], this day [virgin birth] I have begotten You [Jesus was born, not created like the angels]?" And again, "I will be as a Father [authority] to Him, and He [Jesus Christ] will be as a Son [obedience] to Me?"

Hebrews 1:6 Moreover, when He again [at the 2nd advent] brings His firstborn One [primogeniture of Jesus Christ] to the inhabited earth, He [the Father] will say, "Now, all the angels of God [the elect ones] will worship Him."

Hebrews 1:7 Moreover, on the one hand [pointing to His Son], He [the Father] said facing the angels: "The One [Jesus Christ] who made His angels, spirits [their invisible, immaterial being], and His angelic ministers, a flame of fire [their function as servants],"

Hebrews 1:8 And on the other hand, facing the Son: "Your throne, Oh God [deity of Christ], will be from the age [Millennial] to the age [Perfect or Fulness of Times], and the sceptre [staff] of divine establishment [perfect standards] will be the sceptre of Your kingdom [His earthly kingdom extends from the beginning of the Millennium to the end of the Perfect Age]."

Hebrews 1:9 "You [Jesus Christ] have loved righteousness and hated lawlessness, therefore God [the Father] has anointed You [Jesus Christ as Prophet, Priest, and King] with the ceremonial oil of super-happiness [triumphant exultation] above Your partakers [elect angels and mature believers sharing in His glory]."

Hebrews 1:10 Moreover, Lord [Jesus Christ is called Lord by the Father for the benefit of the angels], "You, with reference to the beginnings, laid the foundation of the earth; even the heavens are the production of Your hands;"

Hebrews 1:11 “They themselves [the heavens] will perish [being incorruptible], but You [Jesus Christ] will continue permanently [being incorruptible]; in fact, they all [the heavens] will become obsolete [old and relatively useless] like a garment,”

Hebrews 1:12 “And like a cloak You [Jesus Christ] will fold them [the heavens] up [at the end of the millennium], just as a garment is also repeatedly exchanged; but You [Jesus Christ] will continue to be the same [immutability] and Your years [lifespan] will never come to an end [eternal life].”

Hebrews 1:13 Moreover, to which of the angels did He [the Father] at any time say face-to-face: “Sit down at My right hand side [session] while I place Your enemies [Satan, fallen angels, demonic host, unbelievers] a footstool [sign of conquest] for Your feet [reward for the travail of Your soul]?”

Hebrews 1:14 Are they not all [elect angels only] ministering spirits [invisible, immaterial nature of angels], being sent on a divine mission for the purpose of ministering [faithful service to mankind wherever God appoints them to go], for the benefit of those [winner believers] who are about to inherit salvation [victorious participation with Christ in his future kingdom rule as a reward for their obedience on earth]?

Hebrews 2:1 Because of this [if we want the assistance of ministering angels], we must ourselves [Paul included] pay particular attention to the things [Bible doctrines] which we have heard, so we [winner believers] won't drift off course [become distracted from the spiritual life by Satan's cosmic system].

Hebrews 2:2 For if the doctrine [Mosaic Law] which was spoken through the angels became certain [legally binding], and each transgression [violation of the law] and disobedience [unwillingness to be taught] received a deserved penalty [just retribution],

Hebrews 2:3 By what means shall we escape [avoid divine discipline], having disregarded [neglected] so mighty a salvation, which [inheritance-salvation], having been received in the beginning through the spoken words of the Lord [during the dispensation of the Hypostatic Union], has been confirmed to us [during the Church Age dispensation] by those [disciples] who heard [eye witnesses],

Hebrews 2:4 Testifying at the same time about God, by both signs [warning a nation about its spiritual need] and wonders [attract attention to Christ], and by various powers [supernatural resources used by the disciples and apostles], and by distributions [spiritual gifts] from the Holy Spirit according to His sovereign will?

Hebrews 2:5 For He did not place the inhabited earth which will come [during the millennium] under the authority of angels, concerning those [ministering spirits for those who inherit salvation] we have been discussing.

Hebrews 2:6 Moreover, someone [David], somewhere [in Psalm 8:4-6], testified, saying: “What is man that You Yourself [God the Father] are constantly concerned for him, or the Son of man [Jesus Christ] that You keep on overseeing Him?”

Hebrews 2:7 “You made him [mankind] for a brief time inferior to angels. You crowned him [Adam as 1st ruler of the earth] with glory and honor.

Hebrews 2:8 You [the Father] have subordinated all things under his [man’s] feet.” So, due to the fact that He [the Father] has subordinated all things, He [the Father] left nothing [in eternity future] that will not be subordinated to Him [Jesus Christ]. But now [during the Church Age], we do not see all things subordinated to him [man lost his dominion over the earth in the Garden, but Jesus Christ will eventually return it to him during the Millennium].

Hebrews 2:9 But we see Jesus, Who was made inferior to angels for a brief time, Who, because of His suffering unto death [both spiritual & physical], was crowned [Cross before the Crown] with glory and honor [celebrityship], for the purpose of tasting death [both spiritual & physical] on behalf of every kind [Jews-Gentiles, male-female, slave-free, rich-poor] by the grace of God.

Hebrews 2:10 Moreover [in addition to the positional aspect of Christ’s ministry], it was fitting for Him [God the Father], for Whom all things and by Whom all things exist [as Creator], for the purpose of guiding many sons [believers who have cracked the maturity barrier] unto glory [ultra-supergrace life], to bring the prototype [Originator] of their salvation [sanctification-salvation] to maturity through sufferings [testing for blessing].

Hebrews 2:11 Moreover, both He [Jesus Christ] Who is sanctified [has already attained maturity in the past] and those [growing believers] who are continually being sanctified [are on the road to maturity] are all of one accord [united in purpose], for which reason [the maturing believer is striving for that same glory that Jesus already possesses], He [Jesus Christ] is not ashamed to call them [believers on the road to maturity] brethren [reversionistic believers are still considered brethren, but He is ashamed to introduce them as such],

Hebrews 2:12 Who said [in Psalm 22]: “I will introduce your name [the believer who reaches spiritual maturity] to My brethren [inner circle of winner believers]; I will sing a song of praise about you [the believer who reaches spiritual maturity] in the midst of the assembly [an awards presentation featuring His inner circle of friends].”

Hebrews 2:13 And furthermore [in Isaiah 8:17-18]: “I Myself [Jesus Christ] will place My confidence [conferring a position of leadership and responsibility] upon him [the winner believer who has just received a song of praise from the Lord],” and again, “Behold, I Myself [Jesus Christ] and the children [spiritually immature believers] whom God [the Father] has given to Me [in eternity past].”

Hebrews 2:14 Since, therefore, the children [spiritually immature believers] share the essence of [their humanity] blood [spiritual death] and flesh [physical death], He Himself [Jesus Christ] also, in the same manner, partook of the same [deity took on humanity], so that through spiritual death He might render powerless the one [Satan] who holds the ruling power of spiritual death, that is, the devil,

Hebrews 2:15 And might release [free from Satan's kingdom] those [legalistic Christians], who by means of fear from the source of spiritual death [separated from God], were all continually living a life of slavery [living by the law instead of grace is bondage].

Hebrews 2:16 As a matter of fact, of course, He [Jesus Christ] did not assume the nature of angels, but He assumed the nature of the seed of Abraham [humanity],

Hebrews 2:17 From which fact [that He was more interested in humanity than angels], He [Jesus Christ] made it a preference to be made similar to the standards of His brethren [humanity], so that He might become the merciful and faithful High Priest with reference to things [spiritual matters] pertaining to God, so that He might be a propitiatory conciliation for the sins of people [humans as opposed to angels].

Hebrews 2:18 Since He Himself suffered, having been tested in that sphere [in His humanity], He keeps on being able [as our High Priest] to assist those who are being tested [restoring fellowship between the Father and the confessing believer].

Hebrews 3:1 For this reason [because we have a High Priest Who can assist us], holy brethren [winner believers in His inner circle], partakers [supergrace believers] of a heavenly [highly spiritual] station in life [experiential relationship with God], concentrate on the Ambassador, even High Priest [celebrityship of Christ] of our confession: Jesus [emphasizing His humanity],

Hebrews 3:2 Who [Jesus Christ as celebrity] has always been faithful to the One [God the Father] Who appointed Him, just as Moses [as a type of Christ] also was to all His house [Israel].

Hebrews 3:3 However, this One [Jesus Christ] is considered worthy of more abundant glory [unique celebrityship is higher than hero-ship] than Moses, to the degree that He Who constructs it [Jesus Christ] possesses greater honor than the house [Jesus Christ designed, created and furnished the dispensation in which Moses was a hero],

Hebrews 3:4 For every house [dispensation, people, protocol] is furnished by someone [Moses in the dispensation of Israel, Jesus Christ in the Church Age dispensation], but He [Jesus Christ] Who constructed all things [dispensations and everything else] is God.

Hebrews 3:5 On the one hand, Moses was indeed faithful in all his house [Israel] as a noble servant [supergrace hero], for evidence regarding the things [supergrace activity] which are about to be communicated,

Hebrews 3:6 On the other hand, Christ continues to be faithful as an adult son [higher status than a noble servant] over His house [royal family of God], Whose spiritual house [as opposed to carnal house] we are [successful members of], if we maintain our course [in the spiritual life] with courage [confidence in Bible doctrine] and boasting [in Christ] with expectation [while waiting for His return].

Hebrews 3:7 Therefore, just as the Holy Spirit said [in Psalm 95:8-11]: “Today, if you hear [grace apparatus for perception] His voice [Bible doctrine as the Word of God],

Hebrews 3:8 Do not begin to harden [with scar tissue] the mentality of your soul [reverse process reversionism], as in the bitter rebellion [Meribah revolution], during the day of the testing [Massah trial] in the wilderness,

Hebrews 3:9 Where your fathers [the Exodus generation] tried My patience by putting Me to the test [demanding miracles] and observed My production [logistical grace support] forty years.

Hebrews 3:10 Because of this [rebellion] I was provoked by this [Exodus] generation and said: They are continually being led astray [deluded as a result of their negative volition to doctrine] by the mentality of their soul [no epignosis doctrine]; as a matter of fact, they do not know [they don't even possess gnosis] My ways [divine protocol for the dispensation of Israel],

Hebrews 3:11 So that [keeping with the fact of their continued rebellion] I swore a solemn oath in My anger: They shall not enter into My rest [possessing Canaan, the supergrace life].”

Hebrews 3:12 Beware [consider the consequences], brethren [members of the royal family], so there will not be in any of you a degenerate [totally depraved], unfaithful [rejects divine perspective] mentality of the soul [the mind is saturated with sin and evil instead of Bible doctrine], which results in apostasy from the living God [spiritual desertion],

Hebrews 3:13 But keep on encouraging each other [talking Bible doctrine] throughout every day, as long as today lasts [our allotted time on earth], so that none of you may begin to be hardened [scar tissue of the soul] through the strong delusion of sin [it appears harmless],

Hebrews 3:14 For we became in the past and may continue to be partakers of Christ [partners in the supergrace life], if we maintain a steady course from the original undertaking [first signs of positive volition] to the point of maturity [completion of sanctification-salvation],

Hebrews 3:15 Concerning which [steering towards maturity and away from rebellion] it has been said before [in Psalm 95]: “Today [while you are still alive], if you hear His voice [Bible doctrine as the Word of God], do not harden the mentality of your souls [negative volition] as during the revolution [the Exodus generation's wanderings due to reversionism].”

Hebrews 3:16 For who, after they heard, revolted [rebelled against the Lord]? Point of fact: did not the vast majority [all but five people] who came out from Egypt by Moses?

Hebrews 3:17 And with whom was He provoked forty years [during the wilderness wanderings]? Wasn't it with those [nearly 2-million Israelites] who missed the mark [sin of rebellion], with those whose corpses fell in the desert [sin unto death]?

Hebrews 3:18 And to whom [the same reversionists] did He swear an oath that they should not enter into His rest [Canaan as a type of the supergrace life], except to those who were obstinate?

Hebrews 3:19 As a result, we see that they [reversionists in the Exodus generation] were not able to enter in [to the land of Canaan: the supergrace life] because of unfaithfulness [rejection of God's Word and protocol plan for Israel].

Hebrews 4:1 Therefore, let us be concerned [out of fear and respect], that having been left with the promise [unclaimed] of entering into His rest [rest of faithfulness and obedience], some of you might be inclined through subjective thinking [erroneous over-assessment of one's spiritual status] to come short of it [fail to reach the goal because you quit before you were finished].

Hebrews 4:2 For we [growing believers] also reside, having ourselves heard the good news [teaching on inheritance-salvation], just as they also [the Exodus generation], but the Word of hearing [Bible doctrine taught by Moses] did not profit them [fell on deaf ears], because it was not united with faith [doctrine builds upon doctrine to create a system, structure or edification complex] by those who heard [negative volition prevented the doctrinal system from being constructed in the mentality of the soul].

Hebrews 4:3 Certainly, we [growing believers who are fulfilling their priestly function] who have been faithful [consistent doctrinal inculcation], will enter into His rest [the supergrace life as a precursor to full inheritance-salvation], quite different from what He said [in Psalm 95]: "Even as I swore an oath in My disgust, They [the Exodus generation] shall not enter into My rest [no inheritance-salvation]," and yet these works [supergrace blessings and the inheritance] were brought into existence from the foundation of the world.

Hebrews 4:4 For He said elsewhere [in Gen. 2:2] concerning the seventh [day] in this manner: Then God rested on the seventh day from all His production [refashioning the earth after tohu wah bohu],

Hebrews 4:5 And again in this place [Psalm 95:11]: "They shall not enter into My rest."

Hebrews 4:6 Therefore, it still remains [uncompleted task] for some [those who faithfully persevere in any generation] to enter into that [rest: supergrace life], since those [Exodus generation] who were the first to hear the good news did not enter in [failed to enter Canaan, did not obtain the rest of supergrace] because of obstinacy [disobedience].

Hebrews 4:7 Again, He continues to determine [set apart for every generation] a specific period of time, today [the time allotted to every believer to attain supergrace status], stating in [various psalms of] David after a lapse of time [following the time of Moses and Joshua], just as it was stated before [in Psalm 95]: "Today [available at any time as long as you are still alive], if you hear His voice [the Spirit speaking to you in the Word of God], Do not harden the mentality of your souls [negative volition towards Bible doctrine]."

Hebrews 4:8 Moreover, if Joshua had brought them into rest [by taking the land of Canaan], then [contrary to the facts] he would not have spoken with them on many occasions concerning another [of a different time period] day [it took three generations to complete the task].

Hebrews 4:9 Therefore, there remains [the opportunity exists for every generation] a sabbath-rest [supergrace life] for the people of God [faithful believers].

Hebrews 4:10 Moreover, he [the mature believer] who has entered into His rest [the supergrace life] has also rested from his production [you don't have to work to obtain blessing] as God rested from His own [after the refashioning of planet earth].

Hebrews 4:11 Let us [positive believers], therefore, start being diligent to enter into this rest, so that no one may begin falling [drift off course] after the same example of disobedience [reversionism of the Exodus generation].

Hebrews 4:12 For the Word of God [Bible doctrine] keeps on being alive and inherently powerful and sharper than any two-edged sword [most effective weapon of its day] and is piercing [like the point of a fencing foil] even to the point of dividing the soul and the spirit [only Bible doctrine can do this], both the joints and the marrow, and is a quick discerner of the thoughts and intentions of the mentality of the soul.

Hebrews 4:13 Furthermore, there is no creature hidden before Him [divine omniscience], but rather all things are naked, even being exposed to His eyes, in the presence of Whom we will receive our reckoning [evaluation at the Judgment Seat of Christ].

Hebrews 4:14 Therefore, since we have a great High Priest [session: at the right hand of the Father] Who has passed through the heavens [His ascension after the strategic victory on the cross], Jesus, the Son of God, let us keep on seizing the opportunity for confession [acknowledging our sins to the Father through the Son without going through a sacrificial system],

Hebrews 4:15 For we do not have a High Priest who is not able to be touched [sympathetic suffering with us] by our weaknesses [limitations of our humanity], but having been tempted on all points [every imaginable category] in quite the same way [similar to what we face in our Christian life], apart from sin [impeccability].

Hebrews 4:16 Therefore, let us keep on approaching the throne of grace [through prayer] with confidence [in our High Priest, not ourselves], so that we may obtain mercy [compassionate forgiveness of sins and restoration to temporal fellowship] and may find grace [day-by-day discovery in the filling of the Spirit] during our time of need [spiritual support from the mentorship of the Holy Spirit].

Hebrews 5:1 You see, every high priest [from the first to the Last Adam], having been taken from among mankind [not angels], was appointed on behalf of men [His office was for the benefit of others, not himself] with reference to things pertaining to God, so that he might offer gifts [cereal] and offerings [animals] on behalf of sins [the equivalent of rebound],

Hebrews 5:2 Having the ability to control his emotions [objective restraint] towards those who are ignorant [without a system of Bible doctrine in the soul] and who are continually led astray

[deceived and led into error due to bad judgment], because he also is encumbered [within and without] by weakness [spiritual failure].

Hebrews 5:3 Moreover, because of this [having weaknesses like everyone else], he is obligated to make an offering concerning sins [to restore fellowship], namely for the people, but likewise for himself.

Hebrews 5:4 Furthermore, one does not seize this honor [office of high priest] for himself, but rather when he is called by God, just as Aaron also was.

Hebrews 5:5 In the same manner, Christ also did not glorify Himself [He was not self-appointed or self-anointed] for the purpose of becoming a High Priest [no place for inordinate ambition], but One [the Father] spoke beforehand [in Psalm 2:7] face-to-face with Him: “You are My Son; this very day I have begotten You [become your Father].”

Hebrews 5:6 Likewise, He [God the Father] also said in another place [Psalm 110:4]: “You are a priest unto the age [Kingdom of the Son of Man] of the same kind as Melchisedek [vastly superior to the Levitical priesthood],”

Hebrews 5:7 Who [Jesus Christ] in the days of His flesh [dispensation of the hypostatic union], having offered [on the Cross] both prayers and supplications [some intercessory, some to request the resurrection] with an intense scream and tears, face-to-face with the One [God the Father] Who had and continues to have the power to deliver Him out of death [resurrection], and was heard [His prayer was answered by the Father] because of His respect for the authority of God.

Hebrews 5:8 Although He [Jesus Christ] was the Son [deity], He learned obedience by the things which He suffered [in His humanity],

Hebrews 5:9 And after He completed the goal [being matured by obedience and suffering], He [Jesus Christ] became the Source of eternal [inheritance] salvation to all those who continue to obey Him [reigning as servant kings during the millennium is conditioned on obedience],

Hebrews 5:10 Being previously designated by God [the Father] a High Priest according to the order of Melchisedek,

Hebrews 5:11 Concerning whom [Melchisedek] many doctrines could be communicated to you, but they are hard to explain, since you have become dull [sluggish, apathetic, and stupid] of hearing [negative volition towards Bible doctrine].

Hebrews 5:12 For when you ought to be communicators [teaching divine viewpoint] due to the lapse of time [that you have already logged on earth as believers], you [reversionists] require someone [pastor-teacher] to teach you again elementary things, basic precepts [doctrinal ABC's] from God, and have become [in your reversionism] ones having need for milk [basic doctrine], and not solid food [advanced doctrine].

Hebrews 5:13 Moreover, each person [reversionistic believer] who drinks milk [a meager diet of the basics] is ignorant of doctrine pertaining to righteousness [God's protocol plan for attaining maturity], because he is immature [perpetual spiritual infancy],

Hebrews 5:14 But solid food [advanced doctrine] is for the mature [supergrace believers], those who, because of practice [spiritual self-discipline], keep on having their perceptive faculties [ability to concentrate on doctrine] thoroughly exercised [spiritual discipline] for the purpose of discerning between good and evil [life in the divine system compared to life in the cosmic system].

Hebrews 6:1 Therefore, having abandoned the elementary doctrine about Christ [Christology in the OT and synoptic gospels], let us advance towards maturity [learning advanced doctrines in the epistles], not laying down again the [kingdom] foundation: (a) of a change of mind away from dead works [clinging to the Mosaic Law and Judaistic rituals], and (b) of faith toward God [waiting for the fulfillment of the Davidic covenant],

Hebrews 6:2 (c) the doctrine of washings [ceremonial ablutions of Judaism], and (d) the laying on of hands [used in Jewish sacrificial rituals when confessing sins], and (e) the resurrection of the dead [OT saints awaken and possess the earthly Davidic kingdom], and (f) eternal judgment [Messiah ruling and executing justice on David's earthly throne].

Hebrews 6:3 Moreover, this [advance toward maturity] we will do [ultimate goal of reversion recovery], if God permits [if you live long enough to complete your recovery].

Hebrews 6:4 For it is impossible for those [a particular category of legalistic reversionists] who once received illumination [when the sovereignty of God effectively applied the gospel to their souls in efficacious grace], as well as having begun to taste for themselves [developing a relationship with] the gracious gift from heaven [Jesus Christ], and having been made partners with the Holy Spirit [through the baptism and sealing ministries of the Spirit],

Hebrews 6:5 And having begun to taste for themselves [doctrinal inculcation] the good Word of God, as well as the powers [miracles during the transitional period of the early church] of the age which is destined to come [the Millennium],

Hebrews 6:6 But afterwards going astray [defecting from Church Age protocol and pursuing Judaism], to be restored again [reversion recovery] to repentance [confession of sin, changing one's legalistic lifestyle, and returning to grace protocol], because they are continually crucifying the Son of God [by placing themselves back under the Levitical priesthood] and are continually holding Him up to contempt [pursuing the shadows rather than the reality of Christ].

Hebrews 6:7 For the ground [lifestyle of the supergrace Christian] which has absorbed the rain [doctrinal inculcation] which has frequently come upon it [daily habit], and which brings forth suitable vegetation [divine good] for the benefit of those whom also it has been cultivated [the supergrace believer shares what he has learned with others], receives its share of blessing from God [supergrace prosperity],

Hebrews 6:8 But if it [the ground: believer] bears thorns and thistles [dead works, human good], it is worthless [the unsuitable crop is rejected] and close to infertile [one step above no vegetation at all], which end is scorching [burning of wood, hay & stubble at the Judgment Seat of Christ].

Hebrews 6:9 But concerning you [pastors and teachers in Paul's remote, non-resident congregations], beloved, we are convinced of more advantageous things [abundant fruit rather than dead works], namely those which accompany salvation [inheritance-salvation], even though we communicate in this manner [warning you about dead works],

Hebrews 6:10 For God is not unjust to disregard your production [directed toward pastors and teachers who minister the Word] and the virtue love which you have demonstrated toward His Person [Jesus Christ] by beginning to minister to the saints [they completed their training program and had begun to start teaching] and by continuing to minister [they didn't give up when things got tough].

Hebrews 6:11 Moreover, we [apostles and pastors] desire that each one of you [believers] demonstrate the same diligence [devotion to the Word of God], toward a full measure of spiritual understanding [spiritual self-esteem], with confidence [spiritual autonomy], unto completion [spiritual maturity],

Hebrews 6:12 So that you may not become sluggish in thought [neglecting Bible doctrine], but rather imitators of those [OT supergrace heroes], who by means of doctrine and steadfastness, obtain the promises [inheritance-salvation].

Hebrews 6:13 For when God Himself promised to Abraham, since He had nobody greater to swear an oath by, He swore an oath [unconditional promise] on the basis of Himself,

Hebrews 6:14 When He was saying: Indeed [affirming an oath], I will bless you by means of continual blessing [sexual blessing] and I will multiply you by means of continual multiplication [father of a new race: Israel].

Hebrews 6:15 And without further ado, having waited patiently [reference to the faith-rest drill], he obtained the promise [God was true to His word].

Hebrews 6:16 For men customarily swear an oath on the basis of a greater [usually God], and for each type of dispute of theirs, the oath is the surety [conclusion] for the guarantee [legal bond],

Hebrews 6:17 Concerning which [reference to man's oath], desiring to demonstrate to a much greater degree to the heirs of the promise the immutability of His divine will, acted as the Surety [guarantee] with an oath [unconditional covenant],

Hebrews 6:18 So that, by means of two immutable things [the promise and the oath], in which it is impossible for God Himself to lie, we might keep on having strong encouragement when we take refuge [in Christ and His Word], to apprehend the confidence which has been set before us [reach the objective of supergrace],

Hebrews 6:19 Which [confidence] we may possess as an anchor for the soul, both stabilized and dependable, even to the point of entering into that [confident supergrace life] which is inside the veil [Holy of Holies],

Hebrews 6:20 Where Jesus, the Forerunner [pointman], entered on our behalf [strategic victory], having become a High Priest [at the right hand of the Father] unto the age [Kingdom of the Son of Man] according to the battalion of Melchizedek.

Hebrews 7:1 Moreover, this [previously mentioned] Melchisedek, king [royalty] of Salem, priest [Gentile] of the Most High God, the one who had met Abraham as he was returning from the slaughter [defeat] of the kings and had subsequently blessed him [gave him bread & wine and shared doctrine with him],

Hebrews 7:2 To whom [Melchisedek] also Abraham distributed a tenth of everything [10% tribute income tax on the booty], (first, on the one hand [his name], being interpreted: king of righteousness, and second, on the other hand [his title], king of Salem, which means: king of peace,

Hebrews 7:3 Without paternal descent [didn't inherit his throne from his father], without maternal descent [didn't inherit his throne from his mother], without a genealogical record [not on record anywhere], having neither beginning of days [no birth certificate] nor end of life [no death certificate], but was made a pattern for the Son of God [Jesus Christ] Who will remain a priest for all time).

Hebrews 7:4 Now then, consider how great this person [Melchisedek] was, to whom even Abraham, the patriarch [future father of the nation Israel], gave a tenth of the best booty [as tribute income tax].

Hebrews 7:5 However, they [the Levitical priesthood also served as tax collectors for Israel], on the one hand, from the sons of Levi [genealogical requirement for the office], who have received the priestly office [it was conferred upon them when they became adults], preserve the mandate [tax laws] to collect taxes from the people according to the law [the Mosaic Law authorized this function], that is, from their brethren [fellow citizens], even though they [who are taxed] had come out from the loins [descendants] of Abraham [everyone paid taxes regardless of tribe];

Hebrews 7:6 On the other hand, he [Melchisedek] who had no genealogical record from them [not related to the Levitical priesthood], collected taxes from Abraham, and provided benefits [rights and privileges of citizenship in Salem] to him [Abraham] who possessed the promises.

Hebrews 7:7 Consequently, without any contradiction [no disputes or hostility between them], the inferior [Abraham] is provided benefits by the superior [Melchisedek].

Hebrews 7:8 And so, on the one hand, under these circumstances, men [the Levitical priesthood] who will die [mortals], are receiving a ten percent tax; on the other hand, in that place [Psalm 110], he [Melchisedek] has been testified of because He [Jesus Christ] lives [death does not terminate the royal priesthood].

Hebrews 7:9 Also, to say it in another way [one might almost say]: through Abraham [he was also paying taxes for the Levites], even Levi, who collected taxes, paid taxes [the superiority of the Melchisedek priesthood again emphasized over the Levitical priesthood],

Hebrews 7:10 For he [Levi] was still in the genitalia of his ancestor [an unborn descendant] when Melchisedek encountered him [Abraham].

Hebrews 7:11 Now, if maturity was available through the Levitical priesthood – for on the basis of it the people [the elect nation of Israel] received the law – what further need would there be for another of a different category of priest [royal] according to the battalion of Melchisedek to arise [become activated due to a dispensational change] and not be maintained according to the battalion of Aaron [the Levitical priesthood was deactivated along with the Mosaic Law]?

Hebrews 7:12 Therefore, since the priestly office was changed [from Levitical to Melchisedek], out of necessity there also must occur a transformation of the ruling principle [the office and its function are a package deal].

Hebrews 7:13 Moreover, He [Jesus Christ] to Whom these things [doctrines of the royal priesthood and His royal family] are being addressed, belongs to another of a different category of tribe [kingly tribe of Judah, not the priestly tribe of Levi], from which [royal tribe] no one officiates at an altar [rules out any system of intermediaries].

Hebrews 7:14 For it is well known that our Lord descended from Judah [royal, kingly tribe], about which tribe, Moses communicated nothing concerning priests.

Hebrews 7:15 Moreover, it is even more evident, since in the same way as Melchisedek [similar order], there arose another of a different kind of priest [royalty by birth],

Hebrews 7:16 Who [Jesus Christ] has become a priest, not according to the law [Mosaic] of physical requirements [Levitical purity laws applied to men from the tribe of Levi], but according to the inherent power of indestructible life [freedom from death],

Hebrews 7:17 For it has been testified [in Scripture] that: You and only You [Jesus Christ] will be a priest unto the age [Kingdom of the Son of Man] according to the battalion of Melchisedek.

Hebrews 7:18 For on the one hand, there came to pass an annulment [removal] of the commandment [Mosaic Law] which was previously issued because of its powerless nature [it covered sin rather than taking it away & it could not give life] and uselessness [it authorized a now obsolete priesthood],

Hebrews 7:19 For the law could bring nothing to maturity [cannot assist a believer to grow in grace]; on the other hand, there is a more useful [preferable], compelling prospect [opportunity], through which [royal priesthood of the believer] we may continually approach God.

Hebrews 7:20 And in as much as not without the taking of an oath, (for on the one hand [during the dispensation of Israel], they [the Levitical priesthood] were priests who became so without the taking of an oath [they became priests through heritage],

Hebrews 7:21 But on the other hand, He [Jesus Christ], by taking an oath through the One [God the Father] Who spoke face-to-face with Him [during the conference on the divine decrees]), the Lord [God the Father] made a solemn oath and will not change His mind [immutability]: You and only You [Jesus Christ] will be a priest unto the age [Kingdom of the Son of Man].

Hebrews 7:22 By so much [doctrinal evidence, including an oath from the Father], indeed, Jesus became the guarantee of a much better covenant [unconditional].

Hebrews 7:23 Moreover, on the one hand, they [the Levitical priesthood] were many in number who became priests, because they were prevented from continuing [their priestly functions] by means of death,

Hebrews 7:24 But He [Jesus Christ], on the other hand, because He abides [due to the resurrection] unto the age [Kingdom of the Son of Man], possesses His [royal] priesthood unchangeable [non-transferrable].

Hebrews 7:25 From which fact, He [Jesus Christ] is also able to keep on saving [sanctification salvation] for all time those [Church Age believers] who continue to approach [confession of sin by prayer] God [the Father] through Him [Jesus Christ as our High Priest], Who keeps on living [eternal priesthood] for the purpose of making intercession [between the confessing believer and the Father] on their behalf.

Hebrews 7:26 For such a high priest as this [Jesus Christ] was appropriate for us [a royal family requires a royal priest]: pleasing to God [having great integrity], without guile [free from mental or verbal sins], undefiled [clear thinking], having been separated [due to His resurrection and ascension] from sinners [impeccability], even becoming more elevated than the heavens [seated at the right hand of the Father],

Hebrews 7:27 Who [Jesus Christ] does not have the daily necessity, such as those [Levitical] high priests, to keep offering sacrifices, first on behalf of his own sins [the Levitical priest had to be in fellowship with God before he offered sacrifices for his people], then for His [the Father's] people; for He [Jesus Christ] accomplished this at one time [on the Cross] when He offered up Himself.

Hebrews 7:28 For the [Mosaic] law authorized men [Levites] as high priests, although they possessed weakness [the old sin nature], but the word of His [the Father's] solemn oath taking, which came after the law, authorized the Son, Who will remain absolutely perfect [impeccability] unto the age [Kingdom of the Son of Man].

Hebrews 8:1 Now, the main point about the things which we have been communicating is: We [Christians] continue to have the category of high priest, Who has sat down [strategic victory] at the right hand of the throne of the Majesty [God Almighty] in the heavens,

Hebrews 8:2 The Minister of the holy places [legitimate authority serving His people], even the true tabernacle [humanity of Christ], which the Lord [Jesus Christ] pitched, not man.

Hebrews 8:3 Since each [Levitical] high priest was appointed [after the death of a former high priest] to offer both gifts [agricultural] and sacrifices [animal], therefore necessity has [requires] it that He [Jesus Christ] should offer something also.

Hebrews 8:4 To be sure, if He was on the earth, then He [Jesus Christ] could not be a priest [not being from the tribe of Levi] while there were those [Levitical priests] who continued to offer gifts [food offerings] according to the law.

Hebrews 8:5 Who [the Levitical priests] continued to worship [carry out their religious duties] a pattern, even a shadow of heavenly things, since Moses was warned [divine instruction] when he was preparing to construct the tabernacle, for He [God the Father] said: Make sure you build everything according to the pattern [blueprint] which was revealed to you on the mountain [Sinai].

Hebrews 8:6 But now, He [Jesus Christ] has obtained a more excellent ministry [heavenly as opposed to earthly], in as much as He is also the Mediator of a much better covenant [authority to rule as King-Priest rather than Aaronic priest], which was enacted upon much better promises [unconditional rather than conditional].

Hebrews 8:7 For if the first one [covenant of Mosaic Law to Israel] had been sufficient, then a place would not have been required for a second [new covenant to Israel],

Hebrews 8:8 For when He [God the Father] found fault with it [the conditional first covenant], He said [in Jeremiah 31:31-34]: “Behold, the day [beginning of the millennium] is approaching, said the Lord, when I will bring [at the 2nd advent] a new [unconditional] covenant to completion to the house of Israel [northern kingdom] and to the house of Judah [southern kingdom],

Hebrews 8:9 Not similar to the covenant [Mosaic Law] which I made with their ancestors, on the day [time of the Exodus] when I took them [Jewish slaves] by their hand to lead them out from the land of Egypt. Since they did not continue [persevere] in My covenant [conditional], I for My part disregarded them [allowed them to wander in the wilderness for 40 years as part of the 5th cycle of discipline], said the Lord.”

Hebrews 8:10 For this is the covenant [new] which I will confer upon the house of Israel after those days [when the Church Age and Jacob’s Trouble have passed], said the Lord, for I will impart [without intermediaries] My laws for the purpose of their thinking, even upon the mentality of their souls I will engrave them [doctrinal infusion], and I will become their God, and they will become My people;

Hebrews 8:11 Also, each person shall stop teaching his fellow citizen [no external instruction during the millennium], and each person his brother [close friend], by saying: “Know the Lord,” because [in

the perfect environment of the millennium] all categories of people [no class distinction] shall know Me, from the least unto the greatest of them [no such thing as equality during the millennium],

Hebrews 8:12 Because I will be gracious towards their unrighteousnesses, and I will not remember their sins anymore,

Hebrews 8:13 Concerning which it was said before: He [God the Father] rendered obsolete the first [covenant of Mosaic Law] by means of the new [covenant to Israel]; therefore, that [covenant of Mosaic Law] which has been rendered obsolete and which has grown old is near destruction [disappeared forever after Christ fulfilled its demands on the Cross].

Hebrews 9:1 To be sure, therefore, even the first [Mosaic Law covenant] had regulations for worship and an earthly sanctuary,

Hebrews 9:2 For the first tabernacle was constructed, inside of which was the lampstand [Christ as the living Word] and the table [Christ as the written Word] and the presentation of the breads [12 loaves representing the 12 tribes of Israel], which was designated the Holy Place,

Hebrews 9:3 And behind the second curtain, the large tent which was designated the Holy of Holies,

Hebrews 9:4 Having the golden altar of incense [intercession and fellowship], and the ark of the covenant [made of acacia wood] which was overlaid [plated] on all sides with gold [deity], inside of which a golden urn existed which held the manna [Bread of Life], and Aaron's rod which budded, and the tables [tablets] of the covenant [the 10 commandments of the Mosaic Law],

Hebrews 9:5 And above it [the ark of the covenant]: the Cherubim of glory which overshadowed the mercy-seat [place of propitiation], concerning which things we are not going to speak about in detail at this present time.

Hebrews 9:6 Now, after these things were appropriately prepared, then the priests repeatedly entered into the first large tent [the Holy Place], performing ceremonial rites [sacred duties],

Hebrews 9:7 But the high priest alone entered beyond the second [curtain: into the Holy of Holies], once a year [Day of Atonement], never without blood [representing the saving work of Christ], which he offered on behalf of himself and the unknown sins of the people [Israel],

Hebrews 9:8 This [sin offering] being revealed by the Holy Spirit, because the entrance [Jesus Christ] through the Holy Place could not yet [since the time for His work on earth had not arrived] be revealed [it was still a mystery] as long as the first tabernacle [earthly tent] still had existence,

Hebrews 9:9 Which [earthly tabernacle] was a type during the dispensation which was then present [Israel], according to which [type] both gifts and sacrifices [Levitical offerings] were offered which were not [weakness of ritual], with reference to the conscience [norms and standards of the soul are not touched by shadows], able to bring to maturity [supergrace] the one who made it a practice to worship [ceremonial purification only],

Hebrews 9:10 Being only [due to their inherent limitations] regulations pertaining to the body [hygiene], along with solid food [meat & manna] and liquids and different kinds of washings, which were imposed until the dispensation of the new order [Church Age].

Hebrews 9:11 But Christ, making a public appearance [at the 1st advent] as the High Priest of good things which were to come, by means of a greater and more perfect tabernacle [the one in heaven], not made by human hands, that is, not from this order of creation [from the 3rd heaven, not earth],

Hebrews 9:12 Nor [like the Levitical priests] through the blood of goats and young bulls, but by means of His Own blood [pregnant verbal symbol for the saving work of Christ], entered into the Holy of Holies one time only [as opposed to the endless repetition of the Levitical priesthood], having obtained [secured for a particular people] eternal redemption [a completed work for a particular chosen people, not a hypothetical provision for an uncertain blob of humanity].

Hebrews 9:13 For you see, if the blood [literal animal] of goats [salvation offering] and bulls [rebound offering], and the ashes of a heifer which was sprinkled upon those who were ceremonially defiled, kept purifying them with reference to the ceremonial cleansing of the flesh,

Hebrews 9:14 How much more [reality is much greater than the shadows] may the blood of Christ [representative analogy for the saving work of Christ], Who through the eternal spirit [the essence of Christ's own spirit] offered Himself [in contrast with animals], without blemish [as opposed to the defilement of those He represented] to God [the Father], keep on cleansing [depends on the believer's confession of sin] your conscience [experiential sanctification] from dead works [human plans or activities done without the filling of the Spirit], so that you might keep on serving [priestly function of the believer] the God Who is living [Christ as the resurrected sacrificial offering].

Hebrews 9:15 In addition [to His work on the Cross for the Church], because of this [ultimate sacrifice], He [Jesus Christ] is the Mediator of a new covenant [with the nation Israel], in order that those who have been called [elect Israel] will receive the promised eternal [national] inheritance, now that a death has taken place [Christ's spiritual death] for the redemption of the transgressions against the first covenant [Mosaic Law].

Hebrews 9:16 For where a last will and testament exists [comparing the new covenant to a will], necessity requires the death of the One [Testator] who made the last will and testament [Jesus Christ],

Hebrews 9:17 For a last will and testament is secured [validated] upon the deaths [spiritual and physical], since it is not valid while the One [Testator] who made the last will and testament [Jesus Christ] continues to live.

Hebrews 9:18 From which fact, neither was the first [Mosaic covenant] inaugurated without blood [the saving work of Christ was portrayed by the animal sacrifices],

Hebrews 9:19 For after each commandment had been spoken by Moses to each person [Israelites only] according to the law, then he took the blood of young bulls and goats, along with water and scarlet-dyed wool and hyssop, and he sprinkled both the book itself [Mosaic Law] and each person [each individual had to be present for this ritual, it was not performed 'en masse' for an indefinite blob of humanity],

Hebrews 9:20 Reciting over-and-over again [saying to each individual Jew when they were being sprinkled]: This is the blood of the last will and testament which God Himself decreed to you.

Hebrews 9:21 Moreover, both the tabernacle and all the vessels of the ritual service he sprinkled with blood in the same manner [he didn't fling the blood indiscriminately toward the vessels in the tabernacle letting it land where it may].

Hebrews 9:22 As a matter of fact, according to the law, almost everything is cleansed by animal blood [expiatory sacrifice]; indeed, without the shedding of animal blood, there is no remission [covering of sin].

Hebrews 9:23 Therefore, on the one hand, it was necessary [a requirement] for the copies [shadows] of the things in the heavens to be repeatedly cleansed by these things [animal blood, water and hyssop], but on the other hand, heavenly things require better sacrifices [both spiritual and physical] than these [animal].

Hebrews 9:24 For Christ did not enter into a Holy of Holies made by human hands, an antitype [copy] of the true one, but into heaven itself, now [after His ascension] to appear [as priestly intercessor] in the presence of God [the Father] on our behalf [mediatorship],

Hebrews 9:25 Nor so that He [Jesus Christ] should offer Himself on a frequent basis, like the high priest who made it a practice to enter into the Holy of Holies each year [Day of Atonement] with alien [not one's own: animal] blood,

Hebrews 9:26 For if that were true [but it's not], He would have had to suffer many times from the foundation of the world. But now, once, at the conjunction of the ages [where the Age of Israel is interrupted and the Church Age begins], He was revealed for the abrogation [removal] of sin [Adam's imputed sin] by means of the sacrifice of Himself.

Hebrews 9:27 Moreover, inasmuch as it was appointed for men [Levitical priests] to die once [physically], then, after this, judgment [manslayers allowed to return home from refuge],

Hebrews 9:28 In like manner, Christ, having been offered once to bear the sins of many [Jew and Gentile], shall appear a second time [2nd advent], (not to bear sin), for the deliverance of those [Jews of the dispersion living in refuge] who continue to eagerly await for Him [Israel is free to return to the promised land].

Hebrews 10:1 So the law, (which possessed a shadow of the good things which were to come [salvation], by means of those sacrifices which they [Levitical priests] kept on offering year-after-

year [on the Day of Atonement], merely a representation of the event itself [Christ's sacrificial death]), never had the power to bring to maturity those [legalistic adherents] who kept on approaching [the altar of sacrifice] uninterruptedly [some continued to rely on the law even after it was abrogated],

Hebrews 10:2 Otherwise, would not they have stopped being offered? For the ones who made it a practice to worship [at the altar of sacrifice], once they had been cleansed, would have had no more conscience of sins;

Hebrews 10:3 But in those [Levitical offerings], there was a remembrance of sins every year,

Hebrews 10:4 For it is impossible for the blood of bulls and goats to take away sins.

Hebrews 10:5 Therefore, when He [Jesus Christ] came into the world [incarnation], He said [as a baby in the cradle]: "Sacrifice and offering You [God the Father] did not want, so You prepared a body for Me [the body of Christ replaced the Levitical offerings];

Hebrews 10:6 You [God the Father] have no pleasure with regard to [are not propitiated by] whole burnt offerings for sin."

Hebrews 10:7 At that time [when Jesus was still in the cradle] I said: "Behold, I have arrived," as it is written concerning Me in the scroll of the book [Gen. 3:15], "to do Your will, Oh God."

Hebrews 10:8 Then as I said previously [quoting Psalm 46 in verse 10:5]: "Sacrifices and offerings and whole burnt offerings and other sacrifices concerning sin You [God the Father] did not want nor were pleased with [propitiated by], which were offered according to the law."

Hebrews 10:9 Then [in the cradle] He said: "Behold, I have arrived to do Your will;" He abrogated the first [Mosaic Law sacrifice: legal sin offerings], so that He might establish the second [sacrifice of Christ: grace sin offering],

Hebrews 10:10 Through which will [that Jesus is the one sacrifice] we stand, having been sanctified [positionally] through the one time offering [as opposed to the repeated Levitical offerings] of the body of Jesus Christ.

Hebrews 10:11 Meanwhile, on the one hand, each priest stands [royalty sits down] day-after-day [the Israelites worshipped every day], worshipping and offering [this was a working priesthood as opposed to a resting priesthood] the same sacrifices again and again, which by their very nature [as animal sacrifices] never had the power [no spiritual ability] to make expiation for sins;

Hebrews 10:12 On the other hand, this One [Jesus Christ], after He offered one sacrifice [His spiritual death] on behalf of sins, sat down [session] for perpetuity [in contrast to the priests who were continually standing] at the right hand of God [place of power and authority],

Hebrews 10:13 From that moment forward [while in session] waiting with great expectation until His enemies [angelic] have been appointed a footstool for His feet [unconditional surrender during the Davidic kingdom on earth],

Hebrews 10:14 For by one unique offering, He brought to completion forever [glorification salvation] the ones [His elect] who have been set apart for His service [justification salvation].

Hebrews 10:15 Moreover, the Holy Spirit also bears witness to us [members of the royal family]. Then, afterwards [after the supreme Sacrifice] He [God the Father] said [addressing the nation Israel in Jeremiah 31]:

Hebrews 10:16 “This is the [new] covenant which I will ratify face-to-face with them [Israel in the Millennium] after those days [Jacob’s Trouble],” said the Lord, “when I will impart [absence of human volition] My laws upon the mentality of their souls, even upon their centers of spiritual intellect I will engrave them.

Hebrews 10:17 Furthermore, their [Israel’s] sins and lawlessnesses I will remember no longer [Israel will be restored from the 5th cycle of discipline].”

Hebrews 10:18 Now, where there is forgiveness [remission] of these [sins and lawlessnesses], there is no longer an offering [shadow sacrifice] for sin.

Hebrews 10:19 Since we have, therefore, brethren [members of the royal family], confident access into the Holy of Holies by the blood of Jesus [representative analogy for His spiritual death] –

Hebrews 10:20 By the way which He dedicated for us [on the cross], new and living [Jesus is a living Sacrifice as opposed to a dead animal sacrifice], through the veil, which was His flesh,

Hebrews 10:21 Even an illustrious Priest [Jesus Christ] over the house of God –

Hebrews 10:22 Let us keep on approaching [fellowship with God] with a dependable mentality of the soul with a full measure of doctrine, having mentalities cleansed [sanctifying ministry of the Spirit after confession of sin] from an evil conscience [mental attitude sins] and having a body [person] washed with pure water [the believer is cleansed daily by the washing of the water of the Word of God].

Hebrews 10:23 Let us faithfully retain [positive volition in the face of pressure] the acknowledgement of our confident expectation [potential of obtaining supergrace] without wavering [not returning to a legalistic system], because faithful is the One [Jesus Christ] Who made the promise.

Hebrews 10:24 Also, let us keep on considering [by the application of Bible doctrine] one another of the same kind [fellow believers], for the purpose of encouragement [spiritual stimulation] from virtue love [relaxed mental attitude] and honorable production [divine good],

Hebrews 10:25 Not abandoning yourselves [giving up on Bible class] with reference to the spiritual life [you must have doctrine daily], like the habit of some [reversionists], but making it a practice to call for assistance [you need instruction in the Word of God], and the more the better [maximum doctrine in the soul], in as much as you see the day [rapture of the Church] approaching.

Hebrews 10:26 For if we make it a habit [lifestyle] to sin [presumptuous disobedience] without compulsion [deliberately, without confession], after possessing a full knowledge of the Truth [once saturated with Bible doctrine], no further offering [sacrificial protection] can be made to take away [remove] sins,

Hebrews 10:27 But instead a certain fearful expectation of judgment [divine discipline], even a fierceness of fire [sin unto death] which will definitely devour hostile persons [reversionists are enemies of God].

Hebrews 10:28 Someone [a believer living during the dispensation of Israel] who rejected the Mosaic Law occasionally died [capital punishment] without pity [emotion was ruled out when it came to violations of the law] on the testimony of two or three witnesses [laws of evidence].

Hebrews 10:29 How much worse discipline do you think he [the reversionist living during the millennium] will deserve, who has trampled under foot [treated with disdain] the Son of God [Who is present on His earthly throne], even considering the blood of the covenant [new covenant to Israel] by which he was sanctified of minor importance [unconcerned with his daily sins], meanwhile insulting the Spirit of grace [Who is continually implanting spiritual knowledge into his mind]?

Hebrews 10:30 For we know the One who said [in Deut. 32:35]: “Discipline [temporal punishment] is Mine, I will repay.” And again [in Deut. 32:36]: “The Lord [Jesus Christ] will judge [temporal chastening] His people.”

Hebrews 10:31 It is a fearful thing to fall into the hands of the living God [for the purpose of divine discipline].

Hebrews 10:32 Now please remember the former days [when the Jews left the sacrificial system and believed in Christ], in which after you were enlightened [made to understand the mystery], you endured a difficult struggle [from those who still embraced Judaism] with suffering:

Hebrews 10:33 Those [Jerusalem believers], on the one hand, who were publicly exposed [put to shame by adherents to Judaism] to both insults and afflictions, and on the other hand, those [other Jewish believers] who became partners with those [in Jerusalem] who were treated in this manner.

Hebrews 10:34 For to be sure, you sympathized with those in prison [visited persecuted believers], and accepted with a relaxed mental attitude [inner happiness] the confiscation [robbery] and disposal of your property, knowing that you hold within yourselves [Bible doctrine in the soul] a much better possession, indeed which keeps on abiding [Bible doctrine is the only thing you get to take to heaven with you].

Hebrews 10:35 Don't cast away, therefore, your courage [outspokenness with reference to your conversion to Christianity from Judaism], which holds within itself a substantial reward [supergrace blessings in time and eternity],

Hebrews 10:36 For you continue to have need of steadfast endurance [persistence in the daily intake, metabolization, and application of Bible doctrine], so that when you have accomplished the will [protocol plan] of God, you might carry off for yourselves [exploitation of the spiritual breakthrough] the promise [supergrace blessings in time and eternity].

Hebrews 10:37 Certainly, a little while longer still, and He [Jesus Christ] will return [at the rapture of the Church]; in fact, He will not linger [delay or take His time].

Hebrews 10:38 Now, the righteous one belonging to Me shall keep on living [maintaining a spiritual life] by means of doctrine. However, if he retreats [leaves doctrine behind], My soul will not delight in him [discipline instead of blessing].

Hebrews 10:39 However, we ourselves [positive believers associated with Paul] are not shrinking [retrogressing] towards discipline [divine chastening for reverse process reversionists], but towards the enrichment of the soul [spiritual growth] by means of doctrine.

Hebrews 11:1 In fact, doctrine [the content of our faith] is the reality [title deed] from which we continue to receive confident hope, the proof [inner conviction] of matters which cannot be seen [invisible spiritual realities],

Hebrews 11:2 For our ancestors [supergrace believers during OT times] were approved by the same [Bible doctrine].

Hebrews 11:3 By means of doctrine, we come to understand that the ages [dispensations] were put into operation [framed and put in motion] by the spoken word of God [an invisible essence], so that that [order and protocol of each dispensation] which is seen [on earth] has not come into existence from that [visible essence] which has an outward appearance [the sovereignty of God brought them into existence, not man].

Hebrews 11:4 By means of doctrine, Abel [the first antediluvian person to reach supergrace] offered to God a more excellent sacrifice than Cain, through which [sacrifice] he was certified to be righteous [supergrace status], being approved by God with respect to his gifts. Moreover, through it [the application of Bible doctrine represented by his sacrifice], although he died [was murdered by his brother], he still speaks [as the first monument to the importance of doctrine in the soul].

Hebrews 11:5 By means of doctrine, Enoch was transferred [conveyed to heaven] so that he would not experience death, therefore he was not found [no physical body] because God transferred [transported] him; for before his transference, he was declared to be well pleasing to God [he achieved supergrace maturity so quickly that the Lord brought him to heaven unexpectedly].

Hebrews 11:6 As a matter of fact, without doctrine [resident in the soul], it is impossible to please God, for when one approaches God [is occupied with Christ] he must understand [be convinced by the doctrine in the soul] that He is and will continue to be [by nature of His essence] a rewarder [supergrace blessings] of those who make it a practice to seek after Him [consistent intake, metabolization and application of Bible doctrine].

Hebrews 11:7 By means of doctrine, Noah, having been warned about things [termination of the antediluvian civilization by the flood] which had not yet been seen [had not yet happened in history], and possessing confidence [reverence for God's warning], constructed an ark for the deliverance of his family [blessing by association], through which [construction of an ark because of doctrine in his soul] he [Noah] pronounced sentence on the world [God turned the course of history at that time around one man], and he [Noah] became an heir [inheritance salvation] to the [experiential, supergrace] righteousness pertaining to doctrine.

Hebrews 11:8 By means of doctrine, Abraham, when he was summoned to depart [from Ur of the Chaldees] to a place [towards Canaan] which he was destined [by utilizing the doctrine in his soul] to obtain for an inheritance [as part of the Abrahamic Covenant], listened carefully [to God's instructions] and departed [application of doctrine], not knowing himself where he was going [he had no map or destination, just relying on divine guidance].

Hebrews 11:9 By means of doctrine, he sojourned in the land [Canaan] of the promise [Abraham Covenant] as a stranger, dwelling in tents with Isaac and Jacob, joint-heirs [three generations of supergrace believers] of the same promise,

Hebrews 11:10 For he himself [Abraham] was waiting with expectation for the city [the New Heavenly Jerusalem] which has foundations [indispensable prerequisites], whose architect and builder is God [the Father].

Hebrews 11:11 By means of doctrine, even Sarah [at age 86], herself barren [unable to bear children], obtained [as a supergrace blessing] the ability for the deposit of semen, even beyond the normal age [the ability to get pregnant had long passed], because she herself regarded the One [God the Father] who had made the promise trustworthy.

Hebrews 11:12 As a matter of fact, they [Abraham's other descendants] also were born from one and the same source [Abraham's sperm], (although he was as good as dead [sexually]), as many as the stars of the heaven [heavenly seed: the Church], and as innumerable as the sand [earthly seed: Israel] along the shore of the sea [the world].

Hebrews 11:13 In accordance with doctrine [every man is appointed a time to die], these all [Abraham, Sarah, Isaac, Jacob] died [as supergrace believers], not having obtained [in their lifetime] the promises, but instead saw them [through the doctrine in their souls] from a distance [in the future] and welcomed them, meanwhile acknowledging that they were strangers and sojourners upon the earth.

Hebrews 11:14 For the ones [patriarchs] who communicated such things [that they were strangers and sojourners on the earth] made it clear that they were continually seeking for a homeland.

Hebrews 11:15 And, as a matter of fact, if they would have recalled that [place of their origin: Ur of the Chaldees] from which they had come out of [Mesopotamia], then they might have had the opportunity [distraction test] to return [geographic reversionism],

Hebrews 11:16 But now [having some doctrine in their souls] they themselves [the patriarchs] long for something better, that is heavenly [in origin]. Therefore God is not ashamed to be designated their God, with the result that He has prepared a city [the New Heavenly Jerusalem] for them.

Hebrews 11:17 By means of doctrine, Abraham, when he was being tested [to prove his character and his ability to apply doctrine], offered up Isaac, and so, he who had received the promises [Abrahamic Covenant], attempted to offer up [he was stopped in the process by God] his uniquely born one [Isaac was a miracle birth when you consider the old age of his parents].

Hebrews 11:18 Toward whom [Abraham] it had been communicated [in Gen. 21:12] that in Isaac your descendant shall be chosen,

Hebrews 11:19 Having calculated [ruminated on the doctrine in his soul] that the powerful God would also raise him from the dead, because of which fact [that Isaac passed through the likeness of death] he also recovered him in the form of a type [portraying the future death and resurrection of Christ].

Hebrews 11:20 By means of doctrine, Isaac blessed Jacob [right hand: covenant blessings] and Esau [left hand: general blessings], even concerning things to come.

Hebrews 11:21 By means of doctrine, Jacob, when he was dying [dying grace], blessed both the sons of Joseph [right hand: covenant blessings to Ephraim, left hand: general blessings to Manasseh], while he worshipped [leaning] over the top of his scepter [staff of authority and rulership].

Hebrews 11:22 By means of doctrine, Joseph, when his end was near [approaching death], remembered the exodus of the sons of Israel, concerning which [historical event] he even gave specific orders regarding his bones [their transportation and burial outside of Egypt].

Hebrews 11:23 By means of doctrine, Moses, after he was born, was hidden [concealed from the Pharaoh] for three months by his parents [Amram and Jochebed], because they saw him [a view of the future due to the doctrine in their souls] as a pertaining to the city child [the great deliverer]. Moreover, they were not afraid of the king's commandment [Thutmose I decreed that all newborn male children be killed].

Hebrews 11:24 By means of doctrine, Moses, after he had become great, refused to be proclaimed the son [heir apparent to the throne of Egypt by adoption] of Pharaoh's daughter [Thermutis],

Hebrews 11:25 Choosing instead to suffer mistreatment with God's people [the Jewish nation about to be born], than possessing temporary pleasure from sin [fun in the Egyptian court],

Hebrews 11:26 Considering the persecution [disgrace] concerning the Messiah greater wealth than the treasures of Egypt, for he repeatedly focused his attention upon a reward [remunerative justice glorifies God].

Hebrews 11:27 By means of doctrine, he [Moses] abandoned Egypt, not fearing the wrath of the king [Thutmose III: Rameses], for he endured [remained steadfast] as long as he kept on seeing the Invisible One [the unseen Messiah, the Lord Jesus Christ].

Hebrews 11:28 By means of doctrine, he [Moses] executed [initiated] the Passover [birth of the Jewish nation], even the sprinkling of the blood [on the lintel and doorposts], so that the one [death angel] who destroyed the firstborn [male children] could not touch them [those who were protected by the blood].

Hebrews 11:29 By means of doctrine, they [the Hebrews of the exodus generation] passed through the Red Sea as if across dry land, which when the Egyptians [field army and cavalry] made the attempt, they were overwhelmed by water [drowned].

Hebrews 11:30 By means of doctrine, the walls of Jericho collapsed after they had been encircled [marched around by the Jewish army] for seven days.

Hebrews 11:31 By means of doctrine, Rahab the prostitute, when she received [welcomed as guests] the scouts [reconnaissance spies] peacefully, did not perish with those who did not believe,

Hebrews 11:32 So, what more can I say? For time would fail me [there's not enough of it on this occasion] if I continued to recount the details about [doctrinal application by] Gideon, Barak, Samson, Jephthah, as well as David and Samuel, also the prophets,

Hebrews 11:33 Who through doctrine, conquered kingdoms [enlarged their borders by military action], attained righteousness [supergrace status], obtained promises [supergrace rewards], stopped the jaws of lions [Daniel],

Hebrews 11:34 Neutralized the power of fire [Shadrach, Meshach, & Abednego in the furnace], escaped the blades of the two-edged sword, were empowered because of genuine humility [doctrine made them supergrace warriors], became courageous in battle, routed invading armies.

Hebrews 11:35 Women [the widow of Zarephath and the Shunammite] received their own dead [sons] by means of resuscitation [Elijah and Elisha raised them], and others were tortured [tormented and raped], not accepting a release [deliverance in exchange for betraying friends and loved ones], so that they might attain better [supergrace blessings] after resurrection;

Hebrews 11:36 Moreover, others received a trial [severe test] accompanied by derisive torture [verbal mocking and scorn] and scourgings [physical whipping], as a matter of fact, even shackles and imprisonment.

Hebrews 11:37 They [martyrs] were stoned [like Jeremiah], sawed in half [like Isaiah], murdered by execution with a two-edged sword [like the governor of Jerusalem]; they wandered from place to place [isolated from civilization] in sheepskins, in the skins of goats, because they were destitute [lacking food, clothing, shelter], afflicted [mental stress and pressure], tormented [physically mistreated],

Hebrews 11:38 (concerning whom the world was not worthy), while they were being led about [like lost sheep being hunted by wolves] upon deserts and mountains and in hideouts [caves] and holes [crevices] of the earth.

Hebrews 11:39 And so, all these people [OT heroes], who obtained a good report [high spiritual approval rating] because of doctrine [they attained supergrace], did not obtain the promise [they received supergrace blessings in time, but not the blessings reserved for the millennium],

Hebrews 11:40 Because something [peculiar to the Church Age dispensation] better [baptism, indwelling & filling of the Holy Spirit] was provided by God for us [Church Age believers], so that without us they [OT saints] could not be made complete [God would not allow them to obtain their millennial rewards before we meet them after the rapture].

Hebrews 12:1 For this very reason [anticipation of rewards], we [Church Age believers] also, since we have such a great host of witnesses [OT supergrace heroes] surrounding us, having rid ourselves [rebound and keep moving] of every impediment and category of sin [mental, verbal, overt] which easily distracts, should keep on exerting ourselves to advance [forward momentum] with perseverance with reference to the struggle [application of doctrine according to precisely correct protocol] which has been set before us [goal or objective of the spiritual life],

Hebrews 12:2 By continually concentrating on [occupation with] Jesus, our Originator [positional truth] and Maturer [experiential truth] by means of doctrine [He accomplished our justification-salvation and pioneered the protocol plan of God for our sanctification-salvation], Who instead of the inner happiness which was present in Him [joy and contentment by utilizing the prototype divine system], endured the cross, disregarding the shame [coming into contact with our sins and being judged by the Father], and then [after His death, resurrection and ascension] sat down at the right hand [place of honor] of the throne of God [session].

Hebrews 12:3 By all means, consider the One [Jesus Christ in His humanity] Who endured [by utilizing the doctrine in His soul] such hostility against Himself from sinners [pressure from the opposition], so that when you become faint [weary and despondent from living in the cosmic system], you might not become exhausted in your souls [the fatigue of reversionism].

Hebrews 12:4 You [believers in Jerusalem in 67 A.D.] have not yet resisted to the point of blood [wounded in spiritual battle] as you continue the struggle against the sin nature.

Hebrews 12:5 And so, you have completely forgotten the point of doctrine [principle] which was taught to you as sons [in Proverbs 3:11-12]: My son, stop rejecting corrective discipline [child training] from the Lord, nor become weary [discouraged & fatigued] when you are disciplined by Him,

Hebrews 12:6 For whom the Lord loves [positive believers with spiritual momentum], He disciplines [corrective measures]; moreover, He scourges [intensive discipline] every son whom He accepts [reversionistic believer].

Hebrews 12:7 Keep on enduring in the face of corrective discipline; God will deal with you as sons [fair treatment from the Supreme Court of Heaven], for what kind of son is he whom the Father does not discipline?

Hebrews 12:8 In fact, if you are without discipline, concerning which we [members of the royal family] have all been repeatedly participants, then you are bastards [unbelievers] and not sons [members of the royal family of God].

Hebrews 12:9 Furthermore, on the one hand, we had parents [fathers] with reference to our flesh [human], strict disciplinarians, and we were respectful; on the other hand, should we not to a much greater degree be under the authority of our Father with reference to our spirits, and keep on living [a spiritual life with positive momentum]?

Hebrews 12:10 Moreover, on the one hand, they [our parents] tried to discipline us [their children] according to the standard which was customarily recognized [they did the best they could] for a few days [during childhood]; on the other hand, He [God the Father] on the basis of that [divine disciplinary standard] which would confer a benefit [advantageous to us], so that we [as supergrace believers] might receive a share in His divine character [holiness & integrity].

Hebrews 12:11 Therefore, to be sure, each child does not consider the advantageous thing [corrective discipline] which is happening [in progress] to be pleasant, but rather grievous. Nevertheless, afterwards [after reversion recovery], it yields a prosperous gain of righteousness [resumption of momentum in the spiritual life] to those who have been repeatedly trained by it [positive believers].

Hebrews 12:12 Therefore, restore strength [reversion recovery] to hands which are drooping [lack of spiritual exercise] and knees which are feeble [spiritually disabled],

Hebrews 12:13 And keep following straight wheel tracks [well-worn spiritual path] with your feet [spiritual momentum], so that a sprain [crippled spiritual life] may not become a complete dislocation [advanced stages of reversionism], but rather be restored [reversion recovery].

Hebrews 12:14 Keep pursuing after [advancing towards] every category of prosperity [stage of spiritual growth] that is according to the norms and standards of the spiritual life [within the

boundary of God's protocol], apart from which [pursuit] no one shall understand the Lord [spiritual perception],

Hebrews 12:15 Taking care [personal responsibility], so that no one falls short of [fails to reach] the grace benefits from God [escrow blessings on the road to glory], so that no root of bitterness ever springs up [name the sin, isolate it, and forget it] causing trouble and many [in the periphery] become defiled because of it [cursing by association],

Hebrews 12:16 That there be no sexually immoral person or irreligious person, like Esau, who in exchange for one meal [frantic search for happiness], sold his own right of primogeniture [birthright of the 1st born son].

Hebrews 12:17 For you know that afterwards [too late], even though he kept on desiring to inherit the blessing [he thought Isaac would change his mind], he was rejected; indeed, neither did he find the possibility for a change of mind [it was a done deal], although he sought it [with great sincerity] with tears [big crybaby].

Hebrews 12:18 By all means, you have not approached [at Mount Sinai] that which can be touched [such as the Commandments in stone], nor burned by fire [which came out of Mount Sinai], nor to thick darkness [corrective discipline], even unto blackness [intensive discipline], nor to the whirlwind [sin unto death],

Hebrews 12:19 Nor the blast of a trumpet [which announced the giving of the law], nor the declaration of words [each commandment was shouted to the people], which they [those who were present at Mount Sinai] who heard, begged that the word [voice of God enunciating the commandments] be no longer spoken to them,

Hebrews 12:20 Because they could no longer endure that [Mosaic Law] which was being commanded: And if so much as an animal begins to touch the mountain, it shall be stoned to death.

Hebrews 12:21 In fact, that [Mount Sinai] which was made visible was so frightening, that Moses said: I was terrified and trembling.

Hebrews 12:22 But you are approaching Mount Sion [representing grace, as opposed to the law at Mount Sinai], even to the city of the living God, the heavenly [as opposed to earthly] Jerusalem, and to innumerable angels at a festive gathering,

Hebrews 12:23 And to the assembly of the first-born ones [Church Age believers get their resurrection bodies first], who have been recorded in the heavens [registered as members of the royal family], and to God [the Father], the Judge over all [humans and angels], and to the spirits of justified ones who have been completed [OT believers in heaven waiting for their resurrection bodies],

Hebrews 12:24 And to the Mediator [God is propitiated toward men and men are reconciled to God] of a new covenant, Jesus, and to the blood [representative analogy for the spiritual death of Christ]

of sprinkling [looking back to the Holy of Holies] which communicates better things than Abel [his sacrifice].

Hebrews 12:25 Keep on making sure [with a watchful eye] that you do not turn away from the One [Jesus Christ] who continues to communicate [He spoke the commandments at Sinai, He speaks today through His Word, and He will speak again during the Millennium], for if those [at Mount Sinai] who turned away did not escape from the One [Jesus Christ] who spoke upon the earth, to a greater degree we [members of the royal family] who have turned away from communication from the heavens [rejected Bible doctrine],

Hebrews 12:26 Whose voice [Jesus Christ] then [at Mount Sinai] shook the earth [there was a literal earthquake as well as His words shaking their souls], but now He Himself has promised [in Haggai 2:6], saying: Once more [during the tribulation] I will shake not only the earth, but also the heaven.

Hebrews 12:27 Moreover, this [promise concerning the baptism of fire] once again indicates the removal [transformation] of those things [heaven and earth] which can be shaken [human good, dead works], in the same manner as when they were created, so that those things [new heavens and new earth] which cannot be shaken may remain [divine good receives rewards].

Hebrews 12:28 Therefore, since we [Church Age believers] have obtained an immovable royal power [sphere of divine power], let us keep on obtaining grace [striving to live the spiritual life by precisely correct protocol], by means of which [residence and function inside the sphere of royal power] we may keep on serving God in an acceptable manner, with reverence [occupation with Christ] and awe [fellowship with the Father],

Hebrews 12:29 For our God is in fact a consuming fire [divine justice condemns human good and burns it at the Judgment Seat of Christ].

Hebrews 13:1 Let brother-love [Christian] continue.

Hebrews 13:2 Stop neglecting hospitality [to fellow believers], because by this, some have unknowingly entertained angels.

Hebrews 13:3 Keep remembering [by intercessory prayer] prisoners [who have been jailed for the stand for Christ] as though you were fellow prisoners, and those who suffer adversity [around A.D. 67] as being yourselves in the body.

Hebrews 13:4 Marriage is honorable in every way and the marriage-bed [sex life] should remain undefiled, for God will punish sexually immoral persons [illicit premarital sex] and adulterers [illicit postmarital sex].

Hebrews 13:5 Maintain a way of life [pattern of thinking] without the love of money [greed], being content with the things [and people] which are at your disposal, (for He Himself said in the past with the result that it stands written today [in Joshua 1:5]: I will never ever abandon nor desert you [divine faithfulness]),

Hebrews 13:6 So that we [supergrace believers] can say with confidence [quoting Psalm 118:6]: The Lord is my helper, therefore I will not fear what man may do to me.

Hebrews 13:7 Keep remembering those [pastors & teachers] who lead you [by authoritative teaching], who by their nature [the quality of their spiritual office] have communicated the Word of God to you [consistent Bible teaching], whose doctrine should be continually emulated [application], after considering the issue of their way of life [examining his spiritual priorities].

Hebrews 13:8 Jesus Christ is the same [immutability]: yesterday [prior dispensations] and today [during the Church Age] and unto the ages [all future dispensations].

Hebrews 13:9 Stop being carried away [they have been seduced into reversionism] with ambiguous [deceitful] and strange [new age] teachings, for it is a good thing for the mentality of the soul to be established [stabilized] with grace teaching [doctrines of grace], not with filth [rotten food], in which no one has received profit [spiritual benefit] by walking in.

Hebrews 13:10 We [royal priesthood of Church Age believers] have an altar [the throne of grace] from which they [the Levitical priesthood] who serve the tabernacle have no authorization [right] to partake.

Hebrews 13:11 For the carcasses of those animals, whose blood [representing the spiritual death of Christ] is carried into the Holies by the high priest on behalf of sin, are burned [representing the physical death of Christ on the cross] outside the camp.

Hebrews 13:12 For this reason, Jesus also [in the same manner as the animal sacrifices], so that He might sanctify His people by means of His own blood [representative analogy for His spiritual death on the cross], suffered [crucifixion] outside the city gate [as was the custom].

Hebrews 13:13 So, let us meet face-to-face with Him outside outside the camp [separation from organized religion], enduring His reproach [insults & persecution],

Hebrews 13:14 For here [on earth], we have no city for continuous living, but we continually seek after the one [the heavenly city, the New Jerusalem] which is destined to come.

Hebrews 13:15 Therefore, let us keep on offering a spiritual sacrifice [function of the royal priesthood] of praise [appreciation of Christ expressed from the altar of Bible doctrine in your soul] to God [the Father] through Him [Jesus Christ] through everything [every occasion], this [sacrificial praise] being fruit from lips which make it a practice to acknowledge His Name [occupation with Christ].

Hebrews 13:16 Moreover, do not neglect honorable service [the believer's ambassadorship function] and fellowship [communion with the Trinity], for God is well-pleased with such spiritual sacrifices.

Hebrews 13:17 Keep on putting your trust in [academic discipline] those [pastors & teachers] who lead [train] you and make it a habit to submit to their authority [in the local assembly], because they keep continual watch over your souls, as one who will render an account [at the Evaluation Seat of Christ], so that they might do this with inner happiness [knowing that you have grown to spiritual maturity] and not by means of groaning [because you are in reversionism], for this [sorry spiritual state] is unprofitable [disastrous] for you.

Hebrews 13:18 Keep on praying for us [intercessory], for we have been convinced that we should by necessity [because we are teachers] possess a good conscience [according to divine norms and standards], desiring to conduct ourselves appropriately [with integrity] in all things.

Hebrews 13:19 Moreover, I encourage you all the more to start doing this [intercessory prayer], so that I might be restored to you [in Jerusalem] without delay.

Hebrews 13:20 Now, may the God [the Father] of prosperity [spiritual blessings], Who brought our Lord Jesus out from deaths [both spiritual and physical], (the Great Shepherd of His sheep with the blood [representative analogy for the spiritual death of Christ] of the eternal covenant [between God the Father and Jesus Christ, not between God and man]),

Hebrews 13:21 Bring you to spiritual maturity so that you may execute His [the Father's] will in all good things [meeting divine standards in both priesthood and ambassadorship functions], continually executing a satisfactory thing [according to divine standards] before Him [the Father] in us through Jesus Christ, to Whom [Jesus Christ] be glory unto the ages of the ages [eternity future].
Acknowledge it.

Hebrews 13:22 Furthermore, I keep urging you brethren: Be listening willingly to this treatise [doctrine] on exhortation [experiential sanctification], in as much as I have instructed you through a few words [brief letter].

Hebrews 13:23 You must [probably] know our brother, Timothy, who has been released [freed from a Roman prison], with whom, if he arrives without delay [in the unknown Italian city where Paul is residing], I will see you [depends on whether Timothy gets there before Paul has to leave].

Hebrews 13:24 Salute [pay your respects to] all those [pastors and teachers] who rule over [guide] you, also all the saints. Those from Italy salute you [mutual respect].

Hebrews 13:25 Grace *be* with you all.

Introduction

I have been long convinced that this epistle was written to Hebrew Christians, and that these Hebrews were not mere professors who had gone along with the Spirit to the very threshold of salvation, and then had gone back before they were actually saved. The description of these Hebrews indicates they were truly born again, and the fruits they had borne in the past classify them as genuine believers ... These Hebrew Christians had stopped short of a victorious and fruitful life, and were sorely tempted to become legalistic and to neglect their salvation. They are, therefore, admonished to “go on to perfection” (maturity), lest they harden their hearts and come to a place where it is impossible for them to be renewed again unto repentance, but become unfruitful castaways to suffer loss at the Judgment Seat of Christ. (M. DeHaan) The whole trend of this letter leaves no room for doubt. These Jewish Christians, wherever they were, were in eminent danger of abjuring Christianity altogether and relapsing into Judaism ... The evidence is indeed abundant that many of them desired to make Gentiles become Jews in order to become Christians, and that others, while waiving this point, yet insisted that Jewish Christians must hold themselves aloof from social contact with Gentile Christians, but nowhere is there a hint that they were about to abjure Christianity altogether. (B. Carroll) It must be said at the outset that the intended readers are Christian (Heb. 3:6, 14, 4:14, 10:23), lest the heading to the letter lead someone to think the writing was addressed to Jews in order to convert them. The work is not polemical but a strong pastoral exhortation to a church in crisis. (F. Craddock)

Authorship

Who wrote the Epistle to the Hebrews? This is one of the chief debates discussed in most commentaries. A full 1/3 of one commentary I read is on this topic alone! Is the question important? The answer to that question is even debated by some. There are others who think Paul has been crossed-off the list of possible candidates. (LWB) “The idea of Pauline authorship of Hebrews is now almost universally abandoned.” (P. Ellingworth) What? That is strange. I haven’t met a seminary professor since 1979 that *doesn’t* think Paul wrote Hebrews – although some are hesitant to embrace his authorship wholeheartedly. If you (reader) are opposed to Pauline authorship, you are welcome to take every reference I have made to Paul in this study and replace it with “unknown” or “anonymous” if that makes you feel better. My research and understanding of Hebrews still leads me to believe he is the best candidate in spite of some good questions by capable scholars. (LWB) Certainly no man’s name can enhance the authority and message of God ... However, we recapitulate: Peter, writing to the Hebrews, declares that Paul wrote to them also, a communication that teaches the same truths and has some things hard to be understood; the Epistle to the Hebrews is a letter that teaches the same truths and contains in it some things hard to be understood. In other words, Paul wrote to the Hebrews; we have a letter to the Hebrews; and there is no other letter to the Hebrews extant. Therefore this must be Paul’s letter. If not, where is it? (E. English)

Its writer, we are fully assured, was the apostle Paul ... as is clear by 2 Peter 3:15. (A. Pink) Adolph Deissmann counts Hebrews among the letters that Paul wrote. Martin Luther did not believe Paul wrote Hebrews. The battle lines, if we may call them that, have been drawn and debated for centuries. Even among the Pauline epistles you find stylistic, doctrinal and vocabulary differences. Paul’s writing spanned a considerable number of years. My own writing style has changed over the years, as anyone who knows me will attest by comparing my early to later letters and emails. Why not Paul’s writing? (LWB) Will any student of literature maintain that so great a master of the

literary art as the Apostle Paul might not, in penning a treatise such as Hebrews, display peculiarities and elegancies of style which do not appear in his epistolary writings? (R. Anderson) We may compare it [Hebrews] to a painting of perfect beauty, which had been regarded as a work of Raphael. If it should be proved that it was not painted by Raphael, we have thereby lost not a classical piece of art, but gained another master of first rank. (A. Saphir) Also pointing in the direction of the Pauline orbit is that one of the earliest NT manuscripts, P46 (late second or early third century), places Hebrews among the Pauline letters. (B. Witherington III) If you believe Galatians and Hebrews circulated together, one addressed to Gentile Christians and the other to Jewish Christians, there is also a good case for Paul writing them both in Aramaic and an amanuensis translating them into “high Greek.” The “high large a letter I have written to you with my own hand” in Gal. 6:11, according to Thirtle, might refer to his writing in Aramaic and not large letters written due to poor eyesight as believed by many. (LWB)

The giving to this Epistle the title “To the Hebrews” is merely a matter of tradition and is without warrant. (G. Lang) The Epistle to the Hebrews was not accepted by the Western church for a long time, and the reason is found at this particular juncture: the church wanted to usurp the place of Israel. They adopted all the promises God had made to Israel and spiritualized them, applying them to themselves and rejecting God’s purposes in the nation Israel. As a result, you’ll find that the church in those early days became actually anti-Semitic and persecuted the Jews! Therefore, to say that God is through with the nation Israel is a sad blunder, and I trust that this epistle may be helpful in our understanding the great truth that a Hebrew is a Hebrew, and when he becomes a Christian, he is still a Hebrew. When any person becomes a child of God, it does not change his nationality at all, but it brings him into a new body of believers called the church. Today God is calling out of both Jews and Gentiles a people for His name. When that is consummated, God will take His church out of the world, and He will pursue His purpose with the nation Israel, fulfilling all of His promises to them and through them to the gentile world in that day ... The Epistle to the Hebrews tells us that the Law was good, but that grace, under Christ, is better and that the glory that is coming is going to be the best ... In spite of the fact that Pauline authorship cannot be stated in a dogmatic fashion, there is abundant evidence that Paul was the author. (J. McGee) He does not put his name to the letter because he knows they are prejudiced against him and they may not so readily receive his message. But any of them who knew him at all personally would say, “I know this is Paul, all right.” (R. Hession)

The tradition of Pauline authorship is very old and has never been decisively disproved. (Z. Hodges) It was at Rome that Pauline authorship was most consistently denied and for the longest period. (B. Wescott) Comparing Pauline epistles is like comparing Niagara Falls with Lake Tahoe, and the Himalayan range with a violet in a hedgerow ... It is at once conceded that the oldest NT manuscripts support the Canterbury revision, both as to the superscription and the subscription, and yet it cannot be denied that both are evidence of an early and general conviction that Paul wrote this letter from Italy by Timothy ... The argument against Paul’s authorship is based entirely on internal evidence. A fair examination will disclose that there is not a shred of external evidence either against Paul or for any other man ... It is axiomatic that external evidence cannot be set aside by internal evidence, unless the latter be overwhelming, conclusive, and demonstrative ... In making comparison, objectors to Pauline authorship have not only ignored the variety of Paul’s style, but have based their conclusions upon the distinction between Hebrews and only a part of Paul’s

writings – mainly his letters to the Galatians and Romans. (B. Carroll) Tertullian suggested a compromise, attributing the epistle to Paul who wrote in Hebrew, which then was translated into Greek by Luke. (J. Pentecost) Calvin thought Luke wrote the epistle without Paul. (LWB) Who wrote the Epistle to the Hebrews? With the great majority I agree that it is Paul's. The thoughts are his. ("But," say critics, "the Greek style is not his; it resembles that of Luke." I agree then with those who believe that Paul wrote it to the Hebrews (or Jews of Palestine) in Hebrew, and that it was translated by Luke into Greek. (R. Govett)

Mention must be made of two articles by Dr. Thirtle, which appeared in *The Christian* for April 27 and May 4, 1916, in which the endeavor was made to show that the Epistle to the Hebrews was originally intended for the Jewish Christians in the churches of Galatia, while the Epistle to the Galatians was intended for the Gentile Christians of that region. Two epistles in close succession in a professedly Pauline section of the NT are merely separated or divided off the one from the other by the words "to Hebrews." Hebrews was an "enclosure" and Galatians served as "covering letter" (Gal. 6:11). Dr. Thirtle inferred that Paul wrote the document in Hebrew ("with mine own hand") and that Luke translated it into Greek. Thereupon he notices some striking parallels between the two epistles. Thus, Hab. 2:4 is quoted in Gal. 3:11 and Heb. 10:38. Teaching on the Covenant is found in both epistles (Gal. 3:15-17, Heb. 8 and 9). Both speak of Jerusalem which is "above" or "heavenly" (Gal. 4:26, Heb. 12:22), and both deal with "perfection" (Gal. 3:3, Heb. 6:1). This discussion is decidedly worthy of close attention by all students, because, even though it may not carry conviction, it suggests lines of thought that are eminently productive of valuable results ... The epistle was intended to lead these Jewish believers from a rudimentary to a mature knowledge of Christian truth. They had started well, but had shown a tendency to pause on the journey, if not to go back. They had not made progress, or striven after a fuller and deeper spiritual experience. For this reason thoroughness and steadfastness are shown to be essential. (W. Thomas)

This is ironic since I believe Galatians is the Gentile counterpart, sister epistle if you will, of the book of Hebrews. As one professor (Lamb) once observed, "The reason Hebrews is so much longer than Galatians is because legalists are more complicated than antinomians and it requires considerably more effort to untangle legalists from established religion." And in that lengthy explanation, "written by a Hebrew to Hebrews to teach these Hebrews to quit living like Hebrews," a large number of cardinal doctrines are taught that enlighten even Gentile believers. (LWB) All of these (James, 1-2 Peter, Hebrews) belong to the same class: the Diaspora, or dispersion, of Israel. According to 2 Peter 3:15 Paul was the writer of the Epistle to the Hebrew believers among the dispersion, for no other such epistle of Paul has ever been heard of ... For Paul's name to have been prefixed to it, as it was to all his other epistles, would have been (humanly speaking) fatal to its acceptance or usefulness, after the events recorded in Acts 21:17-40: events which ended his public ministry. The Holy Spirit therefore suppressed Paul's name, and put the name of "God" at the beginning of the epistle. (E. Bullinger) There is no need here to go into the much debated question as to the identity of its author. The claims for this or that writer have been ably set forth, and equally enlightened Bible scholars continue to differ about the matter. For myself, I am convinced that the writer is Paul. (W. Pettingill) It was Jerome and Augustine who swayed opinion in the west towards accepting Hebrews as a Pauline epistle. (F. Bruce) The simplest, and according to my own personal experience the most profound answer against the internal arguments, is the following explanation by Carroll. (LWB)

Let a professor of Greek in an American college today, while on a trip away from his books, stirred by profound emotion, write rapidly offhand an impassioned letter in Greek – write as if he were talking – and afterward in the quiet of his study, with grammar and lexicon at hand, prepare carefully, without haste, a labored and dispassionate treatise in Greek for a literary magazine, and then let him submit these two documents to one of these infallible experts and hear this verdict: “It is impossible that one man wrote both. The author of No. 1 struggles in embarrassment to express himself in an unfamiliar tongue. His sentences are ragged, elliptical, and faulty. The author of No. 2 thinks in Greek. His Greek is like a polished shaft of Parian marble chiseled by the sculptor. His vocabulary is abundant and choice. His argument is articulated, his periods well rounded, and his style superbly rhetorical. No amount of external proof could convince a cosmopolitan scholar that the same man wrote both, however much it might mislead an uncultured provincial.” All the objections based on vocabularies, on methods of quotation, on phrases and terms of expression, are not only utterly inconclusive against Paul, but there can be made out a much stronger case for him than against him on these very grounds. (B. Carroll) The volume of such testimony is surprisingly great and one-sided in favor of Paul as the author. (C. Stam) Almost the whole weight of evidence is in favor of Paul being the author. (J. Owen)

Since my *Translation Notes* will assume Pauline authorship throughout, which might irritate some critical scholars out there, here’s my rationale for doing so. (LWB) In the manuscripts and versions of the NT the position of the Letter to the Hebrews varies widely ... It appears after Galatians in an ancestor of codex Vaticanus ... Although in codex Vaticanus Hebrews follows 2 Thessalonians, the chapter numbers in that manuscript disclose that in an ancestor it occupied a position after Galatians. The chapter numeration of the Pauline Letters begins with Romans and runs continuously through 2 Thessalonians. The Letter to the Galatians concludes with the 58th chapter, whereas the next Epistle, that to the Ephesians, begins with the 70th chapter, and then the numbers continue regularly through Philippians, Colossians, 1 and 2 Thessalonians, ending with the 93rd chapter. Following 2 Thessalonians (as was mentioned above) stands Hebrews, which begins with the 59th chapter, and proceeds with the 60th, 61st, 62nd, 63rd, and 64th chapters, as far as Heb. 9:14, where the manuscript breaks off, the remaining part being lost. Doubtless there were originally eleven chapters in Hebrews (59 to 69). It is clear, therefore, from the sequence of chapter divisions that in an ancestor of codex Vaticanus, Hebrews stood after Galatians and before Ephesians, and that the scribe of Vaticanus copied mechanically the chapter numbers even though they no longer were appropriate after Galatians ... Most printed editions of the Greek New Testament have followed the traditional sequence represented by g [another option where it follows Philemon], with Hebrews at the end of the Pauline canon ... Others place it after 2 Thessalonians. (*A Textual Commentary on the Greek NT*, B. Metzger)

A marginal numeration which shows that the whole collection of Pauline epistles was divided, either in its archetype or in some earlier copy, into a series of sections numbered consecutively. In this collection the epistle to the Hebrews comes between the epistles to the Galatians and the Ephesians. (B. Wescott) The Pauline epistles are reckoned throughout as one book in the older notation, with however this remarkable peculiarity, that though in the Codex Vaticanus itself the epistle to the Hebrews stands next after the second to Thessalonians, and on the same leaf with it, the sections are arranged as if it stood between the epistles to Galatians and Ephesians ... It plainly appears then, that

the sections of the Codex Vaticanus must have been copied from some yet older document, in which the epistle to the Hebrews preceded that to the Ephesians. (F. Scrivener) This arrangement undoubtedly exhibits this association as obtaining in very early times, possibly the sub-Apostolic age, and that originally the one epistle followed the other with nothing between. In which case, in a professedly Pauline section of the NT, we find Galatians and Hebrews merely separated the one from the other by two words: *Pros Hebraiouis*, To Hebrews, and this, as we have noted, may not have formed part of the original text. (C. Welch) That would make Paul not “the Apostle to the Gentiles,” but Paul the Messianic witness to Israel, Paul as the Hebrew of the Hebrews. (R. Anderson)

Following the numerical order of an ancestor to codex Vaticanus, I believe (with others) that Hebrews should follow Galatians in the NT canon. Put simply, it’s in the wrong place in your Bible! The true introduction to the Epistle to the Hebrews is found in Galatian 1:1-5, from the Apostle Paul. The Epistle to the Galatians was written to the Gentile believers in Galatia, while Hebrews was written to the Jewish believers in Galatia. The only division between the two, if it was even present in the original text, was the two words: To Hebrews. Paul did not need to introduce himself again if Hebrews was originally a Jewish addendum to Galatians, i.e., Part Two. (LWB) As these two epistles became detached in course of time the anonymity of Hebrews naturally became a problem and its position in the NT writings became lost, being finally located [or relocated as the case may be] after the Pastoral Epistles and Philemon, its present position ... Another problem would also be solved if Galatians and Hebrews circulated together and that is the extraordinary omission of the passing of the privilege of circumcision in Hebrews, one of whose main objects is to show that the types and shadows of Israel’s economy had been fulfilled in the Antitype, the Lord Jesus Christ, and thus had become redundant. Yet circumcision, one of the main bases of Jewish pride and privilege, is not mentioned in the epistle to the Hebrews. This is understandable if these two epistles were designed to be kept together, for circumcision had been adequately dealt with in Galatians. (C. Welch)

Outline

The following structural outline of Hebrews by George Guthrie (exposition & exhortation) has been reproduced in “black and blue.” The doctrinal additions in red are my additions to his outline.

	<u>Exposition</u>	<u>Exhortation</u>	<u>Doctrines</u>
	I. The Position of the Son in Relation to the Angels		
1:1-4	Introduction: God Has Spoken to Us in a Son		Dispensations, Hypostatic Union, Deity of Christ, Session, Sovereignty, Inheritance Salvation
1:5-14	A. The Son Superior to Angels		Virgin Birth, Millennial Reign, Partakers, Eternal Sonship, Incorruptibility, Enemies
2:1-4		<u>Warning:</u> Do Not Reject the Word Spoken Through God's Son!	Signs, Wonders, Spiritual Gifts
2:5-9	ab. The Superior Son for a Time Became Positionally Lower than the Angels		Operation Footstool, Celebrityship
2:10-18	B. The Son Lower than the Angels		Sanctification Salvation, Maturity, Suffering, Winners, Satan, Reversionism, Fellowship
3:1-6		Jesus, the Supreme Example of a Faithful Son	Confession, Supergrace, Invisible Heroes
3:7-19		The Negative Example of Those Who Fell through Faithlessness	Holy Spirit, Grace Apparatus Perception, Scar Tissue, Logistical Support, Divine Discipline, Negative Volition, Happiness, Unfaithfulness
4:1-2		[Intermediary Transition]	Edification Complex of the Soul thru Doctrine
4:3-11			Priestly Function, Enter Into Rest
4:12-13		<u>Warning:</u> Consider the Power of God's Word	Bible Doctrine, Omniscience, Omnipresence
	II. The Position of the Son, Our High Priest, in Relation to the Earthly Sacrificial System		
4:14-16	Opening: Since We Have a High Priest ...	[overlap] Closing: Hold Fast and Draw Near	Impeccability
	A. The Appointment of the Son as a Superior High Priest		Substitution, Prayer, Discipline, Obedience
5:1-10	1. Introduction: The Son taken from Among Men and Appointed According to the Order of Melchizedek		Advanced Doctrine, Immaturity, Divine Protocol
5:11 - 6:3		The Present Problem with the Hearers	Reversion Recovery, Sin Unto Death, Baptism of the Spirit, Repentance, Legalism, Evaluation
6:4-8		<u>Warning:</u> The Dange of Falling Away from the Christian Faith	Dead Works, Motivational & Functional Virtue, Spiritual Self-Esteem, Autonomy, Maturity
6:9-12		Mitigation: The Author's Confidence in and Desire for the Hearers	Unconditional Covenant, Sexual Prosperity, Oath Taxation
6:13-20	God's Promise Our Basis of Hope		Priesthood of the Believer, Intercessory Prayer, Election
7:1-10	2. The Superiority of Melchizedek		Strategic Victory
7:11-28	3. The Superiority of Our Eternal, Melchizedek High Priest		Millennium, Conditional Covenant, 5 Cycles of Discipline
8:1-2	ab. We Have Such a High Priest Who is a Minister in Heaven		Typology, Conscience, Norms & Standards, Church Age, Definite Atonement, Particular Redemption, Ransom, Deaths, Propitiation, Remission, Representative Analogy, Sin Offering, Justification Salvation
	B. The Superior Offering of the Appointed High Priest		Sanctification, Cleansing
8:3-6	1. Introduction: The More Excellent Ministry of the Heavenly High Priest		Rebound, Grieving & Quenching the Spirit
8:7-13	2. The Superiority of the New Covenant		Relaxed Mental Attitude, Rewards, Perseverance
9:1 - 10:18	3. The Superiority of the New Covenant Offering		Supergrace Blessings, Blessing by Association, Divine Viewpoint, Doctrinal Application, Testing
10:19-25	Closing: Since We Have a Great High Priest Who takes Us Into Heaven	[overlap] Opening: Draw Near and Hold Fast	Spiritual Advance
10:26-31		<u>Warning:</u> The Danger of Rejecting God's Truth and God's Son	Spiritual Fatigue, Old Sin Nature, Self-Induced Misery, Cosmic System, Divine Protocol
10:32-39		The Positive Example of the Hearer's Past and an Admonition to Endure to Receive the Promise	Ultimate Sanctification, Mediator
11:1-40		The Positive Example of the OT Faithful	Dead Works, Residence & Function inside the Divine System, Occupation with Christ
12:1-2		Reject Sin and Fix Your Eyes on Jesus, Supreme Example of Endurance	Precepts & Principles, Ambassadorship
12:3-17		Endure Discipline as Sons	
12:18-24		The Blessings of the New Covenant	
12:25-29		<u>Warning:</u> Do Not Reject God's Word!	
13:1-19		Practical Exhortations	
13:20-21	Benediction		Authority Orientation
13:22-25	Conclusion		

A shorter way of looking at Hebrews is a 5-point outline based on progressive warnings. (LWB) This is how the idea was stated in an interesting article which appeared some years ago in the *Christian Worker's Magazine*, of the Moody Bible Institute, Chicago, written by Robert Clark. Two things are to be noticed in each - the Biblical background and the sin against which we are warned:

<u>Chapters</u>	<u>Background</u>	<u>The Sin</u>
2:1-4	Sinai and Calvary	Neglect
3:7 to 4:13	Wilderness and Rest of God	Unbelief
5:11 to 6:20	Canaan and Fruits of Land	Apostasy
10:26-39	Sanctuary and Its Entrance	Willful Sin
12:15-29	New Jerusalem and Mount Zion	Obstinate refusal and indifference

These exhortations illustrate a well-known law of the human mind: Neglect will give place to unbelief, unbelief to apostasy, apostasy to willful sin, and willful sin to indifference. Their messages as we shall see, can be summed up thus: Don't drift; Don't disbelieve; Don't degenerate; Don't despise; Don't depart ... Believers are reminded of the absolute necessity of making progress, of growing in grace, and of not resting content with a superficial and elementary knowledge of Christian truth ... The distinction between the rudimentary and mature stages of the Christian life is made by means of an emphasis on the Priesthood of Christ. Christ's Priesthood is here set forth as the secret of progress and the guarantee against backsliding. It is this emphasis on the deeper, fuller aspects of the Christian life that makes the study of Hebrews so vital and important. (W. Thomas) Romans gives us God's work, His plans, His power, His sovereignty of choice, the security of His elect. Hebrews gives us God's just demands of those whom He has made partakers of His grace: and the equity of His rewards, as manifested in His past judgments ... Believers in the sovereignty of God alone will feel themselves in full sympathy with the apostle's letter to Rome. But to be in sympathy with the letter to the Hebrews we must receive the doctrine of God's *justice*, as hereafter to be applied to the conduct of *believers*. We must admit, that the entrance into Messiah's kingdom of the thousand years is a prize to be won or lost according to our works, ere the arguments and exhortations to the Hebrew Christians can be understood, or will rightly affect our practice. (R. Govett)

Another interested outline that I will intersperse along the way when needed is this one by George Rice related to apostasy. (LWB) I would like to suggest that the "concern with the danger of apostasy" lies not only behind the five warning passages (exhortations), but also behind the exposition in this epistle. With apostasy as the central concern of the entire epistle, Hebrews may be divided into five sections, exclusive of introduction (1:1-4), pastoral exhortation (13:1-19), and conclusion (13:20-25). Each section is subdivided into three parts: (1) theological expose, (2) warning, and (3) statement of judgment. Each theological expose is a tightly knit piece of logic as to why the forsaking of Jesus is unthinkable. He is superior to angels, Moses, and Aaron; his priesthood is superior to the Levitical priesthood; and his blood alone brings purification from sin. Forsake him, and where does one go to find eternal salvation? There is nowhere to go! Jesus and what he offers - this is superior to all else.

Each expose is followed by a warning not to forsake the only One who is capable of purging the conscience. This, in turn, is followed by a statement of judgment against those who apostatize, disregarding who Jesus is and what He does for those who accept Him.

Purpose

The book is not an argument to prove that Christianity is superior to and takes the place of Judaism. It is not a matter of a choice between Judaism and Christianity with which the writer is dealing, but between the type and the reality, between the Levitical sacrifices and the substitutionary atonement of the Lord Jesus. (K. Wuest) The title may have been added, sometime in the second century, when Hebrews was being included in a collection of letters, such as the Pauline corpus. (Thyen) The doctrine brought by Christ had the pre-eminence, for it was the fulfillment of all the prophecies. (J. Calvin) Nowhere are the main doctrines of the faith more purely or more majestically set forth; nowhere Holy Scripture urged with greater authority and cogency; nowhere those marks, in short, which distinguish the first rank of primitive Christian writings from the second are more equivocably and continuously present. (H. Alford) The epistle to the Hebrews begins like a treatise, proceeds like a sermon, and concludes like a letter. (A. Robertson) Brought up in a system with an elaborate ritual, whose worship was primarily a matter of outward symbols and ceremonies; tempted as few ever have been to walk by sight, there was a special and most pressing need for a clear and detailed analysis and description of what it means to “walk by faith.” (A. Pink)

This epistle has a special message for a day marked by apostasy; it addresses the believer who, facing unbelief and disobedience, must stand firm in the faith. The letter to the Hebrews, then, is an exhortation to faithfulness ... He expresses his concern that the readers obey the Word of God, and thus he exhorts them. He also wants his readers to know the Word, and thus he teaches them ... History verifies that a decline of religious fervor occurs more often in a period of peace and prosperity than in times of persecution and hardship. I venture to say that the Epistle to the Hebrews reflects a period of sustained peace during which the Christians had relaxed spiritually. (S. Kistemaker) He urges these Jewish Christians [in Jerusalem, Alexandria, Rome, Cyrene, Antioch, Caesarea?] to hold fast the confession which they have made in Jesus as Messiah and Savior. Their Jewish neighbors have urged them to give up Christ and Christianity and to come back to Judaism. The author is battling to stop a stampede from Christ back to Judaism, a revolt (apostasy) in truth from the living God. (A. Robertson) Some time between A.D. 62 and 70 would very well suit the conditions of its writing. (J. Barmby) “Perfection,” with its corresponding verb and adjective, occurs 11 times, and which never means sinlessness. With one exception (13:21), it refers in this epistle to a mature Christian experience, in contrast with a rudimentary one ... The more this idea of “perfection” is studied, the more it will be seen that the epistle is intended to lead Christians forward into the completest and richest experience of living. (W. Thomas)

To the mind of the Jews, it was a fundamental belief that the OT contained the final revelation of God and that in the Law of Moses God had made known completely His will and purpose. If that is so, what need is there of any further revelation? Does not Christianity become superfluous? Paul had to face the problem in one of its aspects in the Epistle to the Galatians – and the Epistle to the Hebrews deals with another phase of the same issue. The epistle denies that the OT contains a complete and final revelation of the will of God – God spoke to the prophets “in broken fragments”

only. It is only in Christianity – in the revelation through His Son, that there has been a complete manifestation of His will. (H. Andrews) The writer obviously regards the OT Scriptures as the authoritative Word of God Himself, full of figures and anticipations of the true realities of God’s purpose. Therefore he continually uses them to support, illustrate and develop his own theme. (A. Stibbs) What God in sovereign grace may do is God’s affair. But the book of Hebrews is not the place in which He sets it forth. God sets before us in this book the holy walk on earth for all saints. (W. Newell) They who reject its warnings as not for believers ought to be consistent and refuse its comforts. (G. Lang) There are six danger signals in the Book of Hebrews. They are warnings to the people of Israel that they fail not to enter into the full blessings which God has provided through Christ. These six danger signals can be likened to highway markers to warn the reader. (J. McGee) These danger signals are as follows:

Peril of drifting	2:1-4
Peril of doubting	3:7-4:2
Peril of dull hearing	5:11-14
Peril of departing	6:1-20
Peril of despising	10:26-39
Peril of denying	12:15-29

The writer plunges at once *in medias res* without the slightest reference to himself or the people to whom he is writing. Some scholars think that the writer had some special reason for wishing to conceal his identity. Others suppose that it is not an epistle at all but a theological treatise. (H. Andrews) Its argument is as brilliant as its theme is exalted. From first to last the author skillfully weaves his rich vocabulary into two basic themes – that of admonition and doctrine, and he does so via a style of Greek which approaches that of the very best literature of the Koine period ... The many paragraphs of warning and admonition interspersed throughout the work are not to be considered parenthetical but primary ... The writer is careful to show that there is no discontinuity between the two revelations. The same God who spoke long ago [OT] is the One who has spoken in these last days [NT]. The promises made in the past are the very ones being fulfilled today. The old covenant, though a shadow, was nevertheless a true shadow of the real substance now here. (G. Hawthorne) To read Hebrews is to breathe the atmosphere of heaven itself. To study it is to partake of strong spiritual meat. To abide in its teachings is to be led from immaturity to maturity in the knowledge of Christian truth and of Christ Himself. It is to “go on unto perfection.” (E. English)

The persons addressed were in the mental and spiritual condition common in every age of the Christian Church, a condition of languor and weariness, of disappointed expectations, deferred hopes, conscious failure and practical unbelief. They were Christians but had slender appreciation of the glory of their calling, misconstrued their experience, and had allowed themselves to drift away from boldness of hope and intensity of faith ... They had failed to consider what these great truths involved. They had ceased to have that keen interest in truth which prompts contemplation and inquiry. (W. Nicole) The word *reward* is the key which unlocks the secret of the Book of Hebrews. It is not written to half-saved professors who are threatened with being lost after all. Instead, it is written to believers who are saved and cannot be lost again, but they can lose their reward. The warning is to believers coming short of God’s best, and becoming subject to the chastening of the Lord, and loss of reward at the Judgment Seat of Christ - not loss of salvation at the Great White

Throne. These Christians had been saved a long time, but were still babes in Christ, in a state of arrested spiritual development, and could not take the solid meat of the Word, and so they were admonished to grow up. (M. DeHaan) To the present glory of Jesus as High Priest in the heavenlies is conjoined a change of great importance in the operations of actings of God. A heavenly call takes the place of the earthly Jewish dispensation. This change of dispensation is one of the principal features of the book. (J. Darby)

The author of Hebrews also employed ten nouns to refer to sin: *agnoema* or sins of ignorance, *adikia* or wrongdoing, *amartia* or sin, *anomia* or lawlessness, *apeithia* or disobedience, *apistia* or unfaithfulness, *parabasis* or transgression, *parakoe* or disobedience, *parapikrasmos* or rebellion and *peirasmos* or testing. The number of synonyms used by the author and the frequency of his usage suggests a significant concern with the problem of sin. (R. Johnson) He has provided everything for our growth in grace and expects us to develop into spiritual maturity. There is no excuse for any Christian remaining a spiritual babe, or living a defeated life, or being unfruitful. Let us repent (confess our sins) and “go on unto maturity.” Israel was out of Egypt, had crossed the Red Sea, was redeemed by the blood, but the goal was Canaan, the land of victory. Yet only a few reached this fruitful land. The great host, though delivered by the blood, and never returned to Egypt (couldn't lose their salvation), died in the wilderness and failed to reach the land of victory. Canaan is not heaven, but stands for victory here and now, the very thing the Book of Hebrews sets forth. (M. DeHaan)) The special aspect of the person and ministry of Christ which is emphasized in this epistle is His priesthood ... it is because of his concentration of the priestly aspect of Christ's work that our author has so much to say of His death and exaltation, but so little of His resurrection. (F. Bruce)

The believer who studies this epistle and abides in the teachings therein set forth, is led - spiritually speaking - from childhood to maturity ... going on unto the “perfection” of spiritual maturity. This cannot be done until we move, like these Hebrew Christians had to move, from law to grace. They were living in a transition period between law and grace - the transition from the Law of Moses with its ceremonies, to the liberty of grace; transition from the bondage of legalism to the grace and truth that make us free. Although the Church Age believer has never been under the law, it is still a message as badly needed today as in the day of Paul ... There is no doubt in my mind that God dictated the Hebrew epistle to the Apostle Paul. Chapter 13, verses 23 and 24, refers to Timothy as Paul's “own son in the faith.” And in Philippians 2:19, we read that Paul was sending Timothy from Rome to Philippi to visit, and in Hebrews 12:23 we learn that the author of Hebrews was expecting Timothy's soon return ... In this epistle, Christ is set forth as the antitype of ALL the types and as superior to all prophets, priests, kings, and angels. (O. Greene) The author sees Scripture as pointing to Jesus. What the ancient writings say is fulfilled in Him. The thrust of the whole OT is such that it leads inescapably to Him. (L. Morris) Hebrews deals with far more types than all the rest of Paul's epistles put together, and his Hebrew readers would naturally be interested in their significance. (C. Stam)

There are a number of passages in the Epistles and Revelation which condition temporal salvation from God's discipline or judgment upon repentance. In those passages repentance refers to a change of mind about one's sinful behavior. People, both believers and unbelievers, must turn from their sins in order to escape the negative consequences which sin brings. The passing pleasures of sin (Heb. 11:25) are far outweighed by the pain which is its constant companion (Heb. 12:3-11, James

1:15) ... But the Book of Hebrews is addressed to believers in Jesus Christ, not to a mixture of believers and unbelievers ... the author plainly indicated this in his letter ... Temporal judgments are in view [with reference to the word *repentance*]. Eternal damnation is not. (R. Wilkin) The doctrinal importance of this book is exceeded by none, not even by the Romans epistle. Where its teachings are believed, understood, and embodied in the life, ritualism and legalism (the two chief enemies of Christianity) receive their death-blow. In no other book of Scripture are the sophistries and deceptions of Romanism so clearly and systematically exposed. So fully and pointedly are the errors of Popery refuted, it might well have been written *since* that Satanic system became established ... But perhaps its chief distinctive value lies in its exposition of the OT types. (A. Pink)

In spite of my Reformed convictions, my own study of the warning passages in light of their OT background differs significantly from other Reformed interpretations. I believe that the severe warnings in Hebrews were addressed to genuine Jewish believers facing persecution by their countrymen prior to the destruction of Jerusalem. The immediate threat of God's judgment upon the Jewish nation was real ... Because of their typological relationship to the Exodus generation, I consider those warned in Hebrews to be genuine believers in danger of forfeiting covenant blessings and of undergoing the physical discipline of God while escaping final judgment. The basis for this understanding is that despite their unbelief and rebellion at Kadesh-Barnea, the Exodus generation was a redeemed people ... Their failure to experience God's rest in the land did not affect their deliverance and redemption as the people of God, but it did prevent them from enjoying the fullness of covenant blessings in the land ... Falling away (Heb. 6:6) does not express the idea of an absolute apostasy involving a complete turning away from all belief in God. It is not a mild term for sin; it denotes a serious act of unfaithfulness toward God. But the exact nature of the unfaithfulness must be determined from the broader context. The argument of Hebrews suggests that "falling away" denotes a general state of *spiritual retrogression* entered through a decisive refusal to trust and obey God. (R. Gleason)

The author encounters his audience at the point of wavering and challenges them with the claim that the real loss is not the deprivation of their place in society but the forfeiture of their inheritance from God. They risk losing the lasting honor that God grants them if they "shrink back" under pressure. (D. deSilva) The sin of "falling away" is more than merely "sluggishness of hearing;" it is coming to a decisive point when one refused "once for all" to press on to *maturity* ... In this context "repentance" would allow one to be renewed to a place of "blessing" and "rest." To be unable to repent is to be denied God's blessing. The author's point is not that his readers could not be saved again, but that once they decided to persist in their immaturity and lack of faith, God would not permit them to change their mind in order to avoid divine discipline and the loss of covenant blessings. (R. Gleason) This is not a Christian writing so preoccupied with the person of Jesus or the work of the Holy Spirit that God [the Father] is pushed into the background as a silent assumption ... No NT writer presents a more human Jesus than does the author of Hebrews ... The role of the Holy Spirit is of such significance as to merit our attention ... However, Hebrews does not contain any Trinitarian formulas. (F. Craddock) However, Hebrews does contain priestly formulas. Jesus Christ fulfills the *type* of the Levitical priesthood by His death, resurrection and ascension. He currently exercises a unique, heavenly priesthood by interceding for us and restoring us to fellowship with God. He is a priest after the *order* of Melchisedek and will exercise that priesthood during the Millennium on the Davidic throne. (LWB)

There is no difficulty in locating the major themes of this letter. (D. Guthrie) To summarize in words other than those of Hebrews itself the theology of the epistle is a dangerous enterprise. (P. Ellingworth) These last two quotes are just a sample of the variety of opinions you will find in the Introduction to Hebrews in commentaries. There is disagreement on who wrote it, who they wrote it to, when it was written, and what its overall purpose was. Four views of the warning passages by different authors were collated by Herbert Bateman (see Resource list). I hold to the view presented and argued by Randall Gleason in this book. (LWB) The writer also wanted to acquaint his readers with dangers so that their spiritual development might not be hindered ... and to bring these believers to maturity ... Therefore the doctrine the epistle presents, the warnings it delivers, and the exhortations it gives all were intended to prevent regression and to encourage continuous dynamic development toward spiritual maturity. (J. Pentecost) The author's audience lived in a world marked by the rationale of reciprocity and yet inherited a religious tradition that, at least in part, looked to divine enablement, not reciprocity, as the means of fidelity ... With regard to the human divine relationship in the ancient Mediterranean world, the belief in the reciprocity rationale to secure fidelity rested on an optimistic anthropological assumption. Hebrews, on the other hand, belonged to a stream of Middle Judaism within the Greco-Roman world that held to a pessimistic anthropological assumption and thus looked to the divine enabling of human fidelity and not reciprocity. (J. Whitlark)

The epistle seeks to open up the true glory of the religion of Christ, and to show that all they lost in the old worship was a hundredfold restored in the "something better" God had now provided. (A. Murray) We will determine whether fidelity in Hebrews is secured through indebted gratitude, that is, the dance of reciprocity, or whether fidelity is the result of an ongoing divine enablement that is necessitated by a pessimistic anthropology ... The understanding of the fulfillment of the new covenant in Hebrews will locate Hebrews in that stream of Judaism that held to a pessimistic anthropology and looked not to reciprocity but to a transformation and ongoing divine enabling that secure fidelity to God ... Paul is critical of the dynamic of reciprocity to secure fidelity in the divine-human relationship. That criticism arises out of his pessimistic anthropology. Paul sets himself against synergism in any form, including reciprocity, and emphasizes God's initiative and enabling that establishes human fidelity to the relationship. (J. Whitlark) An optimistic anthropology is essentially a denial of total depravity, which comes from an insufficient understanding of the depth of original sin. This is the core of the Arminian heresy. A pessimistic anthropology is grounded in the doctrine of total depravity and total inability. Calvinists do not create a fictitious, innate capacity in the unbeliever to respond to God. Salvation is not a synergistic, reciprocal work. (LWB) For Paul, a Christian's faithfulness is the work of the indwelling Christ, not reciprocity. In Hebrews, as we will see, infidelity is rooted in something deeper than ingratitude or unbelief. It is rooted in the defiled human condition ... The extent of the new covenant blessings in Hebrews involves abiding transformation and the ongoing divine enabling of the Christian pilgrim, which are the necessary basis for his or her fidelity to God. Further, this understanding suggests a pessimistic anthropological assumption for the author of Hebrews. (J. Whitlark)

Along the way, I am going to utilize what is called (for lack of a better term) the *kingdom-partaker* perspective. This method of interpretation sometimes sees a dual interpretation of OT quotations that is closely related to typology. I was taught this practice in terms of *immediate* and *remote* reference

in interpreting an OT passage that has obvious dual meaning. There is a new school of hermeneutical thought that is taking this practice far beyond my comfort level at this time, but that does mean they do not have some valid points. (LWB) We are suggesting that the biblical authors practiced something more than the grammatical-historical hermeneutic, and that we can do the same. A biblical passage contains one basic sense (which we have called essential meaning), of which there can be many historical particularizations (which we have called existential meaning/reality). Sometimes the original human authors were not conscious of this broader sense and intended only the historical particularization about which they wrote. In these cases the Holy Spirit intended in the text deeper meaning of which the human author was unaware. (J. DeYoung) I do not cross into the dark world of allegorism or spiritualization. But I do believe that the Reformed tradition has a narrow perspective on Hebrews, in which they totally obscure the kingdom and partaker messages, as well as the doctrines of experiential sanctification and rewards.

CHAPTER 1

LWB **Hebrews 1:1** God, having long ago [during the theocentric dispensations of the Gentiles and Israel] spoken in many parts [OT books] and in various ways [illustrations, examples, promises, threats, types] to the fathers [patriarchs] by the prophets,

^{KW} **Hebrews 1:1** In many parts and in different ways God in former times having spoken to the fathers by means of the prophets,

^{KJV} **Hebrews 1:1** God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

TRANSLATION HIGHLIGHTS

During the *theocentric* dispensations (Gentiles and Israel), God the Father spoke (Constativ Aorist tense) in many OT books in a variety (Latin: multifarious) of ways. The OT wasn't written all at once, but in progressive stages, in bits and pieces through many authors. The words *fathers* and *prophets* are restricted to those who contributed to the OT canon. Each new book added pieces to a growing puzzle, which was not a completed work until the NT canon was closed. None of the prophets received a complete revelation, but only their piece of the larger puzzle. Some of these methods were illustrations, promises, examples, threats, types, parables and public sermons. They were given to the patriarchal fathers (ancestors of the Jews, OT saints) by means of visions, dreams, inspirations, voices and angels by the agency of prophets.

The Lord Jesus Christ *is* the Shekinah Glory. How the Shekinah Glory is manifested is one of the ways of distinguishing the dispensations, (e.g., pillar of fire, smoke, between the cherub over the ark, tabernacle, temple, in hypostatic union, indwelling believers). The dispensation of the Gentiles includes what have traditionally been called *innocence*, *conscience* and *human*

authority. The dispensation of Israel includes what is traditionally called *promise* and *Law*. During the *christocentric* dispensations, God spoke through His Son, Jesus Christ. Traditionally this dispensation has been called *grace*, but without noticing the dramatic differences between the time of Jesus' earthly ministry and His sending the Holy Spirit at Pentecost. The hypostatic union of Jesus Christ and the Church Age are vastly different and must be treated that way.

RELEVANT OPINIONS

Peter wrote his first letter to the elect Jews of the dispersion in five provinces in Asia Minor (1 Peter 1:1). His second letter was to the same people (2 Peter 3:1). In this second letter he says, "Our beloved brother Paul has written to you" (2 Peter 3:15). The particular topic discussed by Peter, concerning which he alleges agreement with Paul, is the emphatic topic in our letter to the Hebrews, namely, the longsuffering of our Lord in delaying his advent, which delay was tempting them to apostatize. Peter distinguishes this letter of Paul to the Hebrews from all his other letters. If our letter to the Hebrews is not the one which Peter attributed to Paul, then Paul's letter is lost. (B. Carroll) Peter also places Paul's letters on the same level as the OT scriptures, which would likewise include the one he wrote specifically to Jewish Christians. (LWB) The opening statement sets the tone and introduces the main theme of the whole epistle, namely, that uniqueness and supremacy of Christ in comparison with the transitory and incomplete character of all that preceded His coming. (P. Hughes) There's an alliteration that is interesting in this verse: πολυμερῶς and πολυτρόπως. (LWB) Speaking is the method by which God puts forth His energy. Perhaps this results from the fact that His substance is *spirit* ... His Word is also the energizing medium for victorious conflict against sin and Satan. (G. Lang)

Human history may be classified into six dispensations. These six can be grouped into three categories of two dispensations each. The *theocentric*, or pre-Incarnation, dispensations are the Age of the Gentiles and the Age of Israel, which occurred "long ago" before God had "spoken to us in His Son" (Heb. 1:1-2). The *christocentric* dispensations begin with the first advent of Christ (also called the dispensation of the Hypostatic Union) and continue with the Church Age, which is the present dispensation ... The dispensation of the Hypostatic Union is the epoch recorded in the Gospels, the first four books of the NT. This period began with the virgin birth of Christ and terminated with His death, burial, resurrection, ascension and session at the right hand of the Father in heaven ... The Church carries out to completion the precedent established in our Lord's first advent. Finally, eschatology is the study of the final destiny of the human race, and the *eschatological* dispensations that the Bible prophesies and promises for the end of history are the Tribulation, Millennial and Perfect Ages. God's unified, integrated, unchanging plan for human history calls for many expressions of His grace. (R.B. Thieme, Jr.) I like Thieme's dispensational framework better than any other framework I have studied. It is a modification of the traditional outline by professors Chafer, Walvoord, Ryrie, Pentecost, etc. The following chart is a high-level summary only; it is elaborated upon in his book "The Divine Outline of History," with one exception: I added an additional dispensation called "Perfect" which comes from various works by Clarence Larkin. It is also known as the New Heavens & New Earth.

Gentiles Israel	Hypostatic Union Church	Tribulation Millennium Perfect
THEOCENTRIC	CHRISTOCENTRIC	ESCHATOLOGICAL

The Scripture divides time, by which is meant the entire period from the creation of Adam to the “new heaven and a new earth,” into seven unequal periods, usually called *dispensations*, although these periods are also called “ages” and “days” as, “day of the Lord,” etc. These periods are marked off in Scripture by some change in God’s method of dealing with mankind, or a portion of mankind, in respect of the two questions of sin and of man’s responsibility. Each of the dispensations may be regarded as a new test of the natural man, and each ends in judgment – marking his utter failure. Five of these dispensations, or periods of time, have been fulfilled; we are living in the sixth, probably towards its close, and have before us the seventh, and last – the Millennium. (C. Scofield) The classic seven dispensations (there have been slight changes or improvements in recent history) are: (1) man in innocence, (2) man under conscience, (3) man in authority over the earth, (4) man under promise, (5) man under law, (6) man under grace, and (7) man under the personal reign of Jesus Christ. “Dispensations are a sequence of divine administrations which unfold God's plan for mankind. It is represented by a system of doctrines by which believers living at a specific time can orient to God's will, plan, and purpose for their lives.” (R.B. Thieme, Jr.)

Why would the writer not address the readers in the customary way by making himself known, specifying the addressees, and pronouncing a salutation of grace, peace, and mercy? The answer must be that the author wants to focus attention primarily on the ultimate revelation of God – Jesus Christ, His Son. This revelation is contrasted with the piecemeal revelation that God, through the prophets, gave to the forefathers for many centuries. The author stresses the theme of the person, offices, and function of Jesus, the Son of God. (S. Kistemaker) God had given the former revelation part by part. He delivered it in connection with temporary dispensations – the Adamic, the Abrahamic, and the Mosaic. The OT grew slowly; it took more than a millennium to complete it, and at least 27 different writers contributed to it ... Now God spoke by dreams, now by visions, now by voices, now by angels, now by similitudes, now by Urim, now by sacrifices and illustrations, now by putting a burning word into the prophet’s soul ... How various, too, is the literature of the OT Scriptures: historical, biographical, legislative, prophetic, philosophic, and poetic ... The NT presents the truth, not fragmentarily, as the OT did, but in finished form and in undivided fullness. It was entirely written by eight or nine men belonging to one generation. It contains a richer revelation of more developed truth than that which is found in the Hebrew Scriptures. (J. Barnby)

The progressive character of revelation can also be understood in terms of a gradual unfolding of biblical truths which began quite vague, but slowly, little by little, came to be understood in absolute clarity. Revelation is thus progressive in a theological sense as well as in a historical sense. Each new revelation was like a turn of the knob on a pair of binoculars which would eventually change the initial blurred vision of the seer to the point of crystal clarity. (R. Morey) What is meant by “last days” is not the finality of all things. These are last days for Israel and last days for the Church, a distinction which the amillennialists do not make. (C. Feinberg) In my

opinion, there is an abundance of evidence that Paul did write this epistle to the Hebrews. Although I cannot be dogmatic about the authorship of Hebrews, I can say very dogmatically that we are dealing with the Word of God – that which the Spirit of God has given to us ... We need to keep in mind that this epistle is directed to Hebrew believers who stood at the juncture of two great dispensations. (J. McGee) Times and dispensations are inseparable from the Divine Word; not only the Times in which the Words were spoken, but the Times of which they were spoken, and to which they refer. These different times are called *dispensations*. (E. Bullinger) Deity is not speechless ... A silent God is an unknown God. God “speaking” is God expressing, revealing Himself. All that we know or can know of God is what He has revealed of Himself through His Word. (A. Pink)

Each line of Scripture is essential to God’s revelation of Himself. Man and human history change; God remains the same. Different circumstances elicit different aspects of His character, so that His attributes are presented in Scripture through a wide variety of divine decisions and actions. The doctrine of divine essence becomes the common theme that unifies all other doctrines; all doctrine emanates from the essence of God. (R.B. Thieme, Jr.) Truth has never been communicated by God as one complete body of divinity. Truth was imparted for immediate practical ends, and therefore as men needed it and as they were able to bear it. Being thus fragmentary, piecemeal, it was of necessity always incomplete, and required and led on to further unfoldings ... The advance in knowledge of God and His purposes did not come by self-cogitations of the human mind over an original all-inclusive germ of knowledge; it came by successive acts of revelation as God saw fit. (G. Lang) With a theocentric beginning, arguments of both continuity and discontinuity between Judaism and Christianity have room. (F. Craddock) Both adverbs set forth the imperfection of the OT revelations. They were various in nature and in form: fragments of the whole truth, presented in manifold forms, in shifting hues of separated color: Christ is the full revelation of God, Himself the pure light, uniting in His one Person the whole spectrum. (H. Alford)

The Epistle was written primarily to Hebrew Christians, who were peculiarly situated, surrounded still by the shadows of a dispensation past and gone. It is almost impossible to understand certain parts of the Epistle, except the conditions and circumstances of these Hebrew Christians are understood and taken in to consideration. It is here where many expositors have failed. This is especially the case with the 6th and 10th chapters. Arminianism has built much of its unscriptural theory of falling from Grace upon the well known statements contained in these chapters. Many others are kept from a real enjoyment of the assurance of salvation by a misapplication of the exhortations contained in these two chapters. A correct understanding of the primary meaning makes these passages clear. (A. Gaebelein) The opinion that the apostle Paul is the author, though not the writer and composer, seems on the whole the most probable. Much as he desired to confirm and comfort them, he could not write to them as an apostle. We see how very modestly he justifies his writing an epistle to the Romans; in the same tone the author of the epistle to the Hebrews writes, “I beseech you, brethren, suffer the word of exhortation.” Hence it appears natural that the apostle Paul should sink his individuality and apostleship as much as possible, and in harmony with the key-note struck in the first verse, “God spake,” be to the Hebrews as the voice of one speaking truth and comfort to them in their hour of need and trial. (A. Saphir)

I like charts, graphs and sentence diagrams. Sometimes they keep me on the *straight and narrow*, so I don't get confused along the way. Maybe the following chart which centers on *sanctification* and *rest* will help you out. This first installment covers chapters 1. I will add others by chapter as we progress.

Ref	Topic	Category	Dispensation			
			Israel	Hypostatic Union	Church Age	Millennium
Heb. 1:4	Jesus obtained a more excellent name & rank	Inheritance-salvation		Suffering & obedience	king of Kings, lord of Lords	king of Kings, lord of Lords
			Prophet	Priest	High Priest	King
			Shekinah	Humiliation	Heavenly throne	Davidic throne
<hr/>						
Heb. 1:14	Those who are about to inherit salvation	Inheritance-salvation			Winner believers	Special detachment of ministering spirits
					Winner believers	Rewards, reigning in His kingdom

This second chart emphasizes the positive and negative volition of believers and the results by three primary dispensations.

Ref	Israel (Theocentric)		Church Age (Christocentric)		Millennium (Eschatological)	
	Negative Volition	Positive Volition	Negative Volition	Positive Volition	Negative Result	Positive Result
1:9				partakers		reigning with Him
1:14			loser believers do not inherit salvation	winner believers inherit salvation	spectators	rewards, reigning in His kingdom, special detachment of ministering spirits

This third chart emphasizes three priesthoods and the exercise of those priesthoods by dispensation and primary function.

Ref	Topic	Category	Priestly Order	Dispensation	Primary Priestly Function		
					Mediation (earthly)	Intercession (heavenly)	Blessing (millennial)
Heb. 1:3	Finished making purification for our sins	Propitiation	Aaronic	Hypostatic Union	Jesus Christ		
	Sat down at the right hand of the Father	Session	Royal paraclete, advocate king	Church Age	Jesus Christ		
<hr/>							
Heb. 1:13	Enemies made a footstool for His feet	Reigning	Melchisedek	Millennium	Jesus Christ		

Hebrews 1:1 **God** (Subj. Nom.), **having long ago** (Temporal Adv.; formerly, in times past, during the Theocentric Dispensations of the Gentiles and of Israel) **spoken** (λαλέω, AAPtc.NSM, Constative,

Circumstantial) in many parts (Adv.; different O.T. books, bits and pieces; *hendiadys*) and (connective conj.) in various ways (Adv.; multifaceted, many illustrations and examples, promises, threats, public sermons; visions, dreams, inspirations, voices, angels) to the fathers (Dat. Adv.; patriarchal ancestors of Israel) by the prophets (Instr. Agency),

^{BGT} **Hebrews 1:1** Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις

^{VUL} **Hebrews 1:1** multifariam et multis modis olim Deus loquens patribus in prophetis

LWB Hebrews 1:2 Has in the last of these days [dispensations of the Hypostatic Union and the Church Age] spoken to us in the Son [Jesus Christ as Prophet], Whom He [the Father] appointed Heir over all things [heaven and earth: angels, mankind, and the rest of creation], through Whom [Jesus Christ as focal point of creation and history] He [the Father] also produced the ages [dispensations],

^{KW} **Hebrews 1:2** In the last of these days spoke to us in one who by nature is [His] Son, whom He appointed heir of all things, through whom also He constituted the ages;

^{KJV} **Hebrews 1:2** 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;

TRANSLATION HIGHLIGHTS

The “last of these days,” also called the “fullness of times,” is a reference to the *christocentric* dispensations of the Hypostatic Union and the Church Age. During these dispensations God the Father has spoken to us in His Son, Jesus Christ. The culmination of both OT and NT revelations is Jesus Christ, a fact which brings the two testaments together into one biblical record. The Father appointed Him (Constative Aorist tense) in eternity past to be the Heir (Latin: heredity) over all things. The word *last* may also refer to the length of time embraced by these two dispensations in the overall framework of time. The dispensation of the hypostatic union lasted 33-years; the dispensation of the Church Age is estimated by some to be approximately 2,000 years. The future dispensations are tribulation (7-years), millennium (1,000 years), and New Heavens & New Earth (approx. 33,000 years in the Perfect Age). “All things” encompasses heaven and earth, especially angels, mankind and the remainder of creation. Jesus Christ, the Son, is the Heir of the Father, and we are joint-heirs with Christ.

God the Father also created (Latin: constituted) the dispensations (Constative Aorist tense), with Jesus Christ as the focal point of creation and history. Jesus Christ was appointed Heir before the universe was created, before time began. Whether you choose “by” Him or “through” Him, referring to Christ, it is obvious He was present and active during the Creation. The Father didn’t create the universe and then wonder what to do with it. He created it for His Son, Who was present with Him. This is additional proof for His eternal existence, since how could He be present and active during the Creation if He did not yet exist? How could He *program* the ages if

He wasn't present for the earliest of them? When the writer to the Hebrews used the word "us," he is primarily addressing Jewish believers. I believe the writer of Hebrews was the apostle Paul; many scholars share my opinion; others do not. Since I am firm in this belief, I am going to refer to "the author" as Paul going forward. Many scholars prefer to sit on the fence and refer to an 'unknown author' for hundreds of pages of commentary; I find this practice monotonous.

RELEVANT OPINIONS

Here is shown the primary reason why the universe was brought into being: it exists that the Father may show His love for the Son and Heir (John 3:35); all other reasons are subordinate to and included in this ... The syllogism stands thus: All the universe belongs to the Son: I am part of the universe: therefore I belong to the Son. Am I, then, going to give to Him His proprietary rights? Or am I, with Satan, robbing Him of them? ... It is the object of the Son "to bring us to God," to recover the sinner from that legal and moral alienation from Him, and to establish us in His favour, in His fellowship, and finally to set us before the presence of His glory in exceeding joy. It is the object of our Adversary to prevent this at one or more of its stages. (G. Lang) Jesus' ascension means that He is now seated at the right hand of the Father: Jesus Himself predicted this in His statement before the high priest (Matt. 26:64). The *session* at the Father's right hand was referred to by Peter in his Pentecost sermon (Acts 2:33-36) and before the council (Acts 5:31). It is also mentioned in Eph. 1:20-22, Hebrews 10:12, 1 Peter 3:22, and Rev. 3:21 and 22:1. The significance of all this is that the right hand is the place of distinction and power. Jesus' sitting at the right hand of God should not be interpreted as a matter of rest or inactivity. It is a symbol of authority and active rule. The right hand is also the place (Heb. 7:25) where Jesus is ever making intercession with the Father on our behalf. (M. Erickson)

Aionas does not mean times, as if representing the Son as the creator of all time and times, but creation unfolded in time through successive aeons. All that, in successive periods of time, has come to pass, has come to pass through Him. (M. Vincent) The many-sided revelation of God that came repeatedly to the forefathers in the ages before the birth of Christ was inspired by God. It was a progressive revelation that constantly pointed toward the coming of the Messiah. And when Jesus finally came, He brought the very Word of God because He *is* the Word of God. Therefore, Jesus brought that Word in all its fullness, richness, and multiplicity. He was the final revelation. (S. Kistemaker) Very gradual was the unfolding of the nature and character of the Divine Being to man. The measure of the revelation was adapted to the measure of the human capacity. (W. Jones) *Dia* commonly expresses secondary agency; but in some instances, it is used of God's direct agency. Christ is here represented as a mediate agency in creation. Christ is not represented as a mere instrument, a passive tool, but rather as a cooperating agent. (M. Vincent) The superiority of the Father is one of position, not of capacity. A son may be fully the equal of his father in ability and energy; but in the sphere of the family, the business, the estates, the father is the senior, and the son acts under, for, and by the authority of the father. (G. Lang)

Will, we may say, lies with God the Father; creative command, with God the Son, the Word; and the execution of the command, with God the Holy Spirit. (W. Newell) Scripture identifies Jesus Christ as God (e.g., Philippians 2:5-11), i.e., the *deity of Christ*. One who is equal with God must be God. He claimed to possess what properly belongs only to God. He spoke of the angels of

God (Luke 12:8-9, 15:10) as His angels (Matt. 13:41). He regarded the kingdom of God (Matt. 12:28, 19:14, 19:24, 21:31, 21:43) and the elect of God (Mark 13:20) as His own. Further, He claimed to forgive sins (Mark 2:8-10). The Jews recognized that only God can forgive sins, and they consequently accused Jesus of blasphemy. He also claimed the power to judge the world (Matt. 25:31) and to reign over it (Matt. 24:30, Mark 14:62). At His trial before Caiaphas He came as close as He ever did to affirming His own deity. Either He desired to be put to death on a false charge, or He did understand Himself to be the Son of God. (M. Erickson) The writer of Hebrews immediately clarifies the term *all things* by saying that God made the universe through His Son. The phrase obviously refers to the creation account in the first chapters of Genesis. (S. Kistemaker) The work of the creation is not merely the work of the Father; instead it was the work of both of them together. (J. Piper)

He has now shown that the founder of the NT is superior to the prophets in that the latter were merely created beings used as instruments by God, whereas the former is the Son, God the Son, thus very God of very God. But not only is the Son superior in His being, but the mode of revealing God's Word to the human race was superior in His case. When the prophets spoke, it was merely as mouthpieces. When the Son spoke, it was God Himself who spoke ... The idea in the word *aionas* is not merely that of the vastness and the magnificence of the physical universe, but the thought of the times and ages through which the purpose and plan of God are gradually unfolding. The Son is the Divine Agent not only in the original creation of the physical universe, but also in the operation and management of that universe and all its creatures all down the ages of time. And that makes Him better than the prophets. (K. Wuest) A dispensation can be defined as a stage in the progressive revelation of God constituting a distinctive stewardship or rule of life. Although the concept of a dispensation and an age in the Bible is not precisely the same, it is obvious that each age has its dispensation. It is probable that the recognition of the dispensations sheds more light on the whole message of the Bible than any other aspect of Bible study. (Walvoord/Chafer)

The hypostatic union is undiminished deity and true humanity united in One Person forever, Jesus Christ. It is the two natures of the Person of Christ – divine and human – inseparably united without mixture or loss of separate identity, without loss or transfer of properties or attributes. That is, He is the God-Man, He is one Person, and He will exist forever as both undiminished deity and true humanity. (R.B. Thieme, Jr.) This dividing of eternal duration into defined periods, each having a commencement and a conclusion, is indispensable to the finite mind, for without it the creature could not retain any sense of the order of events or accurate remembrance of them, or form any clear anticipations of the future. The mind would be chaotic ... God planned out the ages as spheres of time in which various developments would and should take place. His purpose runs through and controls all the ages, which purpose was all foreordained before time began ... It was for the fulfillment of this Divine program, embracing all the ages that were to be, that the material universe was required and made; so that the making of the ages includes of necessity the making of all things which are to contribute to the purpose of the ages. And it was by the agency of the Son that time and all things connected with time came to be. This implies that the Son is before time, is eternal. (G. Lang)

It is important to recognize the majesty of the Son of God, who was present at creation and is the sovereign Lord of all created things. He is God. (S. Kistemaker) The universe is a creation. Once it did not exist; it is not eternal, as some have conceived. Neither is it co-substantial with its Creator, as pantheism alleges. God is not the universe and the universe is not God. He Himself in His essential deity, substance, trinity of persons, was what He is before the universe existed. Its creation added nothing to, changed nothing in, His essential Being ... The created universe is a sphere in which is displayed His eternal power and Godhead, and which is interpenetrated by His universal presence; but from it He personally is distinct and it from Him: He made it ... The gift of authority was granted, or perhaps confirmed, in connection with the incarnation; the gift of inherent life was from eternity, involved in the eternal generation of the Son by the Father ... That the relationship of Father and Son did not commence with the Son becoming man, but preceded creation itself and is therefore inherent in the Deity and eternal, is further involved in the fact considered above that the Son was the Father's *heir* before anything was created. (G. Lang) He created both matter and history ... However, the emphasis is on the various dispensations through which the world has passed, is passing, and will pass. (T. Constable)

Hebrews 1:2 Has in the last (Gen. Measure; culmination) of these (Gen. Spec.) days (Adv. Gen. Time; Dispensations of the Hypostatic Union and the Church Age, often called the "fullness of times") spoken (λαλέω, AAI3S, Culminative) to us (Dat. Adv.; primarily Jewish believers) in the Son (Loc. Sph.), Whom (Acc. Gen. Ref.; Jesus Christ) He (the Father) appointed (τίθημι, AAI3S, Constative; in eternity past) Heir (Acc. Dir. Obj.; Christ is the Father's Heir, and we are joint-heirs with Christ) over all things (Gen. Content; heaven and earth: angels, mankind and the remainder of creation), through Whom (Abl. Intermediate Agency; Jesus Christ as the focal point of creation and history) He (the Father) also (adjunctive) produced (ποιέω, AAI3S, Constative; manufactured, created, made, constituted) the ages (Acc. Dir. Obj.; dispensations),

^{BGT} **Hebrews 1:2** ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας·

^{VUL} **Hebrews 1:2** novissime diebus istis locutus est nobis in Filio quem constituit heredem universorum per quem fecit et saecula

LWB **Hebrews 1:3** Who [as the Son of God] being the reflection of His [the Father's] glory [deity] and the exact representation of His divine essence [humanity of Christ in hypostatic union], and upholding all things [including the so-called "laws of nature"] by the verbal expression of His inherent power [absolute sovereignty], after He had finished making purification [Jesus Christ as High Priest] for our [the elect only] sins [not just the imputed sin of Adam], sat down at the right hand side [session: Jesus Christ as King] of the Majesty on high [the Father].

^{KW} **Hebrews 1:3** Who, being the out-raying [effulgence] of His glory and the exact reproduction of His essence, and sustaining, guiding, and propelling all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

^{KJV} **Hebrews 1:3** 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;

TRANSLATION HIGHLIGHTS

Jesus Christ as the Son of God is the radiant reflection (Attributive Participle) of the Father's glory. His absolute and timeless existence as well as the flashing-forth (reflection) of the Father's glory points to His deity. Jesus Christ is also the exact representation (Gk: *character*) of the Father's divine essence; they have the same substantial nature. When the Father observed the Son, He saw the reflection of Himself in the glory of His own attributes. There is no stronger statement in the Bible to prove the *deity of Christ*. The Greek word *hupostasis* obviously refers to the humanity of Christ in hypostatic union. As the Son of God, sharing divine essence with the Father, Jesus Christ also upholds all things (Durative Present tense) in the physical creation by the verbal expression of His omnipotent power. Even the so-called "laws of nature" have been put into operation and continue to function (according to our sense of normality) by His spoken word. All Jesus has to do is say otherwise, and the creation as we know it would dissolve. He is absolutely, totally sovereign over creation. The Word of God created and upholds our physical life and the Word of God created and sustains our spiritual life. If He was to withhold His sustaining power, the world as we know it would immediately disappear.

This very same person, Jesus Christ as the Son of God, came to earth and accomplished purification for our sins (Culminative Aorist tense). The priestly work of Christ was a complete success. He accomplished this purification for us, His elect. The High Priest on the Day of Atonement did not offer a sacrifice for the sins of every man on earth; he offered a sacrifice for the nation Israel, God's elect. The personal, definite article restricts the purification for (Latin: purging of) sins to those for whom it was intended and nobody else. His work on the cross was definite, effectual, and particular: for His people and them only. It was not a hypothetical purification for a hypothetical mass of humanity. It was not an act which made purification possible if the recipients would only later cooperate. Nor did this purification refer to Adam's sin only. The plural "sins" refers to our personal sins as well as the imputed sin of Adam. Christ was and is a better Mediator. As a matter of fact, He was the only Mediator; no angel was ever tasked with the expiation or purification of our sins. After accomplishing His work on earth, Christ was resurrected; He then ascended, and sat down at the right hand (Latin: *dexter*) of the Father in heaven. This "sitting down" (Culminative Aorist tense) is called His *session*.

Sitting down is an anthropomorphism when ascribed to deity; the deity of Christ does not "sit down," but the humanity of Christ does. The right hand of the Majesty is an anthropomorphism (language of accommodation: the Father doesn't have a *right hand* ... or does He?). See additional notes on this topic under *Relevant Opinions*. The idea is that this location next to the Father is an elevated place, a location of greatest honor. Christ was and is recognized as King by

the Father. This throne room shouldn't be thought of as some barren, cold, empty place. It is surrounded by men and angels rendering 24-hour praise to the King. He was present and active during the creation of the universe, and He holds that universe together by His spoken word. He shares the attributes of deity with the Father, yet He came to earth in a human body and walked among men. He accomplished the purification of sins for His people, and then returned to a place of great honor and respect at the right hand of the Father. We were not there to ask His opinion on how the earth was created; we were not there to determine whether His purification of sins covered us or not. All of these works were solely His, without our input. We can only thank and praise Him for selecting us out from the mass of humanity to be a recipient of His purifying grace.

RELEVANT OPINIONS

Contrast the words *sat down* between *stood*. The former refers to Christ, the latter to Aaron. Aaron stood with humility ministering before the Lord. He did not sit down between the cherubim, but after worshipping at the footstool of the Lord, he departed. Not so with Christ. He entered into heaven itself, not to minister in humility, but to a participation of the throne of majesty and glory. (J. Owen) Dr. Owen, who loves to explain the spiritual meaning in the Epistle to the Hebrews by the types in the OT, which is evidently what Paul, himself, was doing, under the guidance of the Holy Spirit – explains the brightness of the Father's glory by a reference to the Shekinah over the mercy seat, which was the only visible token of the presence of God there. An extraordinary brightness is said to have shone forth from between the cherubim. Now, Christ is God manifesting Himself in His brightness. But, on his forehead, the High Priest wore a golden plate, upon which was deeply engraved in Hebrew letters, the inscription, "Holiness to [or, of,] Jehovah." Dr. Owen thinks there is a reference in this "express image of His Person" – this cut-out inscription of God, as it were – to that which was on the forehead of the High Priest and which represented the glorious wholeness of holiness of Jehovah, which is His great glory. (C. Spurgeon) As Priest He effected the cleansing of sins here below; as Priest-King He sits on the right hand of the throne to apply His work. (A. Murray)

The Aaronic high priest was a sinner and therefore did his work imperfectly, whereas Christ as the sinless One and the true High Priest completed the work of purification perfectly. The high priest in the OT era needed animal sacrifices, first to cleanse himself and afterward to remove the sins of the people. Christ was simultaneously the High Priest and the sacrifice when He offered Himself for the purification of the sins of His people ... The idea of sitting at the right hand of someone signifies a privilege granted to a highly honored person. In this instance it means that the Son now has authority to rule His worldwide kingdom on earth and is enthroned above all spiritual powers "in heavenly places." (S. Kistemaker) As the impression on the wax is quite distinct from the seal by which it was made, so the figure suggests that our Lord is "personally distinct from Him of whose essence He is the adequate imprint." (W. Jones) God has spoken unto us by His Son – there is Christ our Prophet. He made purification of sins – there is Christ our Priest. He sat down on the right hand of the Majesty on high – there is Christ our King. (C. New) The work of purification was done by Christ *personally*, and was not something which He caused to be done by some other agent. (M. Vincent) The putting away of the sins of His people

was an even greater and grander work than was the making of the worlds or the upholding of all things by His mighty power. (A. Pink)

It can mean either reflected brightness, refulgence (Calvin, Thayer) or effulgence (ray from an original light body) as the Greek fathers hold. Both senses are true of Christ in His relation to God as Jesus shows in plain language in John 12:45, 14:9. (A. Robertson) God is sovereign over this world, over every person and event, as every believer knows when he prays. You recognize that God is the author and source of all the good that you hope for in the future. When we are on our knees, we know that it is not we who control the world. It is not in our power, therefore, to supply our needs by our own independent efforts. Every good thing that we desire for ourselves and for others must be sought from God, and will come, if it comes at all, as a gift from His hands. This is also true of our salvation. You give God thanks for your conversion, because you know in your heart that God was entirely responsible for it. You did not save yourself; He saved you. (J. Packer) There was no purging away of sin except by Christ bearing the burden of it, and He did bear it. He bore all that was due to guilty man on account of his violation of the law of God, and God accepted His sacrifice as a full equivalent, and so He purged our sins. He did not come to do something by which our sins *might be purged*, but He purged them *effectually, actually, really, completely*. (C. Spurgeon) Not only the creation, but the operation of the universe is in His hands. (A. Knoch)

The Son carries “all things” to bring them to their destined end. And He does this by a mere utterance (“by His powerful word”). Christ, the ruler of the universe, utters a word, and all things listen in obedience to His voice. No other motions are necessary, for the spoken word is sufficient. (S. Kistemaker) Christ at the right hand of God signifies the eternal certainty of His reward. It is not possible that He should be robbed of the purchase of His blood. I tremble when I hear some people talk about the disappointed Christ – or about His having died at a chance to accomplish He knew not what – dying for something which the will of man might give Him if it would, but it might possibly be denied Him! I buy nothing on such terms as that! I expect to have what I purchase and Christ will have what he bought with His own blood – especially as He lives again to claim His purchase! He shall never be a defeated and disappointed Savior! “He loved the Church and gave Himself for it.” He has redeemed His loved ones from among men and He shall have all those whom He has purchased. “He shall see of the travail of His soul, and shall be satisfied.” (C. Spurgeon) The threefold office of prophet, priest, and king is spelled out in the first few verses of this brief introduction. (S. Kistemaker) *Hupostasis* has not the strict meaning it afterwards acquired in Christian theology, but denotes all that from which the glory springs and with which indeed it is identical. (W. Nicole)

Since Christ’s death cleanses us from “all sin” and purges the believer from all moral evil, there is no need for a Karmic cycle of rebirths by which a person is eventually purged of evil by his or her own sufferings. (R. Morey) This position is obviously one of highest possible honor and involves possession of the throne without dispossession of the Father. The implication is that all glory, authority, and power is shared by the Father with the Son. The throne is definitely a heavenly throne, not the Davidic throne and not an earthly throne. He is over all the universe and its creatures. One of the constant assumptions of the postmillennial and amillennial interpreters is that the throne which Christ is now occupying is the throne of David. An examination of the

NT discloses that not a single instance can be found where the present position of Christ is identified with David's throne. In view of the many references to the fact that Christ is now seated at the right hand of the Father, it is inconceivable that these two positions are identical as none of the passages cited use the expression "throne of David" as a proper representation of the present position of Christ. If Christ is now on the throne of David it is without any scriptural support whatever. (R. Lightner, Walvoord) It has always been the case that the Son rayed forth the splendor of the Father; it will always be the case; only now it is His human form that is the focal point of that radiance ... The Son is the exact representation of God's very being or precise reproduction in every respect. (G. Lang)

God is invisible. The incarnate Lord Jesus Christ is the visible "exact representation of His invisible essence," but the resurrected humanity of Christ is now absent from the earth. How does the believer love someone whom he has never seen? We come to know and love God through His Word. In fact, Bible doctrine is the mind of Christ (1 Cor. 2:16). Doctrine reveals to us God's attributes, His wisdom, His love for us, His brilliant system of protocol. We love God when our souls are inculcated with doctrine so that we think His thoughts, share His viewpoint, and appreciate His perfect integrity and matchless grace. (R.B. Thieme, Jr.) The *right hand* is by a similitude applied to God, though He is not confined to any place, and has not a right side nor left. The session then of Christ means nothing else but the kingdom given to Him by the Father, and that authority which Paul mentions, when he says that in His name every knee shall bow (Phil. 2:10). Hence to sit at the right hand of the Father is no other thing than to govern in the place of the Father, as deputies of princes are wont to do to whom a full power over all things is granted. And the word *majesty* is added, and also *on high*, and for this purpose, to intimate that Christ is seated on the supreme throne where the majesty of God shines forth. (J. Calvin) Christ purged our sins. It was His work, not ours ... Paying the penalty may or may not induce moral improvement; it does not remove defilement or depravity; it cancels the guilt – that is all. (G. Clark)

In the Church Age, the body of each believer is a temple in which Jesus Christ, the Shekinah Glory, dwells. This change of residence of the Shekinah Glory indicates the transition between the dispensation of the Hypostatic Union and the dispensation of the Church. The indwelling of God the Son in the body of the Church Age believer is the eschutcheon or badge of the royal family. (R.B. Thieme, Jr.) There is not so much as "one maverick molecule" in the entire cosmos. All of creation remains under God's governance. In His providence, and by His design, everything in the cosmos continues to obey the fundamental laws of creation. (J. Boice, R. Sproul) Christ now holds three titles of royalty, each with a royal family. As God, He has always been *divine royalty*. His first royal title is Son of God, and His royal family includes the other two members of the Trinity – God the Father and God the Holy Spirit. As a man, Jesus became *Jewish royalty* at the virgin birth. His Jewish royal title is Son of David and His royal family is the Davidic dynasty. As the God-Man, He won the victory over Satan at the cross and was granted a new royal title that may be considered His *battlefield royalty*. This third royal title is King of kings and Lord of lords, the Bright Morning Star. But when the Father conferred this new title upon our Lord, no accompanying royal family yet existed. The plan of God for the Church Age brings to a majestic culmination the honors presented to the victorious Christ. (R.B. Thieme, Jr.)

In the universe which He had made and maintained there arose a foreign element and energy. This showed its baneful presence by declining to give longer to Him the glory due and to submit to His word. It affected heaven first and later the earth. Its inevitable consequence was disorder, darkness, and ruin. In nature it was rebellion, in character treason. It was an outrage not only against the Son, but also against the Father who had appointed the Son to be Heir, for this appointment was now disregarded by the rights of the Son being validated. There was no one qualified to vindicate the rights of the Father and the title of the Son save the Son. To effect this, as the sole Mediator of God and the universe, He renounced His original form and glory, stepped down into the realm of created things, took into indissoluble union with His divine nature the nature of His creature man, and, thus incarnate, by the sacrifice of Himself even unto death He dealt with this awful situation, and dealt with it to the full glory of God. (G. Lang) It is generally accepted that when speaking of God in human terms (right hand side, face of God, hands of God, feet of God, etc.), that the writer is speaking with an anthropomorphism. But I am not always comfortable with this concept philosophically. How far do we push the concept of anthropomorphisms and anthropopathisms in Scripture? If we don't acknowledge the use of them, some passages become ridiculous; if we overuse them, God becomes an invisible, impersonal ether-like substance. I'm intrigued with Lang's comments on this topic in the next section. (LWB)

The theological denial to the Father of any form and locality would make impossible that One, the Son, having form and locality should sit at His right hand. One formless and unlocalized could have no right hand at which one with local form could sit. That both in their deity are universally present seems no more a barrier to a local manifestation of the Father than of the Son ... If the Person of the Father be delocalized into one universal diffused Spirit He becomes to our minds virtually undifferentiated from the Holy Spirit, with a consequent loss of vividness and reality in speaking with Him in prayer. Scripture nowhere contemplates men addressing their petitions to the Spirit ... In these few sentences the writer thus presents to the meditative reader a striking picture of the Man Christ Jesus, the Son of God, as the central Figure of that wondrous realm above whence the government of the universe proceeds, whence flow all heavenly supplies for the present life, and where lie all the highest eternal prospects which redemption opens for faith to attain ... Before creation the Father, the Son, and the Spirit did not need to manifest themselves each to the other; but this need arose with the creation of beings who, though intelligent, could not apprehend God in essence but only through manifestation. Now the manifestation of God in the Son in no way altered the essential unity of the Godhead: why, then, should it be held that a manifestation of the Father or of the Spirit should impair that unity? They *are* Three if unmanifested; they *remain* One when manifested. Manifestation does not alter essence. Therefore there seems no valid objection to taking in their literal sense the statements of Scripture as to a manifestation of the Father. Nor is there any other sense which yields any meaning at all to the statements. (G. Lang)

Here in truth is the real crux as to interpretation. Treat the revelant statements as "metaphorical" and they are etherealized into *nothing* that the mind can grasp ... Take such statements as they stand, and at once we learn something concerning the world above. We learn of a local presence of the universal God, of the intercourse with Him there of the heavenly beings, who "see His

face,” and of the administration of His kingdom. He is seen and heard, and the presence there of His Son, and His advocacy for His people, become a reality to their heart. Granted fully that the *mode* of that reality is heavenly and spiritual, yet it is a reality, actually existing at a given place in the heavens. The angels are real beings; the Son of man glorified is there in His real resurrection body in which He ascended to the Father; and to that place glorified saints are to be just as actually removed in their resurrection bodies and to be “presented,” which term means just what is meant by being “presented at court.” Treated “metaphorically” all this prospect fades into an indistinct blur. The sons are to be in the Father’s house, yet will never see their Father! The heavenly regions are the archetype of which earthly things are Divinely appointed copies. How can there be a literal copy of something purely metaphorical? ... We intend by the term “Person” to express those real distinctions of Father, Son, and Holy Spirit which are found amid the oneness of the Godhead, distinctions which are no mere temporary manifestations of the Godhead, but essential and permanent elements within the Divine unity ... It is a profound spiritual satisfaction to remember that the truth and experience of the Trinity is not dependent upon theological terminology, though it is obviously essential for us to have the most correct terms available. (G. Lang)

Hebrews 1:3 Who (Nom. Appos.; as the Son of God) being (εἰμί, PAPtc.NSM, Descriptive, Attributive; absolute and timeless existence) the reflection (Pred. Nom.; flashing forth, radiance, brightness) of His (Poss. Gen.; the Father’s) glory (Attributive Gen.; deity) and (connective conj.) the exact representation (Pred. Nom.; identical essence, reproduction, perfect image) of His (Poss. Gen.) divine essence (Adv. Gen. Ref.; substantial nature, essential being, existence, reality, the humanity of Christ in *hypostatic union*), and upholding (φέρω, PAPtc.NSM, Durative, Circumstantial; bearing) all things (Acc. Spec.; including the so-called ‘laws of nature’) by the verbal expression (Instr. Means; spoken word) of His (Poss. Gen.) inherent power (Abl. Means; absolute sovereignty), after He had finished making (ποιέω, AMPtc.NSM, Culminative, Temporal; completed, accomplished, definite) purification (Acc. Dir. Obj.; priestly work of Christ) for our (Poss. Gen., definite article is demonstrative and possessive; particular, for the elect only) sins (Adv. Gen. Ref.; plural, not just the imputed sin of Adam; Christ as a better mediator), sat down (καθίζω, AAI3S, Culminative; took His seat: *anthropopathism*) at the right hand side (Loc. Place of Honor; session, *anthropomorphism*) of the Majesty (Obj. Gen., periphrasis; the Father) on high (Loc. Place; elevated place, exalted location; Christ as King).

^{BGT} **Hebrews 1:3** ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

^{VUL} **Hebrews 1:3** qui cum sit splendor gloriae et figura substantiae eius portansque omnia verbo virtutis suae purgationem peccatorum faciens sedit ad dexteram Maiestatis in excelsis

LWB **Hebrews 1:4** By so much [His perseverance in suffering and obedience unto death, resulting in His victorious ascension and session], He became higher in rank over the angels [both elect and fallen], so much so that He obtained [inheritance-salvation] a more excellent name [reputation] than theirs.

^{KW} **Hebrews 1:4** Having become by so much superior to the angels as He has inherited a more excellent name than they.

^{KJV} **Hebrews 1:4** Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

TRANSLATION HIGHLIGHTS

Jesus Christ became higher in rank – and therefore superior to – both elect and fallen angels (Culminative Aorist tense) by His perseverance in suffering and obedience unto death. Is the emphasis of the aorist tense on His initial “becoming” higher in rank than the angels (Ingressive) or on this “becoming” an end product (Culminative) of His death and suffering? I cannot decide; perhaps both are in Paul’s mind. His perseverance and obedience were followed by His victorious ascension and session at the right hand of the Father. Paul uses a correlative adjective of measure and degree (“so much so”) to show how infinitely superior the *name and rank* of Jesus is over the angels. The Mediator of the OT revelation between God and man is Jesus Christ, not the angels. The angels were mere messengers – delivery boys - not creators of the message or mediators between the message and God. If there was any angel worship residing in the minds of his readers, Paul is crushing such notions and emphasizing the One they should be worshipping. Jesus obtained His inheritance-salvation by means of His suffering and obedience (Consummative Perfect tense) which in turn gave him a superior name and reputation than what the angels possessed. As joint-heirs, we will also receive a higher rank than the angels some day.

RELEVANT OPINIONS

The balance of Chapter 1 is an ever-mounting, cumulative argument for the superiority of Christ over the angelic host. Of the Son of God it is said: 1) He is a King in His Kingdom, 2) He is the sinless One, 3) He is the Designer of the universe, 4) He is the eternal Creator, 5) He is unchangeable, 6) He is the final Conqueror, and 7) He is the Lord of angels. Not one of these can be said of the highest angels. (M. DeHaan) As the God-Man, He won the victory over Satan at the cross (I Cor. 15:57) and was granted a new royal title that may be considered His battlefield royalty (Heb.1:3-4:13). This third royal title is King of kings and Lord of lords, the Bright Morning Star (I Tim. 6:15; Rev. 19:16, 22:16). In His humanity, He was lower than the angels, but in His resurrection body, He became higher than the angels. Some day, when we receive our resurrection bodies, we will also become higher than the angels. (R.B. Thieme, Jr.) The writer of Hebrews has portrayed the Son as the Prophet through whom God has spoken, the Creator who made the universe, the Heir of all things, the Representation of God’s being, the Upholder of all things, the Priest who provided purification for sins, and the King who sat down at His place of honor. (S. Kistemaker)

The inheritance is meritorious ownership of the kingdom. Christ obtained his inheritance by spiritual obedience and filial relationship ... It is clear that the reign of the Messiah extends to heaven and earth. Since the *metochoi* are co-heirs with Him (Rom. 8:17), their reign by virtue of association with Him will extend to the cosmos itself. (J. Dillow) Having salvation and being in the kingdom of God may mean essentially the same thing. The Pauline usage of the phrase “kingdom of God” almost always refers to faithfulness, obedience, reward or inheritance. (R. Kendall) The word “inherit” is used four times in Hebrews (1:4, 1:14, 6:12, 12:17) and refers to a reward for a life of faithfulness. The inheritance can be forfeited because of disobedience, as in the case of Esau (12:17), and it is only obtained by persevering, i.e. by “faith and patience” (6:12). Jesus has inherited a superior name to that of the angels (1:4) which He achieved by perseverance in suffering (2:10). Similarly, His companions (1:9) will “inherit salvation” (1:14) in the same way. We share in that future glory, the *inheritance-salvation*, only if we remain faithful to the end. (J. Dillow)

The detailed development of the argument is now introduced. The point is to show the superiority of the agent of the new dispensation to the agents of the old – the angels and Moses. Christ’s superiority to the angels is first discussed. (M. Vincent) It implies that the OT possesses a direct relevance and a decisive authority for Christian believers. It is now possible for those who are acquainted with the final revelation in Christ to see in the words of the OT a meaning and significance with reference to Christ, which could not possibly have been seen in the same way, either by those who wrote them, or by any before Christ came. (A. Stibbs) In Christ, each Church Age believer is positionally superior to all angels, including the chief fallen angel, Satan. This fact of mystery doctrine signals the defeat of Satan, which is why Christ’s unexpected announcement of the Church, just prior to the cross, had such a powerful impact on the angels. (R.B. Thieme, Jr.) The OT is the promise of the coming of the Son; the NT is the fulfillment of that promise. The New is in the Old concealed, the Old is in the New revealed. (S. Kistemaker)

Hebrews 1:4 By so much (Correlative adj., Measure & Means; His perseverance in suffering and obedience unto death, resulting in His victorious ascension and session), He became (γίνομαι, AMPTc.NSM, Culminative or Ingressive, Instrumental, Deponent) higher in rank (Acc. Comparison; more prominent, powerful, superior to) over the angels (Abl. Rank; both elect and fallen), so much so that (Correlative adj., Measure and Degree) he obtained (κληρονομέω, Perf.AI3S, Consummative; His inheritance-salvation was appropriated by His suffering and obedience) a more excellent (Acc. Comparison; outstanding, superior, supreme) name (Acc. Dir. Obj.; reputation, Philippians 2:9-11) than theirs (Acc. Comparison).

^{BGT} **Hebrews 1:4** τσοούτω κρείττων γενόμενος τῶν ἀγγέλων ὅσω διαφορώτερον παρ’ αὐτοῦς κεκληρονόμηκεν ὄνομα.

^{VUL} **Hebrews 1:4** tanto melior angelis effectus quanto differentius prae illis nomen hereditavit

LWB **Hebrews 1:5** For instance, to which of His [elect] angels did He [the Father] ever say: “You are My Son [eternal sonship], this day [virgin birth] I have begotten You [Jesus was born, not created like the angels]?” And again, “I will be as a Father [authority] to Him, and He [Jesus Christ] will be as a Son [obedience] to Me?”

^{KW} **Hebrews 1:5** For to which of the angels did He say at any time, Son of mine you are, I this day have begotten you? And again, I will be to Him as a Father, and He Himself shall be to me as a Son?

^{KJV} **Hebrews 1:5** 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?

TRANSLATION HIGHLIGHTS

Paul begins his documentation of the relationship of the Father to the Son with seven quotations from the OT Scriptures. The first quotation from Psalm 2:7 points to the fact that Jesus Christ was born and not created like angels. He states this fact in the form of a rhetorical question with as assumed emphatic negation (Never) as the answer. When did God the Father ever call one of His elect angels “My Son?” Never. The historical present points to the *eternal Sonship* of Jesus Christ. When did God the Father ever say to one of His elect angels, “I have begotten You?” Never. Angels were *created*, but Christ was *born* (Dramatic Perfect tense). The words “this day” point to His virgin birth, the day when His eternal Sonship entered time as measured by man on earth. The eternal Son entered time, and at the resurrection, He left time and entered eternity again.

The second quotation from the OT Scriptures is from 1 Chronicles 17:13 and 2 Samuel 7:14. It reads like a statement, but keep in mind that it is a continuation of the rhetorical interrogative with an affirmative negation. When did God the Father say to one of His elect angels, “I will be a Father to you, and you will be a Son to Me?” Never. Paul is pointing to the unique relationship of the Father with His Son, Jesus Christ. The gnomic future points to the absolute certainty that this relationship of Father (authority) and Son (obedience) will occur. The predictive emphasis means this certain relationship not only occurred in the past, but will also continue throughout the eschatological future. It is both a promise and a prediction wrapped up in a question with an answer of “never.” This relationship of Father to Son is absolutely unique; angels do not have it.

RELEVANT OPINIONS

The use of the directional preposition (εἰς) before ‘Father’ and ‘Son’ is to emphasize the Divine relationship in human terms, i.e., language of accommodation. “For a Father” points to a position of authority and “for a Son” points to a position of obedience. Jesus Christ as God could not be under the authority of the other two members of the Trinity, but as God-Man He could place Himself under Divine authority. (R.B. Thieme, Jr.) The clause does not say that at the moment of Jesus’ birth He became the Son or at the time of His resurrection (Acts 13:33) God became His Father. Rather, the words *I have become* indicate that God the Father from eternity has begotten and continues to beget the Messiah, His Son. (S. Kistemaker) Jesus Christ, David’s greater Son,

is the One through whom all of the Messianic promises concerning a kingdom, redemption, and blessing would be fulfilled. (J. Pentecost)

No angel has died and been begotten from that state into resurrection life. (G. Lang) Next follow seven quotations from the Old Testament designed to prove (1) Jesus' original dignity as Son of God, and also (2) His acquired title of Sonship. They are arranged thus: (R. Govett)

CHRIST

1. Psa. 2:7 Resurrection
2. 2 Sam. 7:14 Millennium
3. Deut. 32:43 Return to earth

ANGELS

4. Psa. 104:4

CHRIST

5. Psa. 45:6-7 Kingdom and fellows
6. Psa. 102:25 Creator
7. Psa. 110:1 Present place above

Outline of apostasy by George Rice 1:5 – 2:4.

- **Theological Exposition** 1:5-14. Jesus is the Son of God, elevated to God's right hand, and thus superior to angels.
- **Warning** 2:1. Do not let slip what has been heard and thus drift away from it.
- **Judgment** 2:2-4. If disobedience to the message declared by angels received just retribution, how shall one escape who neglects the salvation provided by him who is greater than angels?

Hebrews 1:5 For instance (epexegetical particle; begins His documentation with seven quotations), to which (Dat. Adv.; individual) of His (Poss. Gen.; elect) angels (Obj. Gen.) did he ever (enclitic temporal particle, emphatic negative; "at any time") say (λέγω, AAI3S, Constative, Rhetorical Interrogative, affirmative negation; Psalm 2:7): "You (Subj. Nom.; Jesus Christ) are (είμι, PAI2S, Historical; eternal Sonship) My (Poss. Gen.) Son (Pred. Nom.), this (Nom. Spec.; day of the virgin birth) day (Temporal Adv.) I have begotten (γεννάω, Perf. AI1S, Dramatic; Christ was not *created* like the angels, He was *born*) You" (Acc. Dir. Obj.)? And (continuative conj.) again (Adv. Repetition; I Chronicles 17:13, II Samuel 7:14), "I will be (είμι, FMI1S, Gnostic & Predictive) as a Father (Pred. Acc.; *authority*) to Him (Dat. Adv.), and (continuative) He (Subj. Nom.; Jesus Christ) shall be (είμι, FMI1S, Gnostic & Predictive) as a Son (Pred. Acc.; *obedience*) to Me" (Dat. Adv.)?

^{BGT} **Hebrews 1:5** Τίτι γὰρ εἶπέν ποτε τῶν ἀγγέλων· υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε; καὶ πάλιν· ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

^{VUL} **Hebrews 1:5** cui enim dixit aliquando angelorum Filius meus es tu ego hodie genui te et rursum ego ero illi in Patrem et ipse erit mihi in Filium

LWB Hebrews 1:6 Moreover, when He again [at the 2nd advent] brings His firstborn One [primogeniture of Jesus Christ] to the inhabited earth, He [the Father] will say, “Now, all the angels of God [the elect ones] will worship Him.”

^{KW} **Hebrews 1:6** And whenever He shall have brought again the first-begotten into the inhabited earth, He says, And let all God’s angels worship Him.

^{KJV} **Hebrews 1:6** And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

TRANSLATION HIGHLIGHTS

The exact time of the 2nd advent is unknown, but when His time to return has arrived, God the Father will bring (Ingressive Aorist tense) His first-born Son to the inhabited earth. He will be reintroduced to those who know Him, and introduced to those who don’t. “Uniquely born” is *primogeniture* in the Latin, meaning firstborn. We use the term first-born (*protokos*) as well as uniquely-born (*monogenes*) because there will not be another. Jesus Christ is the only Son, the unique One. Buddha was not unique; Mohammed was not unique; nobody but Jesus Christ was unique. In this case, Paul is emphasizing His uniqueness and Sonship compared to elect angels. Neither Michael nor Gabriel was uniquely born; they were created. God the Father will say (Futuristic Present tense), “Now, all the angels of God will worship (Latin: adore) Jesus Christ.” This will not be optional; it will be a command (Imperative mood). This third quotation from the OT is from Psalm 97:7. “Purification” here is to be conceived of in the largest sense as including not only believer’s sins expiated on the cross, where propitiation and remission were secured; but also the whole task of Christ as to the removal of sins from God’s sight, described in one word.” This quote by Newell should irritate both Calvinists and Arminians!

RELEVANT OPINIONS

The writer of Hebrews quotes from the Hymn of Moses as it was rendered in the Septuagint. The Greek translation of Deuteronomy 32 was well known to him and his audience because in the dispersion the Jews used the Septuagint in the synagogues. The author’s use of a quote from the Septuagint that is without an exact equivalent in the Hebrew text in our possession does not mean that the doctrine of inspiration has been undermined. The Holy Spirit, who is the primary author of Scripture and inspired every human writer, directed the author of Hebrews to select a quote from the Hymn of Moses in the Greek. When the author incorporated the line into his epistle, that line became inspired Scripture. (S. Kistemaker) *Firstborn* carries on the thought of the immediately preceding verse in which the Mediator is assigned the dignity of the divinely begotten Son: as the unique Son he is also the first-born, and as the first-born he has precedence over all others who, in a secondary and non-essential sense, may at times be addressed as sons,

whether angels or men. As the firstborn, He is the heir to whom the birthright, with all its privileges and prestige, belongs. (P. Hughes) The term “firstborn” implies authority, privilege, and inheritance. (F. Craddock)

The term speaks of priority to all creation and sovereignty over creation. Whereas the term “only begotten” describes the unique relationship of the Son to the Father in His divine nature, first begotten describes the relation of the risen Messiah in His glorified humanity to man. (K. Wuest) The scene here is of the millennial reign of Christ on the earth in fulfillment of God’s OT covenants. When Christ’s kingdom is instituted here on the earth, the unfallen angels will be a part of that kingdom dwelling with the Father and the Son. And along with the OT saints and redeemed saints of this present age, they will be in the heavenly city, New Jerusalem, as worshippers. Certainly, He who is worshipped is superior to those who worship Him! This quotation emphasizes the future position of authority and dignity of the Son in his 1,000 year reign on the earth. (J. Pentecost) *Firstborn* does not refer to time but to dignity, to pre-eminence in all respects. (R. Lenski) Christ is the *prototokos* of many brethren (Heb. 2:10-18), and his passage into glory presages theirs. The pattern of Christ’s life is recapitulated in the believer’s life, for Christ is the pioneer trailblazing the path into glory for God’s sons and daughters. (B. Witherington, III)

Hebrews 1:6 Moreover (continuative), when (Indefinite Temporal Adv., the exact time is unknown) He again (Temporal Adv.; at the Second Advent) brings (εἰσάγω, AASubj.3S, Gnostic & Ingressive, Temporal; returns) His (Gen. Rel.) firstborn One (Qualitative Acc., Dir. Obj.; Jesus Christ; *primogeniture*) to the inhabited earth (Loc. Place; civilized world), He will say (λέγω, PAI3S, Futuristic; re-introduce; Psalm 97:7, Deut. 32:43, Colossians 1:15): “Now (Temporal conj.), all (Nom. Measure) the angels (Subj. Nom.) of God (Gen. Poss.; the elect angels) will worship (προσκυνέω, AAImp.3P, Culminative, Command; do obeisance to, prostrate and revere, ‘kiss face-to-face’) Him” (Dat. Adv.).

^{BGT} **Hebrews 1:6** ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· καὶ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

^{VUL} **Hebrews 1:6** et cum iterum introducit primogenitum in orbem terrae dicit et adorent eum omnes angeli Dei

LWB **Hebrews 1:7** Moreover, on the one hand [pointing to His Son], He [the Father] said facing the angels: “The One [Jesus Christ] who made His angels, spirits [their invisible, immaterial *being*], and His angelic ministers, a flame of fire [their *function* as servants],”

^{KW} **Hebrews 1:7** And with reference to the angels He says, Who makes His angels spirits, and His servants a flame of fire.

^{KJV} **Hebrews 1:7** And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

TRANSLATION HIGHLIGHTS

Paul quotes his 4th and 5th references to the OT in verses 7 & 8 by the use of a classic combination of correlative and comparative particles. “Men-de” in the Greek means “on the one hand, on the other hand.” On the one hand, the Father points to Jesus and speaks to the angels concerning their creation by Him; on other other hand, the Father points to Jesus and speaks concerning His deity and the eternity of His throne. Quoting Psalm 104:4, the Father tells the angels that Jesus Christ created their *being* and their *function*, their invisible, immaterial nature and their ministry as His servants. He was in charge of their creation in eternity past (Historical Present tense). The Father’s telling was more of an *introduction*: “Angels, meet your Creator, Jesus Christ!” The Greek word “angelos” refers to their angelic *being*; the Greek word “*leitourgos*” (English: liturgy) refers to their ministerial *function*.

The phrases “pointing hand” and “facing the angels” are anthropomorphisms used to describe divine policy according to language that man can understand – accommodations to our created nature. The Father does not have a hand or a face as we do. The combination of the Greek words “pneuma” and “puros” are sometimes used as a *hendiadys* for the elemental forces of “wind and fire.” But I do not believe the emphasis of *pneuma* is on “wind” in this passage, nor would I press the hendiadys too far because “flame” is in the singular rather than the plural. A true hendiadys would have matching singulars and plurals; it would be quite strange to have angels (plural) as spirits (plural) and ministers (plural) a flame (singular). As a matter of fact, both flame and fire are in the singular, so you cannot press the plural *ministers* into a plural *flames* or a plural *fires*. The hendiadys does not work here.

RELEVANT OPINIONS

God uses angels to execute His will, and they serve Him in a mighty way, forceful as the wind and destructive as a streak of lightning. When their task is completed, however, they return to Him as humble and obedient servants. Although they perform mighty deeds, they remain lowly attendants. (S. Kistemaker) They are what they are at any time by the decree of God, fitted by their character to any special service. The point of the writer is that the angels are not merely servants, but of such a nature that God makes them according to the needs of His service, and being such as they are, they are changeable, in marked contrast to the Son who is their ruler, and unchangeable. (K. Wuest) *Pneuma* is used to describe the immaterial nature of God and angels. (R. Morey) I do not believe that angels appear to men. If you think you have seen an angel, you should check with your doctor or with a psychiatrist because you saw something besides an angel. (J. McGee)

The angels are referred to as spirits, and in ministry they are likened to flames of fire. Because angels are spirits, their ministry cannot be observed; and just as a flame is temporary and transitory, so the ministry of angels is periodic and temporal. Most important, here the author contrasts the unseen and temporary ministry of angels with the eternal character and ministry of the Son. (J. Pentecost) The contrast is between, on the one hand, the status of angels, which is that of servants, and their function, which is effective but intermittent as are the elements of wind and fire through which their activities may be displayed, and, on the other hand, the status and

authority of Christ, which are resident in the abiding glory and supremacy of His royal and eternal Sonship – as the next quotation shows. It is, in short, the contrast between Him who is the Son and Heir and them who are the servants under His command in the royal household of God’s kingdom. (P. Hughes)

Hebrews 1:7 Moreover (continuative), on the one hand (correlative particle), He (God the Father) said (λέγω, PAI3S, Historical; Psalm 104:4) facing (facing the angels and ‘pointing’ to Christ) the angels (Prep. Acc.): “The One (Subj. Nom.; Jesus Christ) Who made (ποιέω, PAPtc.NSM, Historical, Substantival; created their ‘being’ and ‘function’) His (Gen. Poss.) angels (Acc. Dir. Obj.) spirits (Compl. Acc.; their invisible, immaterial nature) and (connective) His (Gen. Poss.) angelic ministers (Acc. Dir. Obj.; servants) a flame (Pred. Acc.; their function) of fire (Gen. Appos.; consisting of, identical to),

^{BGT} **Hebrews 1:7** καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα,

^{VUL} **Hebrews 1:7** et ad angelos quidem dicit qui facit angelos suos spiritus et ministros suos flammam ignis

LWB Hebrews 1:8 **And on the other hand, facing the Son: “Your throne, Oh God [deity of Christ], will be from the age [Millennial] to the age [Perfect or Fulness of Times], and the sceptre [staff] of divine establishment [perfect standards] will be the sceptre of Your kingdom [His earthly kingdom extends from the beginning of the Millennium to the end of the Perfect Age].”**

^{KW} **Hebrews 1:8** But with reference to the Son He says, Your throne, O God, is forever and ever. Your sceptre of equity is the sceptre of His kingdom.

^{KJV} **Hebrews 1:8** 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.

TRANSLATION HIGHLIGHTS

As I mentioned in the prior verse, the Father cites one Psalm to the elect angels and another Psalm to His Son, Jesus Christ. Angels were created, but Jesus Christ existed in eternity past and will exist in eternity future. The fourth OT quotation points to the creation of the *being* and *function* of the angels; the fifth OT quotation points to the throne and sceptre that Jesus Christ will rule by during His reign during the Millennium and the Perfect Age (also called the Fulness of Times or the New Heavens & New Earth). When the Father addresses His Son as “Oh God” in Psalm 45:6-7, He is affirming the deity of His Son. The phrase “from the age to the age” means from the Millennium through the Perfect Age, including the restoration of Planet Earth by fire which separates the two. While He rules on earth (governmental throne of the Messiah), He will have a sceptre or staff of divine establishment. This means He will rule by the perfect standard of His law, according to His (standards of deity) uprightness and righteousness. His

kingdom or *royal power* refers to these two ages on earth. Jesus will rule, and will share that ruling with his inner circle of mature believers, the *metochoi*. Angels were not designed to rule, but to serve.

RELEVANT OPINIONS

According to the Jewish tradition of that day, angels were created new every morning, and after they completed their daily ministry, they returned to the stream of fire from which they had been taken. This concept may have arisen from an interpretation of Psalm 104:4. Regardless, it is with stark contrast that the author emphasizes the eternity and the deity of the Son. (J. Pentecost) These and the other messianic passages that we have cited indicate also how appropriately the declaration is applied to the incarnate and exalted Son ... The main reason for the introduction of this quotation here is to underline the contrast between the royal and eternal office of the divine Son and the subservient function of the angels. (P. Hughes) The 45th psalm celebrates a royal wedding; the poet addresses first the bridegroom and then the bride. The words here quoted form part of his address to the bridegroom ... the Messiah of David's line and also the effulgence of God's glory and the very images of His substance. (F. Bruce)

According to ancient translations of Psalm 45:6, the address *O God* makes excellent sense, and the author of Hebrews uses this address to express the deity of Christ. (S. Kistemaker) Christ's throne is eternal, but not as a separate entity from the Father's throne. Conditions of this nature are millennial only. Christ, with His co-heirs, will reign from His Own throne until He has "put down all rule and all authority and power." Then, the kingdom will be delivered up "to God, even the Father," with all things subjected unto Him, in order that "God may be all in all." This will occur at the end of the millennium, and Christ will then assume a position on a central throne with His Father (Rev. 22:3) called "the throne of God and of the Lamb." (A. Chitwood) The words, *the righteous sceptre is the sceptre of thy kingdom*, focus on the character of the Son's sovereignty. The Son gives no grudging acceptance of a righteous standard. It forms the centre of His affection. It is part of His nature ... Those who love righteousness have no alternative but to hate lawlessness. (D. Guthrie)

Hebrews 1:8 And on the other hand (comparative particle), facing (Jesus Christ) the Son (Prep. Acc.; Psalm 45:6,7): "Your (Poss. Gen.) throne (Subj. Nom.), Oh God (Nom. Address; deity of Christ), will be (ellipsis) from the age (Adv. Gen. Time; Millennial) to the age (Acc. Extent of Time; Perfect or the Fulness of Time), and (continuative) the sceptre (Subj. Nom.; walking stick, staff) of divine establishment (Qualitative Gen.; righteousness, uprightness, the perfect standard of His law) will be (ellipsis) the sceptre (Pred. Nom.) of Your (Poss. Gen.) kingdom" (Adv. Gen. Ref.; which encompasses both Millennial and Perfect dispensations).

^{BGT} **Hebrews 1:8** πρὸς δὲ τὸν υἱόν· ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας σου.

^{VUL} **Hebrews 1:8** ad Filium autem thronus tuus Deus in saeculum saeculi et virga aequitatis virga regni tui

LWB **Hebrews 1:9** “You [Jesus Christ] have loved righteousness and hated lawlessness, therefore God [the Father] has anointed You [Jesus Christ as Prophet, Priest, and King] with the ceremonial oil of super-happiness [triumphant exultation] above Your partakers [elect angels and mature believers sharing in His glory].”

^{KW} **Hebrews 1:9** You loved righteousness and hated lawlessness. On this account there has anointed you, God, your God, with the oil of exultant joy above your associates.

^{KJV} **Hebrews 1:9** Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

TRANSLATION HIGHLIGHTS

Continuing with several constative aorists from Psalm 45:7, Jesus Christ has loved righteousness and hated lawlessness. Because He lives by divine norms and standards, He loves justice and authority orientation while hating iniquity and anti-establishment thinking and behavior. Because of His divine continuity in these things, by obedience to the authority of God the Father, He has been anointed as Prophet, Priest and King. The Father has anointed Him with the ceremonial oil of super-happiness to go with these honors. Super-happiness refers to His triumphant exaltation, His Shekinah glory. This glory extends beyond anything His partakers will experience, but they will share as much of it as they are able to contain.

These sharers in His glory, His *metochoi*, are His elect angels and mature believers – those who are likewise obedient as He was obedient. *Metochoi* is sometimes translated as *partners* or *companions*, those who participate in something with somebody else. The fallen angels who sided with Satan are obviously exempt from “partaker” (Latin: participant) status, as are believers who reject doctrine and never grow to spiritual maturity. Negative believers will not be “participants” in heaven, but rather *spectators* throughout eternity. Negative believers will be happy in heaven, but they will not share in His super-happiness, His triumphant exaltation. Sharing in His super-happiness and glory is a *reward* for faithful believers only.

RELEVANT OPINIONS

It was because of His obedience that He was entitled to the designation “Son of God,” King of Israel. Our path to glory, a life of obedience, is the same as His. (J. Dillow) The divine kingship could not be assumed by any Israelite monarch; only the Son of David, Jesus Christ, fulfilled the words of the Psalm. He has loved righteousness and hated wickedness, as He demonstrated during His earthly ministry ... It is because of Christ’s love for righteousness that God has appointed Jesus with the oil of joy. (S. Kistemaker) This sets Christ in uncompromising opposition to all that is evil. But throughout the Epistle believers are pictured as in harmony and love and fellowship with Christ. The implication is inescapable that the Christ, who hates iniquity, has effectively dealt with it so that it no longer appears in His people. (L. Morris) The main if not the sole thought in Hebrews is salvation in its fullest aspect, as involving the believer’s complete redemption and full experience. A clear proof of this is suggested by the

phrase “inherit salvation,” which points forward to something still to be possessed and enjoyed, instead of, as in the case of redemption, something already received. Then, too, the phrase, “they that shall inherit,” is particularly important because of its meaning and usage in this epistle and elsewhere in the NT. (W. Thomas)

This word (*kleronomeo*: inheritance) is used four times in Hebrews (1:4, 1:14, 6:12, 12:17) and refers to a reward for a life of faithfulness. The inheritance can be forfeited because of disobedience, as in the case of Esau (12:17), and it is only obtained by persevering, i.e. by “faith and patience” (6:12). Jesus has inherited a superior name to that of the angels (1:4) which He achieved by perseverance in suffering (2:10). Similarly, His companions (1:9) will “inherit salvation” (1:14) in the same way. We share in that future glory, the inheritance-salvation, only if we remain faithful to the end. Perseverance to the end, faithfulness, and doing the will of God are the conditions of obtaining the inheritance-salvation in this epistle, conditions which are absent from the Pauline teaching of obtaining salvation (in the sense of final deliverance from hell) on the basis of faith alone. A different salvation is in view here: co-rulership with Christ in the coming kingdom. To equate the inheritance with heaven results in a glaring inconsistency. It would mean that believers, by entering the church, are already heirs of the kingdom. Why then are they uniformly exhorted to become heirs by faithful labor when they are already heirs? (J. Dillow)

The same word *metochoi* (companions or sharers) is employed in 3:1, 14 of Christians (it is also used in 12:8). Since the King has attained His joy and dominion through a life of steadfast righteousness, it might be concluded that His companions will share His experience by that same means. This inference will become quite clear in 12:28. (Z. Hodges) God’s King-Son in the Epistle to the Hebrews has surrounded Himself with companions (*metochoi*). In the case of David there were many citizens living in his kingdom other than those who ate at his table as his mighty men. Many lived under Rehoboam’s sovereignty who were not among those with whom he grew up. There were many in Caesar’s kingdom who did not have the official title, “Friend of Caesar” or “Member of Caesar’s Household,” and probably there were many in the businesses of Sotas, Dionysius, and Peter who were not associates. The *metochoi* of King Jesus then are His co-heirs in the rulership of the messianic kingdom. They are those friends, partners, and companions who have endured the trials of life, were faithful to the end, who will therefore obtain the inheritance-rest. (J. Dillow)

The figure is taken from the custom of anointing the head of the guests at festivals, and is intended to set forth the supreme joy of the Son upon the completion of His redemptive work, and His exaltation to the right hand of the Majesty on high. (W. Jones) The perfection of His obedience, which culminated in the ordeal of the cross, was the measure of His love of righteousness and hatred of lawlessness ... The age-old understanding of the oil of anointing as a symbol of the Holy Spirit is based on the original anointing of David by Samuel, following which “the Spirit of the Lord came mightily upon David (1 Sam. 16:13), the prototype of the messianic King, and on Isaiah’s messianic prophecy: “The Spirit of the Lord God is upon me, because the Lord has anointed me,” (Isa. 61:1) – words which Christ applied specifically to Himself (Luke 4:18ff) following the descent of the Holy Spirit upon Him at His baptism (Mark 1:10) and His repulse of the tempter in the wilderness (Luke 4:1ff). The incarnate Son is

uniquely God's Anointed One. (P. Hughes) The anointing *with the oil of gladness* does not refer to Christ's baptism, but to His attainment of spiritual maturity and exaltation in heaven. (LWB)

Hebrews 1:9 You (Jesus Christ) have loved (*ἀγαπάω*, AAI2S, Constative) righteousness (Acc. Dir. Obj.; justice, authority orientation) and (connective) hated (*μισέω*, AAI2S, Constative) lawlessness (Acc. Dir. Obj.; iniquity, antiestablishment, rejection of authority), therefore (apodosis, causal) God (Subj. Nom.; the Father), your (Gen. Rel.) God (Nom. Appos.), has anointed (*χρίω*, AAI3S, Constative; Jesus Christ as Prophet, Priest and King) You (Acc. Dir. Obj.) with the ceremonial oil (Adv. Acc.) of super-happiness (Descr. Gen.; triumph, exaltation, gladness) above (Comparison, extending beyond) Your (Poss. Gen.) partakers (Acc. Assoc.; companions, associates, sharers in His glory: mature believers and elect angels).

^{BGT} **Hebrews 1:9** ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεὸς ὁ θεός σου ἔλαιον ἀγαλλιᾶσεως παρὰ τοὺς μετόχους σου.

^{VUL} **Hebrews 1:9** dilexisti iustitiam et odisti iniquitatem propterea unxit te Deus Deus tuus oleo exultationis prae participibus tuis

LWB **Hebrews 1:10** Moreover, Lord [Jesus Christ is called Lord by the Father for the benefit of the angels], “You, with reference to the beginnings, laid the foundation of the earth; even the heavens are the production of Your hands;”

^{KW} **Hebrews 1:10** And as for you, in the beginning, O Lord, you laid the foundation of the earth. And the works of your hands are the heavens.

^{KJV} **Hebrews 1:10** And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

TRANSLATION HIGHLIGHTS

The sixth quotation from the OT is from Psalm 102:25. God the Father addresses His Son as Lord for the benefit of the angels. Jesus Christ created the earth and the heavens. He laid the foundation of the earth (Dramatic Aorist tense) and His hands produced the heavens. The plural “beginnings” refers to the creation of heaven and earth, creation of the angels, and the refashioning of the earth after the rebellion of Satan and the resultant *waste-and-wild* of Genesis 1:2. A lot happened in the cosmos before man was created; Jesus was there for it all as an active participant. Before He received a human body at the virgin birth, Jesus had no hands, so “hands” in this Psalm is an anthropomorphism for His creative ability in eternity past. In the continuing contrast between Christ and the angels, the point is quite clear: He is the Creator, and they are His creatures. He is sovereign and omnipotent; the angels, like us, depend on Him for continued existence.

RELEVANT OPINIONS

The writer of Hebrews applies this song of praise to Christ, the eternal Son of God ... What formerly was said of Israel's God has now been applied to Jesus Christ. The Son of God is Creator and Upholder of the universe and as such is far superior to angels ... The Creator transcends time and space and therefore remains forever. He who is unchangeable is far superior to that which is changeable. (S. Kistemaker) In Hebrews 1:10-12 the author says that the words of Psalm 102:25-27 were spoken by God to (or, of) Jesus. Yet the psalmist was speaking to Yahweh, God the Father, as the Creator of the universe. Thereby Hebrews asserts that God identifies Jesus as Creator of the universe, who will endure eternally. How can Hebrews change the authorial intention of the psalmist? (J. DeYoung)

The words in which the psalmist addresses God are here applied to the Son, as clearly as the words of Psalm 45 were in verses 8 and 9 ... That our author understood this quotation from Psalm 102 as an utterance of God seems plain from the way in which it is linked by the simple conjunction "and" to the preceding quotation from Psalm 45. Both quotations fall under the same rubric ... And we need not doubt that to our author the title "Lord" conveys the highest sense of all, "the name which is above every name." Nor is our author the only NT writer (Phil. 2:10, 1 Peter 3:15) to ascribe to Christ the highest of divine names, or to apply to Him OT scriptures which in their primary context refer to Yahweh. (F. Bruce) Psalm 102 is a lament of a person ill and dying, reflecting on the brevity of life, mortality, and vulnerability. The psalmist then contrasts his own condition with the abiding nature of a never-changing God. (F. Craddock)

Hebrews 1:10 Moreover (continuative; Psalm 102:25), Lord (Voc. Address; Jesus Christ is called 'Lord' by the Father for the benefit of the angelic host), You (Subj. Nom.; and only You), with reference to the beginnings (Acc. Gen. Ref.; eternal Sonship), laid the foundation (θεμελιώω, AAI2S, Dramatic; established) of the earth (Acc. Dir. Obj.); even (ascensive) the heavens (Subj. Nom.) are (εἰμί, PAI3P, Descriptive) the production (Pred. Nom.) of Your (Poss. Gen.) hands (Abl. Source; anthropomorphism);

^{BGT} **Hebrews 1:10** καὶ· σὺ κατ' ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί·

^{VUL} **Hebrews 1:10** et tu in principio Domine terram fundasti et opera manuum tuarum sunt caeli

LWB **Hebrews 1:11** "They themselves [the heavens] will perish [being incorruptible], but You [Jesus Christ] will continue permanently [being incorruptible]; in fact, they all [the heavens] will become obsolete [old and relatively useless] like a garment,"

^{KW} **Hebrews 1:11** They themselves shall perish, but as for you, you remain permanently. And all these shall become old and worn out as a garment.

^{KJV} **Hebrews 1:11** They shall perish; but thou remainest; and they all shall wax old as doth a garment;

TRANSLATION HIGHLIGHTS

The heavens themselves will eventually perish (Predictive Future tense) because they are corruptible. But Jesus Christ will continue permanently (Durative Present tense) because He is incorruptible. As a matter of fact, all of the heavens will eventually become obsolete (Predictive Future tense), old and relatively useless like a worn-out piece of clothing. The current heavens will become unfit for future purposes and will have to be destroyed and replaced according to God's next plan for the universe.

RELEVANT OPINIONS

The present tense, referring to the permanence of the Son, is contrasted with the passing nature of heaven, earth, and the objects of the earth expressed in future tenses. The verb *diameneis* is a compound with a perfective connotation, denoting the Son's eternity. (S. Kistemaker) This universe that seems so solid and permanent will be rolled up, changed, and replaced by a totally new heaven and earth. But through it all, the Son remains unchanged. (F. Gaebelien)

Hebrews 1:11 They themselves (Subj. Nom.; the heavens) will perish (ἀπόλλυμι, FMI3P, Predictive; being corruptible), but (contrast) You (Subj. Nom.; Jesus Christ) will continue permanently (διαμένω, PAI2S, Futuristic, Durative and Perfective; being incorruptible); in fact (ascensive), they all (Subj. Nom.; the heavens) will become obsolete (παλαιόω, FPI3P, Predictive; old and relatively useless, unfit) like (comparative adv.) a garment (Pred. Nom.; clothing, robe or cloak),

^{BGT} **Hebrews 1:11** αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις, καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,

^{VUL} **Hebrews 1:11** ipsi peribunt tu autem permanebis et omnes ut vestimentum veterescent

LWB **Hebrews 1:12** “And like a cloak You [Jesus Christ] will fold them [the heavens] up [at the end of the millennium], just as a garment is also repeatedly exchanged; but You [Jesus Christ] will continue to be the same [immutability] and Your years [lifespan] will never come to an end [eternal life].”

^{KW} **Hebrews 1:12** And as a garment which one throws about oneself you will roll them up; as a garment they will be changed. But as for you, you are the same, and your years shall have no termination.

^{KJV} **Hebrews 1:12** 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.

TRANSLATION HIGHLIGHTS

Continuing with Psalm 102:26, Jesus Christ will fold the heavens up (Predictive Future tense) like a cloak at the end of His Millennial Reign on earth. The current heavens and earth will be exchanged for new heavens and a new earth just as a worn-out garment is taken off and replaced

by a new garment (Iterative Future tense). Jesus Christ, however, will continue to exist in that day just as He always has existed (Durative Present tense). This is what we call the doctrine of immutability; God does not change. His years will never come to an end (Predictive Future tense). This is an anthropopathism which means His lifespan or usefulness will never fade away (Latin: deficient) or die out. There is no end to His eternal life (Gnomic Future tense).

This verse has nothing to do with ritual versus reality, but there is a sense in which the ritualistic religion of the Jews was replaced by Christianity, as the old garment was taken off, folded, and laid aside like the new garment of the Holy Spirit was put on. Rituals that pointed to Christ have been totally set aside, but Christ remains the same. What do you need to do, similar to the Hebrew Christians, to set aside meaningless ritual and enter into a personal relationship with Christ? You need to be consistent in doctrinal inculcation - the continual intake, metabolization and application of Bible doctrine to your daily life.

RELEVANT OPINIONS

As generations went on, more and more was revealed of the Messiah's office and work, and the hearts of God's people entered deeper and deeper into the consolation to be derived from the hope of His coming. (H. Alford) Many churches today are ritualistic. But you need to realize that there is no need for excessive symbols, types, and liturgy because the reality in Christ is here. Why would I want to lead you in rituals that symbolize Jesus when I can say, "Let me take you to this verse and show you what it says about Him?" The coming of Christ spelled the end of ritual. It is tragic that the church today, like the early Hebrew Christians, has hung onto symbolism and rejected the reality ... We are not to spend our time in forms and symbols when we have the reality. Many people think they are religious because they practice ritual, but they are substituting ritual for reality and form for a relationship. The tragic thing about those people is that so many of them are lost in the patterns of ritual and have missed the truth. (J. MacArthur)

Hebrews 1:12 And (continuative; Psalm 102:26) like (comparative particle) a cloak (Comp. Acc.; robe, mantle, toga, evening wrap) You (Jesus Christ) will fold them (Acc. Dir. Obj.; the heavens) up (ἐλίσσω, FAI2S, Predictive; at the end of the Millenium), just as (comparative particle) a garment (Acc. Dir. Obj.) is also (adjunctive) repeatedly exchanged (ἀλλάσσω, FPI3S, Iterative; strong textual support for this comparative phrase); but (contrast) You (Subj. Nom.; the Lord Jesus Christ) will continue to be (εἰμί, PAI2S, Futuristic & Durative) the same (Pred. Nom.; constant, unchanging, immutable existence) and (connective) Your (Poss. Gen.) years (Subj. Nom.; lifespan, usefulness; anthropopathism) will never (neg. adv.) come to an end (ἐκλείπω, FAI3P, Gnomic & Predictive; fail, die out: eternal).

^{BGT} **Hebrews 1:12** καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, ὡς ἱμάτιον καὶ ἀλλαγῆσονται· σὺ δὲ ὁ αὐτὸς εἶ καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.

^{VUL} **Hebrews 1:12** et velut amictum involves eos et mutabuntur tu autem idem es et anni tui non deficient

LWB **Hebrews 1:13** Moreover, to which of the angels did He [the Father] at any time say face-to-face: “Sit down at My right hand side [session] while I place Your enemies [Satan, fallen angels, demonic host, unbelievers] a footstool [sign of conquest] for Your feet [reward for the travail of Your soul]?”

^{KW} **Hebrews 1:13** But to which of the angels has He said at any time, Be sitting at my right hand until I set your enemies down as the footstool of your feet?

^{KJV} **Hebrews 1:13** But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

TRANSLATION HIGHLIGHTS

Paul quotes the seventh and last OT passage cited in this chapter, returning to the use of a rhetorical interrogative from Psalm 110:1. To which of the angels did God the Father at any time say, “Sit down at My right hand side (Dramatic Present tense)?” This was a command from the Father (Imperative mood) to His Son that has never been repeated. The right hand of the Father is the place of exaltation, where Jesus Christ now sits in *session*. This is not a reference to the Millennial Reign of Christ on earth. This is His session which began after the resurrection and ascension to heaven and will end when Jesus returns for His Church at the rapture. When did He ever command an angel to sit there while He placed His enemies as a footstool for his feet (Dramatic Aorist tense)? This was only done once, as a reward to Jesus Christ for the travail of His soul. The Lord is placing His enemies under His feet as a footstool; this is a sign of conquest, a sign of complete subjection. Who are the enemies of Jesus Christ? His enemies are Satan, the fallen angels, the demonic host, and all unbelievers. They will all become His footstool, and His footstool only. This was never done by God the Father for a mere angel; this was done only for His Son.

RELEVANT OPINIONS

This refers to Christ’s session on the Father’s throne (not to His reign upon His own, Rev. 3:21). And this session will continue until such time as the Father shall have placed Christ’s enemies as a footstool for His feet. When that shall have been done, He will rise up from His seat and come forth into the air for His people, to receive them to Himself, and take them up to meet Him in the air so to be ever with the Lord. Then He will come unto the earth with them, and sit upon the throne of His glory, and reign until He shall have put all enemies under His feet. We must distinguish between Christ’s session and His reign. (E. Bullinger) It is promised, as to His enemies, not that they shall be converted, but that they shall be made the footstool of His feet. (W. Newell) No angels have ever been given the honor of sitting at God’s right hand, although their work may be important. Nowhere does God ever honor an angel by giving him a reward for services performed ... The command *sit at my right hand* is addressed not to David but to Christ, who is elevated to a place of honor, seated next to God the Father. Angels are never asked to be seated; they stand around the throne ready to do God’s bidding. (S. Kistemaker)

Note, that His enemies are placed “as a footstool for His feet,” and there is not a word about their being *under* His feet. In the one passage (1 Cor. 15:25) there is not a word about being placed “as a footstool,” but the word “under” His feet is used. We must distinguish between *placing* and *making*, and Christ’s *session* and His *reign*. Then all these passages teach the premillennial and pretribulation coming of Christ *for* His people before His coming *with* them. (E. Bullinger) The quoting of this sentence [Psalm 110:1] completes and clinches the demonstration of the superiority of the Son to angels: a position of divine glory, a service in heaven both royal and priestly, and a future of triumph over all enemies. No angel could endure that glory, or fill that high office, or secure that universal victory. Their office, noble but subordinate, is to serve the counsels of the Sovereign. (G. Lang) Angels clearly have their place in the economy of redemption, but it is not at the Father’s right hand. They are ordained to ministry in the world of humanity. (W. Lane) Indeed, Jesus Himself at His trial (Mark 14:62) claimed to be the one addressed in these words when He told His judges that they would from then on see the Son of man seated at the right hand of the Almighty. (F. Bruce)

At the time when God the Father will bring back His Son into this world, men are seen arrayed against Him: His “enemies.” Only the willfully blind can possibly deny this. This absolutely contradicts the mouthings of “Modernists” that this world is going to be won by “moral suasion,” and what they call “the kingdom,” by human effort: “movements,” “uplifts,” man’s appeals to “what is best in humanity.” No less does this Scripture give the lie utterly to “Postmillennialism,” together with the horrid bastard, “Amillennialism.” Enemies! Yes, this world has not changed, except every day for the worse ... But “Modernism,” along with the wretched sect-slaves whose “standards” declare that *man* will make a “better world,” that “the kingdom is already here,” and that this world shall be prepared for Christ by being better instructed, better exemplified and led, until it is so turned to God that Christ will be welcomed here! – all this, the first chapter of Hebrews proclaims to be a lie! That any so-called “great denominations” and their Bible-ignorant “standards” hold it, only proves it is false. Great in numbers, property, worldly religious influence, yes. But all that is Laodicea! Christ will spue it out. (W. Newell)

Hebrews 1:13 **Moreover** (continuative), **to which** (Acc. Dir. Obj.) **of the angels** (Adv. Gen. Ref.) **did He at any time** (enclitic particle) **say face-to-face** (λέγω, Perf.AI3S, Intensive, Interrogative; Psalm 110:1): **Sit down** (κάθημαι, PMImp.2S, Dramatic, Command) **at My** (Poss. Gen.) **right hand side** (Gen. Place; place of exaltation; Christ’s session) **while** (temporal particle; until) **I place** (τίθημι, AASubj.1S, Dramatic, Indefinite Future Clause; placing them under your feet) **Your** (Gen. Rel.) **enemies** (Acc. Dir. Obj.; Satan, fallen angels, demonic host, unbelievers) **a footstool** (Acc. Appos.; complete subjection, a sign of conquest) **for Your** (Poss. Gen.) **feet** (Obj. Gen.; reward for the travail of His soul)?

^{BGT} **Hebrews 1:13** πρὸς τίνα δὲ τῶν ἀγγέλων εἰρηκέν ποτε· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἑχθρούς σου ὑποπόδιον τῶν ποδῶν σου;

^{VUL} **Hebrews 1:13** ad quem autem angelorum dixit aliquando sede a dextris meis quoadusque ponam inimicos tuos scabillum pedum tuorum

LWB **Hebrews 1:14** Are they not all [elect angels only] ministering spirits [invisible, immaterial nature of angels], being sent on a divine mission for the purpose of ministering [faithful service to mankind wherever God appoints them to go], for the benefit of those [winner believers] who are about to inherit salvation [victorious participation with Christ in his future kingdom rule as a reward for their obedience on earth]?

^{KW} **Hebrews 1:14** Are not they all ministering spirits to render service, sent on a commission for the sake of those who are about to inherit salvation?

^{KJV} **Hebrews 1:14** Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

TRANSLATION HIGHLIGHTS

Paul's next question assumes an affirmative answer. Are not all of the elect angels ministering spirits, worshipping servants, invisible and immaterial by nature? Yes. Have they not been sent on a divine mission for the purpose of ministering to mankind wherever they are appointed by God to go? Yes. Do they not minister for the benefit of winner believers, those who are at the point of inheriting salvation? Yes. These angels are dispatched to serve "above-and-beyond" that of guardian angels. They are reserved for mature believers only, for special service to the *metochoi*: those who are inheriting salvation. From the perspective of the angelic conflict, it only makes sense that additional angelic support is provided to those mature believers who are going through some phase of testing or spiritual warfare in which demonic forces are being dispatched against him.

Satan is not interested in the carnal believer, so he doesn't need to dispatch such forces against them. *Inheritance* in this context is sharing with Christ in the ruling of His kingdom (Futuristic Present tense). It is a reward for faithfulness, for obedience. All believers do not receive this inheritance; only winners receive this inheritance. *Salvation* in this context is victorious participation with Christ in the future kingdom rule. It is a reward for continued experiential sanctification, obtaining spiritual prosperity. Put the infinitive and the direct object together and you get inheritance-salvation ... not justification-salvation, not glorification-salvation, but inheritance-salvation as a reward for continued sanctification-salvation.

RELEVANT OPINIONS

Angels have not been commissioned to teach or preach to the elect ... In spite of their holiness, their status, and their dignity, the angels continue to function as ministering spirits to the inheritors of salvation. In a sense, therefore, angels are inferior to the saints. (S. Kistemaker) Elisha saw one detachment of these celestial beings sent to be his bodyguard (2 Kings 6:17). Hear what Daniel saw, "Thousand thousands were ministering unto him, and ten thousand times ten thousand were standing before him" (Dan. 7:10). Hear what Jesus says, "Thinkest thou that I cannot pray to my Father, and He shall presently give me more than twelve legions of angels?"

(Cooke) Human beings are able to thwart the influence of evil spirits only by divine enablement. (L. Chafer) The allusion is generally to their office of subordinate ministration in furtherance of the Divine purposes of human salvation. (J. Barmby) Angels do not have material bodies as we do. When God brought material stuff into existence with all its incredible variety and utterly unheard of qualities of sight and sound and smell and touch and taste, this was totally unknown to the angels. And the response of the sons of God was to shout for joy. (J. Piper) The final clause here refers to salvation as something in the future yet to be inherited or taken full possession of. The verb *mello* points to the future nature of this inheritance. (B. Witherington, III)

Salvation is a broad term. However, only with difficulty can the common meaning of “deliver from hell” be made to fit into numerous passages. It commonly means “to make whole,” “to sanctify,” “to endure victoriously,” or “to be delivered from some general trouble or difficulty.” Without question, the common “knee-jerk” reaction which assumes that “salvation” always has eternal deliverance in view, has seriously compromised the ability of many to objectively discern what the NT writers intended to teach. (J. Dillow) Salvation includes far more than moral and bodily regeneration, for it embraces the covenanted kingdom of God, the inheritance of David’s Son, the joint-heirship and reign with Christ. (G. Peters) It is the common experience of the Lord’s children that after we are converted we can look back in retrospect over these pre-Christian days and discern the hand of the Lord at work here and there, monitoring the experiences of our pagan lives and ruling or overruling the circumstances of childhood and adolescence, tending all things towards the service which we later come to see as the Lord’s calling for us to perform as His chosen vessel. It would seem that even the angels have a part to play in this schooling process. (A. Custance) Angels are divided into classes (Gerhart), their service or dignity varying. (L. Chafer)

The fact that he is thinking in OT terms, quoting the Psalms, and anticipating this salvation as future (“will inherit”) suggests that he is thinking of the messianic salvation proclaimed by the prophets. In 1:8-9, for example, he quotes the messianic Psalm 45, which describes the kingdom of Messiah and his companions (*metochoi*). In 1:13 he cites Psalm 110:1, another messianic psalm. This psalm was quite appropriate because it anticipates the day when the enemies of Messiah and His people will be defeated. One day the enemies of the readers, those who were persecuting them and therefore tempting them to cast aside their confession of faith, will likewise be destroyed. Then in the verse immediately following he mentions the great salvation. Surely, the immediate associations with the quotations from the Psalms would lead us to think of the future messianic kingdom and not redemption from hell. Furthermore, the verb “to inherit” always has the sense of “to obtain by works” in the NT; therefore, this salvation is obtained by works. That there is a salvation that can be obtained by works is taught elsewhere in Hebrews 5:9. Believers do not “inherit,” “obtain by obedience,” the salvation which is from hell. But they do obtain by obedience an ownership in the future consummation. To inherit salvation is simply to obtain ownership with the King of His future kingdom. (J. Dillow) Angelic ministry in Christendom concerns the coming inheritance of the saints. (A. Chitwood)

Salvation in Hebrews, refers not to final deliverance from hell, which is based on faith alone, but to the future participation in the rule of man which is conditioned on obedience. The inheritance

they will obtain refers not to heaven, which is theirs through faith alone, but to their reward in heaven, which only comes to those “who through faith and patience inherit what has been promised” (Heb. 6:12). Since the *promise* in Hebrews usually refers to the millennium, to “inherit the promise” means to rule in the millennium and parallels the phrase “inherit the kingdom,” which does not mean merely entering the kingdom but to own it and rule there. (J. Dillow) The office (*leitourgia*) which he immediately mentions reduces them to their own rank, as it is that which is the reverse of dominion; and this he still more distinctly states, when he says, they are sent to *minister*. (J. Calvin) Although angelic spirits have a definite ministry to the people of God here on the earth, and are “sent forth to do service for the sake of them that shall inherit salvation,” yet their beneficent activities are concerned with temporal mercies and ministrations, rather than with the revelation of spiritual truth. For this supreme task there is another Spirit, greater than all created spirits, the Holy Spirit of God. (M. Unger) The salvation here spoken of lies in the future; it is yet to be inherited, even if its blessings can already be enjoyed in anticipation. (F. Bruce)

Hebrews 1:14 Are (εἰμί, PAI3P, Descriptive, Interrogative) they not (neg. adv.) all (Subj. Nom., emphatic; elect angels only) ministering (Descr. Nom.; worshipping servants; taxation-roll from the Ptolemaic Period) spirits (Pred. Nom.; invisible, immaterial nature of angels), being sent on a divine mission (ἀποστέλλω, PPPTc.NPN, Descriptive, Circumstantial) for the purpose of ministering (Acc. Purpose; waiting on tables, faithful service to mankind wherever it is appointed unto them), for the benefit of those (Acc. Rel.; believers, *periphrasis* for winner believers) who are about to inherit (μέλλω, PAPtc.APM, Descriptive, Substantival; at the point of) inherit (κληρονομέω, PAInf., Futuristic, Inf. as Dir. Obj. of Verb; to share with Christ ruling in his kingdom, acquire, obtain by works, receive as a reward) salvation (Acc. Dir. Obj.; prosperity, getting on well, thriving, experiential truth: inheritance salvation, victorious participation with Christ in the future kingdom rule)?

^{BGT} **Hebrews 1:14** οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

^{VUL} **Hebrews 1:14** nonne omnes sunt administratorii spiritus in ministerium missi propter eos qui hereditatem capient salutis

CHAPTER 2

LWB **Hebrews 2:1** Because of this [if we want the assistance of ministering angels], we must ourselves [Paul included] pay particular attention to the things [Bible doctrines] which we

have heard, so we [winner believers] won't drift off course [become distracted from the spiritual life by Satan's cosmic system].

^{KW} **Hebrews 2:1** On this account it is a necessity in the nature of the case for us to give heed more abundantly to the things which we have heard lest at any time we should drift past them.

^{KJV} **Hebrews 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.

TRANSLATION HIGHLIGHTS

Jesus Christ is the Victor in the angelic conflict; He has angelic ministers at His command. He dispatches His angelic ministers to victorious believers. If you are a winner believer, you cannot see them, but you have a special detachment of angels ministering to you. Loser believers, however, do not receive special assistance from this category of angels. So because of the potential for angelic assistance in the spiritual life, we want to make sure we are *positive* believers. It behooves us all (Customary Present tense), Paul included, to pay close attention (Iterative Present tense) to the Bible doctrines which we have heard (Constative Aorist tense). The Potential Indicative mood Expressing Obligation means it is good advice, a great opportunity for us if we continue to make forward momentum in the spiritual life. Who doesn't want invisible angelic support as they progress in God's protocol plan for their life? Let me see a show of hands!

The relative adverb means we should pay extra, extra [Latin: abundant] attention to the Word of God. The imperatival infinitive means Paul is commanding us to do this, but with an under-current that it is great advice. There is a reason why we should pay such strict attention to the Word of God: so we won't drift off course in our spiritual life. This is a nautical metaphor meaning washed ashore or accidentally sunk, vanished from sight during a storm (Culminative Aorist tense). This is not how we want our life to turn out in the end, but it could happen (Potential Subjunctive mood). Satan is a crafty foe. His cosmic system is full of distractions, sin and evil. There are many doors or gates into his system and behind each gate is something he has cooked-up especially for you. He has demon observers, spies if you will, who watch you and report back anything that might be a weakness they can trap you with. You need Bible doctrine in your soul for protection.

RELEVANT OPINIONS

Verses 1-4 are a parenthesis, a warning, in which he exhorts them not to neglect this great future of ruling and reigning with Christ, this great *soteria*. (J. Dillow) It had been easy for them to accept Christ, for that was a free gift, but to "go on" with Christ was quite another matter. It is no wonder then that many of them weakened along the way, and to avoid persecution and ostracism were tempted to go back into the old legalistic way. After years of Christian experience they were still babes in Christ, immature infants, suffering from spiritual malnutrition, going backward instead of forward. They had walked in the full liberty of grace, and now were going

back to the dead works of the law. (M.R. DeHaan) God's revelation is the safe haven for the recipient, and exhortation is given lest through carelessness the recipients should drift away from that revelation. (J. Pentecost) The audience is in danger of being careless, lax, losing their focus and so drifting away, without fully realizing what is happening, it would seem ... It can have the passive sense of being carried away like a leaf in a strong current or the sense of simple drifting aimlessly in the wrong direction, which suggests a gradual process of falling away from the truth. (B. Witherington, III)

Confronted with the stark and drastic nature of these warnings, some of the most ingenious misunderstandings in the history of interpretation have been argued in order to avoid their force. It is sometimes claimed that these verses apply only to those who have professed Christ, and not to those who have really believed. But notice that "we" are in danger. The author includes himself as an object of this warning. Unless there are some contextual indicators to suggest this is an 'editorial' we, there is no obvious justification for concluding anything else but that truly born-again people are the subject of the warning. It is possible for these Christians to drift away and as a result receive a punishment. (J. Dillow) The saints of God are indwelt by the Holy Spirit and are subject to His leading, which leading is more constant, vital, and exalting than angelic visitations could possibly be. (L. Chafer) However, if we want their invisible support, we must stick with doctrine and grow to maturity, not drifting off course, i.e. distracted by Satan's cosmic system, reversionism. [LWB] The warmth of prosperity breeds swarms of apostates, as the heat of the sun does insects in the spring. (J. Owen) Paul puts himself entirely among these Jewish believers, and speaks of Christ as their Apostle, not himself. (J. Darby)

The argument of Hebrews is based on the truth set forth in Galatians, and even as in the latter epistle believers were exhorted to value their exalted status, to stand fast in its freedom, and not to sink back into the former and legal condition, so are those here in view exhorted and warned to the same effect; for the same danger imperiled their reaching the final privileges open for attainment as sons of God. This will illuminate these arguments and warnings as we reach them. (G. Lang) One of the links between the first and the second chapters is the author's direct and indirect references to the threefold offices of Christ: prophet, priest, and king ... The author continues this emphasis in the second chapter by portraying Christ as "the Lord" who as a prophet announces salvation, the king crowned "with glory and honor," and "a merciful and faithful priest in service to God." The author of Hebrews says that we – and he includes himself – must direct our minds toward listening attentively to the divine message. The words may not immediately slip from one's mind because of sloth and failure to pay attention; yet there is always the danger that the words will fall into disuse. (S. Kistemaker)

This is the seriousness of life, that with familiarity truths tend to lose their influence, and the result is an involuntary, gradual, and almost imperceptible backsliding, than which there is nothing sadder or more perilous in the believer's life. (W. Thomas) The allusion is to the danger of failing to recognize the transcendent character of the gospel revelation, missing it through inadvertence, drifting away from it ... Believers themselves are very prone to "drift away from" their anchorage in the gospel verities. The early Hebrew Christians were strongly tempted to relapse into Judaism; our besetting danger is that we allow ourselves to glide with the multitude down the swift current of worldliness and indifference ... What a blessing would dawn upon the

Church, were all its members to begin to “search the Scriptures,” and to make intense application of mind and heart to the spiritual study of saving truth! Only thus will Christian faith both live and grow. Only thus may one’s life be a life of real devotion to the Redeemer. Only by discharging this duty of constant watchfulness will a believer be preserved from apostasy. (J. Barmby) He means to disclose the significance of what they have already heard rather than to bring forward new truth. (W. Nicole) Knowing that some of his audience had already become “dull of hearing”(Heb. 5:11), he warns these believers that a subtle drift can lead to disaster in the Christian life. (J. Tanner)

The soul is not always moored to Christ when it is brought to Christ ... Powerful adverse currents tend to carry the soul from the Savior ... The departure of the soul from Christ may be for some time imperceptible ... Drifting away means leaving Christ without knowing it, till we find ourselves far out at sea, and a tide we cannot resist bearing us still further away. (C. New) Have evangelicals not only forgotten the Reformation, but have they forgotten as well all the warning passages in the NT? The apostles obviously thought the church needed constantly to be reminded of the dangers of drifting, savage wolves, deceitful men, and of the need for sound doctrine in the midst of error. (G. Johnson) If the mind is drawn away, tainted, weakened, and negligent of its role, then the whole soul is affected ... When sin affects our mind by deceitfulness we lose the life, power, sense, and impression of the Word. This is most serious; it is cause for the greatest concern in our souls ... The conscience is not apt to be aroused if the mind fails to warn the soul. When sin entangles the emotions or the will chooses to sin, the conscience becomes violently aroused if the mind remains keen. But the mind can be subtly and gradually neglected spiritually; without special attention, it goes unnoticed. (J. Owen)

The danger is not that of willful engagement in ethical or doctrinal error, but that of drifting or slipping past one’s mooring. (F. Craddock) The profession of most of the world is a mere non-renunciation of the gospel in words, whilst in their hearts and lives they deny the power of it every day ... If the gospel be not more unto us than all the world besides, we shall never continue in a useful profession of it. Fathers and mothers, brothers and sisters, wives and children, all must be despised in comparison of it and in competition with it. When men hear the word as that which puts itself upon them, attendance unto which they cannot decline without present or future inconveniences, without considering that all the concernments of their souls lie bound up in it, they will easily be won utterly to neglect it. If the ministration of the gospel be not looked upon as that which is full of glory, it will never be attended unto ... Diligent, sedulous searching into the Word belongs unto this heeding of it, or a laboring by all appointed means to become acquainted with it, wise in the mystery of it, and skilled in its doctrine. (J. Owen) Drifting is the quietest, easiest, most delightful way of dying! (W. Newell) One of the greatest dangers of the Christian life is losing interest in what is familiar. (W. Thomas)

This is a warning against apostatizing, departing from truth once held. All the warnings in the Bible against following false teachers are similar to this one in their intent. If we do not diligently remain in the truth—and to do so we must know it and remember it—we will depart from it. We live in a world that is striving to separate us from it. Satan also wants us to abandon it. (T. Constable) The writer’s audience was marked by immaturity and spiritual sluggishness, and if this trait were not eliminated there was danger of their slipping away from what they had

heard. (Z. Hodges) Some lose the Word in a time of peace and prosperity. That is a season which slays the foolish. *Jeshurun* waxes fat and kicks. A prosperous outward estate has ruined many a conviction from the Word. (J. Owen) The old way of interpreting the prophecies was: “All the blessings belong to the Church; all the calamities and judgments to the Jews.” It seems also to be a like maxim with many: “All the promises are for God's elect; all the threatenings for the unconverted.” But two things are presented to the hearers of the Gospel: (1) Eternal life, which is the gift of God at once to faith, and is inalienably the possession of His elect; and (2) The Millennial Glory, which is a matter of reward, and which may, by misconduct after faith, be lost. This is the key to the Epistle's chief difficulties. (R. Govett)

Ref	Topic	Category	Dispensation			
			Israel	Hypostatic Union	Church Age	Millennium
Heb. 2:3	Salvation received & confirmed	Inheritance-salvation			Winner believers	Rewards, reigning in His kingdom
Heb. 2:10	Guiding many sons to glory, bringing their salvation to maturity	Sanctification-salvation (experiential)		Jesus as the prototype of our salvation	Believers progress to spiritual maturity through suffering	Rewards, reigning in His kingdom
Heb. 2:11	He is completely sanctified	Glorification-salvation		Jesus attains spiritual maturity		
	Those who are being continually sanctified	Sanctification-salvation (experiential)			"Brethren" restricted to believers on the road to maturity	Rewards, reigning in His kingdom
Heb. 2:12	Jesus introduces your name & sings song of praise (awards assembly)	Glorification-salvation			Inner circle of believers who attain spiritual maturity	Rewards, reigning in His kingdom
Heb. 2:13	Jesus gives leadership & responsibility to winner believers	Glorification-salvation			Inner circle of believers who attain spiritual maturity	Rewards, reigning in His kingdom
	Jesus mentions loser believers at end of awards assembly	Glorification-salvation			Spiritual children	Spectators only

Ref	Israel (Theocentric)		Church Age (Christocentric)		Millennium (Eschatological)	
	Negative Volition	Positive Volition	Negative Volition	Positive Volition	Negative Result	Positive Result
2:1			loser believers drift off the spiritual course	winner believers concentrate on doctrine		special detachment of ministering spirits
2:3			loser believers receive divine discipline	winner believers inherit salvation		
2:10				sons headed for glory, maturity through suffering		rewards
2:11			Jesus is ashamed to call reversionistic believers "brethren"	Jesus is not ashamed to call maturing believers "brethren"		
2:12				inner circle of winner believers		Jesus introduces them by name and sings a song of praise about them
2:13			spiritual children	inner circle of winner believers	brief mention at end of awards assembly	Jesus confers honor & leadership responsibility to reign with Him

Ref	Topic	Category	Priestly Order	Dispensation	Primary Priestly Function		
					Mediation (earthly)	Intercession (heavenly)	Blessing (millennial)
Heb. 2:9	Suffered death	Propitiation	Aaronic	Hypostatic Union	Jesus Christ		
	Crowned with glory and honor	Reigning	Melchisedek	Millennium			Jesus Christ
Heb. 2:12	Declare your name (mature believer) to the brethren, sing your praises	Blessing	Melchisedek	Millennium			Jesus Christ
Heb. 2:13	Place My confidence upon him (mature believer)	Reigning	Melchisedek	Millennium			Jesus Christ
Heb. 2:17	Conciliation for the sins of His people	Conciliation, Advocacy	Royal paraclete, advocate king	Church Age		Jesus Christ	
Heb. 2:18	Suffered, tempted and put to the test	Propitiation	Aaronic	Hypostatic Union	Jesus Christ		

Hebrews 2:1 Because of this (Causal Acc.; Jesus Christ is the Victor of the angelic conflict, so this category of His angels serve only victorious believers), we must (δεῖ, PAI3S, Customary, Potential Ind. Expressing Obligation; it is necessary, it behooves us, it is such a great opportunity) ourselves (Acc. Gen. Ref.; Paul includes himself) pay particular (Relative comparative adv.; especially, all the more, abundantly) attention to (προσέχω, PAInf., Iterative, Imperative; close observation, scrutinize) the

things (Dat. Adv.; Bible doctrines) **which we have heard** (ἀκούω, APPTc.DPN, Constative, Attributive, Articulate), **so we won't** (neg. particle) **drift off course** (παραρρέω, AASubj.1P, Culminative, Potential; *nautical metaphor*, be washed away, accidentally slip away or vanish from sight).

^{BGT} **Hebrews 2:1** Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μήποτε παραρῶμεν.

^{VUL} **Hebrews 2:1** propterea abundantius oportet observare nos ea quae audivimus ne forte pereffluamus

LWB **Hebrews 2:2** For if the doctrine [Mosaic Law] which was spoken through the angels became certain [legally binding], and each transgression [violation of the law] and disobedience [unwillingness to be taught] received a deserved penalty [just retribution],

^{KW} **Hebrews 2:2** For in view of the fact that the word spoken by angels was steadfast, and every over-stepping of the line and neglecting to hear received a just recompense of reward,

^{KJV} **Hebrews 2:2** For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;

TRANSLATION HIGHLIGHTS

If the doctrines in the Mosaic Law which were spoken (Constative Aorist tense) through the agency of angels to Israel became steadfast and reliable (Gnomic Aorist tense) - and the 1st class conditional clause says they indeed did due to Deut. 33:2, Acts 7:53, Gal. 3:19 – then how can we escape divine discipline when we break this law? If each transgression and disobedience received a deserved penalty – and the same 1st class conditional clause says they indeed do – then how can we escape divine discipline? A transgression is actively going beyond divine boundaries; disobedience is passively refusing to do something according to divine mandates. Both deserve punishment or divine discipline. *Misthapodosia* (wages, payment) is used only in the epistle to the Hebrews. In the 10th and 11th chapters, it is a *reward*; in this passage it is *punishment*.

The protasis is set up in this verse by citing a historical event from a *theocentric* dispensation (angels brought the word); the apodosis is voiced in the next verse by referring to an event during a *christocentric* dispensation (Jesus brought the word). It began with the dispensation of Israel, was reinforced by the dispensation of the Hypostatic Union, and both serve as examples to believers in the Church Age dispensation. The Mosaic Law was sent by God through angels to the nation Israel. It was absolutely certifiable, legal guarantee. Any and every deviation from that law (Latin: prevarication), every violation, received just retribution. Every disobedient act of negative volition, every refusal to hear doctrine, every refusal to be taught, received its deserved punishment from God. Nobody got away with anything then; nobody gets away with anything now. Could you care less about Bible doctrine? Get ready to rumble; discipline is on the way.

RELEVANT OPINIONS

Angels taught the Exodus generation, as well as Moses and Aaron, Deut. 33:2, Psalm 68:7, Acts 7:38, 7:53, Gal. 3:19. The law was given by God, but the people received it “by the disposition of angels,” and that it was “ordained by angels,” and here “spoken by them.” (J. Owen) With his schema of salvation history, our author assumes that the law is now obsolescent, even for his Jewish Christian audience ... Rejecting or violating Moses’ law was one thing, and that was bad enough and came with penalties, but rejecting the Word through the Son – the good news of salvation – is a far more serious offence, leading to a far more serious punishment. (B. Witherington, III) The OT provides numerous instances that show that “every violation and disobedience received its just punishment.” Instead of mentioning specific examples from OT history, the author stresses the principle that transgressing the divine law results in righteous retribution ... It is impossible for us to escape the consequences of disobedience or neglect. (S. Kistemaker) The writer next urged his readers to be faithful ... to warn them of the possibility of retrogressing spiritually and consequently losing part of their inheritance. (T. Constable)

The privileges of this Christian dispensation are much superior to those of the Mosaic economy ... They to whom are offered the greater privileges of this Christian dispensation are under greater obligations than they of the earlier dispensation were. (W. Jones) Even though Exodus 20:1 gives no indication of the presence of mediating angels at Sinai, later on the belief came to be held among both Jews and Christians. (F. Craddock) In Deut. 33:2, however, in a passage celebrating the theophany on Sinai, Moses declares that God came “with myriads of holy ones,” and the LXX adds, “angels were with Him at His right hand.” (W. Lane) From this infinite wisdom is the proportioning of the several degrees in the punishment that shall be inflicted on sin ... by His wisdom He has constituted degrees of that wrath, according unto the variety of provocations that are found among sinners ... This should stir us up unto a diligent search into the Word, wherein God has recorded all the concernments of His law and gospel that are for our use and advantage. A general view of it will but little satisfy, and not at all enrich our souls. (J. Owen)

Hebrews 2:2 **For** (explanatory) **if** (protasis, 1st class condition, “and it did”) **the doctrine** (Subj. Nom.; Mosaic Law) **which** (Nom. Appos.) **was spoken** (λαλέω, APPTc.NSM, Constative, Attributive) **through the angels** (Abl. Agency) **became** (γίνομαι, AMI3S, Gnostic, Deponent) **certain** (Pred. Nom.; reliable, sure, steadfast, dependable, *legal guarantee*), **and** (continuative) **each** (Nom. Spec.) **transgression** (Subj. Nom.; overstepping, violation, deviation from the law, sin of commission) **and** (connective) **disobedience** (Subj. Nom.; act of negative volition, refusal to hear doctrine, unwillingness to be taught, sin of omission) **received** (λαμβάνω, AAI3S, Culminative) **a deserved** (Compl. Acc.; just) **penalty** (Acc. Dir. Obj.; retribution, punishment, wages),

^{BGT} **Hebrews 2:2** εἰ γὰρ ὁ δι’ ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἕνδικον μισθαποδοσίαν,

^{VUL} **Hebrews 2:2** si enim qui per angelos dictus est sermo factus est firmus et omnis praevaricatio et inoboedientia accepit iustam mercedis retributionem

LWB **Hebrews 2:3** By what means shall we escape [avoid divine discipline], having disregarded [neglected] so mighty a salvation, which [inheritance-salvation], having been received in the beginning through the spoken words of the Lord [during the dispensation of the Hypostatic Union], has been confirmed to us [during the Church Age dispensation] by those [disciples] who heard [eye witnesses],

^{KW} **Hebrews 2:3** How is it possible for us to escape if we neglect so great a salvation, which salvation is of such a character as to have begun to be spoken at the first by the Lord, and was confirmed to us by those who heard Him,

^{KJV} **Hebrews 2:3** 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*;

TRANSLATION HIGHLIGHTS

The apodosis which follows the previous verse asks a very relevant question (Deliberative Future tense): By what means shall we escape divine discipline if we transgress the law and are disobedient? By what means shall we escape divine discipline and avoid losing our reward, if we *neglect* so great a salvation (interrogative)? As noted by Kendall, this passage does not say “having rejected” so great a salvation, but rather “having neglected” so great a salvation. In other words, this has nothing to do with justification-salvation, but rather inheritance-salvation. Paul’s hypothetical is not that we *reject* our justification, but that we *neglect* our inheritance. The idea is that after becoming Christians, we become unconcerned with the Christian way of life expected of us. We had an expression for this neglect in seminary: “saved, sanctified, and stupefied” – never growing in grace, never growing in knowledge, never going beyond the basics of childhood.

This inheritance-salvation was received in the beginning (Ingressive Aorist tense) through the spoken words of the Lord (veracity corroborates) during the dispensation of the Hypostatic Union (Instrumental Infinitive). They were later confirmed to believers after the Lord’s resurrection (Culminative Aorist tense) by the disciples who remembered His words and perpetuated them after His departure. The apostles were eye witnesses; they experienced His teachings firsthand. So does Paul exclude himself from these disciples by being one of “us” and not one of them? First, is this a reference to apostles or disciples? The text doesn’t say. Many commentators think it refers to apostles, therefore rejecting Paul as a possible author and suggesting other possibilities like Clement, Barnabas, or Apollos. But what if Paul was referring to the original disciples and not apostles? He was not one of them, to be sure. That said, there is still a possibility that the author is excluding himself from being an eye witness to Jesus Christ and His words.

Paul definitely met the Lord on the Damascus Road, so perhaps this is another disqualifier for Paul as a possible author. But if Paul was deliberately trying to hide his identity from the Jewish believers, who had already rejected him in total, and had the letter dictated to an amanuensis, this

theory is completely irrelevant and Paul is 'still in the running' as a possible author of Hebrews. There are ample supporters and good points to be made by those who are for/against Paul as the author of Hebrews. The argument has been going on for centuries. Many use this passage as a proof-text against Pauline authorship, but I don't think the argument holds water when the amanuensis hypothesis is cited. Paul habitually used an amanuensis, and as the Apostle to the Gentiles wanting to write to his beloved Jewish brethren, it wouldn't surprise me at all that he used one here to obscure his identity as the writer in order to gain a Jewish hearing.

RELEVANT OPINIONS

The exhortation coheres around an a fortiori argument: If the Son is greater than the angels and the rejection of the Word of God delivered through the angels brought punishment, then rejection of the Word of God delivered through the Son deserves even greater punishment. (G. Guthrie) How does one know when a believer has "gone astray"? One way is that there is a "neglect" of our great salvation, that is, a disinterest in our glorious future and a sense of "drift" in their Christian lives. A gradual hardening of heart appears. (J. Dillow) These Hebrew Christians were not in danger of rejecting but neglecting "so great salvation." The rejection of salvation would mean eternal punishment in hell; the neglecting of it means a "just recompense of reward" at the Judgment Seat of Christ. (R. Kendall) There are two possibilities of Christian experience. One is to have salvation, period; and the other is to have salvation, plus. One is to be just saved by grace; the other is to know a life of power, victory, joy, service and fruitfulness and a reward at the end of the way. (M. DeHaan)

Neglecting salvation under Church Age protocol essentially places you (in this case: Jewish believers) back under the curse of the law where there is no escape. Not only do you lose rewards for functioning under God's protocol plan for the Church Age, but you place yourself under divine discipline in the process. Angels and O.T. believers would "die" to be living in the Church Age, where the law has been abrogated, and where rebound (confession of sin) keeps you moving in God's plan. (R.B. Thieme, Jr.) Because the revelation given through the Son was authenticated in this way, the readers of Hebrews were accountable for that revelation – and any neglect of that revelation would certainly bring discipline. This is indeed an equally serious warning for us today, for even though we are far removed from the revelation God has through His Son, it still stands as authenticated by God, and we are just as responsible to respond to it. And any failure to respond will certainly bring discipline. (J. Pentecost) It is not of union with Christ of which the apostle speaks here, responsibility is pressed; continual "ifs" and warnings flow from this. These warnings do not one whit touch the final perseverance of the saints, as the doctrine is called; though I would rather say, the perseverance of God, His faithfulness, for He it is who keeps us to the end. (J. Darby)

"If we neglect so great salvation." This is ordinarily taken as if it applied to the unforgiven, who refuse to seek the pardon of sin. But as the Epistle is addressed to believers, the words apply to them. "Salvation" in this Epistle is spoken of the full deliverance in the first resurrection. That is "the prize of our calling," which Paul bent all his energies to obtain. As a prize is before us, it depends upon our conduct as believers; and simple neglect is enough to lose it. And neglect attaches generally to unbelievers Christians do not believe in "the hope of their calling," and so pay

no attention to the reward offered them by Christ. Most attach themselves to the unconditional promises of the Gospel. But they overlook, or even deny the conditional promises, which are far more numerous than most who have not studied the matter would believe ... As then the salvation of Christ in resurrection is far superior to those in the flesh under Moses, the guilt and damage of neglecting it is so much the greater. Moses' salvation related to earth, the flesh, and this life: ours to the heaven, the resurrection, the thousand years of glory, and eternal blessedness. (R. Govett)

Oh, let this be grasped. God is a Rewarder of them that seek after Him (11:6). He gives back according to the earnestness and faith of the seeker ... This guardian care of God is experienced “through faith;” the child must trust the Father, stay at home, and submit dutifully to all parental discipline; for only so can the Father care for His child, train it for its high future, and confer at last the purposed inheritance. (G. Lang) As the farmer will lose his harvest by simple neglect, as the business man will become bankrupt by simple neglect, as the scholar will strip himself of his attainments by simple neglect, so the surest way by which to accomplish the irremediable ruin of the soul is just to “neglect so great salvation.” (J. Barmby) The “salvation,” of course, is the same as that just mentioned in 1:14 and alludes to the reader’s potential share in the Son’s triumphant dominion, in which He has “companions.” The Lord Jesus Himself, while on earth, spoke much of His future kingdom and the participation of His faithful followers in that reign. (Z. Hodges)

We must not, he argues, neglect a gospel of whose veracity and importance we have assurance in this, that it was first proclaimed by the Lord Himself and that we have it on the authority of those who themselves heard Him, and who therefore were first-hand witnesses who had also made experimental verification of its validity. (W. Nicole) At a minimum this salvation means exemption from eschatological punishment, but the epistle will also detail present benefits. (F. Craddock) Notice that the disaster that threatens is brought on by nothing more than neglect. It is not necessary to disobey any specific injunction. (F. Gaebelin) A lack of concern for God’s Word invites an appropriate punishment. The experience of Israel in this regard provided a sobering model for those who were prone to become apathetic and unresponsive to God’s revelation in the Son ... They are faced with greater responsibility and greater peril. (W. Lane)

The Old and New Testaments are God’s written revelation to man, although the fullness of redemption comes to expression in the New. (S. Kistemaker) Indeed it is the greatest thing that God can ever design or grant; for its essence is the sharing the relationship of son to the eternal Father (cf. 2:10; 2 Cor. 6:17, 18; Rev. 21:7); and it includes external conformity of body to the glorified Son of God (Rom. 8: 29; 1 John 3:1-3), coheirship with Him of the entire universe (Rom. 8:14-17; 1 Cor. 3:21-23), coauthority with Him as its Sovereign and Blessor (Lk. 22:28-30; Rev. 2:26-28; 3:21), and co-residence with Him in the heavenly habitation (John 14:1-3; 1 Thess. 4:16-18; Rev. 7:15; 14:1; 15:2-4), rather than dwelling with others of the saved on this earth, whether the present earth in the Millennium or the new earth in eternity (Isa. 65:17-25; 66:22-24; Rev. 21:1) ... If we once turn from the hope of the gospel, the hope of this “great salvation,” the attitude may easily become permanent. (G. Lang)

Instead of “rest” being only a place, it also is a condition, or state of being. (J. Dillow) It is significant that there is no suggestion of rejection, but only of the risk of neglect. Someone has well put it in this way: “What must I do to be lost?” Nothing! (W. Thomas) Salvation includes far more than moral and bodily regeneration, for it embraces the covenanted kingdom of God, the inheritance of David's Son, the joint-heirship and reign with Christ. (T. Constable) To “inherit” that salvation, which is the subjection of the world to come, is simply to have a share with Christ in ruling in that kingdom. This contextually is the “great salvation” which they are not to neglect. (J. Dillow) By calling it, “so great salvation,” he refers them unto the doctrine of it, wherein they had been instructed, and whereby the excellency of the salvation which it brings is declared. (J. Owen) *Soteria* is used to refer to the whole of the Christian experience: past, present, and future. (T. Schreiner)

The word “salvation” may mean, I have been saved, or I am being saved, or I am about to be saved. It is of first importance to discern to which of these three aspects of salvation any given passage refers. It is the first, e.g. in Eph. 2:5, 8, “for by grace ye are having been saved,” it means that the believer has already and as a fact reached a state of salvation which is abiding: “you have already been saved and are in that status.” It is the second in, e.g. 1 Cor. 1:18: “For the word of the cross to those indeed perishing foolishness is; but to those being saved, even us, power of God it is.” It is the third aspect in our present passage, the recognition of which has important bearing upon the interpretation of the whole Epistle. That this is the aspect of salvation is clear from the statement that angels are rendering service to those “being about to inherit salvation” (1:14). The present participle shows that the prospect of this salvation is already theirs; but the salvation itself is theirs in expectation only, not in possession; that is, it is a boon awaited in the future. This is emphasized by the fact that the salvation is to be inherited; for it is only of something future that one can be an heir; as soon as the property is received one ceases to be heir and becomes owner. (G. Lang)

Hebrews 2:3 By what means (apodosis, interrogative particle) shall we (Subj. Nom.) escape (ἐκφεύγω, FMI1P, Deliberative; avoid divine discipline, lose our reward), having disregarded (ἀμελέω, AAPtc.NPM, Constative, Circumstantial; neglected, be unconcerned with) so mighty (Abl. Comparison, Gen. Measure; demonstrative, correlative pronoun; so great) a salvation (Obj. Gen.), which (Nom. Appos.; relative pronoun; “very salvation”), having been received (λαμβάνω, AAPtc.NSF, Ingressive, Circumstantial) in the beginning (Acc. Time) through the spoken words (λαλέω, PPInf., Dramatic, Instrumental) of the Lord (Poss. Gen., Abl. Source; during the dispensation of the Hypostatic Union), has been confirmed (βεβαιώω, API3S, Culminative; established, strengthened, verified) to us (Prep. Acc.; one generation away from the Lord) by those (Abl. Agency; the apostles picked it up and perpetuated it) who heard (ἀκούω, AAPtc.GPM, Constative, Substantival, Articular; firsthand experience, eye witness),

^{BGT} **Hebrews 2:3** πὼς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

^{VUL} **Hebrews 2:3** quomodo nos effugiemus si tantam neglexerimus salutem quae cum initium accepisset enarrari per Dominum ab eis qui audierunt in nos confirmata est

LWB **Hebrews 2:4** Testifying at the same time about God, by both signs [warning a nation about its spiritual need] and wonders [attract attention to Christ], and by various powers [supernatural resources used by the disciples and apostles], and by distributions [spiritual gifts] from the Holy Spirit according to His sovereign will?

^{KW} **Hebrews 2:4** God also bearing joint-testimony with them, both with attesting miracles and miracles of a startling, imposing, amazement-waking character, and with variegated miracles, and with distributions [of spiritual gifts] from the Holy Spirit according to His will?

^{KJV} **Hebrews 2:4** 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?

TRANSLATION HIGHLIGHTS

The disciples testified about God and His Word on many occasions (Iterative Present tense) by signs and wonders. The emphasis, however, was always on the truth of God's Word, Bible doctrine. The signs, wonders, and spiritual gifts testified to that Word, not to their miraculous manifestations. Signs were unique events, miracles or warnings designed to alert a nation and awaken it to its spiritual need. Wonders were unique events that attracted attention to the person of Christ; their purpose was not to warn a nation of spiritual need, but rather to evangelize. Signs and wonders are often coupled in Scripture. This additional testimony also included a variety of supernatural powers, divine resources that were given to the disciples by means of God's grace. Distributions of spiritual gifts, more extraordinary in nature than what we have today, were made by the sovereign will of the Holy Spirit to the disciples and apostles. Man had no say in their distribution; God gives specific gifts to each man and woman as He sees fit. As mentioned by Greene below, this *transitional period* witnessed a host of signs, wonders, miracles, and gifts of the Holy Spirit. The dispensational transition from Hypostatic Union to Church Age was dramatic and did not happen overnight. The canon of Scripture had to be completed, the Spirit had to begin indwelling believers, and new protocol that paralleled Christ's prototype on earth had to be instituted.

RELEVANT OPINIONS

Those who first read the epistle to the Hebrews lived in the transition period, when God testified with signs, wonders, miracles, and gifts of the Holy Spirit to confirm what the apostles were preaching. But when the N.T. was fully given and all Scripture inspired of God was written, then "that which was perfect" (the perfect law of liberty, the Word of God) had come and we no longer needed signs and wonders. (O. Greene) The use of these confirming signs, miracles and wonders was to lay the foundation of the Church, to authenticate the ministry of the apostles and their words before Scripture was written ... The verbs are all in the past tense, as proofs of the gospel have been regarded as having taken place already. The miraculous had fulfilled its purpose and forever after it was to be the Word of God. (R. Baxter)

The NT formulates the thought of divine foreordination in another way, by telling us what motivates and determines God's actions in His world, and among them the fortunes and destiny which He brings upon men, is His own will or His good-pleasure, His own deliberate, prior resolve. (T. Nettles) The clause is added to enforce the writer's contention that all the charismata with which his readers were familiar were not mere fruits of excitement or in any way casual, but were the result of a Divine intention to bear witness to the truth of the gospel. (W. Nicole) This passage makes known to us God's *design* in the miraculous gifts of the Spirit at the beginning of this dispensation. They were for the purpose of confirming the *preached* Word – for none of the NT had then been written! They were for the establishing of the gospel: not to beget and strengthen faith, but to cause unbelievers to listen to the Truth. (A. Pink)

Throughout the Church Age, God the Holy Spirit sovereignly bestows spiritual gifts at the moment of salvation. Totally apart from human merit, ability, or talent, spiritual gifts operate on divine power, not on human energy. Therefore, the spiritual gift remains unexploited until the believer has begun to grow. When he reaches spiritual adulthood, his gift functions fully and effectively - even if he is unaware that his activities involve a spiritual gift. The only gifts that demand special preparation in order to function properly are the communication gifts, particularly the gift of pastor-teacher, and certain gifts of administration. (R.B. Thieme, Jr.) I think the writer of Hebrews has definite reference here to the Day of Pentecost when the gifts of the Holy Spirit were exercised. The gifts, of course, confirmed the message. To whom? To the nation Israel. What tremendous truths we have here in this first danger warning. It is a warning sign, not about speeding up but about drifting – just drifting *by* these great truths which we may have been taking for granted. (J. McGee)

Hebrews 2:4 Testifying at the same time (συνεπιμαρτυρέω, PAPtc.GSM, Iterative, Genitive Absolute; with additional testimony) about God (Obj. Gen.), by both (enclitic) signs (Instr. Means; unique event, miracle or warning designed to alert a nation and awaken it to spiritual need) and (connective) wonders (Instr. Means; portents, attracts attention, focuses on the Person of Christ, its purpose is to evangelize), and (connective) by various (Dat. Spec.; diversified, variegated) powers (Instr. Means; supernatural resources, the apostolic use of grace dynamics), and (connective) by distributions (Instr. Means; apportionments, spiritual gifts) from the Holy (Descr. Gen.) Spirit (Abl. Source) according to His (Poss. Gen.; the Holy Spirit's) sovereign will (Adv. Acc.)?

^{BGT} **Hebrews 2:4** συνεπιμαρτυροῦντος τοῦ θεοῦ σημεῖοις τε καὶ τέρασιν καὶ ποικίλαις δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;

^{VUL} **Hebrews 2:4** contestante Deo signis et portentis et variis virtutibus et Spiritus Sancti distributionibus secundum suam voluntatem

LWB **Hebrews 2:5** For He did not place the inhabited earth which will come [during the millennium] under the authority of angels, concerning those [ministering spirits for those who inherit salvation] we have been discussing.

^{KW} **Hebrews 2:5** For He did not give to the angels the administration of the inhabited earth to come concerning which we are speaking.

^{KJV} **Hebrews 2:5** For unto the angels hath he not put in subjection the world to come, whereof we speak.

TRANSLATION HIGHLIGHTS

God the Father did not place the inhabited earth which will come during the millennium (Futuristic Present tense) under the authority of angels (Gnomic Aorist tense). This future civilization will be under the authority of Jesus Christ. Angels will not be needed as messengers any longer. Their time of importance as messengers for God shifts to their being servants of men, as a result of a dispensational change. This change includes the angels we discussed in the previous chapter (Static Present tense), the ministering spirits who will serve victorious believers who inherit salvation (winners). Again, this class of high-ranking angels will not be available to loser believers.

RELEVANT OPINIONS

This “for” refers back to Chapter 1:14. The subjection of the world to come is the *soteria* “of which we are speaking.” (J. Dillow) The author is discussing this new order introduced by Christ which makes obsolete the old dispensation of rites and symbols. (A. Robertson) Overcoming Christians will realize the first aspect of the birthright through ruling as “joint-heirs” with Christ in the kingdom, the second through ruling as “kings and priests,” and the third through coming into possession of both earthly and heavenly aspects of the inheritance with Christ – ruling from the heavens over the earth. Non-overcoming Christians through will have forfeited their rights of primogeniture and realize none of the preceding. They will not be among the “many sons” Christ is bringing into glory to rule the world to come. The deep things of Satan will have accomplished their purpose in the lives of such Christians; and they, as Esau, when they realize what could have been theirs, will lift up their voices and weep. (A. Chitwood) The divine purpose for the world is that man, not angels, is to rule in the future. The “world to come” refers to the world in the future Messianic age, whether we call it millennial or eternal. (W. Thomas)

At present God is not saving the human race entire and its affairs corporate, but is selecting from it the company that are to rule the universe, superseding the existing government. He is preparing for a complete reorganizing of His entire empire, and is giving to these future rulers the severe training which is indispensable to fitting them for such responsible duties and high dignities. The gospel has not failed, but is fulfilling the purpose God plainly announced, though not the end that many preachers have mistakenly proposed, namely, the conversion of the whole race. That general and most desirable betterment of this sin-cursed earth is in the plans of God, but falls for accomplishment in the next period of the divine program, not in this age. (G. Lang) The lower creature (man) will achieve by dependence upon God a higher position than the

higher creature, Satan, achieved through independence. Out of the least, God will bring the greatest. It was as MAN that the Savior defeated the enemy. It was as MAN that He silenced the principalities and powers. It will be as MAN that He will reign over the future kingdom of God upon this earth. (J. Dillow) The word *world* could not refer to heaven or to eternity. It speaks of the messianic kingdom, the kingdom that is coming on the earth. (J. McGee)

The word “world” is the translation of *oikoumene*, literally, “the inhabited earth,” here the Millennial Kingdom of the Messiah. An angel once was the regent of God on the first perfect earth, which angel with his associated angels administered the affairs of a pre-Adamic race. His throne was on earth. He was the anointed cherub, the guardian of the holiness of God. He struck at God’s throne, and forfeited the regency of this earth. That angel was Lucifer. He is now Satan. The earth over which he had ruled, was rendered a desolation and a waste, and he, with his angelic cohorts, were banished. After the restoration of the earth, God placed man upon it, but man handed the scepter over to Satan, who now is the god of the world-system and whose throne is again on earth. But the Lord Jesus, through the blood of His Cross, has regained for man the dominion over this earth, and will in the Millennial Kingdom dethrone Satan, ruling as King of kings and Lord of lords. The saved of the human race will be associated with Him in this reign. Thus, the angels will not administer the Millennial earth, but man in the Person of the Son of Man and those of the human race saved by His precious blood. (K. Wuest)

Outline of apostasy by George Rice 2:5 – 4:13.

- **Theological Exposition** 2:5-3:6. Jesus is made like His brethren so that He might become a merciful and faithful high priest. As high priest, He is faithful to Him who appointed Him, just as Moses was faithful. Yet, Jesus is greater than Moses.
- **Warning** 3:7-19. Today, if you hear His voice, do not harden your heart as in the rebellion.
- **Judgment** 4:1-13. Fear, lest you be judged to have failed to enter God's rest. God's word is sharper than a two-edged sword, discerning the thoughts and intentions of the heart.

Hebrews 2:5 For (explanatory, illative) He did not (neg. adv.) place the inhabited earth (Acc. Dir. Obj.; civilization) which will come (μέλλω, PAPtc.ASF, Futuristic, Attributive; during the millenium) under the authority of (ὑποτάσσω, AAI3S, Gnostic; submit, subject) angels (Dat. Ind. Obj.), concerning those (Adv. Gen. Ref.; ministering spirits for those who inherit salvation) we have been discussing (λαλέω, PAI1P, Static; speaking about).

^{BGT} **Hebrews 2:5** Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.

^{VUL} **Hebrews 2:5** non enim angelis subiecit orbem terrae futurum de quo loquimur

LWB **Hebrews 2:6** Moreover, someone [David], somewhere [in Psalm 8:4-6], testified, saying: “What is man that You Yourself [God the Father] are constantly concerned for him, or the Son of man [Jesus Christ] that You keep on overseeing Him?”

^{KW} **Hebrews 2:6** But one in a certain place testified, saying, What is man that you are mindful of him, or the son of man that you look upon him in order to come to his aid?

^{KJV} **Hebrews 2:6** 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?

TRANSLATION HIGHLIGHTS

In Psalm 8:4-6, David testified (Constative Aorist tense) by asking God: “What is man that You are constantly concerned for him?” In other words, why is the creator of the universe interested in puny men, who are as numerous and seemingly as unimportant in the scheme of things as mere ants? David is amazed that the Lord thinks about man on a constant basis (Durative Present tense). He also asks in the same question, why He is continually overseeing (Iterative Present tense) the Son of man, Jesus Christ? He is always examining Him, visiting Him, and coming to His aid when needed. David asks, “Why is that?” You would think that God has more important things to do that keep track of men, including His Son, Who is quite able to take care of Himself. Yet God is constantly watching all of us, whether we know it or not.

RELEVANT OPINIONS

I have a representative in heaven; I have someone there who represents *me*. I don't know about you, but I get the feeling that in my state capital and in my national capital those who are elected to represent me are not representing me at all. They are all out for themselves and their own little pet programs, and it doesn't make much difference to them what happens to the public. The only time they are interested in me is when I vote, and then I become the darling of the politicians. Then you and I are the *intelligent public* who cannot go wrong, as long as we vote for them! It is wonderful to have a representative before God, one Who *does* represent us. (J. McGee) In Hebrews 2:6-8 the author quotes Psalm 8 which extols man (“the son of man”) as God's creature crowned with glory and honor, with everything in subjection under His feet. Obviously David is reflecting on the nobility of man per the creation account of Genesis 1:26-27 and chapter 2. Then the author observes that “we do not yet see all things put in subjection under him” but we see Jesus who, as man, is already crowned because He suffered death (2:9). The implication is that Jesus is the son of man in Psalm 8. But did David have Jesus in mind, as Hebrews implies? Also David spoke of the present era, whereas Hebrews refers to the “age to come.” (J. DeYoung)

If you in your hearts hate the doctrine that God has a right to save or to destroy you, you give me very grave cause to suspect whether you ever knew your own position in the sight of God. For I am quite sure that no humble sinner will doubt God's right to destroy him. And I believe that no man who has any love to his fellow creatures, believing that God has a right to destroy him, will ever quarrel with God, if He chose to save another who is only as bad as himself. I tell you, it is your unhumiliated pride that kicks against this doctrine of election. It is your infernal self-conceit, born of hell, that makes you hate this Truth. Men have always kicked at it and they always will. When Christ preached it once, they would have dragged Him out to the brow of the hill and cast Him down headlong. And I expect always to meet with opposition if I speak out broadly and

plainly. But let me tell you solemnly, if you do not believe God's right over you, I am afraid your heart has never been right before God. (C. Spurgeon)

Hebrews 2:6 Moreover (transitional), someone (Subj. Nom.; David), somewhere (indefinite enclitic adv.; in Psalm 8:4-6), testified (διαμαρτύρομαι, AMI3S, Constativ, Deponent), saying (λέγω, PAPtc.NSM, Static, Means): What (Subj. Nom., interrogative pronoun) is (εἰμί, PAI3S, Descriptive) man (Pred. Nom.) that (inferential) You Yourself (God the Father) are constantly concerned (μιμνήσκομαι, PMI2S, Durative, Deponent; mindful, care for, think of) for him (Gen. Adv.), or (continuative) the Son (Subj. Nom.) of Man (Descr. Gen.; Jesus Christ) that (inferential) You keep on overseeing (ἐπισκέπτομαι, PMI2S, Iterative, Deponent; looking at, examining, visiting, coming to the aid of) Him (Acc. Dir. Obj.)?

^{BGT} **Hebrews 2:6** διεμαρτύρατο δέ πού τις λέγων· τί ἐστὶν ἄνθρωπος ὅτι μιμνήσκη αὐτοῦ, ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν;

^{VUL} **Hebrews 2:6** testatus est autem in quodam loco quis dicens quid est homo quod memor es eius aut filius hominis quoniam visitas eum

LWB **Hebrews 2:7** “You made him [mankind] for a brief time inferior to angels. You crowned him [Adam as 1st ruler of the earth] with glory and honor.

^{KW} **Hebrews 2:7** You made him for a little time lower than angels; with glory and honor you crowned him.

^{KJV} **Hebrews 2:7** 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:

TRANSLATION HIGHLIGHTS

Paul quotes from Psalm 8, which has dual reference to both Jesus Christ and man. Most commentators believe man is the center of this quotation. Since 2:6 refers to both Jesus Christ and man, why not leave this quotation as referring to both? The word “made” presents a problem, since Jesus Christ was not “made” by the Father, i.e., the idea of *creation* being understood or perhaps illegitimately imported into the etymology of this word is at issue. If the idea of *creation* is included in “made,” then the primary reference must be towards man while the secondary reference is to the Lord. The last phrase in the KJV, “and didst set him over the works of thy hands” is not in the best manuscripts, including Codex B: Vaticanus. Those who include this verse would obviously refer the psalm to man and not Jesus Christ.

God made man inferior to the angels (Gnomic Aorist tense) for a brief time in history. This period of history is brief because man will be moved up the spiritual ladder above angels during the Millennial and Perfect ages and into eternity future. God also crowned Adam (Latin: coronation) as the representative ruler of the earth (Gnomic Aorist tense). Along with that crown Adam received glory and honor. You know those photos you see in so-called “science”

textbooks where man is cowering in a cave while dinosaurs control the earth? This verse alone shatters that ridiculous myth! Man was *crowned with glory and honor*; he did not hide in caves and try to defend himself against prehistoric creatures with a club. Adam immediately took control and that control continues to this very day, *Planet of the Apes* and *One Million Years B.C.* notwithstanding.

RELEVANT OPINIONS

While external evidence may seem to favor the inclusion of the phrase “and did set him over the works of Your hands,” the Committee was impressed by the probability that the longer reading may be the result of scribal enlargement of the quotation (Psalm 8:7), and therefore preferred the shorter reading. (B. Metzger) Both readings have manuscript support; the Latin Vulgate includes the phrase. The inclusion or exclusion of this phrase lends support to the passage referring primarily to man or to Jesus Christ. (LWB) Man, regardless of his race, is not capable of ruling this earth as God intended. However, by redemption, God is going to bring man back to the place where he can rule. (J. McGee) By suffering it was that He won that crown, and so it is properly a *stephanos*: and it is in that same acquired kingly rule that we are offered a share, and for it are called to strive and suffer. Thus our kingly crown also is a *stephanos*, and must be won, and may be lost. But if a king suffer the loss of his crown he is no more a king; and thus we, too, if robbed of our crown, have no more part in that company who are “kings and priests unto God.” (G. Lang) “Thou made Him a little lower than the angels.” (1) This may be taken primarily of Adam as created. He was moulded out of the dust, and only made the chief of animals. (2) But its chief force is derived from beholding the fulfilment in Christ. He Who was on the throne of glory, descended to partake of the manhood, and the Master became the servant, possessed of flesh and blood. “Thou crownedst Him with glory and honour.” (R. Govett)

“Able not to sin” emphasizes the free volition of Christ’s humanity. In the strength of the divine dynasphere, He was *able* to make right decisions to obey divine mandates. Satan’s temptations were real and brilliantly subtle. The pressure was painful and incessant. Christ could have succumbed, but in every case He said no. Though He was unglorified man, had restricted the use of His deity, and was personally weaker than Satan, Jesus applied the power of the divine system to resist the genius of Satan. The divine dynasphere is far more powerful than Satan’s entire cosmic system. Christ was protected and sustained, but not sheltered ... The Father’s provisions enabled the humanity of Christ to handle the “burden” of His first advent, which was far heavier than any load we will ever need to carry. Before He departed, Christ gave the divine support system to us. *The same divine system that sustained Jesus Christ now belongs to each believer.* (R.B. Thieme, Jr.) Man as man is lower in time and order of creation than the angels. But while angels have no greater destiny than that which they now possess, man is destined to be crowned “with glory and honor.” (J. Pentecost)

These words are to be considered both as applicable to mankind in general, and as applied here to the Lord Jesus Christ. As applicable to mankind in general, in which sense we have an affectionate thankful expostulation with the great God concerning his wonderful condescension and kindness to the sons of men. (1.) In remembering them, or being mindful of them, when yet they had no being but in the counsels of divine love. The favours of God to men all spring up out

of his eternal thoughts and purposes of mercy for them; as all our dutiful regards to God spring forth from our remembrance of him. God is always mindful of us, let us never be forgetful of him. (2.) In visiting them. God's purpose of favours for men is productive of gracious visits to them; he comes to see us, how it is with us, what we ail, what we want, what dangers we are exposed to, what difficulties we have to encounter; and by his visitation our spirit is preserved. Let us so remember God as daily to approach him in a way of duty. (3.) In making man the head of all the creatures in this lower world, the top-stone of this building, the chief of the ways of God on earth, and only a little lower than the angels in place, and respect to the boy, while here, and to be made like the angels, and equal to the angels, at the resurrection of the just, Luke xx. 36. (4.) In crowning him with glory and honour, the honour of having noble powers and faculties of soul, excellent organs and parts of body, whereby he is allied to both worlds, capable of serving the interests of both worlds, and of enjoying the happiness of both. (5.) In giving him right to and dominion over the inferior creatures, which did continue so long as he continued in his allegiance and duty to God.

Hebrews 2:7 You made (ἐλάττω, AAI2S, Gnostic; diminished capacity) him (Acc. Dir. Obj.; mankind) for a brief time (Acc. Extent of Time) inferior to angels (Comparative Acc.; from Psalm 8). You crowned (στεφανώ, AAI2S, Gnostic) him (Acc. Dir. Obj.; Adam the 1st was ruler of the earth) with glory (Dat. Manner) and (connective) honor (Dat. Manner).

^{BGT} **Hebrews 2:7** ἡλάττωσας αὐτὸν βραχὺ τι παρ' ἀγγέλους, δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,

^{VUL} **Hebrews 2:7** minuisti eum paulo minus ab angelis gloria et honore coronasti eum et constituisti eum super opera manuum tuarum

LWB **Hebrews 2:8** **You [the Father] have subordinated all things under his [man's] feet." So, due to the fact that He [the Father] has subordinated all things, He [the Father] left nothing [in eternity future] that will not be subordinated to Him [Jesus Christ]. But now [during the Church Age], we do not see all things subordinated to him [man lost his dominion over the earth in the Garden, but Jesus Christ will eventually return it to him during the Millennium].**

^{KW} **Hebrews 2:8** All things you put in subjection under his feet. For in that He put all things in subjection under him, He left not even one thing that is not put under him. But now we see not yet all things put under him.

^{KJV} **Hebrews 2:8** 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.

TRANSLATION HIGHLIGHTS

Paul continues his quotation from Psalm 8 in the first sentence of this verse. There is in my opinion, a logical alternation in the use of the references to "him," between Jesus Christ and man. God the Father has subordinated (Gnostic Aorist tense) all things under man's feet.

“Subordinated” is another way of saying He placed all things under the authority of man. Now the topic changes from all things being subordinated *to man* to all things being subordinated *under Jesus Christ*. In eternity future, there will not be a single thing that isn’t under the authority of Jesus Christ (Futuristic Aorist tense). However, during the Church Age in which Paul lived and in which we live, we do not see all things subordinated to man. What happened? Adam sinned! All things were under Adam’s authority in the Garden, but Adam lost then when he sinned. They reverted back to the authority of Jesus Christ. Man lost his dominion over the earth in the Garden, but Jesus Christ will return that authority to him during the Millennium (Gnomic Perfect tense). So the flow of this passage for man is: authority gained, authority lost, authority regained. God the Father gave it, Adam lost it, and Jesus Christ will return it to its original owner.

RELEVANT OPINIONS

The neglected salvation is not our final deliverance from hell. That is not the salvation “about which we are speaking.” Rather, it is the opportunity to enter into the final destiny of man, to reign with Christ over the works of God’s hands ... “We do not see everything subject to him.” That statement is an apt summary of human history. How visibly this is true. Man attempts to exercise dominion, but he cannot do it. This desire was planted in man’s heart in the Garden, and the vestige of it remains today. That is why men throughout history have dreamed of having dominion over the planet. That is why we cannot keep off the highest mountain. That is why we want to go to the stars. (J. Dillow) Man is destined to rule over all creation. And all created things eventually will be put in subjection under man’s feet ... God’s original purpose continues even in spite of man’s rebellion against God and his failure to subjugate all things to the authority of God ... Although God’s original purpose has not been terminated, it has not yet been realized. The “him” in “We do not see all things put under him” refers to man as man. (J. Pentecost)

The psalm is based on Gen. 1:26: “And God said, Let us make man in our image, after our likeness; and let them have dominion.” Man is made to rule; the whole universe is his realm. His lust for power is the degraded survival of this grant from God; but alas, as a corrupted being he seeks his destiny by tyranny and cruelty, and in the pursuit of this ambition he destroys his kingdom and himself. Moreover, his utmost endeavors fail of their goal; he can destroy but not improve his domains; nor can he thoroughly subdue his subjects, but beasts, birds, fishes, and creeping things defy and destroy him in turn, as he does them, and the forces of nature now serve, now blast him. Indeed, “we see not yet all things subjected” to man. In Gen. 1, Ps. 8, and Heb. 2 it is thus far man simply as man, not Messiah, that is in view; but our Writer widens the scope of the psalm to take the term “all things” in its fullest possible sense, that is, the universe entire. But though this subjection is not yet a fact, it is God’s grant and purpose, “For in that He subjected all things unto him [man], He left nothing that is not subject unto him” (man). Is, then, this original purpose of God to be frustrated? Is man for ever to be deceived by Satan and oppressed by the fear of death? By no means: for there is one Man in Whom this purpose of God is in process of fulfillment: “we behold Jesus crowned with glory and honour.” His name as man is chosen with design. (G. Lang)

Hebrews 2:8 You have subordinated (ὑποτάσσω, AAI2S, Gnostic; placed under the authority of) all things (Acc. Measure, Dir. Obj.) under (improper prep.) his (Poss. Gen.; man's) feet (Obj. Gen.; operation footstool). So (inferential & transitional), due to the fact that (Prep. Loc.; "in that") He (God the Father) has subordinated (ὑποτάσσω, AAI2S, Gnostic) all (Acc. Measure; emphasis on "the all things") things (Acc. Dir. Obj.), He (God the Father) left (ἀφίημι, AAI3S, Futuristic; in eternity future) nothing (Acc. Dir. Obj.) that will not be subordinated (Adv. Acc.; not made subject, independent) to Him (Dat. Adv.; Jesus). But (adversative) now (temporal; during the Church Age), we do not (neg. adv.; not yet) see (ὁράω, PAI1P, Pictorial) all (Acc. Measure) things (Acc. Dir. Obj.) subordinated (ὑποτάσσω, Perf.PPtc.APN, Gnostic, Modal & Attributive) to him (Dat. Adv.; man lost his dominion over the earth in the Garden, but Jesus Christ will eventually return it to him in the Millenium).

^{BGT} **Hebrews 2:8** πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν τῷ γὰρ ὑποτάξει [αὐτῷ] τὰ πάντα οὐδὲν ἀφίηκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὕτω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

^{VUL} **Hebrews 2:8** omnia subiecisti sub pedibus eius in eo enim quod ei omnia subiecit nihil dimisit non subiectum ei nunc autem necdum videmus omnia subiecta ei

LWB Hebrews 2:9 But we see Jesus, Who was made inferior to angels for a brief time, Who, because of His suffering unto death [both spiritual & physical], was crowned [Cross before the Crown] with glory and honor [celebrityship], for the purpose of tasting death [both spiritual & physical] on behalf of every kind [Jews-Gentiles, male-female, slave-free, rich-poor] by the grace of God.

^{KW} **Hebrews 2:9** But Jesus, made for a little time lower than angels with the design that He by the grace of God should taste death for every man, we see crowned as victor with glory and honor because of the suffering of death.

^{KJV} **Hebrews 2:9** 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.

TRANSLATION HIGHLIGHTS

Believers in the Church Age dispensation do not see all things subordinated to them because of the Fall. Nor do we have angels under our command. But we do see Jesus (Pictorial Present tense), who was made inferior to angels for a short time (Dramatic Aorist tense) when He assumed a physical body on earth. The adversative "but" adds support to the view that the prior psalm was referring primarily to *man* – now the scene changes to Jesus. This same Jesus, who was seen by the naked eye by many as opposed to angels that are not seen, was crowned by the Father (Dramatic Perfect tense) with glory and honor. The glory and honor that Adam once possessed before he sinned is now the possession of Jesus Christ. Adam the first is not our hero; the last Adam is our Hero. The first Adam was crowned by God with glory and honor in his pre-

sin condition. Jesus was crowned by the Father because He endured suffering to the point of death, both spiritually and physically. What Paul is explaining is that the cross had to come before the crown, a truth that eluded the majority of Christians (especially Jewish believers) at the time of His crucifixion. Why did the crucifixion have to happen?

Jesus Christ had to go to the cross in order to taste death (Dramatic Aorist tense) on behalf of all kinds of men. “Pas” does not refer to every person without exception - or else universalism is true and everyone is going to heaven – but *without distinction*. He tasted death for those whom the Father gave Him, His sheep, the elect. His sheep come from all walks of life, is non-gender specific, non-racial, non-economic, non-geographic – they can even be free men or slaves. He died for every kind and category of sheep (many sons, the sanctified, the brethren, His children). His death, which encompassed both spiritual and physical dimensions, was substitutional not hypothetical. It was beneficial for those to whom it was intended. He died as a substitute for *us*, those who are to become members of the royal family when it is their appointed time in history to be regenerated. The celebrityship, therefore, is centered on Jesus and what He did on the cross – not on man and where he was living (in total depravity and total inability) before the Spirit regenerated him. The phrase “by the grace of God” is vintage Pauline doctrine, just one of many Pauline concepts found in Hebrews and in his other epistles.

RELEVANT OPINIONS

It would be inconsistent with the character of Him by whom are all things if He had sent a part-Savior – for us to do part ourselves, and for Christ to do the rest. Look at the sun. God wills for the sun to light the earth – does He ask the earth’s darkness to contribute to the light? Does He question night, and ask it whether it has not in its somber shades something which it may contribute to the brightness of noon? No, my brethren! Up rises the sun in the morning, like a giant to run his race, and the earth is made bright. And shall God turn to the dark sinner and ask him whether there is anything in him that may contribute to eternal light? No! Up rises the face of Jesus, like the Sun of Righteousness, with healing beneath His wings ... So it is with Christ – waiting not for man – asking nothing from us, He gives us of His own rich grace, and is a complete and perfect Savior. (C. Spurgeon) Jesus taught that “a corn of wheat must fall into the ground and die, else it would abide alone; but dying, it would bring forth much fruit” - and He was that corn of wheat. (O.B. Greene, K. Lamb) In all dispensations the Lord Jesus Christ is the key to history; Jesus Christ controls history and personally entered history to defeat Satan at the Cross. (R.B. Thieme, Jr.)

This is a synecdoche of the Whole (humanity) for the Part (the elect). It means all manner of men, without distinction. It cannot mean without exception, or else every man must be saved; and if it is taken as literally as that, then all women are excluded, for this word *all* is masculine. (E. Bullinger) The author goes on to point out that Jesus took the position of man, a little lower than the angels, so that He might be crowned with glory and honor ... By becoming flesh and identifying Himself with the human race, He alone is able to fulfill the original purpose God stated for man in Gen. 1:26-28. (J. Pentecost) The idea of “tasting” seems to indicate a definite experience – not merely the fact of death, but the actual experience of what death is. He did not merely die, but entered into the full realization of its awful meaning and consequence. (W.

Thomas) If it had been partly works and partly grace, there had been no grace in it. If it had been necessary for us to *do* something to make Christ's atonement efficacious, it would have been no atonement for us ... Glory be to God, the salvation which is here preached, the salvation taught in this Book, brings *all* to you, and asks *nothing* from you. (C. Spurgeon)

His crowning was the consequence of His suffering; because of His suffering He was crowned; He won, as man, and in virtue of His human obedience unto death, His position of "glory and honor." (J. Barmby) In question is the phrase "taste death for every man," where "every" ("man" is not in the Greek text) has the thrust of assured certainty as well as plurality. "Every" has reference to "many sons" (v. 10), "they who are sanctified" and "brethren" (v. 11), "children which God has given me" (v. 13), "children" (v. 14), "seed of Abraham" (v. 16), "his brethren" and "the people" (v. 17). Its intent is to give assurance that not a one for whom He has suffered will experience the death of the wicked and, thus, they need not fear it (v. 15). This entire passage is most expressive of the absolute certainty that Christ's death will have its full effect and cannot be mitigated by any circumstance. His suffering shall not suffer loss. It is remarkable also that this work is done not for the seed of Adam (all men without exception) but for the "seed of Abraham" (v. 16), only those who will come to have the faith of Abraham in Romans 4:22-25 ... The epistle to the Hebrews assures its readers that Christ has died effectually to secure salvation for His people. God's own faithfulness sets itself toward the identical goal. He will not fail. (T. Nettles)

What provides the denotation of the "every one" in the clause in question? Undoubtedly the context. Of whom is the writer speaking in the context? He is speaking of the many sons to be brought to glory (ver.10), of the sanctified who with the sanctifier are all of one (ver.11), of those who are called the brethren of Christ (ver.12), and of the children which God had given to Him (ver.13). It is this that supplies us with the scope and reference of the "every one" for whom Christ tasted death. Christ did taste death for every son to be brought to glory and for all the children whom God had given Him. But *there is not the slightest warrant in this text to extend the reference of the vicarious death of Christ beyond those who are most expressly referred to in the context.* This text shows how plausible off-hand quotations may be and yet how baseless is such an appeal in support of a doctrine of unlimited atonement. (J. Murray) The Lord Jesus, the writer will try to show, is the Captain of that loyal band of people whom God is preparing for glory. (Z. Hodges) When the victorious Christ was awarded His new royal title, King of kings and Lord of lords, and was seated in the place of highest honor in heaven, God the Father then presented the most dramatic evidence in the entire appeal trial: the Church Age with its mystery doctrine. (R.B. Thieme, Jr.)

Universalists attempt to use Hebrews 2:9, because the English text states that Christ tasted death for "every man" (KJV), but the Greek has no noun after the word "every." What should we put into the empty space after the word "every?" Hermeneutically, we must recognize that the author did not place a noun at that point because he assumed that the reader would keep in mind of whom he had been previously speaking. In the context, the author had been speaking of the people of God. He referred to them as "heirs of salvation" in 1:14 and later describes them as "sons" (2:10), "brethren" (v. 11-12), "children" (v. 13-14), "the people of God" (v. 17), etc. If we allow the context to supply the missing noun, then it would be "every heir," "every son," etc.

There is nothing in this passage which would give any reason for a universalistic interpretation. (R. Morey) *Pantos* is put for *panton* by an enallage of number, the singular for the plural, for all men – that is, all those many sons which God by His death intended to bring unto glory, verse 10; those sanctified by Him, whom He calls His brethren, verses 11-12; and children given Him by God in verse 13. (J. Owen)

Hebrews 2:9 But (adversative, contrast) we see (βλέπω, PAI1P, Pictorial) Jesus (Acc. Dir. Obj.), who was made inferior to (ἐλαττώ, Perf.PPtc.ASM, Dramatic, Substantival, Articular) angels (Acc. Gen. Ref.) for a brief time (Acc. Extent of Time), who (Acc. Appos.), because of His (Poss. Gen.) suffering (Adv. Acc.) unto spiritual death (Gen. Bearing With; both physical and spiritual death), was crowned (στεφανώ, Perf.PPtc.ASM, Dramatic, Predicative; Cross before the Crown) with glory (Instr. Manner; celebrityship) and (connective) honor (Instr. Manner), for the purpose of (Adv. Purpose) tasting (γεύω, AMSubj.3S, Dramatic, Purpose Clause, Deponent; partaking in) spiritual death (Obj. Gen.; both physical and spiritual death) on behalf of (substitutionary prep.) every kind (Gen. Adv., singular; categories, types of men: Jews-Gentiles, male-female, slave-free, rich-poor) by the grace (Instr. Means; a thoroughly Pauline concept) of God (Abl. Source).

^{BGT} **Hebrews 2:9** τὸν δὲ βραχὺ τι παρ' ἀγγέλους ἡλαττωμένοι βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένοι, ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γεύσῃται θανάτου.

^{VUL} **Hebrews 2:9** eum autem qui modico quam angeli minoratus est videmus Iesum propter passionem mortis gloria et honore coronatum ut gratia Dei pro omnibus gustaret mortem

LWB **Hebrews 2:10** Moreover [in addition to the positional aspect of Christ's ministry], it was fitting for Him [God the Father], for Whom all things and by Whom all things exist [as Creator], for the purpose of guiding many sons [believers who have cracked the maturity barrier] unto glory [ultra-supergrace life], to bring the prototype [Originator] of their salvation [sanctification-salvation] to maturity through sufferings [testing for blessing].

^{KW} **Hebrews 2:10** For it was fitting for Him, for whose sake all things exist, and through whose agency all things came into existence, when bringing many sons into glory, to make complete [as to His Saviorhood] the originator of their salvation through sufferings.

^{KJV} **Hebrews 2:10** 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.

TRANSLATION HIGHLIGHTS

In addition to the positional aspect of Christ's ministry on earth, He was also the prototype for our experiential life as believers. Not only was it suitable for the Father to send His Son to die on the cross for our sins, it was also suitable for Him to use that same Son to guide us (Constativ Aorist tense) in the spiritual life to ultra-supergrace. Paul uses his typical word "sons" to

distinguish the experiential aspect of salvation. He did not use the word children, babes, or minors – he used the word “sons,” those who have cracked the maturity barrier and are moving from supergrace to ultra-supergrace. “Glory” in this context is experiential and refers to the ultra-supergrace life. Jesus was the first person to obtain ultra-supergrace. As the first person to do this, He becomes the originator, captain or point-man leading us to the same goal. “Salvation” in this passage refers to sanctification-salvation, the result of our spiritual life. The goal is to attain spiritual maturity; that is the attainment of our objective on earth. As explained by Dillow below, that objective is completed by reigning with Him in the future.

Jesus was the first person to live in the divine system designed by the Father and empowered by the Spirit. He resided and functioned in it perfectly for 33-years. He passed all types of tests while in the divine system, including suffering unto spiritual and physical death. In every situation, He used Bible doctrine to pass the test. He attained spiritual maturity through suffering for blessing; we follow in His footsteps, although on occasion (because of sin) we have to endure discipline and cursing to get us back in line. Obviously Jesus did not have to experience discipline or cursing, because He was sinless, i.e., He never exited the divine system in His entire life on earth, not even for a moment. This experiential process of spiritual growth was suitable to its Designer, God the Father. It was according to His good pleasure. As He created all things and holds all things together by His will, He also created this plan and this system for His ultimate purpose. God wants mature sons, not mere babes. Once He places us in His perfect system, however, we must be obedient in order to become mature sons. All believers do not achieve the status of glory, ultra-supergrace; only winner believers achieve the goal (Latin: consummation).

RELEVANT OPINIONS

The genitive *dia* expresses the Agent by Whom the universe came into existence, a direct repudiation of the Gnostic view of intermediate agencies (aeons) between God and the creation of the universe. (A. Robertson) This also applies to so-called modern-day Darwinists. (LWB) The new man, while without sin, is not mature. In the same way, Jesus, Who was perfect, was “made perfect” through suffering. Like Jesus, the new man, who really is in Christ, is renewed through suffering, i.e., I Cor. 4:16 ... Sin in the believer’s life is not a product of the new creation! The new creation is sinless and created according to righteousness. (J. Dillow) He received the appointment to lead the elect out of a life of slavery in sin to a life of eternal happiness in which they are considered sons and heirs with Christ. (S. Kistemaker) Christ was not content to be crowned alone with glory and honor; He desired to bring many to share His glory with Him. And those who will share that glory will share it as sons. (J. Pentecost) *This is not just about the glorification of Jesus by quoting an OT psalm, it is also about leading human beings to glory, unto a praiseworthy condition.* (B. Witherington, III) In Hebrews 2:9 the author briefly states that Jesus suffered the agony of death – He tasted death – for everyone. In this verse he explains the term *everyone* by designating those who are saved as “many sons” and by referring to Jesus as “the author of their salvation.” (S. Kistemaker)

He is there as our Representative, yea, more, as our Forerunner who has opened the way for His followers, that through faith and longpatience they may run His race after Him and arrive where

He is (6:20; 12:1, 2) ... A royal father may have a large family, but of these only a few may prove competent to rule in the kingdom and share its glory. It is of such that the term "son" is here used. This is an important Biblical use of the term "son," implying a child who has grown up, who resembles the father in intelligence and character, and can cooperate in his affairs ... *The burden of Hebrews is not the rescuing of sinners from hell, nor even the blessings of children in the vast family circle, but it is the bringing of sons unto glory.* Of old Israel did not reach the enjoyment of being God's son, His firstborn son and heir (Ex. 4:22). In this Christians also may fail. In essence this teaching and warning are continued to the end of the Word of God, for on its last page but one it is said by Him that sitteth on the throne, and said of the time and scene of glory, "he that overcometh shall inherit these things; and I will be God to him, and he shall be to Me son" (Rev. 21:7). This is something greater than the blessing of the water of life promised immediately before to the thirsty (ver. 6). This latter is the initial gift of grace, the former is the final fruition of grace. The one requires no more than thirst and the faith to drink; the other demands faith that fights and conquers. It is to this latter and indispensable matter of conquest that Hebrews is directed. (G. Lang)

How can any follower of Christ deny the reality of His victory by living as a defeated Christian because of temptation in his life? (J. Owen) Believers do not "inherit," "obtain by obedience," the salvation which is from hell. But they do obtain by obedience an ownership in the future consummation. To inherit salvation is simply to obtain ownership with the King of His future kingdom. This is the subject here, where he teaches regarding the co-reigning of our Captain (prototype) and His many sons, the future reign of David's Greater Son, the Messiah, and of our participation with him in the final destiny of man, to rule over the works of God's hand. (J. Dillow) Believing that God foreknows all things, we cannot but come to the conclusion that He foreknew the Fall and that it was but an incident in the great method by which He would glorify Himself. Foreknowing the Fall and foreordaining and predestinating the plan by which He would rescue His chosen out of the ruins thereof, He was pleased to make that plan a manifestation of all His attributes and, to a great extent, a declaration of His wisdom. (C. Spurgeon) The term *to make perfect* signifies that Jesus removed the sins of His people from the presence of God and thus by His sacrificial death on the cross consecrated the "many sons." The perfection of Jesus, therefore, points to the work of salvation He performed on behalf of His people. (S. Kistemaker) Jesus inherited his new name by His perseverance in suffering. (J. Dillow) Since we receive our inheritance in the same manner, will the name that Jesus introduces us by before the assembly be a new name as well? (LWB)

Dargan assumes that the doctrine of the sovereignty of God pervades the general teaching of Scripture, as well as being taught in specific passages, and is the constant underlying assumption of the entire biblical record. If we limit in any direction the actual and complete sovereignty of God we encounter as many and as great difficulties as we think to escape. The safest and soundest position to take is to accept in all its fullness the great truth, explaining as best we can its difficulties, and waiting humbly for more light. (T. Nettles) By entering into His own glory through suffering, He opened up the way by which the *many* can now be brought in to share the same human glory as sons of God and joint-heirs with Christ ... Our Lord's work issues in His becoming the Head of a saved company or community, i.e., those whom God has given Him through and because of what He has done. (A. Stibbs) Jesus is the Son of Man, and His brothers

and sisters are the many people who are linked with Him in both suffering and future glory. They will be the King's "companions" who share in His joy in the world to come. (Z. Hodges) "Many" is not used with any reference to the population of the world, or to the proportion of the saved, but to the one Son already celebrated. It was God's purpose not only to have one Son in glory, but to bring many to be partakers with Him. (W. Nicole) God's plan for the royal family gives us a higher position after salvation than Adam enjoyed before the Fall. God's game plan is to make us like His Son. This is the doctrine of sanctification. (R.B. Thieme, Jr.)

The argument of Hebrews is based on the truth set forth in Galatians, and even as in the latter epistle believers were exhorted to value their exalted status, to stand fast in its freedom, and not to sink back into the former and legal condition, so are those here in view exhorted and warned to the same effect; for the same danger imperiled their reaching the final privileges open for attainment as sons of God. This will illuminate these arguments and warnings as we reach them ... The burden of Hebrews is not the rescuing of sinners from hell, nor even the blessings of children in the vast family circle, but it is the bringing of sons unto glory. This is something greatly greater than the blessing of the water of life promised immediately before to the thirsty (ver. 6). This latter is the initial gift of grace, the former is the final fruition of grace. The one requires no more than thirst and the faith to drink; the other demands faith that fights and conquers. It is to this latter and indispensable matter of conquest that Hebrews is directed. (G. Lang)

Hebrews 2:10 Moreover (continuative; in addition to the positional aspect of Christ's ministry), it was fitting (πέπω, Imperf.AI3S, Descriptive; suitable, right) for Him (Dat. Adv.; God the Father), for Whom (Acc. Appos.; 'His good pleasure') all (Nom. Measure) things (Subj. Nom.) and (connective conj.) by Whom (Abl. Agency; as Creator) all (Nom. Measure) things (Subj. Nom.) exist (ellipsis, verb supplied), for the purpose of guiding (ἄγω, AAPtc.ASM, Constative, Telic; leading) many (Acc. Spec.) sons (Acc. Dir. Obj.; not *babes* or *children*, but *sons*: those who have cracked the maturity barrier and are moving from SGA to SGB to USG) unto glory (Acc. Place; ultra-supergrace life), to bring the prototype (Acc. Dir. Obj.; Jesus Christ was the first, beginning, initial, author, originator, Captain) of their (Poss. Gen.) salvation (Obj. Gen.; sanctification salvation) to maturity (τελειόω, AAInf., Culminative, Inf. as Dir. Obj. of Verb; completion, perfection, attainment of the objective) through sufferings (Abl. Means; testings: for either blessing or cursing, dependent upon the use of Bible doctrine in your soul).

^{BGT} **Hebrews 2:10** ἔπρεπεν γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

^{VUL} **Hebrews 2:10** decebat enim eum propter quem omnia et per quem omnia qui multos filios in gloriam adduxerat auctorem salutis eorum per passiones consummare

LWB **Hebrews 2:11** Moreover, both He [Jesus Christ] Who is sanctified [has already attained maturity in the past] and those [growing believers] who are continually being sanctified [are on the road to maturity] are all of one accord [united in purpose], for which reason [the maturing believer is striving for that same glory that Jesus already possesses], He [Jesus Christ] is not ashamed to call them [believers on the road to maturity] brethren [reversionistic believers are still considered brethren, but He is ashamed to introduce them as such],

^{KW} **Hebrews 2:11** For both He who sets apart for God and His service, and those who are set apart for God and His service, are all out of one source, for which reason He is not ashamed to be calling them brethren,

^{KJV} **Hebrews 2:11** 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,

TRANSLATION HIGHLIGHTS

Jesus Christ already attained spiritual maturity (Perfective Present tense) in the past. That is what is meant by “sanctified.” It is an experiential concept in this passage, not a positional one. Those believers who are continually being sanctified (Progressive Present tense) are those who are on the road to maturity. They are consistent in their intake, metabolization, and application of Bible doctrine in the filling of the Spirit. They are united in purpose with Jesus Christ, having His mind and reaching for the goal He has already reached. They are “all of one accord.” Since this class of believer is striving for that same glory and honor which Jesus already possesses, He is not ashamed to call them “brethren.” This pericope is not addressed to all believers; it is addressed to the *metochoi* - winner believers, partakers only.

All believers are considered “brethren,” but only those believers who are on the road to spiritual maturity will be introduced by Jesus Christ without shame. Reversionistic believers will be introduced by Him, but He will in some way express shame towards them because they ignored His Word and did not pursue His example in the spiritual life. They ‘crashed and burned’ in the spiritual life and at the Evaluation Seat of Christ, they will experience this shame and embarrassment for being losers. They will not be part of His elite “metochoi.” They will not reign with Him; they will be mere spectators. Keep this in mind: there will be no such thing as equality in heaven. There will be winners and losers, with rewards and decorations given accordingly. There will also be different levels of participation with Him during His reign.

RELEVANT OPINIONS

The Holy Spirit is the great Agent in the transforming process; but the expiation or atonement was made by Christ. And while consecration, or dedication to God, is the act of the Christian, the mighty impulse from which that act springs, comes from the Christ. And in the transforming work Christ sends “the sanctifying Spirit; He is the Head of all sanctifying influence. The Spirit sanctifies as the Spirit of Christ.” (W. Jones) The Son has a major role in the sanctification of the believer. It is Christ who lives within, and through whose power the Christian is enabled to live a

life pleasing to God (Gal. 2:20). It is the Lord's purpose to "sanctify and cleanse" the church in order to present her without blemish in the day of His appearing. The Lord's death is the basis for our positional sanctification (Heb. 13:12, 10:10), and the same Lord is designated in the same epistle (Heb. 2:11) as the agent of progressive sanctification. (C. Ryrie) The sanctification of His people is not an isolated event but a lifelong process. The path of sanctification lies in obedience to doing God's will, and that obedience is out of gratitude. (S. Kistemaker)

The words "He that sanctifies" refer to the Lord Jesus, the One who puts the believer on the path to glory, and then through the ministry of the Holy Spirit leads him on that road through the process of progressive sanctification and finally through glorification into the eternal conditions where all through the eternal ages he will grow more and more like the Lord Jesus and approach toward His likeness, but will not in the infinite years of eternity, ever become in an absolute sense just like Him, for finiteness can only approach toward infinity, never equal it. (K. Wuest) God, in electing love, through Christ's finished work, perfectly sanctifies them to God's service and to heaven once for all; then they are progressively sanctified by the transforming Spirit. Sanctification is glory in embryo: glory is sanctification come to the birth. (R. Jamieson) Part of this sanctifying process is God's fatherly discipline. (T. Schreiner)

Hebrews 2:11 Moreover (continuative), both (enclitic particle) He (Subj. Nom.; Jesus Christ) Who is sanctified (ἀγιάζω, PAPtc.NSM, Perfective, Substantival, Articular; has already attained maturity in the past) and (connective) those (Subj. Nom.; growing believers) who are continually being sanctified (ἀγιάζω, PPpTc.NPM, Progressive, Substantival, Articular; are on the road to maturity) are (ellipsis, verb supplied) all (Pred. Nom.) of one accord (Gen. Rel.; united in purpose, one and the same mind), for which (Acc. Spec.) reason (Causal Acc.; the fact that the maturing believer is striving for that same glory that Jesus already possesses), He (Jesus Christ) is not (neg. adv.) ashamed (ἐπαισχύνομαι, PMI3S, Descriptive, Deponent) to call (καλέω, PAInf., Durative, Inf. as Dir. Obj. of Verb; introduce) them (Acc. Dir. Obj.; those believers who are on the road to glory, maturity) brethren (Compl. Acc.; carnal and reversionistic believers are still considered 'brethren' but He is ashamed to introduce them as such),

^{BGT} **Hebrews 2:11** ὁ τε γὰρ ἀγιάζων καὶ οἱ ἀγιαζόμενοι ἐξ ἑνὸς πάντες δι' ἧν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν

^{VUL} **Hebrews 2:11** qui enim sanctificat et qui sanctificantur ex uno omnes propter quam causam non confunditur fratres eos vocare dicens

LWB **Hebrews 2:12** Who said [in Psalm 22]: "I will introduce your name [the believer who reaches spiritual maturity] to My brethren [inner circle of winner believers]; I will sing a song of praise about you [the believer who reaches spiritual maturity] in the midst of the assembly [an awards presentation featuring His inner circle of friends]."

^{KW} **Hebrews 2:12** Saying, I will declare your Name to my brethren, in the midst of the Church will I sing praise to you.

^{KJV} **Hebrews 2:12** Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

TRANSLATION HIGHLIGHTS

In Psalm 22 Jesus Christ promised (Historical Present tense) that He will introduce every believer who reaches spiritual maturity by name to His inner circle of friends (Predictive Future tense). This “inner circle of friends” is composed of winner believers, those who attained spiritual maturity on earth. He will also sing a song of praise (Predictive Future tense) about every believer who reaches spiritual maturity in the midst of the awards assembly. “Ekklesia” does not mean church in this context, but refers to an assembly of winner believers gathered by the Lord for an awards presentation. It will be a congregation of winners, supergrace heroes in the angelic conflict. If you achieve spiritual maturity on earth because of continued obedience to His protocol plan, Jesus Christ will sing a song of praise about you in front of the entire assembly of winner believers in heaven. What an astounding honor! This is an interpretation based on a kingdom-partaker perspective, rather than the traditional messianic-christocentric perspective. It is not the majority opinion of commentators, so I will need to elaborate on it a bit. “Therefore every teacher of the law who has been instructed about the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old.” (Matt. 13:52)

Many commentators see Jesus praising God the Father in these quotations from Psalm 22. Who can argue with that? Psalm 22 clearly contains prophecies about Christ, although some commentators skip over verses 12-13 entirely in their narratives. And there is no doubt that we will all sing praises to God when we get to heaven! But I see a secondary reference in Paul’s use of this Psalm: an *introduction* and *song of praise* for the “sanctified believer” that Jesus is not ashamed to call “brethren” in the prior verse. The singular “your” and “you” could be a reference to God the Father *and/or* the supergrace believer, depending on your theological presuppositions. When Paul is talking about *leading sons to maturity* and not being ashamed to *call them brethren*, why insert praise to the Father here? I understand the view of most commentators who take the Psalm messianically and christologically, but isn’t it possible to use such a psalm in the same manner to commend maturing believers for a job well done? The last passage in verse 13 also seems clumsy if Jesus is praising the Father here and then introduces the “children” God the Father has given Him back to the Father Himself.

This minority viewpoint is alluded to (but not necessarily embraced) by Franz Delitzsch, and I have heard it espoused by other professors. I am going to cautiously use an article by James De Young to state my case; the quotations that follow in my analysis are his. Psalm 22 was written by David during a time in which he was being persecuted by Saul. David was addressing his brethren, the Israelites. He was the mediator of power in Israel, but he was absent from the throne. David is a type of Christ; his assembly was the nation of Israel. This follows the Christological perspective. But in the kingdom-partaker perspective, for lack of a better term, the

word *ekklesia* is an eschatological assembly, an awards assembly after the Judgment Seat of Christ which takes place in heaven while the tribulation is occurring on earth. The inner circle of believers (*metochoi*) is being awarded by Jesus in the presence of the Father; believers who remained “children,” spiritually speaking, are mere spectators. These “children” will be presented at the end of the awards assembly in verse 13, without distinction; the only reason they are present is due to their positional relationship with Jesus Christ. Experientially, they remained immature loser believers. They are in heaven, but they are not being awarded.

There is a shift from Psalm 22:21 to 22:22 from suffering to glory. What happened? Jesus Christ, our prototype, was resurrected, ascended and received His crown of victory. Paul just told us in 2:9 that Jesus was crowned with glory and honor because He suffered (cross before the crown). And in 2:10, Paul said His purpose was to guide many sons to *crack the maturity barrier* like He did, and that this would be *through suffering*. Then in 2:11, Paul says He will not be ashamed to call His inner circle of mature believers “brethren,” with the assumption that they did indeed suffer testings and temptations on the road to supergrace. That is why He will not be ashamed of these believers. They suffered in the same manner as He suffered, and by their obedience through suffering, they will also become partakers (*metochoi*) of His glory. His path was from suffering to glory; our path is from suffering to glory. When it is our turn to receive a reward for suffering in this life, Jesus Christ will host an awards assembly in which we will be introduced and praised with song. This is the essence of the kingdom-partaker interpretation of this psalm. It does not deny the Christological interpretation; it rather adds another dimension that I believe is contextually possible – due to my kingdom-partaker mentality, if you will.

Borrowing a phrase from a book written by De Young, I agree with the long line of Reformed theologians that this psalm (and others) are messianic and Christological; but I also see another dimension that is “beyond the obvious” – a “deeper meaning of Scripture.” If you couldn’t tell by my introductory material to Hebrews, let me state it clearly here: I see two perspectives or strands in this book: messianic (Christological) and kingdom-partaker. “It can be difficult to separate hermeneutical methods from theological presuppositions.” Therefore, I won’t separate them! The first time I translated Hebrews, I stuck to the messianic interpretation and categorized the kingdom-partaker ideas that began popping-up as *application* material rather than *interpretation* material. In the epistle to the Hebrews, as well as the parables in the Gospels, I am no longer satisfied with that framework. Sometimes Paul uses an OT passage in Hebrews that points so obviously to partakers during the Church Age and in the kingdom to come, that I cannot help but think he is deliberately using two parallel streams of interpretation. “The contemporization of Scripture is seen in ways which we ordinarily think of as application, but which the author fails to distinguish from interpretation.”

For example, the Spirit would not have spoken of achieving *rest* by faith if only physical earthly rest were in view, for that had been won under Joshua and David. So David’s greater meaning of *rest* (Psalm 37:7) enables Hebrews to find a “Sabbath rest” in the account of creation transcending mere physical ease and to say that his readers still had yet to achieve this deeper kind of *rest* ... The concept of *rest* in chapters 3 and 4 demonstrates the author’s discovery of deeper meaning. The later references in the history of Israel to the concept of *rest* show that the meaning of Gen. 2:2 is not exhausted by defining it as the 7th day of the week. Consequently, the

author goes beyond even David to claim that a special kind of *rest*, a “Sabbath rest,” remains for the author and his readers to possess fully (4:9). So we have not done our interpretational task in Gen. 2:2 until we have brought forward these later meanings and uses of “rest.” De Young does not interpret this passage in the exact way that I am proposing in his article, but my perspective seems to parallel his rather closely on occasion. And this is most important: I am doing so with a conscious internal voice telling me not to violate the context by engaging in allegorism. You will have to decide on your own whether I succeeded or failed in this endeavor.

“The author also finds deeper or additional meaning which he ascribes to divine authorship. He reads his Scripture in such a way that he discovers meaning that the human author scarcely could know. He does this to contextualize Scripture for his generation, a second generation (2:3) - and if he can do this for the 2nd generation of Christians, why cannot it be done for the 70th or 80th generation, for us?” David most likely did not know he was composing Psalm 22 as a reference to the Messiah. He most likely didn’t know he was composing part of it as a reference to the kingdom. I really doubt he understood that we might read parts of it as applying to partakers. But this lack of knowledge about its future understanding did not alter its divine authorship. The Holy Spirit should be allowed to teach Church Age believers “something deeper than the surface meaning” without violating context or engaging in allegorism. “The Christological interpretation leads the author to find Jesus everywhere in his Scripture.” I certainly have no problem with that interpretation. But I believe there is a parallel interpretation, one that focuses on believers living in “the last days” ushered in by Jesus, often called the Kingdom. “Though the eschaton has come, it also has not yet come fully, and is in the process of unfolding.”

Some of the heavenly realities that Paul quotes with Jesus Christ as the central figure are the basis for how the Hebrew Christians were to live then and how we are to live now. Likewise, some of the honor and glory that He experiences is being shared by His *metochoi* now and will be shared to even a greater degree in the millennial kingdom. *Some of Paul’s quotes from the Psalms and Isaiah have an immediate reference to Jesus Christ and a remote reference to winner believers.* That is my thesis in a single sentence. Some OT quotes in the Epistle to the Hebrews have double references and double meanings. Therefore in quotes like this one from Psalm 22, I see both a messianic-christological interpretation and a kingdom-partaker interpretation. My perspective is therefore dual in nature, because I see two streams of thought throughout this epistle. Christ is the center, but as our prototype, He is also bringing us into His center. “The Kingdom, which has been inaugurated and in a real sense accomplished in the coming of Christ, is in process of being actualized in their experience . . . Jesus taught that His Kingdom was at hand (Matt. 4:17), yet observable and in or among His followers (Luke 17:20-21), yet it was to come powerfully and visibly (17:24).”

The only way to fully understand these passages is by interpreting Scripture from different perspectives, viewpoints or horizons simultaneously. “Perhaps this is a sort of ‘dual readership’ of Scripture . . . but it is not only legitimate, but actually necessary to read Scripture from multiple horizons through time and across cultures, in order to come to understand collectively all the meaning God intended in Scripture.” A perfect example of this is the study of typology. If I interpreted Psalm 22 according to the traditional messianic-christological perspective only, and explained the kingdom-partaker nuances as typology, would it be more palatable to the

Reformed tradition? There is plenty of material for doing just that in this epistle, but I'm going to stand my ground for the time being. In fact, I am going to go *beyond typology*. I do not believe I am "importing superior truths" into the text, nor explaining away the obvious meaning by allegorization. There are going to be a lot more passages in this epistle using the kingdom-partaker perspective. Not only do I think they are plausible, I think they are crucial to understanding the whole import of Hebrews. A whole view of *experiential sanctification* opens up by this "dual readership," a view either not seen or sorely neglected by Calvinists and Arminians alike.

RELEVANT OPINIONS

The ground of the application in the suffering, innocent king lies in the fact that the language used goes beyond the actual experience of David, or of any righteous sufferer. In the case of the representative prophet, the prophet occupies a typical position at a critical period of national history. Ruler and prophet both identify themselves with their people. The one applies to them the express term "brethren," the other takes his place among them as symbolizing their true hope ... The typical king and the true King attain their sovereignty under the same conditions, and both alike in their triumph recognize their kinship with the people whom they raise ... *In the midst of the congregation* refers to the people assembled to exercise their privilege as citizens of the divine commonwealth. (B. Wescott) This text is here alleged as a proof of that respect which Christ manifested to His sanctified ones, in acknowledging them to be His brethren. (W. Gouge) Typology cannot explain all of the instances where the biblical authors found deeper meaning. The hermeneutic we will suggest is a broader approach that accounts for typology and other incidents of deeper meaning. (J. DeYoung)

The first priestly work is prayer for us; the second is He bore our sins on the cross; the third is that He will get us home through this God-hating world ... When and for how long will this praising be? Is His priesthood only to last until He gets us all to Heaven? Nay, it will be fully active then! (W. Newell) In some instances the human author is not only ignored but replaced by Jesus as though he did the original speaking! Hebrews 2:11-13 is illustrative of this hermeneutical trait. It puts into the mouth of Jesus the words of both David (Ps. 22:22) and Isaiah (Isa. 8:17-18): "So Jesus is not ashamed to call them brothers. He says, 'I will declare your name to my brothers; in the presence of the congregation I will sing your praises.' And again, 'I will put my trust in him.' And again he says, 'Here am I, and the children God has given me.'" God speaks presently through previous Scripture, contemporized for the readers, and through past events ... The contemporization of Scripture is seen in ways which we ordinarily think of as application, but which the author fails to distinguish from interpretation. (J. De Young)

Application may indeed be part of meaning itself ... In other words, later application or use of earlier Scripture was intended by God and becomes part of the meaning or intention of the earlier Scripture. (V. Poythress) Longnecker, in his book *Biblical Exegesis in the Apostolic Period*, identifies four major exegetical presuppositions in the earliest Christian use of the OT: messianic presence (Christology), corporate solidarity, correspondences in history, and eschatological fulfillment. (J. De Young) I am of the opinion that we could restrict this verse to the Hebrew

brethren because it was written to the Jews. The word *church* is “congregation” rather than the technical meaning of the word *church*. (J. McGee) There is a growing number of noted evangelicals and others who advocate that we can practice the hermeneutic of the biblical writers – even when it goes beyond the grammatical-historical approach. This number includes people such as Moises Silva, S. Lewis Johnson, C. Blomberg, Douglas Moo, and nearly all of the most recent books on hermeneutics. (J. DeYoung)

Many people read the Scriptures without considering the perspective of Scripture. It appears to them as a picture, so to speak, upon a flat surface, in which there is no perspective; they do not see the gradual unfolding and development; they do not perceive the historical basis upon which prophecies rest, and the varying shades and tints which their peculiar position and distance in reference to the fulfilment gives them. They do not remember that the Lord Jesus Christ had His goings forth from of old, from everlasting; that His condescension goes back far into the ages, and that the whole Jewish nation was, as it were, the mother out of which the Messiah proceeded. Thus their history not only contained prophecy, but their history is prophecy ... Notwithstanding many plausible objections to and limitations of this assertion, I cannot think and say otherwise. I believe also in the inexhaustible, many-sided, and eternal meaning of Scripture above the capacity and measure of the prophet, or of any individual or any period of the church. (A. Saphir)

Hebrews 2:12 Who (Jesus Christ) said (λέγω, PAPTc.NSM, Historical, Substantival; promised in Psalm 22): I will introduce (ἀπαγγέλλω, FAI1S, Predictive; commend, announce, proclaim) your (Poss. Gen.; the believer who reaches spiritual maturity) name (Acc. Dir. Obj.) to My (Gen. Rel.) brethren (Dat. Ind. Obj.; inner circle of winners only); I will sing a song of praise (ὑμνέω, FAI1S, Predictive) about you (Compl. Acc.; the believer who reaches spiritual maturity) in the midst (Loc. Place; middle) of the assembly (Adv. Gen. Ref.; an awards presentation featuring His inner circle of friends: winner believers; appointed meeting, congregation, feast).

^{BGT} **Hebrews 2:12** λέγων· ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε,

^{VUL} **Hebrews 2:12** nuntiabo nomen tuum fratribus meis in medio ecclesiae laudabo te

LWB **Hebrews 2:13** And furthermore [in Isaiah 8:17-18]: “I Myself [Jesus Christ] will place My confidence [conferring a position of leadership and responsibility] upon him [the winner believer who has just received a song of praise from the Lord],” and again, “Behold, I Myself [Jesus Christ] and the children [spiritually immature believers] whom God [the Father] has given to Me [in eternity past].”

^{KW} **Hebrews 2:13** And again, I will put my trust in Him. And again, Behold, I and the children which God gave me.

^{KJV} **Hebrews 2:13** And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

TRANSLATION HIGHLIGHTS

Paul now quotes Jesus Christ in Isaiah 8 from the Septuagint with regard to both winner believers and loser believers. The real signs and wonders are the believers that Jesus will have to introduce in that day. First, He will place His confidence upon the winner believer (Futuristic Perfect tense). In effect, this means He will confer a position of leadership and responsibility on those believers who cracked the maturity barrier on earth. Not only will He sing a song of praise about them, He will also reward them with varying levels of responsibility, reigning with Him in His kingdom. Obviously, an inner circle of mature believers reigning with Him in the kingdom will be a sign and wonder. But so, also, are all the other believers who will be there, even though they did not attain spiritual maturity. Jesus pays great honor to His sons, but He does not forget His children either. They are part of God's elect, Whom the Father gave to Him in eternity past (Constatative Aorist tense). They may not be sons, but the term "children" is nevertheless one of endearment and wonder. That *any* man was rescued from sin by the Lord and will be present in His future kingdom is a sign to the Jews and a wonder to Gentiles.

RELEVANT OPINIONS

It is not to angels that the rulership over God's works has been commissioned, but to God's King Son and His companions. (J. Dillow) Dagg believed that Christ in His death had the salvation of a particular people in view. A plethora of Scripture passages is presented in support of this assertion, e.g., Matt. 1:21, John 10:11, Eph. 5:25-27, Isaiah 53:10-11, John 6:37-39, John 8:24, Hebrews 2:13, and Revelation 5:9. His main positions are summed up in one paragraph: Redemption will not be universal in its consummation; for the redeemed will be out of every kindred, tongue, nation, and people; and therefore cannot include all in any of these divisions of mankind. And redemption cannot have been universal in its purpose; otherwise the purpose will fail to be accomplished, and all, for which the work of redemption was undertaken, will not be effected. (T. Nettles) The official words and acts of the prophets find their antitype in the Great Prophet; as His kingly office is antitypical to that of the theocratic kings, and His priestly office to the Aaronic priesthood. (R. Jamieson) God gives all the sons that are to be brought unto glory to Jesus Christ ... having separated them as His peculiar portion, in the eternal counsel of His will, gives them unto the Son to take care of them, that they may be preserved and brought unto the glory that He had designed for them. (J. Owen)

Hebrews 2:13 And (continuative; quotes from Isaiah 8:17,18 in the LXX) furthermore (Adv. Repetition): I Myself (Subj. Nom.; emphatic, Jesus Christ) will (ἐπι, FMIIS, Predictive) place My confidence (πέιθω, Perf.APtc.NSM, Futuristic, Periphrastic; trust, conferring a position of leadership and responsibility on) upon him (Dat. Adv.; the winner believer who has just had a song of praise sung about him by Jesus Christ Himself, or God the Father), and (continuative) again (Adv. Repetition): Behold (Verbal noun; observe), I Myself (Subj. Nom.; Jesus Christ) and (connective) the

children (Subj. Nom.; term of endearment, believers at 'ground zero') **whom** (Acc. Appos.) **God** (Subj. Nom.; the Father) **has given** (δίδωμι, AAI3S, Constative; entrust, gift) **to Me** (Dat. Poss.; in eternity past).

^{BGT} **Hebrews 2:13** καὶ πάλιν· ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ, καὶ πάλιν· ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.

^{VUL} **Hebrews 2:13** et iterum ego ero fidens in eum et iterum ecce ego et pueri mei quos mihi dedit Deus

LWB **Hebrews 2:14** Since, therefore, the children [spiritually immature believers] share the essence of [their humanity] blood [spiritual death] and flesh [physical death], He Himself [Jesus Christ] also, in the same manner, partook of the same [deity took on humanity], so that through spiritual death He might render powerless the one [Satan] who holds the ruling power of spiritual death, that is, the devil,

^{KW} **Hebrews 2:14** Therefore, since the children share in common with one another blood and flesh, He himself also partook with them in the same, in order that through the aforementioned death He might render inoperative the one having the dominion of death, that is, the devil,

^{KJV} **Hebrews 2:14** 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;

TRANSLATION HIGHLIGHTS

Paul uses the word “*paideia*” for *children*, not by age but by spiritual status. *Paideia* represents union and basic function as spiritual children. *Huios* is above and beyond mere union and represents advanced function as spiritual sons, mature believers. All believers, *paideia* and *huios*, spiritual children and spiritual sons, share the essence of blood and flesh with Jesus Christ (Dramatic Perfect tense). Blood is a representative analogy for His spiritual death on the cross. Flesh is a representative analogy for his physical death on the cross. Believers share (Latin: participate) in His spiritual and physical death; unbelievers do not. In the same manner as our sharing in the essence of His blood and flesh (spiritual and physical death), He partook of our nature. As deity, Jesus Christ took on humanity.

He shared our human nature, our essence, enabling Him to become our Mediator and Kinsman Redeemer. There were a number of reasons for the cross. One reason: through His spiritual death on the cross, He abolished (Purpose Subjunctive mood) the ruling power of Satan over spiritual death. Satan holds (Latin: imperial) power over spiritual death to this very day (Durative Present tense). He cannot take one of God's elect away from Him, but he can marshal all his forces against a believer and make life difficult for him. He does not hold the power over physical death, because God alone holds this power. But he does have dominion over spiritual death in this world, and is quite successful in wielding this power. Paul is, of course, referring to Satan, the devil (*diabolos*).

RELEVANT OPINIONS

We are born into Satan's kingdom because of the old sin nature (OSN), but through rebound and the grace apparatus for perception (GAP) of doctrine, we can live outside his realm as often as we desire. (R.B. Thieme, Jr.) Christ's death was a divine judgment on Satan, the being through whom man experienced spiritual death, the separation of the soul from God. It is because of this judgment that Satan can be bound for the thousand years in which Jesus Christ will be crowned with glory and honor on the earth. It is also the basis for Satan's consignment to the lake of fire and brimstone for all eternity. (J. Pentecost) The result of Christ's death is twofold: He conquered Satan and set his people free from the fear of death. (S. Kistemaker) The children in verse 14 are the *paidia* of the type in Isaiah, fulfilled in the "many sons" to be sanctified and brought to glory. (J. Barmby) These elect *children* of the divine purpose were, as men, sharers *in flesh and blood*, and, as sinners, subject to bondage and fear, held under by the devil and the power of death. (A. Stibbs) The author did not mean that Satan ceased to exist or to be active. Rather the word he used for "destroy" indicates the annulment of his power over those whom Christ redeems. In speaking of the devil as wielding the power of death, the writer meant that Satan uses people's fear of death to enslave them to his will. (Z. Hodges) All his basis of accusation before God, all his power to terrorize believers on earth is nullified, for the judgment for believers was over at the cross. (W. Newell)

I think death is the devil's masterpiece. Never was his malicious heart so full of hellish joy as when he saw Abel stretched upon the earth, slain by the club of his brother. "Aha," said Satan, "this is the first of all intelligent creatures that has died. Oh how I rejoice! This is the crowning hour of my dominion. It is true that I have marred the glory of this earth by my guileful temptation. It is true the whole creation groans and travails in pain by reason of the evil that I have brought into it. But this, this is my *masterpiece*. I have killed man. I have brought death into him and here lies the first – the first dead man." Since that time Satan has ever gloated over the death of the human race and he has had some cause of glory, for that death has been universal. All have died ... He conceives death to be his masterpiece because of its terror and because of the ruin which it works. The greater the evil, the better does he delight in it. No doubt he gloats over our sicknesses. He rejoices himself in our sin. But death is to him a theme of as much delight as he can be capable of in his eternal misery. He, as far as he can, shouts for joy when he witnesses how, by one fell deed of his, one piece of treachery, he has swept the world with the besom of destruction and hurried all men to the tomb. (C. Spurgeon) The forfeited inheritance (according to Jewish law) was ransomed by the nearest of kin; so Jesus became so to us (Goel: at once kinsman, redeemer, avenger) by His assumed humanity, in order to be our Redeemer ... Jesus suffering death overcame: Satan wielding death succumbed. (R. Jamieson)

Hebrews 2:14 Since (subordinating), therefore (inferential), the children (Subj. Nom.; term of endearment for believers at 'ground zero', not a term for unbelievers) share the essence of (κοινωνέω, Perf.AI3S, Dramatic; their humanity) blood (Gen. Rel., Abl. Means; representative analogy for spiritual death) and (connective) flesh (Gen. Rel., Abl. Means; representative analogy for physical death), He Himself (Subj. Nom.; Jesus Christ) also (adjunctive),

in the same manner (Comp. Adv.; likewise, unique), partook (μετέχω, AAI3S, Dramatic; He partook of our human nature so we could partake of His divine nature) of the same (Obj. Gen.; Deity took on humanity), so that (purpose) through spiritual death (Abl. Means) He might render powerless (καταργέω, AASubj.3S, Constatative, Purpose; make ineffective, abolish, waste, wipe out, abrogate, null and void) the one (Acc. Dir. Obj.; Satan) who holds (ἔχω, PAPtc.ASM, Durative, Substantival) the ruling power (Acc. Dir. Obj.; dominion) of spiritual death (Adv. Gen. Ref.; Satan does not have power over physical death, he rules the world through spiritual death), that (Subj. Nom., explanatory; Satan) is (εἰμί, PAI3S, Descriptive), the devil (Pred. Acc.),

^{BGT} **Hebrews 2:14** Ἐπεὶ οὖν τὰ παιδία κεκοινωνήκεν αἵματος καὶ σαρκός, καὶ αὐτὸς παραπλησίως μετέσχευ τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστιν τὸν διάβολον,

^{VUL} **Hebrews 2:14** quia ergo pueri communicaverunt sanguini et carni et ipse similiter participavit hisdem ut per mortem destrueret eum qui habebat mortis imperium id est diabolum

LWB Hebrews 2:15 **And might release [free from Satan’s kingdom] those [legalistic Christians], who by means of fear from the source of spiritual death [separated from God], were all continually living a life of slavery [living by the law instead of grace is bondage].**

^{KW} **Hebrews 2:15** And effect the release of those, as many as who by reason of fear of death through the entire course of their lives were held in bondage.

^{KJV} **Hebrews 2:15** And deliver them who through fear of death were all their lifetime subject to bondage.

TRANSLATION HIGHLIGHTS

One of Satan’s goals is to separate believers from a true relationship with God. One of his most successful tools in accomplishing this separation from God over the centuries has been legalism. There are a number of legalistic traps in his cosmic system, designed specifically for believers with a trend toward asceticism in their sin nature. One of the purposes for Christ’s spiritual death on the cross was to release (Gnomic Aorist tense) believers who are bound up in legalism from this horrific evil in Satan’s kingdom. Positionally, Jewish Christians were released from the Mosaic Law they were formerly under. Experientially, they now have the ability (Potential Subjunctive mood) to reject legalism and embrace the grace of God. Some believers, both Jewish and Gentile, are so locked-in to this trend of their old sin nature, that separation from the Law is difficult.

The flesh likes to keep laws; the flesh likes works righteousness. The flesh revolts against grace, both positionally and experientially. The flesh hates to give God all the credit for salvation; the sin nature demands participation in the finished work of Christ. This is why Arminianism has raised its ugly head over the centuries. There are always legalistic, sinful men and women who

want to arrogate the work of God into the domain of their own “free will.” The same is true in the experiential realm. Rather than following divine protocol, being filled with the Spirit and using the *grace apparatus for perception*, reversionistic believers spend their lives looking for emotional activities, programs, sing-songs, anything that allows their flesh to perform rather than getting to know God personally and intimately through doctrinal inculcation.

The legalistic Christians Paul was addressing thought there was protection and security in the Law. Their turning back to the Law for comfort and security placed a barrier of sin between themselves and fellowship with God. They left the spiritual freedom given to them by Christ in grace and by means of fear embraced the spiritual death of the Law. Instead of living by grace protocol, they continued to live a life of slavery (Iterative Present tense) to the law. Living under the law is perpetual bondage. These believers rejected the change of dispensations, and instead of moving forward according to the protocol of the Church Age dispensation, they fled back to the Jewish dispensation of the Law in fear. Satan chalked up a victory; his fallen angels exchanged high-fives for a job well done. The grace of God in the lives of these Hebrew Christians was being defeated by legalism in *cosmos diabolicos*.

RELEVANT OPINIONS

Jesus Christ through His death has destroyed what power the devil has over death. He has not only by His death destroyed the power which the devil had over death but He has destroyed the devil’s power entirely in every respect by the death which He died. (C. Spurgeon) In lands more or less untouched by the purifying and enlightening effects of the Bible, the darkness and thralldom of error and superstition are truly pitiable. Through fear, people there have all their lifetime been “subject to bondage.” The entire religious environment out of which ancient Israel was divinely chosen to be a witness and a guardian of the truth of the one true God was full of demonism. The genii of ancient Babylonia swarmed everywhere, creeping under doors, filling every nook, lurking menacingly behind walls and hedges, relentlessly demanding incantations, magical prayers, and religious veneration for their appeasement. (M. Unger) Most men reject the notion that they are in bondage, as the Jews did when in debate with Jesus in John 8:33. It offends their pride. (W. Grudem)

Hebrews 2:15 **And** (continuative) **might release** (ἀπαλλάσσω, AASubj.3S, Gnostic, Potential & Purpose; free from satan’s kingdom, *cosmos diabolicos*) **those** (Acc. Dir. Obj.; legalistic Christians, reversionists), **who** (Subj. Nom.) **by means of fear** (Instr. Means) **from the source of spiritual death** (Abl. Source, Separation from fellowship; thought the Law was still protecting them from failure, lack of security, no special relationship with God), **were all** (Gen. Spec.) **continually** (εἰμί, Imperf.AI3P, Iterative) **living a life** (ζάω, PAInf., Iterative, Inf. as Dir. Obj. of Verb; ordering their lives, behavior) **of slavery** (Descr. Gen.; held in perpetual bondage; living your life under the law when you should be living under grace is identical to, consists of, slavery).

^{BGT} **Hebrews 2:15** καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

^{VUL} **Hebrews 2:15** et liberaret eos qui timore mortis per totam vitam obnoxii erant servituti

LWB Hebrews 2:16 As a matter of fact, of course, He [Jesus Christ] did not assume the nature of angels, but He assumed the nature of the seed of Abraham [humanity],

^{KW} **Hebrews 2:16** For, as is well known, He does not take hold of angels for the purpose of helping them, but of the offspring of Abraham He takes hold, with a view to succoring them.

^{KJV} **Hebrews 2:16** For verily he took not on *him* the nature of angels; but he took on *him* the seed of Abraham.

TRANSLATION HIGHLIGHTS

Jesus Christ did not take an interest in and therefore did not assume the nature of angels (Gnomic Present tense) when He entered human history and came to earth. The hypostatic union was not deity and angels united, but rather deity and humanity united. He became spirit and flesh, not spirit and spirit. He assumed the nature of the seed of Abraham (Dramatic Present tense). The Greek word *sperma* refers to the Holy Spirit impregnating the virgin Mary to produce the humanity of Christ. The *seed of Abraham* ultimately refers to His taking on humanity through the Jewish line. It points to his taking on the form of humanity rather than the form of angels.

RELEVANT OPINIONS

Nor did Christ have in mind the “seed of the serpent” when he went to the cross, for He is not the ‘near-kinsman’ to the seed of the serpent, as unlimited atonement ultimately espouses. (G. Long) The specific reference to the “seed of Abraham” is a significant illustration of the primary Hebrew purpose and destination of the Epistle. (W. Thomas) The expression “Abraham’s descendants” may point to the Jewishness of the writer’s audience. (Z. Hodges) If Christ had taken upon Himself the nature of angels, He could never have made an atonement for man. He could not have seen death. How could angels die? We can suppose that their spirit may become extinct, if God should will it. We can suppose the entire annihilation of that to which God alone supplies immortality. But since angels have no bodies, we cannot suppose them capable of death, for death is the separation of the body and the soul. Therefore, it behooved Christ that He should take upon Himself the form of a man, that He might become obedient to death, even the death of the Cross. (C. Spurgeon)

There is not a single text in the N.T. which speaks of a final salvation for Satan or his angels. Christ’s redemption is clearly limited to human beings. (R. Morey) He would never have been a fitting example for us. I cannot imitate an angelic example in all points. If you would give me something to imitate, give me a man like myself. Then I may attempt to follow him. An angel could not have set us the same holy and pious example that our Savior did ... Let us remember that if Christ had been an angel, He could not have sympathized with us. In order to sympathize with our fellow creatures we must be something like them. He could not feel for me. He could

not sympathize with me. No, even our own fellow creatures cannot sympathize with us unless they have suffered as we have done ... Christ became a man and not an angel, because He desired to be one with His dear Church. Christ cannot bear to be different from His Church. You know He would not be in heaven without her. (C. Spurgeon)

Hebrews 2:16 As a matter of fact (inferential), of course (affirmative adv.), He (Jesus Christ) did not (neg. adv.) assume the nature of angels (ἐπιλαμβάνω, PMI3S, Gnostic, Deponent; take hold of) (Adv. Gen. Ref.), but (contrast) He assumed the nature of the seed (ἐπιλαμβάνω, PMI3S, Dramatic, Deponent; took hold of) (Adv. Gen. Ref.; sperm) of Abraham (Gen. Rel.),

^{BGT} **Hebrews 2:16** οὐ γὰρ δὴ ποῦ ἀγγέλων ἐπιλαμβάνεται ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

^{VUL} **Hebrews 2:16** nusquam enim angelos adprehendit sed semen Abrahae adprehendit

LWB Hebrews 2:17 From which fact [that He was more interested in humanity than angels], He [Jesus Christ] made it a preference to be made similar to the standards of His brethren [humanity], so that He might become the merciful and faithful High Priest with reference to things [spiritual matters] pertaining to God, so that He might be a propitiatory conciliation for the sins of people [humans as opposed to angels].

^{KW} **Hebrews 2:17** For this reason it was an obligation for Him in order that He might become a compassionate and faithful High Priest in things pertaining to God, with a view to offering that sacrifice for the sins of the people that would perfectly meet the demands of God's justice.

^{KJV} **Hebrews 2:17** 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.

TRANSLATION HIGHLIGHTS

Jesus Christ was primarily interested in mankind rather than angelic creatures. For this reason, “to be made” is a preference, a personal obligation (Voluntative Imperfect tense), to be made similar to the standards of humanity rather than angels (Dramatic Aorist tense). He could have become anything, but He chose to become man so that He might become “brethren” to them. His purpose was to become (Constative Aorist tense) the merciful and faithful High Priest for men, not angels. A high priest is an intermediary between God and men with reference to spiritual matters; Jesus Christ became the High Priest in fulfillment of the OT types. The high priest offered a sacrifice for sin, most notably on the Day of Atonement. He also offered periodic sacrifices for sins. Jesus Christ as High Priest made a sacrifice for sin and sins. He Himself became the sacrifice.

Using traditional theological terminology, He became a *propitiation* or *expiation* for the sins of people. He also became a *conciliation* for the sins of people. *Positionally*, He became the Propitiator or Expiator for sins between God the Father and the believing sinner. *Experientially*,

He became the Conciliator for sins between God the Father and the believer who confesses sin, i.e., the rebound technique. The question in this passage is, “Which one is Paul referring to?” Is Paul referring to positional propitiation, experiential conciliation, or both? Is he emphasizing the role of the high priest in positional sanctification or experiential sanctification? If positional sanctification is being taught here, *hilaskomai* would be a dramatic present; if experiential sanctification is being taught here, *hilaskomai* would be a tendential present.

The vast majority of commentators made no bones about it: this is a positional verse only, referring to propitiation, expiation, or reconciliation. There is hardly any mention of the possible experiential use, the ongoing conciliation between God and the confessing believer. Virtually no one denies the positional aspect, but when the next verse speaks of testing in the spiritual life, why is there no connection with an experiential aspect here? The atonement propitiated God and reconciled Him to the sinner. This is primary in the purpose of God. But the sinner is also reconciled to God (Rom. 5:10, 2 Cor. 5:19-20). The reconciliation of God to man is objective; the reconciliation of man to God is subjective. The objective reconciliation is an accomplished fact; the subjective reconciliation is continuous throughout the Christian life (Jesus washing our feet).

The work of the high priest looks primarily toward God, but secondarily towards man. Traditionally, the word *hilaskomai* is translated propitiation, while *katalasso* is translated reconciliation. The priestly work done by propitiation would lean towards God, while the work done by reconciliation would lean towards man. But even these distinctions have been argued intensely over the years. Some have come to the following agreement: propitiation is Godward, reconciliation is manward, and redemption is sinward. But that doesn't necessarily help us here, because even if we agree that propitiation is the correct translation, propitiation provides both a positional and experiential basis for fellowship with God. God receives sinners positionally because of Jesus' sacrifice; God receives sinners experientially because of the same.

An understanding of *state* and *standing* is crucial in the Epistle to the Hebrews. God receives us positionally (*standing*) when we believe in Christ; He receives us experientially (*state*) when we confess our sins. Is there a word that recognizes both the Godward and manward side of propitiation? *Expiation* leans heavily towards the positional elimination of sin; *conciliation* leans heavily towards the experiential forgiveness of sin. In my opinion, both of these options is unsatisfactory to communicate “the whole truth.” The KJV used the word *reconciliation*, even though the Greek word for reconciliation (*katalasso*) is not present in this verse. This translation should be totally rejected. My attempt to maintain both *state* and *standing* aspects of this word is to translate *hilaskomai* as a *propitiatory conciliation*. It's not very creative, I admit. My intent is to emphasize the experiential aspect while retaining its antecedent positional basis.

RELEVANT OPINIONS

The writer has in mind the fulfillment of that which was anticipated by every Day of Atonement throughout Israel's history. (J. Pentecost) I believe that if men were allowed to do just as they liked and there were no government over them, they would almost go beyond Satan. Look at Robespierre, in France. Look at the doings of the Reign of Terror. Turn to heathen countries, I

dare not tell you what abominable vices, what lascivious sins are committed there in public. I point you to Sodom and Gomorrah and I ask you what man may become. And I say that I do not know but that a man might become as vile as a devil, if God's restraining mercy were taken from him. (C. Spurgeon) The word *atonement* means that Jesus as high priest brought peace between God and man. The marvel of it all is that in the act of reconciliation God Himself took the initiative. God, although angry because of man's sin, appointed His Son to become high priest and sacrifice in order to remove sin by His death on the cross. Thus, through Christ the relationship between God and man is restored. (S. Kistemaker)

Why is the Lord even named "Jesus?" Because *He will save His people from their sins*. We are not being trite to point out the obvious: He is not called Jesus because He will make savable a vague, indistinct general group of people who exercise their free will to enable Him to redeem them. He is called Jesus because (1) He has a people, His people, and (2) He will save them from their sins. He does not try to save them, seek long and hard to save them, but He saves them. He saves them by making propitiation for their sins. Propitiation is the sacrifice that brings forgiveness and takes away wrath. (J. White) Atonement is commonly defined as the reparation of a broken relationship that exists between God and His people, but that is restored through the death and resurrection of His Son Jesus Christ. Expiation means that the vicarious blood of Christ covers sin, which is a failure to keep one's obligations to God. Propitiation refers to sin that arouses God's anger, which Christ through His death on the cross has removed. (S. Kistemaker) The use of *hilaskesthai* strikes as being strange by reason of the object, but the classical Greek means "to dispose Him in mercy towards one." (A. Deissman)

This verse is particularly telling, for the chief point of Hebrews is that Jesus really accomplished by His death what the OT sacrifices merely prefigured. They pointed forward to Christ's work. But when Jesus died, atonement was actually made, with the result that is never needs to be repeated. When we put these terms together, looking at their precise meanings, we see that Jesus did not come merely to make salvation possible, but actually to save His people. He did not come to make redemption possible; He died to redeem His people. He did not come to make propitiation possible; He turned aside God's wrath for each of His elect people forever. He did not come to make reconciliation between God and man possible; He actually reconciled to God those whom the Father had given Him. He did not come merely to make atonement for sins possible, but actually to atone for sinners. (J. Boice) The intention of the apostle in the expression "the people" is only to give some light into the effect of the priesthood of Christ, from the office of the high priest under the OT and the discharge thereof; for as he had a peculiar people for whom he made atonement, so also has Christ – that is, all His elect. (J. Owen) We need to remind ourselves that the faithfulness of Christ is a particular theme of the seer, as, it would appear, of the more characteristically Jewish-Christian documents in the NT. (R. Hays)

There may, then, be a double sense of these words [expiation, propitiation, reconciliation]. First, to make atonement and reconciliation for sin, appeasing the anger and wrath of God against it; second, to remove and take away sin, either by the cleansing and sanctifying of the sinner, or by any means prevailing with him not to continue in sin ... Notwithstanding their reconciliation unto God by the death of Christ, they have a course of obedience prescribed unto them. In this course they meet with many difficulties, dangers, sorrows, all proceeding from the temptations that they

are exercised withal ... It is reconciled persons who emphatically are the tempted ones [in verse 18], especially as temptations are looked upon as the cause of sufferings. (J. Owen) The repeated intercession on each and every occasion of failure does not touch the perfection of His work, it is founded on it. It does not involve the remembrance of sins before God in the sense here spoken of and as Scripture speaks of it. It refers to the loss of communion by allowance of sin, which is most certain. Restoring and chastening both suppose God's taking notice of sin in us when such there is. (J. Darby)

The ceremonial cleansing of the cult became a metaphor for the inward spiritual cleansing the worshipper required in order to approach God and serve Him ... We have the movement, as in Isaiah 6:1-8, from defilement from sin, to an inward cleansing, to the ability to serve God. This spiritual inward purification transforms the defiled human condition so that those called by God may enjoy Him and faithfully serve Him ... There is no approach to God, no serving Him, no ongoing faithfulness to Him apart from Jesus cleansing a person's conscience ... The cleansing provides the foundation for the believer's bold approach to God's throne of grace from which he or she receives necessary strength for continued fidelity to God. (J. Whitlark) Nowhere else in the NT is the title *priest* or *high priest* applied to Christ. (C. Ryrie)

Hebrews 2:17 From which fact (adv.; for this reason: that He was primarily interested in mankind rather than angelic creatures), He (Jesus Christ) made it a preference (ὀφείλω, Imperf.AI3S, Voluntative; personal obligation, duty) to be made similar to (ὁμοιόω, APInf., Dramatic, Inf. as Dir. Obj. of Verb) all (Acc. Measure) the standards of (Acc. Spec.) His (Dat. Assoc.) brethren (Dat. Adv.; humanity), so that (purpose) He might become (γίνομαι, AMSubj.3S, Constative, Purpose, Deponent) the merciful (Descr. Nom.) and (connective) faithful (Descr. Nom.) High Priest (Pred. Nom.) with reference to things (Acc. Gen. Ref.; spiritual matters) pertaining to (face-to-face with) God (Prep. Acc.), so that He might be a conciliation (ἰλάσκομαι, PPInf., Purpose, Deponent, Tential: experiential, Dramatic: positional; experiential: acting as Conciliator between God the Father and the confessing sinner during rebound, as well as positional: acting as Expiator between God the Father and the believing sinner) for the sins (Adv. Gen.) of people (Poss. Gen.; humans as opposed to angels).

^{BGT} **Hebrews 2:17** ὅθεν ὄφειλεν κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεὸν εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ.

^{VUL} **Hebrews 2:17** unde debuit per omnia fratribus simillare ut misericors fieret et fidelis pontifex ad Deum ut repropitiaret delicta populi

LWB **Hebrews 2:18** Since He Himself suffered, having been tested in that sphere [in His humanity], He keeps on being able [as our High Priest] to assist those who are being tested [restoring fellowship between the Father and the confessing believer].

^{KW} **Hebrews 2:18** For in that He suffered, having Himself been tempted and put to the test, He is able to run to the cry of those who are being tempted and put to the test, and bring them aid.

^{KJV} **Hebrews 2:18** For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

TRANSLATION HIGHLIGHTS

Since Jesus Christ Himself suffered on the cross (Intensive Perfect tense), He is able to assist those who are suffering. Since He was tested in the sphere of His humanity (Dramatic Aorist tense) during the latter part of His ministry on earth, He keeps on being willing and able (Iterative Present tense) to be our High Priest. He was challenged, dogged by Satan, every step of the way to the cross. Because of His suffering and testing in His humanity, He is now able to assist believers by restoring their fellowship to the Father when they acknowledge their sins to Him (Constative Aorist tense). The confession of sins is a prerequisite for His assistance in the spiritual life. Believers who are making progress in the spiritual life are continually being tested. The intensity of those tests increase as the believer matures (Progressive Present tense). As our High Priest, Jesus comes to our aid when undeserved suffering/testing for blessing becomes unbearable. He provides help to us when we are under temptation, because He also was repeatedly tempted by Satan. Intercession and advocacy are not one-time events experienced during justification-salvation, but are continuous events throughout life as the believer confesses his sins to God and thereby has fellowship with Him.

RELEVANT OPINIONS

It was necessary for Jesus Christ by incarnation to identify Himself with people to faithfully represent those who are tempted and tested. (J. Pentecost) Jesus experienced hunger when He was tempted by Satan in the wilderness, thirst when He asked the woman at Jacob's well for water, weariness when He slept while the storm raged on the Sea of Galilee, and sorrow when He wept at the grave of Lazarus ... Of course, Jesus did not share with us the experience of sin; instead, because of His sinlessness, Jesus fully experienced the intensity of temptation ... He is our sympathetic High Priest. (S. Kistemaker) The believer has the same resource. With his spiritual vision sharpened by the Holy Spirit through the Word, he is able to detect Satan's machinations and swing away from them, keeping in the path of God's leading. (K. Wuest)

Christ's leadership includes suffering. For Christ to become a sympathetic priest, He must experience the suffering of those He has come to represent. He gained honor and learned sympathy by the things that He suffered. His way is to be the way of the "many sons" He is leading to the same glory. (J. Dillow) Verses 5-18 list all of the work Jesus Christ accomplished because of and during the time of His incarnation. He has done what no angel could possibly do. He is superior to angels in His person and superior to angels in His work ... And just as Israel was held responsible for the revelation given through angels, so we are held responsible for the superior revelation God has given in the superior person, Jesus Christ. (J. Pentecost)

Since man sinned, it was necessary that the penalty should be borne by man. Moreover, the paying of the penalty involved suffering of body and soul, such as only man is capable of bearing. It was necessary that Christ should assume human nature, not only with all its essential properties, but also with all the infirmities to which it is liable after the fall, and should thus descend to the depths of degradation to which man had fallen. At the same time, He has to be a sinless man, for a man who was himself a sinner and who had forfeited his own life, certainly could not atone for others. Only such a truly human Mediator, who had experimental knowledge of the woes of mankind and rose superior to all temptations, could enter sympathetically into all the experiences, the trials, and the temptations of man, and be a perfect human example for His followers. (L. Berkof) We will see that the Lord Jesus Christ is able to help those who are tested. (J. McGee)

There are three things that tempted believers do stand in need of, and which they cry out for: (1) Strength to withstand their temptations, that they prevail not against them; (2) Consolation to support their spirits under them; (3) Seasonable deliverance from them. Unto these is the succour afforded by our high priest suited. And it is variously administered unto them by His Word or promises and by His Spirit. (J. Owen) Christ could fully help them in this way only by entering completely as a true man into their human experience of trial. (A. Stibbs) As our priest, Jesus Christ can help us because He has undergone the same trials we experience (in body, mind, and emotions) and has emerged victorious. The testing in view is temptation to depart from God's will, specifically apostasy. The picture is of an older brother helping his younger brothers navigate the pitfalls of growing up successfully. That is the role a priest plays. (T. Constable)

Hebrews 2:18 Since (explanatory) He Himself (Subj. Nom.) suffered (πάσχω, Perf.AI3S, Intensive), having been tested (πειράζω, APpTc.NSM, Dramatic, Circumstantial; tempted) in that sphere (Loc. Sph.; in His humanity, He met the human side of the qualifications), He keeps on being able (δύναμαι, PMI3S, Iterative: Satan challenged Jesus every step of the way to the Cross, Deponent; idiom for *willing and able* to be our High Priest, as we are a kingdom of priests) to assist (βοηθέω, AAInf., Constative, Inf. as Dir. Obj. of Verb; come to the aid of, provide help to, restores fellowship between the Father and the confessing believer) those (Dat. Adv.; rebound is a prerequisite for His assistance) who are being tested (πειράζω, PPpTc.DPM, Progressive, Substantival, Articular; tempted).

^{BGT} **Hebrews 2:18** ἐν ᾧ γὰρ πέποιθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

^{VUL} **Hebrews 2:18** in eo enim in quo passus est ipse temptatus potens est eis qui temptantur auxiliari

CHAPTER 3

LWB **Hebrews 3:1** For this reason [because we have a High Priest Who can assist us], holy brethren [winner believers in His inner circle], partakers [supergrace believers] of a heavenly [highly spiritual] station in life [experiential relationship with God], concentrate on the Ambassador, even High Priest [celebrityship of Christ] of our confession: Jesus [emphasizing His humanity],

^{KW} **Hebrews 3:1** Wherefore, brethren, set-apart ones for God and His service, participants in the [effectual] summons from heaven [into salvation], consider attentively and thoughtfully the Ambassador and High Priest of our confession, Jesus,

^{KJV} **Hebrews 3:1** Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

TRANSLATION HIGHLIGHTS

Because we have a High Priest Who can assist us when we are being tested, as just stated in the last verse, Paul commands his readers (Imperative mood) to concentrate on Him. Concentrating on Him means to observe carefully His Words, to be occupied with His thoughts as we search our souls for sin and acknowledge those sins to the Father. This has absolutely nothing to do with unbelievers becoming believers. This “confession” is not positional, but experiential. In order to approach the “throne of grace” (4:16), we must confess our sins to the Father through our High Priest, Jesus – Who then restores temporal fellowship between us and the Father. The words “holy brethren” refers to believers on the road to spiritual maturity, winner believers in His inner circle. Paul is specifically addressing those Hebrew Christians who are making great progress in the spiritual life; the reversionistic believers among his readership are not “holy” and are not part of His inner circle (brethren). Sometimes “brethren” is used to address all believers, but at other times it is used for a particular subset of believers. It is never used to address unbelievers, and especially when adding “holy” as a descriptor. Jesus is not an unbeliever’s High Priest.

Paul calls this particular subset or inner circle of believers “partakers” (*metochoi*). This is one of the most important words in the entire epistle to the Hebrews. Partaker status is reserved for winner believers only, those who are well on their way to supergrace status or have already arrived and are pressing forward to ultra-supergrace. You didn’t think there was an end to spiritual growth, did you? These believers are more than just “possessors” of the Kingdom of Heaven, they are “partakers” of the Kingdom of God. These are believers who are becoming spiritual heroes, just as their prototype, Jesus, became a spiritual hero during His earthly ministry. To use a phrase by Dr. Lamb: “The Kingdom of Heaven is the nature of God *possessed*, while the Kingdom of God is the nature of God *expressed*.” All believers experience the kingdom of heaven; only supergrace believers experience the kingdom of God. These “holy brethren” have a *heavenly station in life*. “Heavenly” is a descriptive word for a highly spiritual, qualitative relationship with the Lord. Reversionistic believers do not have a *heavenly* station in life; they have a *carnal* station in life.

Heavenly refers to *state*, not *standing*. Its context in this passage is experiential, not positional. All of these words strung together – holy, brethren, partakers, heavenly – restrict this group of believers to winners in the angelic conflict. There are two options for *station in life*: positional and experiential. Let me elaborate a bit on an earlier distinction. All believers are positionally in the Kingdom of Heaven; this *station in life* is entered by all those who believe in Christ. Some believers are experientially in the Kingdom of God; this *station in life* is entered into by those believers who attain spiritual maturity. Paul reminds, even commands, all winner believers to concentrate on their High Priest. Loser believers should do likewise, but by definition, they have more pressing priorities than to trouble themselves with His thoughts. Winners are on their way or have already reached the stage of *occupation with Christ*. They must not turn back now and embrace the Law; that will destroy all the progress they have made to date. The celebrityship or centrality of Christ is emphasized by calling Him our Ambassador, even High Priest.

Apostolos can be translated as envoy, messenger or ambassador – as well as transliterated as apostle. The humanity of Christ (Jesus) was sent to us as an Envoy from the Father, to be our High Priest on a daily basis when we confess our sins through Him. The regular practice of confessing our sins to the Father through Jesus Christ, our High Priest, typifies the continual sacrifices made by the high priest for the sins of Israel. The Day of Atonement represented the one-time sacrifice of sins that placed them in *union* with God; the continual sacrifices throughout the year represented the temporal forgiveness of sins that provided them a basis of *communion* with God. Without the one-time forgiveness of sins accomplished by Jesus Christ, we have no *standing* or *union* with God. Without the continual forgiveness of sins mediated by Jesus Christ upon our confession, we have no *state* or *communion* with God. The only way to become “holy brethren” and “partakers” is by having both union *and* communion with God.

RELEVANT OPINIONS

The New Testament takes for granted a present experience of salvation of which the believer is conscious. Here and now he may know the experience of Christian joy and certainty. He is not called to question the reality of this experience on the grounds that it may be illusory because he was never truly converted; rather, he is urged to continue to enjoy salvation through abiding in Christ and persevering in faith [doctrine]. (I. Marshall) To be partakers then in the millennial kingdom of Christ is the joyful issue of a life of obedience to the heavenly call. (R. Govett) Nowhere in the NT are the warnings more frequent, and nowhere is it more evident that the recipients of the warnings are truly saved people. In Heb. 3:1 he calls them “holy brothers” and “partakers of the heavenly calling.” The warnings exhort believers not to surrender a faith they already possess. (J. Dillow) The writer contrasts the Mosaic era, the Mosaic covenant, and the Mosaic cult with the new situation introduced by God through Jesus. This is intimated in the opening lines of the homily, in the contrast of the word spoken to the fathers through the prophets with the word spoken through the divine Son. It is confirmed in 2:1-4, when the Mosaic dispensation mediated by the angels throws into bold relief the ultimacy of the salvation proclaimed by the Lord and by those who heard Him. (W. Lane)

The persons addressed are “holy,” as being among the “sanctified,” “brethren” as to being, with the writer, in this relation to Christ; their calling a heavenly one, being from heaven to to heaven. Jesus is their “Apostle,” as having been sent into the world, as above set forth, from God. (J. Barmby) Moffatt notes that *apostolos* is Ionic for *presbeutes*, not a mere envoy, but an ambassador or representative sent with powers. (A. Robertson) Both His Apostleship and High Priesthood are comprehended in the one title, *Mediator*. (Bengel) The author was thinking especially of their high privilege of being invited to participate in the future dominion and joy of God’s King-Son. (Z. Hodges) The word of God’s promise is searching; and by offering us the best things in fellowship with God, it discloses our real disposition and affinities. (W. Nicole) Confession may refer to both the act of confessing and the content of the community’s faith. (F. Craddock) The emphasis on the functions of a high priest, in my opinion, minimize the idea of a doctrinal confession of faith. The function of a high priest was to represent the people before God and to take care of their sin through sacrifices, some positional and some experiential. That is the emphasis on Jesus; we need a High Priest to receive our confession of temporal sin so we may become partakers. (LWB) The two titles complement each other: Jesus is “the sent one” from the Father, and He is “the provider of access to God” for humanity. (B. Scott)

The Christian’s calling is heavenly not simply in the sense that it is addressed to man from God in heaven, though this is true, but as being a calling to a life fulfilled in heaven, in the spiritual realm. (B. Wescott) It is also heavenly in that a believer can have a ‘slice of heaven’ here on earth. By attaining supergrace status, he can “have heaven to go to heaven in.” That is the goal of experiential sanctification with reference to our life on earth. (LWB) The use of the term “brethren,” signifying relationship, and the word “holy,” indicating their position of consecration, naturally leads to the statement of their wonderful privilege, “partakers of a heavenly calling.” There are two connected words in the NT descriptive of this privilege: one meaning *participation* and the other meaning *partnership*. (W. Thomas) To begin the study of Hebrews with the traditional preconceived idea that it was written to religious, unconverted professors who came short of salvation, is to be in a dense fog all the rest of the way, facing irreconcilable obstacles. These people addressed did not come short of salvation, but were in danger of coming short of a life of service and victory and rewards at the Judgment Seat of Christ. This is evident from the various ways in which they are addressed ... The word translated “partakers” indicates the closest kind of relationship. (M. DeHaan) Israel’s calling, both past and future, is *earthly*, not heavenly in sphere. Her destiny is associated with the *promised land* and the coming of Messiah to reign in that land at Jerusalem, on the throne of David. (C. Stam)

If you would be saved from the deceitfulness of sin *confess* it honestly before God. It is necessary to lay bare your heart before the living God. Though sin calls itself by another name, you call it by its right name. When you have sinned, make no excuses for yourself, but with weeping and lamentation cry, “Lord, I have sinned.” Tell the Lord all the evil connected with your transgression and try to spy out and humbly learn the villainy of your heart, the falseness of your nature, the crookedness of your disposition and the loathsomeness of your corruptions. (C. Spurgeon) The word *apostle* has the deeper meaning of *ambassador* ... Whereas the term *apostle* relates by comparison to Moses, the designation *high priest* is reminiscent of Aaron. (S. Kistemaker) This message is not addressed to strangers far away, but to “brethren.” Paul wrote it to the Hebrews, who were his brethren according to the flesh. It was kind of him to call them by

that name. He also writes it to all of us who are Believers in Christ, and we ought to receive his word with all the greater intensity of attention because he writes to us as his brethren. The term applies to all who are Brothers and Sisters in Christ - really so - those who are quickened by the one Spirit, made children of the one Father and going to the one heavenly Home. (C. Spurgeon)

Ref	Topic	Category	Dispensation			
			Israel	Hypostatic Union	Church Age	Millennium
Heb. 3:1	Holy brethren, partakers of a heavenly station in life	Sanctification-salvation (experiential)			Winner believers only (<i>metochoi</i>)	Rewards, reigning in His kingdom as servant-kings
	Concentrate on our Ambassador & confess sins to our High Priest	Sanctification-salvation (experiential)			All believers should, but Paul focuses on those he knows will	Celebrityship of Jesus
Heb. 3:6	Maintain our course with courage and boasting with expectation	Sanctification-salvation (experiential)			Winner believers in His "spiritual" house	Rewards, reigning in His kingdom
Heb. 3:11	Enter into His rest by "hearing His voice" (3:7) and "knowing His ways" (3:10)	Rest of faithfulness and obedience	Not just <i>entering</i> Canaan, but <i>possessing</i> Canaan		Supergrace life	Kingdom inheritance: rulership in the kingdom
Heb. 3:14	Partakers of Christ	Sanctification-salvation (experiential)			Requires maintaining a stead course to spiritual maturity (<i>metochoi</i>)	Rewards, reigning in His kingdom as servant-kings
Heb. 3:19	Entering in	Rest of faithfulness and obedience	Not just <i>entering</i> Canaan, but <i>possessing</i> Canaan		Supergrace life	Kingdom inheritance: rulership in the kingdom

Ref	Israel (Theocentric)		Church Age (Christocentric)		Millennium (Eschatological)	
	Negative Volition	Positive Volition	Negative Volition	Positive Volition	Negative Result	Positive Result
3:1				winner believers are holy brethren, partakers of heavenly station in life		rewards, reigning in His kingdom
3:6				winner believers are His spiritual house		rewards, reigning in His kingdom
3:7-8	rebellion at Meribah, trials at Massah		reversionists harden their souls with scar tissue	winner believers hear His voice		
3:10	Exodus generation led astray by negative volition; they do not know His ways				loss of kingdom inheritance	
3:11	Exodus generation will not enter His rest				loss of kingdom inheritance	
3:12			reversionists are totally degenerate, unfaithful, apostates		loss of rewards, shame	
3:14-15				supergrace believers are partakers of Christ, maintaining a course to maturity, hearing His voice		rewards, reigning in His kingdom
3:17	Exodus generation provoked God, missed the mark, corpses fell in desert				loss of kingdom inheritance	
3:18	Exodus generation was obstinate; will not enter His rest				loss of kingdom inheritance	
3:19	Exodus generation will not enter Canaan due to unfaithfulness, no supergrace life				loss of rewards, loss of inheritance, shame	

Ref	Topic	Category	Priestly Order	Dispensation	Primary Priestly Function		
					Mediation (earthly)	Intercession (heavenly)	Blessing (millennial)
Heb. 3:1	Concentrate on the High Priest of our confession	Conciliation, Advocacy	Royal paraclete, advocate king	Church Age		Jesus Christ	

Hebrews 3:1 **For this reason** (inferential; because we have a High Priest Who can assist us), **holy** (Descr. Voc.; those with spiritually mature status) **brethren** (Voc. Address; winner believers in His inner circle), **partakers** (Voc. Appos.; SG believers only, as opposed to mere 'possessors', hero-ship of the mature believer) **of a heavenly** (Descr. Gen.; experience, not

locality: highly spiritual, divinely guided; relationship, not standing) **station in life** (Obj. Gen.; entrance into the Kingdom of God is only given to spiritually mature believers, as opposed to the Kingdom of heaven which is entered by all those who believe), **concentrate on** (κατανοέω, AAImp.2p, Constatative, Command; observe carefully, GAPing it until you reach super-grace occupation with Christ) **the Ambassador** (Acc. Appos.; apostle, celebrityship of Jesus Christ), **even** (ascensive) **High Priest** (Acc. Appos.; celebrityship) **of our** (Poss. Gen.) **confession** (Acc. Gen. Ref.; acknowledging our sins to God): **Jesus** (Acc. Dir. Obj.; emphasizing His humanity),

^{BGT} **Hebrews 3:1** Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν,

^{VUL} **Hebrews 3:1** unde fratres sancti vocationis caelestis participes considerate apostolum et pontificem confessionis nostrae Iesum

LWB Hebrews 3:2 Who [Jesus Christ as celebrity] has always been faithful to the One [God the Father] Who appointed Him, just as Moses [as a type of Christ] also was to all His house [Israel].

^{KW} **Hebrews 3:2** Who is faithful to the One who appointed Him, as also Moses was in his whole house.

^{KJV} **Hebrews 3:2** Who was faithful to him that appointed him, as also Moses was faithful in all his house.

TRANSLATION HIGHLIGHTS

Jesus Christ as our celebrity during the christocentric dispensations has always been faithful (Gnomic Present tense) to His Father who appointed Him (Dramatic Aorist tense) for this role in human history. Moses, as a type of Christ, was also faithful to His house. “His” house refers to the theocentric dispensations, and in Moses’ case, particularly the dispensation of Israel. Moses’ faithfulness is an allusion to Numbers 12:7, in which he stood firm while that reversionistic generation wandered in the wilderness. God spoke directly to Moses in the OT economy and he spoke directly to Jesus in the NT economy. In the same manner as Moses persevered with Israel, Jesus stands firm while Church Age believers wander in their own form of wilderness. The hero-ship of Moses to the nation of Israel was but a type of the Hero-ship of Christ. The Jewish religion for the most part came through Moses, while the Christian religion came through Christ. Paul compares the two and the result is obvious: Jesus Christ is greater than Moses.

Israel (Theocentric)	Church Age (Christocentric)	Millennium (Eschatological)
long ago partriarchs/prophets Old Testament angels	last days disciples/apostles New Testament Jesus Christ	future kingdom Jesus Christ
Moses' house noble servant	Jesus' house adult Son winners in spiritual house losers in carnal house grace mechanics	Jesus' house reigning Messiah reign with Him spectators kingdom Received Land
Mosaic Law Promised Land		

The chart above might help you see Paul’s comparison between the house of Moses and the house of Christ. There are other dispensations, of course, but only three are required for this topic. Note that Jesus’ house is divided into spiritual and carnal. Paul will comment on the requirements for those who want to live in His *spiritual* house. Believers who fail to meet these requirements are still in His house, but by deduction they are in His *carnal* house (can you think of a better word?).

RELEVANT OPINIONS

These Hebrew Christians revered and honored Moses, and were sorely tempted to put themselves back under the law of Moses, and therefore are reminded of the infinite superiority of Christ over Moses and of grace over law. (M.R. DeHaan) He is faithful to that appointment, punctually observing all the rules and orders of His mediation, and fully executing the trust reposed in Him by His Father and by His people. (3.) That He is as faithful to Him that appointed Him as Moses was in all His house. Moses was faithful in the discharge of his office to the Jewish church in the Old Testament, and so is Christ under the New; this was a proper argument to urge upon the Jews, who had so high an opinion of the faithfulness of Moses, and yet his faithfulness was but typical of Christ's. (M. Henry) Abraham was not an Israelite, nor a Jew, but his descendants who imitated his faith in obedience to the exhortations of this epistle are Hebrews indeed. (A. Knoch) Just as Moses was faithful to an earthly household, Jesus was faithful to a heavenly household. Like Moses, Christ was and is faithful to minister to His household. (J. MacArthur)

Jesus is superior in nature to Moses; His dispensation is far loftier; and His position in it as much higher, as a son in his own house is above a servant’s in another’s. Moses was conductor and superintendent of a part of the people of God. We are now constituting the spiritual house of God. For there are two houses of God, together making up the one people of God. (R. Govett) The Son of God, “through whom also He made the ages,” is the real Founder of every dispensation of religion. He redeemed the OT church, not less than the New, with His blood, and caused it to grow by His Spirit. Moses only introduced the Hebrew economy; it was God in

Christ who founded it. Moses was a constituent member of the Jewish church, i.e., a ransomed sinner, saved by grace like other men; a “living stone” built into the spiritual house by Christ the Master Builder. (J. Barmby) Moses was in charge of *dispensing* the truths that God committed to his trust. (J. MacArthur) Continuing in that vein, Jesus was in charge of *dispensing* the truths that the Father committed to His trust. Each dispensation has its own *dispensing* of truth, the protocol for the household at that time. (LWB) Here God’s house means the sphere of Moses’ stewardship, the household, comprising in this case the whole “family” of Israel. (P. Hughes)

The history of Moses was remarkable from beginning to end. The hand of Providence preserved him as a babe, and the hand of God dug his grave at the finish. Between those *termi* he passed through the strangest and most contrastive vicissitudes which, surely, any mortal has ever experienced. The honors conferred upon him by God were much greater than any bestowed upon any other man, before or since. During the most memorable portion of their history, all of God’s dealings with Israel were transacted through him. His position of nearness to Jehovah was remarkable, awesome, and unique. He was in his own person - prophet, priest and king. Through him the whole of the Levitical economy was instituted. By him the Tabernacle was built. Thus we can well understand the high esteem in which the Jews held this favored man of God. (A. Pink) The writer of Hebrews repeatedly exhorts weaker Christians who were enmeshed in legalism to rest in the sufficiency of Christ. Is legalism a problem for you? (J. MacArthur) Moses was the apostle of the separated people ... Aaron was their high priest. But Jesus is both the Apostle and High Priest of the holy brethren. (H. Ironside) The six NT references to “house” vary in meaning between a building, a household, a family, and a nation. (P. Ellingworth) It also includes the manner of dispensing truth and divine protocol. (LWB)

Hebrews 3:2 Who (Dat. Ind. Obj.; Jesus Christ as celebrity) has always been (εἰμί, PAPtc.ASM, Gnostic, Adverbial) faithful (Compl. Acc.) to the One (Dat. Ind. Obj.; God the Father) Who appointed (ποιέω, AAPtc.DSM, Dramatic, Substantival, Articular) Him (Acc. Dir. Obj.; Jesus Christ), just as (comparative adv.) Moses (Subj. Nom.; his hero-ship as a type of Christ) also (adjunctive) was (ellipsis, verb supplied) to all (Dat. Measure; whole, entire, included and excluded in various manuscripts) His (Gen. Rel.; God’s) house (Dat. Adv.; dispensation of Law; Numbers 12:7 alluded to, a reversionistic generation who wandered in the wilderness).

^{BGT} **Hebrews 3:2** πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ Μωϋσῆς ἐν [ὄλῳ] τῷ οἴκῳ αὐτοῦ.

^{VUL} **Hebrews 3:2** qui fidelis est ei qui fecit illum sicut et Moses in omni domo illius

LWB **Hebrews 3:3** However, this One [Jesus Christ] is considered worthy of more abundant glory [unique celebrityship is higher than hero-ship] than Moses, to the degree that He Who constructs it [Jesus Christ] possesses greater honor than the house [Jesus Christ designed, created and furnished the dispensation in which Moses was a hero],

^{KW} **Hebrews 3:3** For this one was counted worthy of more glory than Moses by so much as he who built it has more honor than the house,

^{KJV} **Hebrews 3:3** 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.

TRANSLATION HIGHLIGHTS

Jesus Christ deserves abundantly more glory than Moses (Gnomic Perfect tense), because His unique celebrityship as the God-Man greatly surpasses that of OT heroes. After all, Jesus Christ Himself designed, created and furnished (Dramatic Aorist tense) the dispensation that Moses lived and became a hero in. The One who built the house (Latin: fabricated) possesses greater honor (Gnomic Present tense) than the house He created or the men who became heroes in that house. The Greek word “oikos” does not refer to a building as such, but to a spiritual home or habitation in a particular dispensation. Moses lived in the dispensation of Israel; the law and sacrificial system were the furnishings of that spiritual house. Jesus lived during the dispensation of the Hypostatic Union, since His presence on earth in human form was unparalleled in history. He Himself was the furnishing of that spiritual house, since He was the fulfillment and end of the law and sacrificial system. We live in the Church Age dispensation; the indwelling of all three members of the Trinity and the filling of the Spirit are the furnishings of our spiritual house. Moses’ house was the nation Israel; Jesus house is composed of Church Age believers. The time, the people, and the protocol are distinctly different in each house.

RELEVANT OPINIONS

By analogy, the author says, God is the architect; Jesus is the builder of God’s house; Moses is a servant in God’s house. (S. Kistemaker) Messiah built the house of Israel. Moses is a member of that house. Since Messiah is better than Moses, the Testament which He inaugurated must be better than the one Moses was instrumental in bringing in, and for the reason that a superior workman turns out a superior product. (K. Wuest) The point of the whole is that Moses was a *part* of the OT system - a servant in the house; while Christ, as one with God who established all things, was the founder and establisher of both the Old and New Testament economies. (M. Vincent) Moses is identified with the system which was entrusted to him. He was himself a part of it. He did not originate it. He received it and administered it with absolute loyalty. But its author was God. And Christ is the Son of God. Hence the relation of Moses to Christ is that of a system to its author. (B. Wescott) The word “house” refers to our unique relationship to God. It refers to a house made of people, a house whose builder and maker is God, a house through which God initiates us into His family. (J. Draper)

Hebrews 3:3 However (contrast), this One (Subj. Nom.; Jesus Christ) is considered worthy (ἀξιόω, Perf.PI3S, Gnomic; deserving; permanent, unique celebrityship status is higher than hero-ship) of more (Gen. Comparison, Measure; abundantly) glory (Obj. Gen.) than Moses (Comp. Acc.), to the degree that (Acc. Degree; “by so much as”) He (Subj. Nom.; Jesus Christ) who constructs (κατασκευάζω, AAPtc.NSM, Dramatic, Substantival, Articular; creates

from previously existing materials, builds, furnishes) **it** (Acc. Dir. Obj.) **possesses** (ἔχω, PAI3S, Gnostic) **greater** (Comp. Acc., Measure) **honor** (Acc. Dir. Obj.) **than the house** (Obj. Gen.; Jesus Christ designed, created and furnished the dispensation in which Moses was the hero),

^{BGT} **Hebrews 3:3** πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἡξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὃ κατασκεύασας αὐτόν·

^{VUL} **Hebrews 3:3** amplioris enim gloriae iste prae Mose dignus habitus est quanto ampliorem honorem habet domus qui fabricavit illam

LWB Hebrews 3:4 For every house [dispensation, people, protocol] is furnished by someone [Moses in the dispensation of Israel, Jesus Christ in the Church Age dispensation], but He [Jesus Christ] Who constructed all things [dispensations and everything else] is God.

^{KW} **Hebrews 3:4** For every house is built and completely furnished by some one. But the one who built and completely furnished all things is God.

^{KJV} **Hebrews 3:4** For every house is builded by some *man*; but he that built all things *is* God.

TRANSLATION HIGHLIGHTS

Continuing his use of a house or building as a metaphor for a dispensational home, Paul tells us that every house is furnished and lived in by someone (Gnostic Present tense). During the dispensation of Israel, Moses furnished the house and a few believers lived in it. During the Church Age dispensation, Jesus Christ furnished the house and winner believers live in it. Each spiritual home has believers in it who live by the protocol (furnishings) they have been provided by the builder. God's house consists of times (dispensations), places (earthly and heavenly), people (nation of Israel, Christians, etc.), ministers (high priests, High Priest, believer-priests) and divine protocol (legal system or grace mechanics). These dimensions of God's house are often portrayed by types and metaphors.

In a way, winner believers (invisible heroes) not only live in the house but they become "furnishers" of the house by divine good production. The Builder (Latin: fabricator) of all dispensations and everything in them is, of course, Jesus Christ. He designed and constructed them (Gnostic Aorist tense) as He pleased because He is God. The fact that He came to earth and lived in one of these dispensational houses (Hypostatic Union) is a wondrous thing in itself. Think about it. God created a spiritual house called the dispensation of the Hypostatic Union. He furnished this house with the Word of God and the prototype divine system. Then He took on human form and lived in this spiritual house among men. Astounding!

RELEVANT OPINIONS

Moses ministered in the church as a confidential house-steward, or honored upper-servant; but Christ entered it as its Master, to preside over it by virtue of His divine sonship. (J. Barmby) Messiah is the Builder of the house of Israel, but not by any independent will or agency of His own. He as the Son built the house, but it was as one with God who built all things, that He built the house of Israel. (K. Wuest) The Law revealed the kind of life God expected of a redeemed people if they were to live in fellowship with Him and please Him. God's revelation in the Law provided for acceptable worship. It also provided for sacrifices through which one who violated the Law might be restored to fellowship with God. In short, the Law ruled over every aspect of the life of those who had been redeemed and had received the revelation of the Law. Because of this all-pervasiveness of the Law, Moses was held in the highest esteem by the people of Israel. (D. Pentecost) The doctrine of the Epistle to the Hebrews gives a double place to this class of saved ones, namely, the one of remnant of Israel on the earth, and the other of members of the church united to Christ in heaven. (J. Darby)

Hebrews 3:4 For (explanatory) every (Nom. Spec.) house (Subj. Nom.; dispensation) is furnished (κατασκευάζω, PPI3S, Gnostic) by someone (Abl. Agency; in this dispensation: Moses, in our dispensation: Jesus Christ), but (adversative) He (Subj. Nom.; Jesus Christ) who constructed (κατασκευάζω, AAPtc.NSM, Gnostic, Substantival; by creation) all things (Acc. Dir. Obj.; dispensations and everything else) is (ellipsis, verb supplied) God (Pred. Nom.).

^{BGT} **Hebrews 3:4** πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ πάντα κατασκευάσας θεός.

^{VUL} **Hebrews 3:4** omnis namque domus fabricatur ab aliquo qui autem omnia creavit Deus

LWB **Hebrews 3:5** **On the one hand, Moses was indeed faithful in all his house [Israel] as a noble servant [supergrace hero], for evidence regarding the things [supergrace activity] which are about to be communicated,**

^{KW} **Hebrews 3:5** And Moses verily was faithful in all his house as a ministering servant holding a position of dignity and confidence, for a testimony of those things which were to be spoken after his time;

^{KJV} **Hebrews 3:5** And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

TRANSLATION HIGHLIGHTS

Both Moses and Jesus Christ were faithful in their particular spheres of operation. On the one hand, Moses exhibited dependable *modus vivendi* during the dispensation of Israel. He lived as a supergrace hero during his age. “*Therapon*” means *noble* servant, a supergrace hero, as opposed to the traditional word “*doulos*” (slave) which does not necessarily possess this highly favorable, qualitative character. Paul is going to cite evidence or examples of Moses’ supergrace activity in the new few verses (Predictive Future tense). Moses was trustworthy and dependable, continuing

to stand with the Lord, while the vast majority of his brethren complained and rebelled against Him. But that does not mean we (Church Age believers) are to adopt Moses' *modus vivendi*. If we adopt the protocol of the dispensation of Israel, we stop our spiritual progress in grace and will remain in legalistic bondage as spiritual infants.

RELEVANT OPINIONS

Any study of the Bible must deal with the distinction between Israel and the Church. This contrast, which is a recurring theme in the NT (Acts 10:45, Rom. 11:25, Gal. 6:15, Eph. 2:11-22; Heb. 3:5-6), is the starting point in the doctrine of dispensations. What makes the separation of Israel and the Church so significant? The phenomenon that divides these two dispensations is the first advent of Christ. The Lord Jesus Christ makes all the difference. He is the key to the divine interpretation of history. The doctrine of dispensations spotlights Him, as we shall see. Theologians may debate the issue of where precisely to divide the dispensations on the timeline of human history. Some disagree on how to classify biblical distinctions, thus arriving at different numbers of dispensations. Ministers may stress certain aspects of the doctrine while neglecting others. Indeed, some theologians reject the entire doctrine of dispensations in order to perpetuate a tradition or justify a particular emphasis. But standing firm amid human controversies, the criterion for identifying the dispensations must always be what the Bible says, the very text of Scripture. The recognition of historical areas in the Bible unlocks the Scriptures, revealing profound truths with tremendous positive impact on our lives. When biblical distinctions are overlooked, particularly between Israel and the Church, there are adverse practical and theological repercussions. (R.B. Thieme, Jr.) The noun *therapon* denotes willing service, whereas *doulos* or *pais* indicates slavish submission. (S. Kistemaker)

Moses was inferior to Christ, not only in respect to his personal position as a servant, but also in respect to his work as such; which was only to testify beforehand, typically and prophetically, to a fuller revelation to come. (J. Barmby) *Therapon* speaks of service that is of a nobler and a freer character than that of *doulos* (bondslave). The verb is used of the physician's care of the sick. (K. Wuest) I have always used the Bible as a means of testing. If a person really is a child of God, he will hold on to the Word of God, and he is going to love the Word of God because he wants to hear his Father talking to him. (J. McGee) The Mosaic order pointed forward as preparatory to that which should come after: the Christian order includes the blessings which it proclaims. (B. Wescott) A good summary of the OT Law is that it was not given to redeem people, rather it was given to a redeemed people. Those who had been redeemed by God would display their faith in God's promises by living in submission to the Law. Although the Mosaic Law has been supplanted by the superiority of Jesus Christ, the believer's relationship to the Word of God is much the same today. We cannot be saved - or "keep" our salvation - by living in obedience to the Bible's commands. But those who are saved should display their saving faith by willfully living in submission to God's Word. Those who fail to submit to God's Word are either not truly His, or they know Him but are willfully forfeiting the blessings that would otherwise be theirs. (D. Pentecost)

Hebrews 3:5 On the one hand (comparative particle, correlative), Moses (Subj. Nom.) was (ellipsis, verb supplied) indeed

(emphatic, affirmative) **faithful** (Pred. Nom.; trustworthy, dependable *modus vivendi*) **in all** (Dat. Measure) **his** (Gen. Rel.) **house** (Loc. Sph.; dispensation of Israel) **as** (comparative) **a noble servant** (Nom. Appos.; supergrace hero), **for evidence** (Acc. Purpose) **regarding the things** (Obj. Gen.; supergrace activity) **which are about to be communicated** (λαλέω, FPpTc.GPN, Predictive, Attributive, Temporal, Articular);

^{BGT} **Hebrews 3:5** καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων,

^{VUL} **Hebrews 3:5** et Moses quidem fidelis erat in tota domo eius tamquam famulus in testimonium eorum quae dicenda erant

LWB **Hebrews 3:6** **On the other hand, Christ continues to be faithful as an adult son [higher status than a noble servant] over His house [royal family of God], Whose spiritual house [as opposed to carnal house] we are [successful members of], if we maintain our course [in the spiritual life] with courage [confidence in Bible doctrine] and boasting [in Christ] with expectation [while waiting for His return].**

^{KW} **Hebrews 3:6** But Messiah as Son over His house, whose house are we if we hold fast the courageous, fearless confidence and the rejoicing of the hope firm to the end.

^{KJV} **Hebrews 3:6** 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.

TRANSLATION HIGHLIGHTS

Moses was faithful *in* his house while Christ continues to be faithful *over* His house. The difference in prepositions is important in this comparison. Moses was faithful in his house as a member of the dispensation of Israel, but Christ continues to be faithful over His house as the Creator of the Church Age dispensation. The preposition used of Moses (*en*) points to membership, while the preposition used of Christ (*epi*) points to authoritative oversight. The comparison also continues by pointing out that Moses functioned as a noble servant in his house while Christ functions as an adult son over His house. An adult son is a higher position than a noble servant. Moses was a hero *in* his house; Jesus is the celebrity *over* His house. The correlative “*men ... de*” makes this comparison all the more dramatic. The members of Moses’ house were citizens of the nation of Israel; the members of Christ’s house are Church Age believers. But an important distinction and additional comparison is made here.

The contrast and comparison between the house Moses was *in* (dispensation of Israel) and the house Christ is *over* (Church Age dispensation) has so far been presented positionally. In other words, all the citizens of the nation of Israel were members of their house, and all born-again believers are members of their house. But in this next phrase, the house belonging to Christ becomes a qualitative, spiritual house as opposed to a carnal, sinful house. In other words, the *true* members of each house are qualified by how successful the respective members live in their

house, i.e., association or inclusion also extending to Paul. *True* members of the house of Israel or the Church Age are the *vessels of honor* as opposed to *vessels of dishonor*. *True* members of the house of Israel or the Church Age are those who are faithful in their house as their noble servant or adult son are faithful. Paul moves into the experiential realm with a profound 3rd class condition - a powerful, qualifying “if.”

So far, we have been thinking that all believers, regardless of their level of faithfulness, are members of their respective house. But Paul says we are members of His *spiritual* house only “if” we are successful in maintaining our course in the spiritual life (Potential Subjunctive mood). The 3rd class condition means “maybe we will maintain our course and be part of His spiritual house and maybe we won’t.” Maybe we will be faithful participants and maybe we won’t. The conclusion is now obvious: If we do not maintain our course in the experiential, spiritual life on earth then we are not true members of His spiritual house. We may be living in the time of the Church Age dispensation as believers in Jesus Christ, but we are not true citizens in this house if we have rejected the spiritual life we are commanded to live. If we want to be true members of His spiritual house, we must be *successful* members of His house. We should prefer to be in His *spiritual* house, as opposed to in the garage.

The protocol for maintaining their course during the dispensation of Israel (Moses’ house) was living according to the mandates of the Mosaic Law and participating in the benefits of the sacrificial system. The protocol for maintaining our course in the Church Age dispensation (His house) is the consistent intake, metabolization and application of Bible doctrine in the filling of the Spirit. The Jews who complained and rebelled were not true members of their house experientially; believers who do not consistently utilize the *grace apparatus for perception* are not true members of His house experientially. To be successful members of His house we must maintain our course in the spiritual life with courage that comes from confidence in Bible doctrine. We must also maintain our course by boasting in Christ and Him alone, while waiting for His return with expectation. Paul is going to elaborate on this contrast between winners and losers in the spiritual life by comparing those who win/lose in two respective houses.

RELEVANT OPINIONS

The spiritual privileges of Christians depend upon their firm hold upon that glorious hope which the Hebrews were on the point of losing. (B. Wescott) In some sections of Jewish Christianity, Christ’s role was envisaged as primarily that of a second Moses; here He is presented as being much more than that. (F. Bruce) These warnings (alarms) are about the possibility of the forfeiture of our eternal rewards and of learning at the judgment seat that our lives have been wasted. (J. Dillow) In this section we shall turn away from the “mongrel Calvinists” to consider a serious defect on the part of “hyper Calvinists,” or as some prefer to call them, “fatalists.” They are woefully remiss in exhorting believers unto the performance of Christian duties. They delight to quote the promises wherein God declares “I will” and “I shall,” but they ignore those verses which contain the qualifying “if you” and “if we.” They say much about the power and operations of the Holy Spirit, but very little on the method [mechanics of the spiritual life] He employs or the means and motives He makes use of. (A.W. Pink) The Textus Receptus adds *mekri telous bebaian* (firm unto the end), however, it is probable that the phrase is an

interpolation from verse 14, especially since not *bebaian* but *bebaion* is the gender one would have expected the author to use, qualifying the nearer substantive to *kaukema*. (B. Metzger)

House, then does not refer to the community of the saved. He is speaking of the place where priestly activity occurred. It is Moses' faithful ministry in carrying out, with the Levites, the priestly functions of the old economy in the tabernacle in the wilderness to which he refers. Just as Moses was faithful in the house, we too are to be faithful. We are part of the house of God, if, and only if, we are faithful like Moses was, i.e. if we hold fast our confession. To be a member of the house of God in the O.T. was to be a member of the worshipping community in the tabernacle. To be a member of the house of God in the N.T. is to be a member of the worshipping community in the N.T. counterpart to the tabernacle ... (J. Dillow) which tabernacle is our body, the temple built by the Holy Spirit for the Father and the Son to indwell. (R.B. Thieme, Jr.) When we withdraw from the exercise of our N.T. priestly worship, we are no longer fellowshiping with the other believers (J. Dillow), nor with the Father, Son and Holy Spirit, which is our most important fellowship. (R.B. Thieme, Jr.) This is not a reference to merely being saved but to a lively partaking of the very person of Jesus that makes Him as real to us by the Spirit as He was to the disciples in the flesh. That is what God's *rest* is. The result is heaven below - partaking of Christ - and a reward in heaven above. (R. Kendall)

It is clear from Exodus 19:5-6 ("If you obey Me fully and keep My covenant") that not all believers will function as priests. Only those believers who obey Him are priests. It was and is God's intent that we all attain to that privilege both here and in the coming kingdom, but to say that a disobedient believer has obtained that is contradicted by common sense and this passage in Exodus. With this the writer to the Hebrews agrees in 3:6. Being part of Christ's priestly house is not automatic to all Christians. It is the intent, the ideal, but it is actual only in the lives of those faithful Christians who persevere in holiness. It is true that the righteous will shine, but nowhere does it say that "all" of them will ... Only those saints who live righteous lives will shine in the kingdom. The unfaithful will not. (J. Dillow) In the case of Moses, it was the house of God as related to Israel. In the case of Messiah, it was the house of God as related to the family of God in all ages. In the case of the "we" of verse 6, it is the house of God as related to the saints of this dispensation. (K. Wuest) It is not the *retention* of salvation that is in question here, but the *possession* of salvation. The subject of the security of the believer is not in view here. (K. Wuest) It is better to understand by "my house" the Tabernacle, including the economy it represents. (J.P. Lange)

Moses' fidelity consisted in erecting that shadow house, the tabernacle, so that it could properly prefigure the future order of priestly activity which now has the universe itself as its proper sphere ... The exalted Son presides over a priestly apparatus which is an operative reality. As long as the readership held firmly to their Christian commitment, they also functioned within this priestly arrangement. But just as one who was a true Levite by birth could withdraw from participation in the tabernacle of Moses' day, so too one who is truly a Christian by new birth may withdraw from his priestly role within the functioning household. (Z. Hodges) The Christian's hope of a heavenly inheritance, of perfected fellowship with God, should be so sure that it confidently proclaims itself, instead of being shamefaced glories in the future it anticipates. And this attitude must be maintained, until difficulty and trial are past and has

become possession. (W. Nicole) The spiritual privilege of Christians depend upon their firm hold upon that glorious hope which the Hebrews were on the point of losing. (B. Wescott) By the fact of a heavenly call resulting from the setting up of a new dispensation, confided to the Messiah in the heavenlies, the Epistle to the Hebrews pours upon the remnant a blessing which is also heavenly. (J. Darby)

The tabernacle was a model of the real temple from which Jesus Christ will reign eventually (cf. 1:8-13; 2:8), first in the Millennium and then in the new heavens and earth. Messiah's rule over the earth was a revelation about which the prophets who followed Moses spoke more fully. Jesus Christ will not serve. He will reign. He is not God's servant but God's Son. As such, He sits. He does not stand like a servant. He is the possessor of all things, not one who makes preparation for things, as Moses did. God's house over which Jesus Christ sits in authority represents the whole system of worship that our Lord inaugurated with the New Covenant. He sits in God's place, the holy of holies of this house. The tabernacle foreshadowed this final system of worship in which Jesus rules as King Priest. The tabernacle was a microcosm of God's greater house. Moses served in the model (prototype) faithfully. Jesus rules over the larger house faithfully, not as a servant, but as God's Son with full authority. God's big house consists of people, not boards, bars, and curtains. (T. Constable)

The writer was thinking of priestly functions, as is clear from the context. His concern was that his readers might not remain faithful to God (cf. Mark 4:5-6, 16-17). This would result in their losing their privilege as priests that included intimate fellowship with God and the opportunity to represent God before people and people before God. This is what the Israelites as a whole lost when they turned away from the Lord and built the golden calf at Mt. Sinai (Exod. 32). Instead of all the Israelites being priests (Exod. 19:6), God limited this privilege to the Levites who remained faithful when the other Israelites apostatized (Exod. 32:26-29; cf. Num. 3:12-13). Just so, today it is possible for us to forfeit the privilege of functioning as a priest in the future (cf. 1 Pet. 2:5). The writer shifted from using "house" to refer to the place where priestly functions take place, to using "house" to refer to the people engaged in those activities, namely, a household. The same Greek word (oikos) means "house" and "household." (T. Constable) I am made a partaker of Christ only *if*— and this condition could be fulfilled one day and not the next. The important thing is how it is with me right now, and after this now, the next now. The experience of Canaan is a continuous and contemporary one; that little word *if* makes that clear. (R. Hession)

Hebrews 3:6 On the other hand (correlative), Christ (Subj. Nom.) continues to be faithful (ellipsis, supplied from verse 5) as (comparative) an adult son (Pred. Nom.; higher position than a servant) over (Moses was a hero in his house, Jesus is the celebrity over His house) His (Poss. Gen.) house (Acc. Dir. Obj.; Church Age, royal family of God), Whose (Poss. Gen.) spiritual house (Nom. Appos.; as opposed to carnal house: vessels of honor, not dishonor; priestly function) we (Subj. Nom., Association; believers) are (εἰμί, PAI1P, Descriptive, apodosis; successful members of), if (protasis, 3rd class condition, 'maybe we will

be, maybe we won't') **we maintain our course** (κατέχω, AASubj.1P, Constative, Potential; steer, retain, guard, take into one's possession, hold fast to) **with courage** (Acc. Dir. Obj.; confidence in Bible doctrine, boldness, fearlessness) **and** (connective) **boasting** (Acc. Dir. Obj.; in Christ, pride) **with expectation** (Adv. Gen. Ref.; waiting for His return).

^{BGT} **Hebrews 3:6** Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἄν[περ] τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατὰσχωμεν.

^{VUL} **Hebrews 3:6** Christus vero tamquam filius in domo sua quae domus sumus nos si fiduciam et gloriam spei usque ad finem firmam retineamus

LWB Hebrews 3:7 Therefore, just as the Holy Spirit said [in Psalm 95:8-11]: “Today, if you hear [grace apparatus for perception] His voice [Bible doctrine as the Word of God],

^{KW} **Hebrews 3:7** Wherefore, as the Holy Spirit says: Today, if His voice you will hear,

^{KJV} **Hebrews 3:7** Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

TRANSLATION HIGHLIGHTS

In Psalm 95, the Holy Spirit says (Historical Present tense): Today, if you hear His voice ...” Paul sets up the Psalm with a potential subjunctive, meaning “maybe you will, and maybe you won’t.” Hearing is a metaphor for the *grace apparatus for perception*, the objective inculcation of Bible doctrine in the filling of the Spirit. This objective inculcation fulfills our priestly function. The qualifier for the Church Age believer to receive his inheritance is “hearing His voice” in this passage. “Hearing His voice” equates to having maximum Bible doctrine, His thoughts and words, in the mentality of your soul. No doctrine = no inheritance.

In the wilderness narrative, only 2 out of 2,000,000 Israelites (Joshua and Caleb) obtained the inheritance. That is only 0.00001% of the total population of Israel at that time. As of May 20, 2008 there are 304,130,774 people in the United States (Census Bureau). If the entire population of America were born-again believers, using the wilderness inheritance rate, only 304 individuals at this time would obtain their inheritance. The National Data Book, part of the 2008 Statistical Abstract with data on the year 2001, claims that 159,506,000 adults (52%) voluntarily identified themselves as Christians. Eliminate cults from this sampling - such as those who embrace Mormonism, Jehovah’s Witnesses, Seventh Day Adventists and Christian Science – and that leaves 154,470,000 adult individuals (51%) who claim to be Christians.

I believe a lot of Catholics are Christians, but for the sake of argument let’s assume that most of them adhere to Mariolotry or added something (works) to their faith and therefore are not really Christians. Deduct these professors from the population totals and that leaves 103,597,000 adult individuals (34%) who embrace some form of Protestantism and could be legitimately called Christians. Using the wilderness inheritance rate, a more realistic figure would be: 103 Christians at this point-in-time will obtain their inheritance. That’s not encouraging news, is it?

Most of us might as well give up and be happy just to go to heaven. But wait, there is good news behind these depressing numbers.

Believers during the Church Age dispensation can have the *filling of the Spirit* and make progress in the Christian life far beyond the dreams of the Israelites in the wilderness. The next question is: How many Christians out of this 103,597,000 know what the filling of the Spirit is and how to maintain it on a daily basis? And how many of this same number are consistent in their daily intake, metabolization and application of Bible doctrine in their daily lives? These are the few that will obtain their inheritance; the rest will forfeit their inheritance by disobeying or rejecting the mechanics of the Christian way of life. The obvious question at this point is: Which category are you in? Think about that the next time you say, "I'm too busy to study the Word of God today."

RELEVANT OPINIONS

"Hears" is a GAP word which means "to listen and concentrate," and represents a positive mental attitude toward the Word. The voice of the Lord is heard today through His Word. (R.B. Thieme, Jr.) In Genesis 22:15-18 the inheritance which has been given unconditionally to the descendants by oath will only be obtained by each one personally when he obeys. The unconditional nature of the Abrahamic blessing is available for each generation of Israelites. But only that generation which appropriates it by faith will enter into those blessings. God never promised anything to a generation of rebels ... The inheritance, while given to the descendants in general by promise, was obtained by individuals or groups of people only by obedience. This was seen in the life of Abraham and is forcefully illustrated in the experience of the Israelites and their attempted initial entrance into Canaan ... These people as a group are saved people, the people of God. While some may not have been saved, only two of them will inherit because only two out of two million met the conditions. Thus, all the rest will go to heaven but forfeit their inheritance. This thought is in the mind of the writer to the Hebrews in 3:7 where obtaining the inheritance is equated with "entering rest." (J. Dillow)

The fourth gate of the divine dynasphere is a double gate - perception and application of Bible doctrine - that opens upon the richest treasure in the universe. Bible doctrine is the thinking of God. The Bible is designated as the Word of God (Heb. 4:12), the Mind of Christ (1 Cor. 2:16), and the Voice of the Holy Spirit (Heb. 3:7). Doctrine is our door to the reality of God and His marvelous plan. His Word is more reliable than anything we see, hear, smell, taste, or feel; more real than empirical knowledge. (R.B. Thieme, Jr.) The instant they accepted the Passover, were circumcised, and by faith moved out of Egypt, the inheritance was potentially theirs as children of God. But God has never promised anything to rebels who will not trust Him. The OT notion of inheritance does not always include the idea of a guarantee. The Israelite became an heir by birth, but due to disobedience he could forfeit the firstborn privilege. It was necessary that he obey if he would obtain what was promised. We are therefore alerted to the fact that the inheritance is not something which comes automatically to all who are sons but only to those sons who are obedient. The inheritance was something in addition to salvation and was not equated with it. It was obtained by victorious perseverance and obedient faith. (J. Dillow)

The Holy Spirit says, or continues, still, to say, “Hear you His voice today.” He has a certain doctrine upon one occasion and a still deeper Truth of God at another period, according as there was need, or as His people were prepared for it ... Hear Him earnestly, with anxiety, to know the meaning of what He says, drinking in His doctrine, receiving with meekness the engrafted Word which is able to save your soul, bowing your understanding to it, longing to comprehend it, desirous to be influenced by it. “Hear His voice” - that is, hear it obediently, eager to do what He bids you, as He enables you. Do not hear and forget, as one that looks in a glass and sees his face, and afterwards forgets what manner of man he is? Retain the Word in your memories and, better still, practice it in your lives! To hear in this case is, in fact, to yield yourselves to the will of God, to let yourselves be as the elastic clay and His Word as the hand which molds you, or your tears as the molten metal and the Word as the mold into which you are delivered. Hear the Lord when He instructs you. Be willing to know the Truth of God. How often are men’s ears stopped up with the wax of prejudice, so that they are dull of hearing? They have made up their minds as to what the Gospel ought to be and will not hear what it is. They think themselves the judges of God’s Word, instead of God’s Word being their judge. Some men do not want to know too much - they might be uncomfortable in their sins if they did. And, therefore, they are not anxious to be instructed. (C. Spurgeon)

At no point does Scripture become outdated and irrelevant. God spoke to the people of Israel in the desert; David composed Psalm 95, through which God addressed the Israelites; the author of Hebrews quotes a number of verses from that psalm and says the the Holy Spirit speaks to those reading his epistle. God’s Word still speaks to us today. (S. Kistemaker) *Since* our continuing to be God’s house is on the condition of our steadfastness, *therefore* beware of failing, as the Israelites referred to by the psalmist did. Sentences thus grammatically incomplete are in the style of Paul. (J. Barmby) *Today* is prophetically interpreted by the writer as referring to the Christian present, the time of salvation inaugurated by the appearance of Christ. (M. Vincent) The author is fond of the word “today,” using it eight times. Here its prominent position gives it emphasis. Immediate action is imperative. The voice of God is sounding now. It must not be neglected. (F. Gaebelein) They must have been an even more effective warning for the first readers of this epistle. They were of Jewish blood; are they going to repeat what happened to their ancestors in the desert? (R. Lenski) His purpose was to help them realize the serious consequences of that behavior and to motivate them to persevere faithfully in the apostles’ teaching ... In verse 6 the writer warned of losing our privilege of serving as priests in the present. Now he warned of losing some of our privileges as heirs in the future. (T. Constable)

Hebrews 3:7 Therefore (inferential), just as (comparative; ‘according as’) the Holy Spirit (Subj. Nom.) said (λέγω, PAI3S, Historical; Psalm 95:8-11): Today (temporal adv.), if (protasis, 3rd class condition, “maybe you will, maybe you won’t”) you hear (ἀκούω, AASubj.2P, Constative, Potential; Grace Apparatus Perception, objective inculcation of B.D. fulfills our priesthood function) His (Poss. Gen.) voice (Obj. Gen.; Bible doctrine as the Word of God),

^{BGT} **Hebrews 3:7** Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον· σήμερον ἂν τῆς φωνῆς αὐτοῦ ἀκούσητε,

^{VUL} **Hebrews 3:7** quapropter sicut dicit Spiritus Sanctus hodie si vocem eius audieritis

LWB **Hebrews 3:8** Do not begin to harden [with scar tissue] the mentality of your soul [reverse process reversionism], as in the bitter rebellion [Meribah revolution], during the day of the testing [Massah trial] in the wilderness,

^{KW} **Hebrews 3:8** Do not go on hardening your hearts as in the rebellion, in the day of the putting to the test in the wilderness,

^{KJV} **Hebrews 3:8** Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

TRANSLATION HIGHLIGHTS

Continuing with the quotation from Psalm 95, do not begin to harden (Ingressive Aorist tense) the mentality of your soul (Subjunctive of Prohibition). “Hardening” is *scar tissue of the soul* from negative volition towards Bible doctrine. If this negative volition continues over a prolonged period of time, a believer descends into *reverse process reversionism*. Paul is warning the Jews in Jerusalem around 67 A.D. of this very thing, using this Psalm about the wilderness (Latin: desert) wandering as his example of what negative volition did to them. The Israelites entered into bitter rebellion during the Meribah revolution, which eventually led to *reverse process reversionism* and the *sin unto physical death*. This period of time is also called the wilderness wanderings. God tested the people during this time to determine whether they would become supergrace believers or reversionists. The trial at Massah did not fare well for that generation of believers; they flunked His testing over and over again. Exodus 17:1-7 relates the story of the people rebelling against Moses and God bringing water out of the rock to silence them.

RELEVANT OPINIONS

A continual refusal to grow in the faith [doctrine] will not only inhibit the fruits of progressive sanctification, but will cause the believing ‘brother’ to develop a hardness of heart. When that happens, a man’s sense of conviction, openness, and even his faith [doctrine] can be lost. (J. Dillow) The author sets before his readers a graphic example of the cost of faithlessness. Those who test and turn away from God, hardening their hearts through sin and unbelief, face the anger of God. (G. Guthrie) Multitudes of believers prefer to continue in Egypt, in spite of the command to go forward. The obedient listen, for it is the Word of God. But those who are rebellious despise the promises, defy the threats, and will not obey the commands. They fortify themselves in their resistance to the Most High ... While believers now are saved by grace, yet in regard of reward, they shall, like God’s ancient people, be dealt with “according to works.” (R. Govett)

We are told that the experiences of the Israelites as they journeyed from Egypt to Canaan were to be examples for us (1 Cor. 10:6, 15). Indeed, the NT writers appeal to their journey to teach spiritual truth to the NT church (Heb. 3:7-14, 1 Cor. 10:1-15). The writer to the Hebrews in particular parallels their conquest of Canaan, their rest, with our entrance into rest, the completion of our work and subsequent reward in Canaan in the coming kingdom. We might

therefore be justified in seeking a solution to this problem from their experience. (J. Dillow) *Harden not your hearts* ... by doing this the person takes full responsibility for his willful neglect and refusal to hear. (S. Kistemaker) The first occurrence was at Rephidim, in the wilderness of Sin, at the commencement of the wandering; the second was in the wilderness of Zin, near Kadesh, towards the end of the forty years. (J. Barmby)

We are severely warned that a believer's heart may become hardened, that is, calloused or insensitive to spiritual things. Sin is deceitful and it can lure one into the position where he does not respond to the promptings of the Lord and His Spirit even though they continue to indwell the heart. The deceitfulness of sin forms a callous over the heart which obscures the manifestation of the indwelling Godhead. (C. Ryrie) It is all a matter of perspective. It depends on whether you consider only the present, or have your eyes on the future. If only we can translate our present suffering and sacrifice for Christ into terms of eternity's reward, then we will be ashamed that we ever murmured or complained. If only we interpret the trials of the way in the light of the glory at the end of the road, all our troubles will melt away. (M. DeHaan)

The writer of Hebrews appeals to his recipients not to become discontented because of their suffering, and not to let discontentment give way to open rebellion - lest they, like their forefathers, lose the blessings of the privileges that now were available to them as believers." (J. Pentecost) For Israel, "rest" meant the enjoyment of all that God had promised the nation, not just entrance into the Promised Land. The next generation of Israelites did enter the Promised Land and experienced rest there because they chose to trust and obey God ... For the Christian, "rest" is the enjoyment of all that God has promised us, not just going to heaven. This includes the fullness of rewards that can be ours if we follow the Lord faithfully. Much confusion has resulted because Christians have interpreted "rest" as Canaan and heaven. (T. Constable)

Because of rebellion, the people along with Moses, Miriam, and Aaron were refused entrance into the land where God promised to dwell and bless them. Their failure to experience God's rest in the land did not affect their election and salvation as the people of God, but it did qualify, hamper, and negate their celebration of the life-sustaining presence of God. Rather than a source of joy and blessing, God's presence became a source of judgment. The epistle to the Hebrews is addressed to Jewish Christians who retrogressed in their spiritual life and considered returning to Judaism in order to avoid persecution from the Jews. (R. Gleason) The grand and terrible lesson of Israel's history is that it is possible to begin well and end poorly. In fact, this tragic human tendency dominates much human spiritual experience." (R. Hughes)

Hebrews 3:8 Do not (neg. particle) begin to harden (σκληρύνω, AASubj.2P, Ingressive, Prohibition; scar tissue of the soul) the mentality of your (Poss. Gen.; Jews in Jerusalem in 67 A.D.) soul (Acc. Dir. Obj.; reverse process reversionism), as (comparative adv.) in the bitter rebellion (Loc. Time; the Meribah revolution, bitter strife), during (temporal) the day (Acc. Extent of Time; period of life or activity: wanderings) of the testing (Adv. Gen. Ref.; the Massah trial: supergrace or reversionism) in the wilderness (Loc. Place; desert; Exodus 17:1-7),

^{BGT} **Hebrews 3:8** μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,

^{VUL} **Hebrews 3:8** nolite obdurare corda vestra sicut in exacerbatione secundum diem temptationis in deserto

LWB Hebrews 3:9 Where your fathers [the Exodus generation] tried My patience by putting Me to the test [demanding miracles] and observed My production [logistical grace support] forty years.

^{KW} **Hebrews 3:9** When your fathers put me on trial [and] when they put me to the test for the purpose of approving me should I meet the test, and saw my works forty years.

^{KJV} **Hebrews 3:9** When your fathers tempted me, proved me, and saw my works forty years.

TRANSLATION HIGHLIGHTS

The fathers from the Exodus generation (and the Southern Kingdom of Judah) tried the Lord's patience (Dramatic Aorist tense) by putting Him to the test. The Exodus generation, in particular, demanded miracles; they wanted to see if He would really discipline them and abandon them to their own devices. The wilderness generation complained incessantly even while observing with a panoramic view (Dramatic Aorist tense) His gracious provision for forty years. His "production" was their logistical grace support. He provided them with manna every day, a symbol for daily doctrinal inculcation. But things didn't exactly go their way. It took the Israelites 40-years to make an 11-day journey from Horeb by way of Mount Seir unto Kadesh Barnea. Why? The Lord decided to test them in return, to see if they would embrace Him or continue in their rebellion. They chose to continue in unbelief, flunking the test year-after-year - the result being they did not enter the promised land.

RELEVANT OPINIONS

The situation of the wilderness generation falls within the sphere of patronage, promises, and fulfillment of obligations. God has undertaken an obligation on behalf of the people, namely to bring them into the land which God would give them as an inheritance, and had provided many proofs of reliability. In light of the spies' report concerning the might of the native inhabitants of the land, however, they wavered in their trust - that is, doubted whether or not God would be able to fulfill His obligation. Indeed, they ascribe to their Patron the base motive of treachery: that He intended to bring them to this place to die ... Such distrust is interpreted by God as a test of God's reliability and ability to provide, which is nothing less than a challenge to the Benefactor, all the more inappropriate given the number of tests God had allowed in order to stimulate trust. (D. deSilva) From the very first year through the fortieth year, the people of Israel tried the patience of God. The history of the Israelites' forty years in the wilderness is replete with examples of the unbelief and faithlessness of young and old. (S. Kistemaker) No doubt God complained that the people had been vexations to Him for forty years, because so many benefits had availed nothing for the purpose of teaching them; for though God did good

continually to them who were wholly unworthy, they yet never ceased to rise up against Him. Hence arose His continual indignation. (J. Calvin)

To put God to the test seems to mean seeing how far one can go in disobeying Him. (A. Stibbs) Now all these things were recorded for our admonition and warning. Israel is picture of the believer. Egypt is a type of the world of sin and bondage in which we as sinners were enslaved. Moses, their deliverer, was a type of Christ. The Passover Lamb was a picture of Christ, and the blood of the lamb of redemption pointed us to the blood of Christ. The drowning of Pharaoh's host in the Red Sea speaks of our security forever in Christ. The pillar of cloud is the guiding Holy Spirit. The manna was Christ, the Bread of Life, and the water from the rock speaks of the Word of God, the Bible, as the Rock was Christ the living Word. Canaan is God's picture of the life of victory. Canaan is not a picture of heaven. Canaan represents the abundant victorious life of the believer here and now. Canaan cannot represent heaven, for Canaan had to be possessed by conquest. Canaan was a land of fighting, and Israel must battle fiercely to possess it, gaining the victory but also even suffering temporary defeat. Canaan cannot be heaven, for in heaven, thank God, we shall not have to fight to get the victory. The Israelites were completely out of Egypt, but came short of reaching the land of the abundant life, the Canaan of victory. (M. DeHaan)

Hebrews 3:9 Where (Adv. Place) your (Gen. Rel.) fathers (Subj. Nom.; both the Exodus generation and the Southern Kingdom of Judah) tried My (ellipsis, supplied) patience (πειράζω, AAI3P, Dramatic, anthropopathism) by putting Me (ellipsis, supplied) to the test (Instr. Means; demanded miracles; to see if He would really discipline and abandon them to their own devices) and (connective) observed (ὄραω, AAI3P, Dramatic; with a panoramic view) My (Poss. Gen.) production (Acc. Dir. Obj.; manna: Bible doctrine every day, logistical grace support: 40 years of gracious provision) forty (cardinal) years (Acc. Extent of Time; it took 40 years to make an 11 day journey from Horeb by way of Mount Seir unto Kadesh-Barnea).

^{BGT} **Hebrews 3:9** οὐ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη·

^{VUL} **Hebrews 3:9** ubi temptaverunt me patres vestri probaverunt et viderunt opera mea quadraginta annos

LWB **Hebrews 3:10** Because of this [rebellion] I was provoked by this [Exodus] generation and said: They are continually being led astray [deluded as a result of their negative volition to doctrine] by the mentality of their soul [no *epignosis* doctrine]; as a matter of fact, they do not know [they don't even possess *gnosis*] My ways [divine protocol for the dispensation of Israel],

^{KW} **Hebrews 3:10** Because of this I was angry with this generation, and I said, Always are they being led astray in their heart. And they themselves did not have an experiential knowledge of my paths.

^{KJV} **Hebrews 3:10** Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

TRANSLATION HIGHLIGHTS

Due to the continuous complaining and rebellion of the Exodus generation, God was provoked (Constative Aorist tense) by the entire Israelite population. Some commentators soften the sense of anger by emphasizing this word as an anthropopathism; the idea of disgusted, furious divine displeasure nevertheless remains, because the Lord was miraculously supporting them day-after-day and their gratitude was non-existent. The Lord summed up the situation: They are constantly being led astray by the mentality of their soul (Iterative Present tense). The singular means He sums up the doctrinal content in the collective soul of the entire generation and it was totally absent due to scar tissue. Due to their negative volition towards doctrine and non-stop rebellion against Moses, the right lobes of the mentality of their collective soul had no *epignosis* doctrine in it. They had no spiritual thoughts to apply to their situation. They were totally blind to the constant logistical support He was providing them. This absence of doctrine in their soul automatically “turned on the vacuum” and pulled in every kind of evil imagining possible.

They “sinned their brains out” every day for forty years. Like socialists, they did nothing but party and complain, party and complain. “As a matter of fact,” He said, “they don’t even know My doctrinal precepts (Gnomic Aorist tense). Not only was there no *epignosis* in the right lobe of their soul, there was no *gnosis* in the left lobe of their soul either. Not only were doctrinal principles completely absent from their thoughts, they couldn’t even recall simple precepts that children should be familiar with. Their miraculous deliverance from slavery in Egypt was a blur. They were being fed daily by manna, but as soon as their stomachs were full, they discarded the fact that it was a miraculous provision from God. Even the most basic teachings about Him and His divine protocol, His precepts for the spiritual life, were rejected by them. Because they were His chosen people, they would ultimately go to heaven. But only two of them would obtain their inheritance due to rebellion and apostasy. Paul’s readers were headed in the same direction; hopefully this and other OT examples would remind them of their first priority in life.

RELEVANT OPINIONS

He has before his mind the failure of the largely regenerate exodus generation who failed to achieve their intended destiny, entrance into the inheritance-rest of Canaan (which equates to the believer’s ultimate reward in heaven, not his final deliverance from hell). A failure to go on to maturity typically results in spiritual lapse, a hardened heart, and unbelief. Just as the wilderness failure to persevere did not result in the loss of salvation of two million Jews, neither would the potential failure of the Hebrews. What is in danger is the forfeiture of their position as one of Christ’s metochoi, those who will partake with Him in the future reign of the servant kings. (J. Dillow) Their ignorance preceded their wandering, and is treated as the antecedent fact to it. The *not knowing*, where matters of practical religion are concerned, implies the not following “My ways,” i.e., the ways which I would have them to walk in. (H. Alford)

When a believer possesses supergrace or ultra-supergrace capacity, God pours out fantastic blessings which glorify Him in time and eternity. Spiritual maturity is the goal for every believer. Here, you reap what God sows, not what you sow. But the believer in reversionism reaps what he sows (Gal. 6:7): self-induced misery and divine punishment from the integrity or love of God. Moreover, the reversionist forfeits the special blessings paragraphs both now and in eternity. (R.B. Thieme, Jr.) Their ignorance was culpable, not innocent. They were not blamed simply for not knowing, but for not knowing things they ought to have known and acted on. They did not take the trouble to learn. To neglect opportunity is serious. (F. Gaebelein) Though God in His displeasure rebuked them and made them aware of their error, they still showed no understanding of the purpose of His dealings with them. They refused to repent. (A. Stibbs)

When the wilderness generation are said to have provoked God (Num. 14:11), the source of this provocation is the people's choice of a course of action which displayed contempt for God. Insofar as they withdrew their trust from their Benefactor, they declared God to be unreliable and unable to fulfill the obligation God has assumed on their behalf; they declare God to be base, and so repay their proven Benefactor with flagrant contempt ... every act in the narrative has been to bring the people from a wretched into an enviable state, leading them from slavery to a land for their own possession. Those whom He desired to benefit, however, returned insult for favor, slighting God through their distrust of God's good will and ability. (D. deSilva) God was incensed with that generation. (S. Kistemaker)

Hebrews 3:10 Because of this (inferential & causal; wherefore, due to their rebellion) I was provoked by (προσοχθίζω, AAI1S, Constativ, anthropopathism; angry, furious, offended, provoked, grieved, disgusted, loathed, abhorred, divine displeasure) this (Dat. Spec.; Exodus) generation (Dat. Disadv.) and (connective) said (λέγω, AAI1S, Constativ): They are continually (Adv. Recurring Action; always, constantly) being led astray (πλανάω, PPI3P, Iterative, Passive Voice: they receive this as a result of their negative volition to doctrine; wandering about, misled, deluded, seduced) by the mentality of their (Dat. Poss.) soul (Instr. Means; no *epignosis* in their right lobes); as a matter of fact (emphatic), they (Subj. Nom.) do not (neg. adv.) know (γινώσκω, AAI3P, Gnostic; no *gnosis* in their left lobes) My (Poss. Gen.) ways (Acc. Dir. Obj.; system of doctrine, spiritual life, divine protocol);

^{BGT} **Hebrews 3:10** τεσσαράκοντα ἔτη· διὸ προσώχθισα τῇ γενεᾷ ταύτῃ καὶ εἶπον· ἀεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου,

^{VUL} **Hebrews 3:10** quadraginta annos propter quod infensus fui generationi huic et dixi semper errant corde ipsi autem non cognoverunt vias meas

LWB **Hebrews 3:11** So that [keeping with the fact of their continued rebellion] I swore a solemn oath in My anger: They shall not enter into My rest [possessing Canaan, the supergrace life].”

^{KW} **Hebrews 3:11** In conformity with which fact I placed Myself under oath in my anger. They shall not enter My rest.

^{KJV} **Hebrews 3:11** So I swear in my wrath, They shall not enter into my rest.)

TRANSLATION HIGHLIGHTS

Keeping with the fact of the continued rebellion of the Israelites in the wilderness, the Lord made a solemn oath (Gnomic Aorist tense) in His anger. Again, you can assert that anger is a sin and that this is therefore an anthropopathism; but that does not negate the fact that God was sorely displeased with His chosen people. He made it quite clear that His disappointment in them would prevent them from entering into His rest (Predictive Future tense). And with the exception of Joshua and Caleb, they did not obtain their inheritance. They did not enter into His rest. They did not experience the supergrace life in time, sharing His happiness and tranquility. They did not enter the place of blessing. There is a double reference in this last phrase from Psalm 95: possessing Canaan and living the supergrace life. They lost them through disobedience and rebellion. This type of “rest” is a rest obtained by faith and obedience, by “hearing His voice” and “knowing His ways.” Both refer to positive volition towards Bible doctrine. The suppression of the apodosis changes the meaning of the Greek word “ei” which is normally translated “if” and makes it a negative “not.” In strong assertions such as this one, when the apodosis is omitted, *ei* has a strong negative effect (Hebraism), one of “unshakable determination.”

RELEVANT OPINIONS

To “enter into rest” simply means “to complete the conquest of Canaan.” In the O.T. passages “rest” is a place, however, there are also a number of passages in which rest is an experience. Instead of “rest” being only a place, it also is a condition, or state of being. (J. Dillow) God’s rest is a type of our inheritance in the kingdom of God. Losing our inheritance below is tantamount to losing our reward above and will result in the severest type of chastening, namely, being saved “so as by fire.” (R. Kendall) The result of God’s wrath is the people’s loss of access to the promised land. The author of Hebrews ascribes this loss (3:18-19) explicitly to disobedience and distrust. Numbers records an abortive attempt on the part of the people to recover the benefit they had forfeited. When they realized their loss, they sought to regain their inheritance (Num. 14:40-45). The impossibility of a return to grace, that is, to the hope of the benefits which were once spurned, figures prominently in Hebrews ... The wilderness generation stands as an example of disobedience, into whose pattern some of the addressees are in danger of falling. (D. deSilva) Rest as used here, points to a place of blessing where there is no more striving but only a relaxation in the presence of God and in the certainty that there is no cause for fear. (L. Morris)

All Christians will go to heaven and receive many blessings (Eph. 1, 1 Peter 1), but some blessings are reserved for believers who continue to trust and obey God when faced with temptations to apostatize. The crown of righteousness, the crown of life, the crown of glory, etc., are such rewards. (T. Constable) The phrase used by the writer to the Hebrews, “enter into rest,”

is not to be equated with entrance into the kingdom but with obtaining the inheritance, an honor won on the field of battle. "To inherit the kingdom" is a virtual synonym for rulership in the kingdom and not entrance into it. All saints will enter the kingdom through faith alone (John 3:3), but only obedient saints who endure, who overcome, and who perform works of righteousness will inherit it, i.e., rule there. (J. Dillow) The occasion was not the murmuring either at Massah or at Meribah, but the general rebellion of the whole congregation after the return of the spies, betokening a universal spirit of unbelief. "If they shall enter" is an elliptical form of oath, expressing strong negation. (J. Barmby) So God solemnly declared that it was impossible for people in such a condition to enjoy the promised inheritance. (A. Stibbs)

Canaan is not heaven ... Have you entered into the rest that believers are to have as they sojourn on earth? You will find out that the only way to do it is to study and believe the Word of God. How many Christians today, how many church members really study the Word of God? The only way you and I can enjoy the grapes and fruits of the land, and the beauty and enjoyment of it, is by studying God's Word. (J. McGee) It was the punishment of their madness, that they were deprived of the rest promised them. (J. Calvin) God is angry for forty years. (F. Craddock) *Rest* points to a place of blessing where there is no more striving but only relaxation in the presence of God and in the certainty that there is no more cause for fear ... *Rest* is the promised heritage of the land of Canaan under the rule of the Messiah to be fulfilled for Jesus and His followers ... but it is better to take "rest" in a spiritual sense. (F. Gaebelein) It is a dual reference encompassing both. (LWB) The thought of rest here and throughout this section is not that of relief from fatigue, but cessation from work which has been well done. (W. Thomas)

Hebrews 3:11 So that (coordinating, suppression of apodosis: aposiopesis; 'keeping with these facts') I swore a solemn oath (ὄμνυμι, AAI1S, Gnostic) in My (Poss. Gen.) anger (Loc. Sph.; anthropopathism for the basis of God's divine displeasure): They shall not (neg. effect) enter (εἰσέρχομαι, FMI3P, Predictive, Deponent) into My (Poss. Gen.) rest (Adv. Acc.; place of blessing: Canaan, supergrace life, complete happiness and tranquility)."

^{BGT} **Hebrews 3:11** ὡς ὄμωσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

^{VUL} **Hebrews 3:11** sicut iuravi in ira mea si introibunt in requiem meam

LWB **Hebrews 3:12** Beware [consider the consequences], brethren [members of the royal family], so there will not be in any of you a degenerate [totally depraved], unfaithful [rejects divine perspective] mentality of the soul [the mind is saturated with sin and evil instead of Bible doctrine], which results in apostasy from the living God [spiritual desertion],

^{KW} **Hebrews 3:12** Take heed constantly, brethren, lest there be in any one of you a heart perniciously evil with unbelief in standing aloof from the living God,

^{KJV} **Hebrews 3:12** Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

TRANSLATION HIGHLIGHTS

Now that his example from Psalm 95 is over, Paul warns his readers (Imperative of Command) to pay close attention with an ever watchful eye to the content of their thinking and consider the consequence of rejecting divine protocol for the Church Age dispensation (Durative Present tense). He addresses them as members of the royal family of God because they are all believers. The reason for this warning is that there should not be a single one of them who possesses a degenerate, unfaithful mentality of the soul (Gnomic Present tense). According to divine protocol, the right lobe of the soul is supposed to be saturated with Bible doctrine. Our thoughts are supposed to be His thoughts, every day of the week. But Paul is concerned that some of his readers may follow the path of the Israelites in the wilderness and create their own fleshly religion instead of following God. This is but a first step in the backwards process leading to scar tissue, blackout and ultimate apostasy.

A degenerate mind is one that is full of malignant, wicked and corrupted thoughts. An unfaithful mind is one that has rejected Bible doctrine and embraces ignorant and impotent cosmic panaceas, of which there is no end in the world in which we live. Any believer who rejects doctrine will eventually replace what should be divine viewpoint thinking with human viewpoint thinking. He will eventually become so enslaved to some set of philosophical or psychological concepts that he will enter “stupid ignorance” and “impotent blindness.” That is the best that Satan’s cosmic system has to offer, no matter how slick the packaging might be. If rejection of the truth lasts long enough, the mind will end up in apostasy from the living God (Culminative Aorist tense). This is not a possibility; it is a probability (Result Infinitive). Withdrawal or desertion from the spiritual life always results in apostasy or reverse process reversionism.

RELEVANT OPINIONS

“Take heed” signifies watch against carelessness and sloth, be on the alert as a soldier who knows the enemy is near, lest you fall as prey. Those here exhorted are specifically addressed as ‘brethren’ to intimate there are times when the best of saints need to be cautioned against the worst of evils. (A.W. Pink) A gradual hardness of heart is associated with an unbelief which results in turning away from, instead of toward, the living God. (J. Dillow) Strong as the words of the passage are, they are addressed to believers. This the apostle would have us clearly perceive. (R. Govett) The Greek words translated “to apostatize” and “apostasy” do not indicate in themselves whether believers or unbelievers are in view. The reader must determine this by the context. Here believers seem to be in view since the writer called them “brethren.” (T. Constable) It is implied all along that the “to-day” of the psalm includes the present day of grace, and points to a truer rest than that of Canaan, still offered to the faithful. But the full bringing out of this thought is reserved for the next chapter. (J. Barmby) Individual examination is suggested. Men have fallen from what seemed the strongest faith into the most shameful apostasies. A brother, sent of God, warns us to be on our guard. (D. Young)

In the example of the wilderness generation, one finds a picture of a group brought to the very border of their promised inheritance, who at the last panic in the face of the native inhabitants, and withdraw their trust from God. They choose to act with fear and respect for the people over whom God had promised to give them victory, rather than in fear and respect for the God who promised them a lasting inheritance ... Having endured a period of wandering, as it were, in which they experienced the world's rejection and still held onto God's promise, some of the believers are wavering in their commitment at the very time when they are closer than ever to attaining what was promised. (D. deSilva) The decisive act of apostasy has precursors. It is the result of a period of hardening of heart which crystallizes at a particular moment. It is preceded by "neglect" of our great salvation, by hardness of heart (3:12), and by refusal to grow (5:11-14). A failure to go on to maturity typically results in spiritual lapse ... What is in danger is the forfeiture of their position as one of Christ's *metochoi*, those who will partake with Him in the future reign of the servant kings. (J. Dillow) God punishes apostates in kind. He departs from them – the worst of woes. (R. Jamieson)

Distrusting the Benefactor also threatens one's honor, not only in that it deprives one of the dignity conferred by God and privileges yet to be awarded, but also in that it reveals the base character of the one who distrusts so honorable a Being ... Since God's reliability is unimpeachable, and distrusting the noble person is a sign of baseness, the believer can only lay claim to being a noble person as long as he or she continues to trust God and live out that confidence in God. The one who prefers to attain peace with society at the cost of what God has promised has made a disgraceful exchange, like Esau, of honor for temporary advantage. (D. deSilva) The signs of apostasy are hardening of the heart and an inability to repent. The following series of contrasts can be made: unbelief – faith, disobedience – hearing obediently, neglect – steadfastness, apostasy – entrance to life, hardening – salvation. (S. Kistemaker) Neither here nor anywhere else in his letter did the writer betray the slightest suspicion that his audience might contain people who were not real Christians. Instead, they were regarded as *brothers* or as *holy brothers*, who *share in the heavenly calling*. The widespread view that he was concerned about mere professors of the faith as over against genuine believers is not found in the text. (Z. Hodges)

It is one of the ominous facts of Christian experience that any falling away from high attainment sinks us much deeper than our original starting point. (W. Nicole) Departure or apostasy can be from (1) the Word of God, (2) Christian doctrine, or (3) the living God, according to the three verb usages. Therefore, a definition of apostasy is this: A departure from truth previously accepted, involving the breaking of a professed relationship with God. Apostasy always involves a willful leaving of previously known truth and embracing error. (C. Ryrie) Their heart is hardened, their conscience seared, their mind blinded, their affections stupefied, and their whole soul deceived. (J. Owen) It is possible for believers, here called "brethren, partakers of the heavenly calling," to depart from the living God, through neglect and disobedience, being saved but defeated, failing God and never reaching spiritual maturity and victory. Salvation is the free gift of God, but to become "partakers of the *reward*" means holding "the beginning of our confidence steadfast unto the end." It is in no sense a matter of salvation, but a question of communion and fellowship. Our union with Christ assures our standing; our communion depends upon our walking. (M. DeHaan)

A *kakos* person may be willing to just perish in his wickedness, in his badness, and just die. But a *poneros* person is not content until he has dragged everyone around him into his sin with him. He is not content until he has brought other people in. he is active in opposing God. His evil operates like a cancer as he turns his back on God. That is what we have here. If we harden our hearts, if we refuse God, if we continually turn our backs upon God, we will reach a point when we will so disbelieve God that we will lead rebellion against Him. That is what Satan has done. Like him, we will have an evil heart of unbelief. We must make our own choice when we hear God's message: Hear His voice or harden our hearts? (J. Draper) He recognizes that even though they have been saved by faith, they might not choose to live by faith, but instead may have "an evil heart of unbelief." Such unbelief would cause them to depart experientially from the living God, and they would lose their fellowship with Him. If they broke fellowship with God, their hearts would become calloused and insensitive to Him. While they did not renounce their salvation, neither did they lay hold of the help God provides for those who are going through difficult circumstances. (D. Pentecost)

If you trifle with anything, let it be with your wealth, or with your health, but certainly not with your eternal interests. I recommend all men to take heed to everything that has to do with this life, as well as with that which is to come, for in the little the great may be concealed - and the neglect of our estate may end in mischief to our immortal spirit. Certainly, the neglect of the body might lead to great injury to the soul, but if ever neglect deserves condemnation, it is when it concerns our higher nature! If we do not carefully see to it, that which is our greatest glory may become our most tremendous curse ... Brothers and Sisters, it is easy to depart from the living God spiritually - gradually to lose that serene and heavenly frame which is our highest privilege, to forget Him who ought to always be before our eyes as the chief factor in our entire life, the great All-in-All, compared with whom everything else is but as a dream, a fleeting shadow. I bear witness that to walk with the living God is life - but to get away from Him is death! And that in proportion as we begin to depart and put a distance between ourselves and the great Invisible - in that proportion our life ebbs away and we get to be sickly and scarcely alive! (C. Spurgeon)

Hebrews 3:12 **Beware** (βλέπω, PAImp.2P, Durative, Command; watch out, direct your attention to, take care, consider the consequences), **brethren** (Voc. Address; members of the royal family of God), **so** (neg. particle, paratactic: perhaps, lest) **there will not be** (εἰμί, FMI3S, Gnostic) **in any** (Dat. Measure) **of you** (Adv. Gen. Ref.) **a degenerate** (Descr. Nom.; malignant, wicked, vicious, worthless, totally depraved, corrupted), **unfaithful** (Attrib. Gen.; stupid ignorance, impotent blindness, rejection of B.D. resulted in turning their backs on God in reversionism) **mentality of the soul** (Pred. Nom.; sin has its seat in the mind), **which** (Dat. Ref.) **results in apostasy** (ἀφίστημι, AAInf., Culminative, Result; withdrawal, desertion, led astray, spiritual death) **from the living** (ζάω, PAPtc.GSM, Durative, Predicative & Attributive) **God** (Abl. Separation),

^{BGT} **Hebrews 3:12** Βλέπετε, ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν καρδία ποιηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,

^{VUL} **Hebrews 3:12** videte fratres ne forte sit in aliquo vestrum cor malum incredulitatis discedendi a Deo vivo

LWB **Hebrews 3:13** But keep on encouraging each other [talking Bible doctrine] throughout every day, as long as today lasts [our allotted time on earth], so that none of you may begin to be hardened [scar tissue of the soul] through the strong delusion of sin [it appears harmless],

^{KW} **Hebrews 3:13** But be constantly exhorting one another daily, so long as the aforementioned Today is being announced, lest any of you be hardened through the stratagem of this sin;

^{KJV} **Hebrews 3:13** But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

TRANSLATION HIGHLIGHTS

Paul commands his readers (Imperative mood) to keep on encouraging each other throughout every day (Iterative Present tense) by talking about Bible doctrine. Never let a day go by without doctrine, first for yourself, then for others if you have an opportunity to share something that might urge them along in their spiritual walk. The Greek word *parakaleo* means to call a friend alongside of you; this refers to an informal chat about the Word of God, not a lecture! And the reciprocal pronoun means first you encourage yourself, then you encourage someone else, and then you allow them to encourage you back. We are to practice this every day, if possible. The phrase “as long as today lasts” is an idiom which means for as long as we have been allotted this time on planet earth to grow spiritually (Durative Present tense). This also refers to Phase 2 or the amount of time we have been given for sanctification-salvation. The literal translation “while it is called” is very clumsy without an understanding of the idiom.

The reason for this exhortation is so none of them might begin to be hardened (Ingressive Aorist tense) without a friend knowing about it and possibly being able to intervene (Potential Subjunctive mood). The Greek word *skleruno*, from which we get our English word *sclerosis*, is a form of spiritual hardening of the arteries. It is a form of spiritual laziness and lifelessness that comes from indifference and apathy towards Bible doctrine. It can lead to scar tissue on the soul if it is not stopped quickly, which is why Paul wants to prevent it from beginning. It begins by tricking a person by the delusional nature (Latin: fallacy) of sin. Sin deceives by appearing harmless, as a plausible answer to a frantic search for happiness. Something comes up in daily life and you look for a distraction, an emotional high, to get you through. Bible doctrine in the soul should kick-in and through mental rationales prevent you from sinning, but if there is no available doctrine and/or you have lost the filling of the Spirit, sin begets more sin and the trap is sprung.

RELEVANT OPINIONS

This word of warning is also mirrored for us in the history before us. Caleb stills the murmurs of the people before Moses, and exhorts them to go up at once, and possess the land. Later on, Caleb and Joshua exhort the people to obey; but the multitude fiercely resists the appeal, and cry out to stone the faithful ones. Then all hope of the people's recovery is over, when exhortation is refused, and the heart is so hardened as to seek the death of the faithful servants. God's oath then goes forth against the unbelieving and rebellious; and while they attempt in presumption afterwards to go up, yet they are beaten back before the foe, for the Lord was not with them. How many now are hardening themselves against "the Personal Reign," and the reward according to works! (R. Govett) The exhortation implies a constant readiness of mind inclining, inducing and preparing one for the discharge of this duty, including the actual discharge of it on just occasions, which are to be watched for, and willingly embraced. (J. Owen) The author notes that Satan sends sin as a deceptive agent, singling out individuals here and there, seeking to lead believers astray. Sin enters deceptively by enticing the believer to exchange the truth of God for a lie. Sin presents itself as something attractive and desirable. Sin is an extremely dangerous power confronting the believer. (S. Kistemaker)

Sin has often whispered in the vain minds of men, "This action might be very wrong for other people, but it will not be evil in you. Under your present circumstances you may take leave to overlook the command of God. True, you would severely condemn such a sin in another, but in yourself it is quite another matter. Things must be left to your superior discretion. You who do so much that is good and are such a remarkable person, you may venture where others should not."

Sin will also plead with you that your circumstances are such that they furnish you with an excellent justification - you cannot do otherwise than make an exception to the general rule under the singular conditions in which you are now placed. It tempts you to put forth your hand unto iniquity, arguing that it is the quick way and the only way out of your present difficulties. This is specious reasoning - yet are men foolish enough to be swayed by it. Sin will also flatter a man with the notion that he can go just so far and no farther and retreat with ease. He can tread the verge of crime and yet be innocent. Another person would be in great danger - but this self-satisfied fool thinks that he has such power over himself and that he is so intelligent and so experienced - that he can stop at a safe point. This moth can play with the candle and not singe its wings. This child can put its finger between the bars and yet never burn himself. (C. Spurgeon)

Those who do not listen to the Word of the Lord, and to the right exhortation, grow hardened through the deceitfulness of sin. The most lowly reverence and prompt obedience become a sinner listening to the Word of God. Yet many resist its calls, on some one point or other. And with each resistance of truth, hardness grows on the soul. The spirit deadens to the apprehension of the promises, and grows careless at the threats of God. Sin deceives even the believer whenever it gains an entrance. It is a creeping cancer slowly spreading. It is a winter frost, by degrees hardening the pool, til it can bear unbroken the laden wagon. (R. Govett) Its deceitfulness is assisted by a man's being able to go a little further and a little further without any great hurt appearing to come of it - and so the heart grows used to the increasing heat and is hardened to it - until he can live in a furnace heated seven times hotter by sin. (C. Spurgeon) Evidently a person can become so hardened in unbelief that the encouragement and exhortation

of his fellow Christians can no longer have any effect on him. It will not always be called "Today". There will come a point in which his opportunity to progress as a Christian may be terminated by God. Encouragement falls on deaf ears. When that happens, they, like the exodus generation, die in the wilderness and never enter into rest. Progression to maturity (6:1) can only continue "God permitting" (6:3). God may not permit it. He may draw the line and disinherit them like He did the Exodus generation. (J. Dillow)

Sin has a way of adapting itself to us and to our circumstances. One man is of a sanguine temperament and he is tempted to speculate, to gamble and ultimately to become dishonest. Another man is of a sober frame of mind and he is tempted to be melancholy, disputatious, peevish, rebellious against God. To the young man sin will come with fire for passions which are all too ready to blaze. To the old man sin will come with the chill frost of parsimony, or the frost of sloth, or the canker of care. Sin's quiver has an arrow for the rich and a dart for the poor - it has one form of poison for the prosperous and another for the unsuccessful ... If sin finds you poor as an owlet, it will tempt you to envy, or to steal, or to doubt God, or to follow crooked ways of gain. If sin finds you abounding in riches, it will follow quite another tack and lure you on to self-indulgence, or to pride, or worldly fashion. Satan knows more about us than we know about ourselves - he knows our raw places and our weak points - and in what joint there was a breakage in our youth. Sin, like the north wind, finds out every cranny in the house of manhood and comes whistling in where we fondly dreamed that we were quite screened from its intrusion ... Almost every sin, nowadays, has a pretty name to be called by on Sundays and silver slippers to wear in fine society. The paintbrush and the powder box are much used upon the wrinkled countenance of sin to make it look fair and beautiful. (C. Spurgeon)

The Exodus generation died the *sin unto physical death*. (LWB) Sin is regarded as an agent that hardens man's heart. Hardening is demonstrated by a refusal to hear the voice of God and a determined desire to act contrary to everything classified as faith and faithfulness. As a sly, deceptive agent of Satan, sin enters the heart of man and there causes the growth and development of unbelief, which becomes evident in hardening of the spiritual arteries. (S. Kistemaker) Sin is a deceiver; it distorts the spiritual vision, causes us to take false views of things, and to lose our clear view of truth. (J. Barmby) This condition is generally reached gradually. Men do not become hardened in sin by one act of wickedness. Moral insensibility is the result of a process. The progress may sometimes be distinctly traced. (W. Jerdan) Sometimes sin dresses itself up in the guise of liberality and charity, and again it is found beneath the appearance of zeal for God and goodness. If there is no danger that we should be tempted into any kind of vicious living, then most of all is the deceitfulness of sin to be feared. (D. Young) This is primarily a warning to believers not to miss their blessings because of the deceitfulness of sin. (J. McGee) A man will fly from pride to meanness, from moroseness to jollity, from obstinacy to laxity. Thus the shutting of one gate may open another and one sin may crawl in as another creeps out. (C. Spurgeon)

The drawing away is because of the irregularity and vehemence of the craving; the enticement is from the object contemplated. But that very allurements is something for which we are to blame. It is because we fail to resist, hate and reject the first rising of unlawful desire, but instead entertain and encourage it, that the bait appears so attractive. The temptation promises pleasure or

profit, which shows “the deceitfulness of sin.” All this beguiles us. (A. Pink) This writer of the Hebrew epistle goes back to the wilderness experience of Israel, applies it to the Hebrew believers of the first century, and steps on our toes also. It is the Holy Spirit who applies these truths to our own hearts. (J. McGee) One’s whole life may be hard and in that case one is not a candidate for spiritual progress. (F. Gaebelien) The avoidance of apostasy demands not simply individual vigilance but the constant care of each member of the community for one another. (W. Lane) There is no reason to doubt that Hebrews was addressed to a community which did indeed meet daily, though the range of their corporate activities is uncertain, and 10:25 suggests that daily meetings were becoming a burden for some. (P. Ellingworth) The “today” quoted from Psalm 115 never closes for Israel, till God has taken up the remnant at the end of His dealings with them, after the church is gone up to heaven. (J. Darby)

The children of Israel, in their coming out of Egypt and in their forty years’ sojourn in the wilderness, represented the visible Church of the living God - not the secret and elect body of the redeemed - but the professing company of the outward Church. They were very prone to the great sin of unbelief. They believed in God after a fashion while they saw His wonders, but the moment they were brought into straits or difficulties, they at once began to doubt the power of Jehovah and to cast off all reverence for His authority. Therefore they fell into another sin which at last fastened on them so as to become a part of their nature - they became stiff-necked, obstinate, rebellious, perverse and hard of heart ... The next distressing sign of growing hardness is increasing neglect or laxity of private devotion without any corresponding shock of the spiritual sensibilities on account of it. The daily prayer will become shorter and shorter, if not irregular.

Occasionally the period allotted to the reading of the Word will be given to business or worldly pleasure and perhaps frequently forgotten and neglected. It may perhaps have happened at the first that on some occasion we could not conveniently read the Scriptures according to our desire and our prayers were necessarily shortened. But then we sought to make up for the loss at the first opportunity and we felt like men who, having been cut short at their meals, must eat the more freely next time. (C. Spurgeon)

Hebrews 3:13 **But** (adversative) **keep on encouraging** (παρακαλέω, PAImp.2P, Iterative, Command; call alongside of, urge, implore, entreat, talking Bible doctrine) **each other** (Acc. Dir. Obj., reciprocal pronoun: self and others) **throughout** (prep.; during) **every** (Acc. Spec.; each successive, a standard or rule of measure) **day** (Acc. Extent of Time; never let a day go by w/o doctrine), **as long as** (Prep. Gen.; until, while) **today** (Adv. Time; this day; our allotted time on planet earth for Phase II) **lasts** (καλέω, PPI3S, Durative; idiom: “it is called”), **so that** (purpose conj.) **none** (Subj. Nom., Neg. Adv.; “not one”) **of you** (Partitive Abl.; “from among you”) **may begin to be hardened** (σκληρύνω, APSubj.3S, Ingressive, Potential; scar tissue of the soul, spiritual laziness and lifelessness, apathy, indifference, antagonism) **through the strong delusion** (Instr. Means; self-deception, trickery, fallacy,

deceitfulness) **of sin** (Adv. Gen. Ref.; sin deceives by appearing harmless, frantic search for happiness),

^{BGT} **Hebrews 3:13** ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ τις ἐξ ὑμῶν ἀπάτη τῆς ἁμαρτίας-

^{VUL} **Hebrews 3:13** sed adhortamini vosmet ipsos per singulos dies donec hodie cognominatur ut non obduretur quis ex vobis fallacia peccati

LWB Hebrews 3:14 For we became in the past and may continue to be partakers of Christ [partners in the supergrace life], if we maintain a steady course from the original undertaking [first signs of positive volition] to the point of maturity [completion of sanctification-salvation],

^{KW} **Hebrews 3:14** For we have become participators of Messiah and as a present result are participators of Him, [and that shown] if we hold the beginning of our assured expectation steadfast to the end.

^{KJV} **Hebrews 3:14** For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

TRANSLATION HIGHLIGHTS

Paul says we became partakers of Christ in the past and may continue to be partakers of Christ in the present (Intensive Perfect tense), but there is a condition. Being a partaker of Christ means being a sharer, a partner with Him in the supergrace life. This is a reference to Phase 2 sanctification-salvation, not Phase 1 justification-salvation. Paul is addressing believers here, members of the royal family, not unbelievers. They are already “in Christ” positionally; this is an encouragement to become *partakers* (companions) “of” Christ, the messianic King. The protasis of the 3rd class condition in the next phrase means we might become partakers of Christ (Potential Indicative mood) “if” we maintain a steady course in the Christian life (Potential Subjunctive mood). God placed us in His plan, now it is up to us to use His divine assets to our benefit. “Maintaining a steady course” is a nautical term, which means to steer a ship from point A to point B without crashing or being sunk.

In order to become a partaker, we must successfully steer our spiritual ship from the initial undertaking of our journey to the end destination. The “original undertaking” refers to the early beginnings of positive volition towards the Word of God, our initial departure from the shore of God’s plan. We have stars in our eyes and we can’t wait to see His promises and mysteries unfold in His Word. The word “undertaking” refers to the positive state of mind we had at the beginning, with the goal before us and the desire to make great progress on our journey. The end of our journey is to attain supergrace status by the time Phase 2 sanctification-salvation is over. We strive to attain spiritual maturity before the time of our physical death. If we are able to do this, we may become one of His *metochoi*, a partaker of His divine essence, a partner in the supergrace life, and a sharer in His kingdom reign. Partakers, and only partakers, obtain His inheritance-rest.

There is a blessing *conferred* to us in the future (inheritance-rest or reigning with Him during the millennium) that is based upon the blessing *attained and enjoyed* on earth (supergrace status). These blessings are distinctly separated by dispensation, but are joined at the hip. Likewise, the blessings offered to the nation Israel also had dispensational distinctions; they could enter Canaan during their present time in history and later fully possess the land during the millennium. With the exception of Joshua and Caleb, however, nobody else in that generation possessed (enjoyed) Canaan. Believers today have greater assets at their disposal in the spiritual life, so hopefully a greater number will reach the goal and not die in the wilderness. It is important to keep the positional blessings from God separate from the temporal blessings from God. Those which God provides from His sovereignty are absolute; those which we earn are relative, depending on our obedience to His mandates.

RELEVANT OPINIONS

Being a partner and being a Christian are NOT synonymous. All partners are Christians, but not all Christians are partners. Only those who persevere to the final hour [maturity] are partners. (J. Dillow) All Christians are justified and are going to heaven, but not all Christians are saved. Only those who persevere, having a heart for God, will be saved, i.e. have heaven to go to heaven in. (K. Lamb) The tribes of Israel are to be Messiah's subjects, we His household and joint heirs. Faith has put us in the way of realizing that height of glory. It will be ours, if we hold fast to the end our confident expectation of the kingdom of Messiah and His glory. For those who diligently seek Him, God has great rewards in store. But believers who harden themselves against His Word, though they may finally enter eternal life, will be cut off from that scene of bliss. (R. Govett) To begin well is good, but it is not enough; it is only those who stay the course and finish the race that have any hope of gaining the prize. (F. Bruce) No doubt, His grace gives the power; but it is the result of a fruit-bearing course. Walk that road, and you will have what is at the end of it. (J. Darby)

Then begins the *metochoi* in spirit, and if this union with Christ and one another is not broken off by unbelief, such will be companions in the millennial glory. (R. Govett) Perseverance to the end, faithfulness, and doing the will of God are the conditions of obtaining the inheritance-salvation ... To equate the inheritance with heaven results in a glaring inconsistency. It would mean that believers, by entering the church, are already heirs of the kingdom. Why then are they uniformly exhorted *to become heirs by faithful labor* when they are already heirs? (J. Dillow) The crucial test of true faith is endurance to the end, abiding in Christ, and continuance in His Word. (J. Murray) The writer of Hebrews warns his readers that we are partakers, sharers in the final destiny of man, only if we "hold fast the beginning of our assurance firm until the end." The context has nothing to do with gaining and losing heaven. It has to do with gaining and losing joint participation with the Messiah in the rulership of the coming kingdom. (J. Dillow) It follows from this verse that although perseverance is mandated, it is also the evidence of what has taken place in the past. (D. Carson) The saddest thing in the world is to see a noble beginning made in the Christian faith and then to have this lost before the end arrives. (R. Lenski)

Here we see the foundation-principle of the Epistle. It is not a call to unbelievers, to break away from their present life and standing: it is an address to those who have to hold fast what they have. Then, dear reader, are you relaxing your energies, and giving up what you used in your days of zeal and love to do? It is a bad sign. What! Have you found, that the hope set before you is not of so much value as you thought? Or is it worthy of your highest energies? Paul thought so; he strove with all his nerve after this prize of God's proposing. He thought no surrender, no, not of life itself under a violent death, too great, if he might but attain thereto! Jesus thought it of such value, that, for the sake of this joy, He was "content to despise the shame of the cross, and to battle through the tide of woe." We are invited to be associates of the Christ in the day of God's rest, and in the kingdom of His glory. Such a prize will not be presented again. Israel will not (in millennial days) be companions of Messiah, but subjects. Caleb, the companion of Joshua in the desert, becomes also his companion in the inheritance. The example of Israel aids us here. Had any of the malcontents chosen a leader and turned back to Egypt, would they have had any part in the land? So our Lord makes participation in millennial glory to turn on faith, as a necessary condition. (R. Govett)

The meaning of the phrase "partners of Christ" is probably not that of participation in Him (as in the Pauline expression "in Christ"), but rather that of participation with Him in His heavenly kingdom. (F. Bruce) Bruce is correct about participation in Him, but does not include the Millennial Kingdom on earth in this participation. The earthly kingdom is actually the centerpiece for the inheritance-rest. (LWB) Christians may share with Christ in the blessings associated with entering God's resting-place. (P. Ellingworth) *Metochoi* in this epistle is regularly used of participators in something, not of participators with someone. (W. Nicole) This role is contingent on continuing fidelity; Revelation 2:26-27 comes to mind. (Z. Hodges) Even though we are already partakers of a heavenly calling (v. 1), we can only partake of all that God wants us to enjoy in the future with the Messiah by persevering. Conversely we can lose the privilege of partaking with Christ fully if we stop trusting and obeying God. Likewise we can lose the privilege of serving as priests to the extent that we could serve as priests by proving to be unfaithful (v. 6; cf. Luke 19:11-27; 2 Tim. 2:12). The condition the writer stated here is the same as in verse 6. We must continue to walk by faith just as we began the Christian life by faith. (T. Constable)

Hebrews 3:14 For (explanatory; apodosis) we became in the past and may continue to be (γίνομαι, Perf.A11P, Intensive, Potential Ind., Deponent) partakers (Pred. Nom.; sharers, partners in the supergrace life, *metochoi*) of Christ (Obj. Gen.; Phase II experience, not Phase I standing), if (protasis, 3rd class condition, "maybe we will, maybe we won't) we maintain a steady course (Acc. Manner; firm, reliable, durable, unshakeable, stabilized) κατέχω, AASubj.1P, Constative, Potential; take into one's possession, steer for) from the original (Acc. Time; beginning of positive volition, initial start in God's plan, capacity for growth) undertaking (Obj. Gen.; nature, reality, essence, frame of mind, *condition*, goal: maximum doctrine in the soul) to the point of (Prep. Measure, Degree; "as far as", unto) maturity

(Obj. Gen., Adv.; supergrace status, completion, the end of Phase II salvation in your life),

^{BGT} **Hebrews 3:14** μέτοχοι γὰρ τοῦ Χριστοῦ γεγονάμεν, ἕάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν-

^{VUL} **Hebrews 3:14** participes enim Christi effecti sumus si tamen initium substantiae usque ad finem firmum retineamus

LWB Hebrews 3:15 Concerning which [steering towards maturity and away from rebellion] it has been said before [in Psalm 95]: “Today [while you are still alive], if you hear His voice [Bible doctrine as the Word of God], do not harden the mentality of your souls [negative volition] as during the revolution [the Exodus generation’s wanderings due to reversionism].”

^{KW} **Hebrews 3:15** While it is being said, Today, if His voice you will hear, stop hardening your hearts as in the rebellion.

^{KJV} **Hebrews 3:15** While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

TRANSLATION HIGHLIGHTS

Psalm 95 addressed *steering towards maturity* as opposed to rebellion against the Most High (Historical Present tense). Paul applies the situation of the Exodus generation in their rebellion with the possibility that his readers might follow in their footsteps. Today, if you hear His voice (Potential Subjunctive mood), do not harden the mentality of your souls (Subjunctive of Prohibition). “Today” means before you die; the time for action is limited to the lifetime of his readers. The 3rd class conditional particle means “maybe you will, maybe you won’t.” The *voice* is that of the Word of God as metabolized in your soul by the Holy Spirit. Paul commands them with a prohibition: Don’t harden yourselves (Latin: obdurate), don’t exhibit negative volition towards Bible doctrine. This is what the Exodus generation did during the wilderness wanderings. They rebelled against the authority of God; they rejected His Word. They ended up wandering in the wilderness for forty years as divine discipline (Latin: exacerbate). Paul doesn’t want a similar fate to fall upon his readers. He wants them to steer their spiritual ship toward maturity.

RELEVANT OPINIONS

The punishment of the murmurers in the wilderness was that they should not enter into the rest of Canaan, which was designed for the obedient and those who should become a “kingdom of priests.” (J. Bright) The readers must hold their confidence firmly to the end and not, like the Israelites of old, harden their hearts as in the rebellion. (Z. Hodges) Once more the believers are reminded of the need of patient continuance if they are to enjoy the fellowship of Christ. It is not enough to commence the Christian life; it must be continued “firm” unto the end. This does not mean the loss of salvation, but it undoubtedly signifies the certain loss of spiritual blessing if we

are unfaithful, and do not “hold fast” the beginning of our confidence. (W. Thomas) The Scriptural instructions are of perpetual use; as they were of use in the prophet’s time, so also in the apostle’s, so still in ours. (W. Gouge)

Hebrews 3:15 Concerning which (Dat. Ref.; steering towards maturity and away from rebellion) it has been said before (λέγω, PPInf., Historical, Temporal, Articular; in Psalm 95): Today (Adv. Time; limited to the lifetime of the hearer), if (protasis, 3rd class condition, “maybe you will, maybe you won’t”) you hear (ἀκούω, AASubj.2P, Constativ, Potential) His (Poss. Gen.; the Holy Spirit) voice (Obj. Gen.; Bible doctrine as the Word of God), do not (neg. particle) harden (σκληρύνω, AASubj.2P, Constativ, Prohibition) the mentality of your (Poss. Gen.) souls (Acc. Dir. Obj.; negative volition towards doctrine) as (Comparative Adv.) during the revolution (Loc. Time; bitter revolt, the Exodus generations’ wilderness wanderings, reversionistic rebellion against God’s authority).

^{BGT} **Hebrews 3:15** ἐν τῷ λέγεσθαι· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

^{VUL} **Hebrews 3:15** dum dicitur hodie si vocem eius audieritis nolite obdurare corda vestra quemadmodum in illa exacerbatione

LWB **Hebrews 3:16** For who, after they heard, revolted [rebelled against the Lord]? Point of fact: did not the vast majority [all but five people] who came out from Egypt by Moses?

^{KW} **Hebrews 3:16** For who, having heard, rebelled? But was it not all who came out of Egypt through the aid of Moses?

^{KJV} **Hebrews 3:16** For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

TRANSLATION HIGHLIGHTS

Paul asks two questions to remind his readers about those who rebelled against God during the Exodus generation. After hearing the Word of the Lord (Temporal Participle), who among them provoked the Lord by revolting against Him? The interrogative indicative points to a rhetorical question meant to make them think. Was it unbelievers who revolted (Dramatic Aorist tense)? That would be understandable, since they reject God in the first place. But no, it was almost every single person who left Egypt who rebelled. The vast majority of them were Israelites, believers in the God of Israel who were led out of Egypt (Culminative Aorist tense) by Moses as God’s intermediate agent on earth. This was not a debatable issue; it is a recorded point of fact. They were believers just like Paul’s readers are believers. Why does this surprise you? The overwhelming majority of Christians rebel against God all the time. Five people did not revolt against God out of two million Israelites: Moses, Aaron, Miriam, Joshua, and Caleb. Out of

those five, only two obtained the inheritance and entered rest: Joshua and Caleb. Surely believers in the Church Age dispensation can beat those mathematical odds!

RELEVANT OPINIONS

The Israelites who died in the wilderness were mostly redeemed believers (Exod. 14:31). They died as believers; they did not lose their salvation. However they did fail to enter into the blessing that could have been theirs because they refused to believe that God would defeat their enemies and bring them into rest in the Promised Land. If we fail to believe that Jesus has defeated and will defeat our enemies (1:13-14), we too will fail to enter into all the blessing that can be ours in heaven. We need to continue to trust and obey just like the Israelites should have done ... If our subsequent unbelief resulted in our loss of salvation, the condition for being saved would have to be faith plus faithfulness, which it is not. Remember, “rest” does not equal the Promised Land (or heaven) but obtaining all the inheritance that God wants to give believers in the Promised Land (or heaven). The writer warns his readers so they would not fail to enter into their *rest*. (T. Constable)

They were those who had fairly begun their journey to Canaan, as you have begun your Christian course. *They* provoked God, so may *you* ... So far from its being true that a good ending necessarily follows a good beginning, a whole generation of God’s chosen people failed to reach the Land of Promise because they provoked God. (M. Vincent) The course of thought is in fact just contrary to what this construction would require. The faithful exceptions are overlooked, and the whole of Israel is included in the revolt, to make the exhortation fall more forcibly on the readers ... The exceptions are put out of sight, and that which was true of *almost all*, asserted generally. (H. Alford) “All those Moses led out of Egypt” is comprehensive, but that Joshua and Caleb are not mentioned does not invalidate the argument. The nation was characterized by unbelief, and the faithfulness of two men does not alter this. (F. Gaebelein)

Hebrews 3:16 **For** (explanatory) **who** (Subj. Nom.; all but five people in the Exodus generation), **after they heard** (ἀκούω, AAPtc.NPM, Constativ, Temporal), **revolted** (παραπικραίνω, AAI3P, Dramatic & Culminative, Interrogative; provoked the Lord by rebelling against Him)? **Point of fact** (adversative; certainly): **did** (ellipsis, verb supplied) **not** (neg. adv.) **the vast majority** (Subj. Nom.; full portion, greatest number) **who came** (ἐξέρχομαι, AAPtc.NPM, Culminative, Substantival, Deponent) **out from Egypt** (Abl. Separation) **by Moses** (Abl. Intermediate Agency)?

^{BGT} **Hebrews 3:16** τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ’ οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως;

^{VUL} **Hebrews 3:16** quidam enim audientes exacerbaverunt sed non universi qui profecti sunt ab Aegypto per Mosen

LWB **Hebrews 3:17** And with whom was He provoked forty years [during the wilderness wanderings]? Wasn't it with those [nearly 2-million Israelites] who missed the mark [sin of rebellion], with those whose corpses fell in the desert [sin unto death]?

^{KW} **Hebrews 3:17** But with whom was He angry forty years? Was it not with those who sinned, whose dead bodies fell in the wilderness?

^{KJV} **Hebrews 3:17** But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?

TRANSLATION HIGHLIGHTS

Paul continues to refresh their memories about the incidents surrounding the Exodus generation during their wandering in the wilderness. With whom was the Lord provoked for those forty years (Interrogative Indicative mood)? Wasn't he disgusted and provoked by those who missed the mark, with those who sinned against Him (Gnomic Aorist tense) by rebelling against His commands? Weren't they the same Israelites whose corpses fell in the desert (Dramatic Aorist tense)? Weren't they the same people who died the sin unto death (Culminative Aorist tense) after continuous negative volition, complaining, and outright revolution against His representative on earth at the time, Moses? Yes, nearly 2-million Israelites died in the desert due to the justice of God – divine discipline upon His chosen people. They were dead (Latin: cadavers) before they hit the ground; they *dropped dead*. Paul is again reminding his readers that it wasn't unbelievers who died in the desert; it was God's own chosen people that died the *sin unto death* due to negative volition towards His commandments.

RELEVANT OPINIONS

All that was known at the time was that the same people who faithfully kept the Passover were now dying in the wilderness. They simply did not gain the inheritance that ought to have been theirs: they did not enter God's rest. It would be a serious mistake to dismiss the children of Israel in the wilderness by writing them off as unregenerate from the start. They kept the Passover. They obeyed Moses ... sprinkling lamb's blood on either side and over their doors. We shall see them in heaven. (R. Kendall) Moses, Miriam and Aaron all failed to enter the promised "rest". We dare not say, therefore, that Caleb and Joshua were the only ones in whom saving faith dwelled! They were the only ones that entered the land and attained unto the "rest," so far as it was then attained. (W.R. Newell) The Lord was not only provoked, He manifested His displeasure by corresponding actions. Though ransomed out of Egypt, yet they became carcasses in the wilderness. The people of God died under His frown of anger. He showed them mercies, but they requited Him with sins, till He would endure it no longer. Space for repentance was no longer given. They fell, without obtaining the hope set before them. (R. Govett)

Exodus 17 records the first rebellion at the beginning of the forty-year period and Numbers 25 records the grievous sin of immorality at the end of the period. The Israelites had not changed: they remained rebellious and obstinate. (S. Kistemaker) This is a perfect description of the generation of the 1960-1970's, the hippy "me" generation. They were rebellious and immoral as

teenagers and now that they are about to retire with time on their hands, they are returning to the same old rebellion and immorality they expressed as self-centered, ignorant teens. (LWB) The idea of dismemberment underlies the use of the word *kolon*, carcasses. (M. Vincent) Notice the downward spiral that begins with simple doubt concerning God, brought on by hardships or uncertainty. Doubt leads to complaining. Complaining leads to a departure from fellowship with God, which in turn leads to a hardening of the heart against Him. Next follow open acts of rebellion, which can result in a permanent loss of promised temporal blessings ... It is at this time that we should return to His certain promises of blessing and listen to them rather than listening to our own murmuring and complaining. (J. Pentecost)

Hebrews 3:17 And (continuative) with whom (Dat. Disadv.) was He provoked (προσοχθίζω, AAI3S, Dramatic, Interrogative; disgusted, angered, offended) forty (Acc. Measure) years (Acc. Extent of Time; the time of the Exodus generation's reversionism and divine discipline)? Wasn't (neg. adv.) it with those (Dat. Disadv.) who missed the mark (ἀμαρτάνω, AAPtc.DPM, Gnostic, Substantival, Articular; sinned), with those (Gen. Bearing With) whose (Poss. Nom.) corpses (Subj. Nom.; nearly 2,000,000 were dead before they hit the ground) fell (πίπτω, AAI3S, Dramatic & Culminative, Interrogative; sin unto death) in the desert (Loc. Place)?

^{BGT} **Hebrews 3:17** τίσιν δὲ προσώχθισεν τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἀμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;

^{VUL} **Hebrews 3:17** quibus autem infensus est quadraginta annos nonne illis qui peccaverunt quorum cadavera prostrata sunt in deserto

LWB **Hebrews 3:18** **And to whom [the same reversionists] did He swear an oath that they should not enter into His rest [Canaan as a type of the supergrace life], except to those who were obstinate?**

^{KW} **Hebrews 3:18** And to whom did He swear that they should not enter into His rest but to those who were nonpersuasive?

^{KJV} **Hebrews 3:18** And to whom sware he that they should not enter into his rest, but to them that believed not?

TRANSLATION HIGHLIGHTS

Paul reminds his readers yet again that the same rebellious, reversionistic believers who wandered in the wilderness *shut the door in their own face*, so to speak. After their revolt the Lord swore an oath (Constative Aorist tense) that they would not enter into His rest (Predictive Future tense). The land that they were not allowed to enter as a result of their rebellion (Result Infinitive) was Canaan, a type for the supergrace life that Church Age believers are commanded to pursue. Those who were obstinate and disobedient towards God (Gnostic Aorist tense) were not allowed to obtain their inheritance. They did not share in His happiness and peace on earth, and they will not reign with Him in the Millennium – all due to negative volition and the sin of

rebellion. Paul does not want his readers to reject God's authority over their lives; he wants them to be among the partakers (*metochoi*) rather than the reversionists. He wants them to attain supergrace status on earth and then to parlay that status into future benefits during the millennium.

RELEVANT OPINIONS

According to Numbers 1, the census of the Israelites took place in the second year after the people came out of Egypt, and the total number of men twenty years and older who were able to serve in Israel's army was 603,550 (Num. 1:46). Double this number (this assumes an equal number of women who were twenty years or older) and divide the total by the number of days the Israelites spent in the wilderness during those thirty-eight years. The result is nearly ninety deaths per day in consequence of God's curse (Num. 14:23; Deut. 1:34-35). A daily reminder of God's anger! (S. Kistemaker) The application to the Hebrew Christians was sufficiently obvious. They were in danger of shrinking from further conflict and so losing all they had won. They had begun well but were now being weakened and prevented from completing their victory. (W. Nicole) There is scarcely anything more solemn than the awful possibility of backsliding, especially as Scripture nowhere indicates how far astray a Christian may go or how long he may continue in this backsliding condition. (W. Thomas) Rebellion causes the loss of promised blessings. (J. Pentecost) The exciting potential offered in the theology of rest is that the Bible deliberately takes a word which is intimately involved in the physical inheritance of the land of Canaan which had been part of God's promise to Abraham and uses it to include both a *physical concept* and a *deeply spiritual meaning*. (W. Kaiser, Jr.)

The rest which God gives is at once historical (Canaan), soteriological (salvation), and eschatological (the kingdom and our reign with Christ). This is another beautiful illustration of the corporate solidarity of some of these themes in Scripture. Each successive historical step harmoniously combines the beginning step in which the totality was programmatically announced with the end in which that totality shall be unfolded. Each part implied the whole doctrine and the whole stood for each of successive participating steps as they were (and are) being enacted ... The invitation to enter into God's rest is still open. The ancient aspect of the promise doctrine can be ours by faith even now in these "last days." In spite of all the emphasis on the promised land as the rest of God for Israel, the spiritual element also is prominent. Rest is where the presence of God stops or dwells ... God's rest is the gracious gift of the land promised to the patriarchs with its attendant blessings such as the cessation of all hostile enemy action. It is also the place where the presence of the Lord dwells whether with the traveling ark or in the temple ... Possession, inheritance, and rest function almost as synonymous ideas here ... The complex of ideas moves from a geographical fixation to again include a spiritual reality as well. (W. Kaiser, Jr.)

Hebrews 3:18 **And** (continuative) **to whom** (Dat. Disadv.; the same reversionists) **did He swear an oath** (ὄμνυμι, AAI3S, Constativē, Interrogative) **that they should not** (neg. particle) **enter** (εἰσέρχουμαι, FMInf., Predictive, Result, Deponent) **into His** (Poss. Acc.) **rest** (Prep. Acc.; Canaan as a type of the supergrace life),

except (Interrogative & Negative particles; if not, only) **to those** (Dat. Disadv.) **who were obstinate** (ἀπειθέω, AAPtc.DPM, Gnostic, Substantival, Articular; disobedient)?

^{BGT} **Hebrews 3:18** τίσιν δὲ ὄμοσεν μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν;

^{VUL} **Hebrews 3:18** quibus autem iuravit non introire in requiem ipsius nisi illis qui increduli fuerunt

LWB Hebrews 3:19 As a result, we see that they [reversionists in the Exodus generation] were not able to enter in [to the land of Canaan: the supergrace life] because of unfaithfulness [rejection of God’s Word and protocol plan for Israel].

^{KW} **Hebrews 3:19** So we see that they were not able to enter because of unbelief.

^{KJV} **Hebrews 3:19** So we see that they could not enter in because of unbelief.

TRANSLATION HIGHLIGHTS

As a result of negative volition and rebellion, the Exodus generation was not able (Culminative Aorist tense) to enter into Canaan, i.e., the supergrace life. Paul is emphasizing their prohibition from the promised land, because he wants the Jewish Christians he is writing to, to embrace Bible doctrine. He does not want them to lose their inheritance because of unfaithfulness. Abraham and Moses were faithful. Christ was faithful. Paul’s readers were commanded to be faithful, and Church Age believers today are commanded to be faithful. Winner believers (faithful) are produced by Bible doctrine and the filling of the Holy Spirit. Loser believers (unfaithful) are produced by negative volition towards the Word of God and residence in the cosmic system. Unfaithfulness is practical unbelief in the spiritual life, disobedience to God’s mandates for the particular dispensation in which you live.

RELEVANT OPINIONS

The failure of the first generation of redeemed Jews, who corresponded in position with the first generation of Christians, is traced back to its source. The faith, which they had at the beginning, failed them. They fell into unbelief, and unbelief issued in practical consequences, disobedience, and open sin. (B. Wescott) The generation of the wilderness could have participated in the future kingdom or rest of God to some extent, but they refused to do so in unbelief; therefore they were twice the losers: temporally and spiritually, in that historic moment and in the second advent. The picture that begins to emerge is one where this eschatological rest (the “inheritance” or land of Israel which figures in a central role in the kingdom of God) is entered into by faith in the historic present. As a token of His ability and willingness to finally do all that He has promised concerning this promise of the land made to the patriarchs, the Lord gave to Israel in the historic past the land of Canaan to Joshua. This was an “earnest” or “down payment” on God’s final complete rest yet to come ... The promise of God is a single, eternal plan encompassing the end, beginning and all the points of history in between. (W. Kaiser, Jr.) There is a spiritual rest as well as a geographical rest. (LWB)

The sinful generation in the desert was permanently excluded from taking possession of their inheritance in Canaan. Naturally it had nothing to do with the question of their going to hell, so it would be wrong to allege that the entire Exodus generation was unregenerate. But exclusion from Canaan was a consequence of their lack of faith in the power of God to bring them into it in victory over their enemies, a failure that in principle might be repeated by the readers of Hebrews if they forgot Messiah's ultimate triumph over His enemies and theirs. (Z. Hodges) They were unwilling to take God at His word, and the result was that God could do nothing with them in the way of progress, and had to condemn them to nearly forty years' wandering in the wilderness. (W. Thomas) Please notice that the people who had been redeemed by faith on the night of the first Passover did *not* lose their status as a redeemed nation – but they *did* forfeit the blessings and privileges that were to have been theirs in the land, and they forfeited a life of peace and rest. (J. Pentecost) Faith must be supplied with its natural food. The food of faith is truth, and in order to produce or maintain faith we must present truth to the mind. Let Scripture be unstudied, and faith will die. (C. New)

It is safe to say that all those who stumble and creep along in their perpetual infancy and underdevelopment do so from one primary cause - neglect of Bible study. You tell me how much time you spend with your Bible, and I will accurately mark your report card of Christian progress. (M. DeHaan) Satan's cosmic system is not only a distracting device, but it is ultimately a factory for producing losers. (R.B. Thieme, Jr.)

Hebrews 3:19 As a result (Result; "And so"), we see (βλέπω, PAI1P, Customary; we 'get the point', conclude) that (introductory; perception) they (the reversionists in the Exodus generation) were not (neg. adv.) able (δύναμαι, AMI3P, Culminative, Deponent; did not have the power) to enter in (εἰσέρχομαι, AAInf., Culminative, Result, Deponent; the land of Canaan as a type of the supergrace life) because of unfaithfulness (Causal Acc.; rejection of Bible doctrine).

^{BGT} **Hebrews 3:19** καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

^{BNM} **Hebrews 3:19** καὶ@cc βλέπω@vipa1p ὅτι@cs οὐ@b δύναμαι@viap3p εἰσέρχομαι@vnaa διὰ@pa ἀπιστία@nafsc

^{VUL} **Hebrews 3:19** et videmus quia non potuerunt introire propter incredulitatem

CHAPTER 4

LWB **Hebrews 4:1** Therefore, let us be concerned [out of fear and respect], that having been left with the promise [unclaimed] of entering into His rest [rest of faithfulness and obedience], some of you might be inclined through subjective thinking [erroneous over-assessment of one's spiritual status] to come short of *it* [fail to reach the goal because you quit before you were finished].

^{KW} **Hebrews 4:1** Let us therefore fear lest, a promise at any time being left behind and still remaining of entering into His rest, anyone of you should think that he has fallen short of it or has come too late.

^{KJV} **Hebrews 4:1** 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.

TRANSLATION HIGHLIGHTS

Paul wants his readers to be concerned (Volitive Subjunctive mood) that they might not reach the goal of entering into His rest (Result Infinitive) by faithfulness and obedience. *Phobeo* is a combination of fear and respect, with an emphasis on reverence. If we were talking about justification-salvation, the emphasis would be on fear of going to hell. But since we are talking about sanctification-salvation on earth and its resultant glorification-salvation (inheritance rest), respect is more appropriate. If we haven't been concerned about our spiritual life because "we know we're going to heaven and that's all that matters," Paul wants his readers and all other Christians to start thinking otherwise (Ingressive Aorist tense). Entering into His rest is more than just icing on the cake; it determines the quality of our life on earth, our activity during the millennium, and probably our status throughout eternity. The promise of entering into His rest is a great blessing, but for the majority of Christians it is an unclaimed promise. That is due to reversionism which begins with subjectivity. Paul knows that some of his readers have erred in their self-assessment of their spiritual life and are now being unfaithful and disobedient.

Some of them have not been engaged in the precisely correct protocol given to the Church Age believer, therefore they are not growing in the grace and knowledge of our Lord Jesus Christ. They think they have already arrived at the end destination! They walk around with an air of spiritual attainment, but it is one of their own creation and is not based in reality. Their imagination has run wild. They may have begun the process of doctrinal inculcation in the filling of the Spirit, but they are a long, long way from attaining supergrace status. They are grossly overestimating their progress and are in danger of becoming *spiritual slackers* because of it (Potential Subjunctive mood). Because of this misinformed resolve, there is a good chance that they will fall short of reaching the goal of supergrace in this life and will not obtain their inheritance-rest as they had once hoped to do (Result Infinitive). It will be their own fault if they don't reach the goal. If they fail to reach God's objective for their life, they can point the finger at nobody but themselves (Intensive Perfect tense). God has provided them with everything they need to reach the objective; if they *come up short* they have no one else to blame.

RELEVANT OPINIONS

There is no reason for assuming the rest here is any different from the inheritance of Canaan obtained by obedience as described in the former chapter. The transition between the chapters is smooth, the application is precise and without any qualification, and the same word, *katapausis*, is used. It involved a spiritual victory over all opposing enemies which was achieved by spiritual faith-obedience to the King. It was an inheritance merited on the field of battle. (J. Dillow) Failing to persevere unto the attainment of the goal for which one began an enterprise would result in disgrace ... God's beneficence makes available to all believers a share in the honor of Christ, citizenship in the city of God, and better and lasting possessions: to fall short of these "honorable things" through one's own negligence or folly would indeed be perceived as disgraceful and a cause for feelings of shame. (D. deSilva) We ought to take careful note of members who may be drifting from the truth in doctrine or conduct and then pray with them and for them. We are constantly looking for spiritual stragglers. (S. Kistemaker) The entrance to the rest is still open, and dependent on our behavior. If the Lord's oath of exclusion embraces us as well as them, we shall certainly be shut out of that future scene of reward. (R. Govett)

Rest is distinctively God's single rest. There may be aspects of this divine rest which are more obvious at one period than another, but it would be unfair to the writer's point to subdivide this rest ... Modern man can share in the ancient word made to Israel, for the promise "being left" (4:1) "remains for some to enter it" (4:6). Put it another way, the "Sabbath rest" remains (4:9), so "let's labor to enter that rest" (4:11). Four times then the text emphasizes that this offer is still current and unfulfilled ... The entrance into rest which Moses promised was simply the taking possession of the land of the Canaan. *But things combined in the promise were disjoined in the fulfillment. It became manifest that the taking possession of Canaan did not cover the whole extent of the promise and did not exhaust it.* One can hardly do better than to view this "rest of God" in a way that involves a corporate solidarity of the *whole* "rest" with all its parts or as a collective single program which purposely embraces several *related aspects* realized in marked and *progressive stages*. (W. Kaiser, Jr., F. Delitzsch) There is urgent reason to pay heed to the warning both because the divine promise of entering into God's rest still stands open, and because failure to embrace it may result in a loss that cannot be remedied, a permanent missing of God's best. (A. Stibbs)

Sanctification is in Christ (1 Cor. 1:30, Eph. 1:4), via the Word (John 17:17, Eph. 5:26), through faith (Gal. 3:14, Acts 26:18), by the Holy Spirit (Rom. 15:16). Let it be our eager longing and persevering prayer that we may "possess our possessions," and begin to explore these "heavenly places in Christ." (J. Baxter) Some of them at least did not fully grasp the true character of the gospel as being the fulfillment of the old dispensation, the realization of its types and promises. They were inclined to rest in the Law as a revelation to which the gospel was only supplementary, and hence to regard the promised land, the offer of which was before their time, as the only rest intended. (J. Barmby) This inward sanctification is also the way to true repose of heart, tranquility of mind, serenity of spirit, and equilibrium of disposition. It is the way of spiritual power, and wisdom, and joy, and sacredly familiar fellowship with God. It is the life of overcoming and always abounding in the work of the Lord ... Thousands of Christians are not living in that "fullness" or in "heavenly places." How are they to enter and possess? Do they not need bringing to a post-conversion crisis? Entire sanctification is not something which they drift

into, or culture themselves into bit by bit, or gradually grow into without specifically seeking it. (J. Baxter)

The writer expressed concern in this verse that some of his readers might conclude that they had missed entering into their rest (i.e., their spiritual inheritance). Apparently some of the original readers had doubts because the Lord had not yet returned. They expected Him to return soon after He ascended into heaven (cf. 1 Thess. 4:13-18; 2 Thess. 2:1-12). Later the writer urged his readers to wait patiently for the Lord to return (10: 36-37). None of the original readers had failed to enter their rest (inheritance) because they had missed the Lord's return. Teaching that compares crossing the Jordan with the believer's death (e.g., the hymn, "I'm Just a Poor Wayfaring Stranger") has clouded divine revelation concerning the Christian's future rest. Crossing the Jordan marked the beginning of God's testing of the new Israelite generation. He had previously tested the former generation during the wilderness wanderings. Each succeeding generation throughout the history of Israel faced its own tests. The people's responses to these tests determined the amount of rest they experienced. Likewise the Christian's response to his tests (whether he will trust and obey God faithfully or depart from God's will) determines how much rest he or she will enjoy. (T. Constable)

The readers might fail to enter their rest, in the sense of losing part of their inheritance, if they apostatized. Losing part of one's inheritance probably involves losing the privilege of reigning with Christ in a position of significant responsibility in the future, at least (cf. Matt. 25:14-30). As it is possible to receive a greater or a lesser inheritance (reward), it is also possible to enter into more or less rest. The generation of Israelites that crossed the Jordan with Joshua only entered into partial rest in the land due to their failure to trust and obey God completely. Israel's compromises with the Canaanites mitigated their rest. Subsequent generations of Israelites experienced the same partial rest, as the Book of Judges reveals. They apostatized, God disciplined them, they repented, and then they experienced rest until they (usually the next generation) apostatized again. (T. Constable) A foretaste of the rest is given in the inward rest which the believer's soul has in Christ. (R. Jamieson) There are very few believers who are afraid of their ignorance of the Scriptures. (J. McGee) The faith rest drill stabilizes your mentality, regains your ability to think under pressure, keeps your emotions in perspective, and reinforces your appreciation of the grace of God. (R.B. Thieme, Jr.) Rest will not be reached automatically; they will do well to fear the possibility of missing it, just as the generation of Israelites that died in the wilderness missed the earthly Canaan. (F. Bruce)

The Septuagint includes notable passages where the word for rest (*katapausis*), in connection with Israel's possession of the land, is clearly paralleled with the word for inheritance (*kleronomia*). Moses showed clearly (Deut. 3:18-20, 12:9-11) that for Israel their rest was their inheritance. In the same way it is natural to suppose that the term "rest" for the writer of Hebrews was a functional equivalent for a Christian's inheritance ... But the inheritance itself can hardly be divorced from his presentation of Messiah's kingdom and His "partners" share in that. (Z. Hodges) There are several different kinds of rest, including Sabbath day or creation rest, and Canaan rest. Here he is speaking of Canaan rest. He is saying to believers, "Be afraid, because you do not want to miss it." How many believers are missing that rest today? Have you entered into rest? (J. McGee) The greatest mistake Christians are inclined to make is to minimize

the injunctions and warnings about not inheriting the kingdom of God. In other words, if you, the reader, are now saying to yourself, “I’m just glad to know I’m eternally saved – I can’t be too bothered by a reward or inheriting the kingdom of God,” you could not be more mistaken. (R. Kendall) Satan uses the cosmic system as a factory for producing losers. (R.B. Thieme, Jr.)

Faith-rest is the technique that the believer uses in a pressure situation. He reaches out with his faith and claims a biblical promise. The result is the moment-by-moment “rest” described in Hebrews 4. The mature believer’s faith first takes hold of a promise, then begins to think in terms of principle, and ultimately comes to doctrinal conclusions ... Faith-rest is the basic technique for claiming the promises of God and mixing them with faith, (i.e., believing God’s Word) to generate tranquility of soul in the midst of the adversities of life ... Promises enable the growing believer to enter the “peace of God which passes all understanding.” In this peace or “rest,” he possesses the objectivity required to think clearly and function in the other gates of the divine dynasphere. (R.B. Thieme, Jr.) The land of Israel cannot be reduced to a sort of mystical land defined as a new spiritual reality which transcends the old geographic and political designations if one wishes to continue to represent the single truth-intentions of the writers of the biblical text. Instead, the Bible is most insistent on the fact that the land was promised to the patriarchs as a gift where their descendants would reside and rule as a nation. (W. Kaiser, Jr.) The writer assumes for himself and his readers that some kind of rest is attainable. (D. Guthrie)

Ref	Topic	Category	Dispensation			
			Israel	Hypostatic Union	Church Age	Millennium
Heb. 4:1	Promise of entering into His rest by objective thinking or coming short of it by subjectivity	Rest of faithfulness and obedience	Not just <i>entering</i> Canaan, but <i>possessing</i> Canaan		Supergrace life; spiritual maturity	Kingdom inheritance: rulership in the kingdom
Heb. 4:3	Entering His rest by being faithful	Rest of faithfulness and obedience	Not just <i>entering</i> Canaan, but <i>possessing</i> Canaan		Supergrace life; spiritual maturity	Kingdom inheritance: rulership in the kingdom
Heb. 4:4	God rested from His production: refashioning the <i>tohu wah bohu</i>	Refashioning rest				
Heb. 4:5	They shall not enter My rest	Rest of faithfulness and obedience	Not just <i>entering</i> Canaan, but <i>possessing</i> Canaan		Supergrace life; spiritual maturity	Kingdom inheritance: rulership in the kingdom
Heb. 4:6	Remaining rest	Rest of faithfulness and obedience	Not just <i>entering</i> Canaan, but <i>possessing</i> Canaan		Supergrace life; spiritual maturity	Kingdom inheritance: rulership in the kingdom
Heb. 4:8	If Joshua had brought them into rest	Canaan rest	<i>Entering</i> Canaan, but <i>not possessing</i> it		Spiritual childhood moving towards adolescence	Partial inheritance
	Rest for another day	Rest of faithfulness and obedience	Not just <i>entering</i> Canaan, but <i>possessing</i> Canaan		Supergrace life; spiritual maturity	Kingdom inheritance: rulership in the kingdom
Heb. 4:9	Remaining rest	Sabbath-rest	<i>Possessing</i> Canaan a foretaste of promises in the Davidic Covenant		Supergrace life; spiritual maturity	Kingdom inheritance; Davidic throne; eternal repercussions
Heb. 4:10	Rest from production	Eternal rest			Supergrace life; spiritual maturity	Kingdom inheritance: rulership in the kingdom; eternal rest as the culmination
	God's rest from production	Refashioning rest				
Heb. 4:11	Be diligent to enter into this rest	Combination of Sabbath-rest and Eternal rest as a parallel to refashioning rest	<i>Possessing</i> Canaan a foretaste of promises in the Davidic Covenant		Supergrace life; spiritual maturity	Kingdom inheritance; Davidic throne; rulership in the kingdom; eternal rest as the culmination

Ref	Israel (Theocentric)		Church Age (Christocentric)		Millennium (Eschatological)	
	Negative Volition	Positive Volition	Negative Volition	Positive Volition	Negative Result	Positive Result
4:1			Coming short of entering into rest		loss of rewards, shame	
4:2	Exodus generation rejected the "Word of hearing," not uniting it with faith			Growing believers receive the "Word of hearing" - the good news of inheritance-salvation	loss of rewards, loss of inheritance, shame	rewards, reigning in His kingdom
4:3	Exodus generation was obstinate; will not enter His rest			Faithful believers will enter into His rest	loss of kingdom inheritance	rewards, reigning in His kingdom
4:6	Exodus generation was obstinate; will not enter His rest			Rest remains to be entered into	loss of kingdom inheritance	rewards, reigning in His kingdom
4:7			Harden the mentality of your soul against Bible doctrine	Enter His rest if you hear His voice	loss of kingdom inheritance	rewards, reigning in His kingdom
4:9				There remains a sabbath-rest		rewards, reigning in His kingdom
4:10				If you have entered rest, you have ceased production		rewards, reigning in His kingdom
4:11	Drifting off into disobedience		Drifting off into disobedience	Diligent to enter into rest	loss of kingdom inheritance	rewards, reigning in His kingdom
4:14				Keep on seizing the opportunity to confess our sins		Potential rewards
4:16				Keep on approaching the throne of grace for mercy and grace		Potential rewards

Ref	Topic	Category	Priestly Order	Dispensation	Primary Priestly Function		
					Mediation (earthly)	Intercession (heavenly)	Blessing (millennial)
Heb. 4:14-16	High Priest who passed through the heavens	Ascension	Royal paraclete, advocate king	Hypostatic Union	Jesus Christ		
	Keep on seizing the opportunity for confession	Conciliation, Advocacy	Royal paraclete, advocate king	Church Age		Jesus Christ	
	Approach the throne of grace for mercy and grace	Conciliation, Advocacy	Royal paraclete, advocate king	Church Age		Jesus Christ	

Hebrews 4:1 **Therefore** (inferential), **let us be concerned** (φοβέω, AMSubj.1P, Ingressive, Volitive or Hortatory; combination of *fear* and *respect*), **that** (subordinating; lest) **having been left with** (καταλείπω, PPptc.GSF, Gnomc, Circumstantial, Genitive Absolute; unclaimed) **the promise** (Obj. Gen.; of great blessing) **of entering** (εἰσερχομαι, AAInf., Constativc, Inf. as a Modifier, Deponent) **into**

His (Gen. Rel.) rest (Acc. Dir. Obj.; recreation, intermission, the rest of faithfulness and obedience), some (Subj. Nom.; anyone) of you (Partitive Gen.) might be inclined through subjective thinking (δοκέω, PAsubj.3S, Descriptive, Potential; *misinformed resolve, having the appearance of attaining, holding a purely subjective opinion of one's progress, holding to one's imagination in the face of reality, it seemed to me that I was headed in the right direction, over-estimation of one's condition*) to come short of (ὕστερέω, Perf.AInf., Intensive, Result; *through your own fault: to miss, to be excluded, to lack something, to go without, fail to reach God's objective*) it (ellipsis, Dir. Obj. supplied, *rest, the supergrace life*).

^{BGT} **Hebrews 4:1** φοβηθῶμεν οὖν, μήποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ δοκῆ τις ἐξ ὑμῶν ὑστερῆκεναι.

^{VUL} **Hebrews 4:1** timeamus ergo ne forte relicta pollicitatione introeundi in requiem eius existimetur aliqui ex vobis deesse

LWB **Hebrews 4:2** For we [growing believers] also reside, having ourselves heard the good news [teaching on inheritance-salvation], just as they also [the Exodus generation], but the Word of hearing [Bible doctrine taught by Moses] did not profit them [fell on deaf ears], because it was not united with faith [doctrine builds upon doctrine to create a system, structure or edification complex] by those who heard [negative volition prevented the doctrinal system from being constructed in the mentality of the soul].

^{KW} **Hebrews 4:2** For, as for us also, to us [first-century Jews] was the good news [of rest in Messiah] thoroughly proclaimed, with the present result that we have it indelibly impressed on our minds, as well as the good news [of rest in Canaan] thoroughly proclaimed to them [the generation which came out of Egypt], good news that was indelibly impressed on their minds. But the word of the report did not profit them, not having become mixed together with faith in the case of those who heard.

^{KJV} **Hebrews 4:2** 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*.

TRANSLATION HIGHLIGHTS

To a great extent, growing believers today also live like those in the Exodus generation (Customary Present tense). We live in a totally different dispensation with different mandates for living the spiritual life, but there is one thing common to all dispensations: the Word of God. In this case, the teaching on inheritance-rest is common to both generations – it is contingent upon faithfulness and obedience. The Exodus generation heard the good news of inheritance-salvation from Moses (Consummative Perfect tense) by the promise of entering Canaan if they fulfilled their end of the conditional covenant. We hear the good news of inheritance-salvation to reign with Christ during the millennium from pastors and teachers if we are consistently applying ourselves by the grace apparatus for perception (GAP) as the means to spiritual maturity. In their

case, the Word of hearing – Bible doctrine taught by Moses – did not profit them (Culminative Aorist tense). They rejected his teaching for forty years; the Word of God fell on stony ground.

Placing ourselves in the wilderness for a minute, the Word of God taught by Moses yesterday was not combined with what he taught today and was not combined with what he taught on every day afterwards. There is a two-way focus on the word “*pistis*” here. This is an instrumental of *association*, not an instrumental of means. *Faith* or *belief* was required as an act of obedience, but that belief was daily doctrinal inculcation – not initial faith in Christ. Yes, they were required to believe what Moses had taught the day before. Yes, they were required to believe what Moses taught today. But the idea was to listen to what he taught *every day* and to *build* word upon word, teaching upon teaching, doctrine upon doctrine, *associating* each teaching into a comprehensive whole – until they had a *system of thought* in the *mentality of their soul* that brought them increasingly closer to *divine viewpoint thinking* (Gnomic Perfect tense). Doctrine is supposed to be combined (Latin: admixture) or *associated* with other doctrines on a *daily* basis, not heard and quickly forgotten - like manna (*type* for the Word of God) that *daily* fell in the camp and was soon after ignored by a bored and rebellious people.

This did not happen because the Exodus generation rejected both the teaching and the communicator of the message. They did not profit from Moses’ daily instruction because they had other priorities and did not show up to listen. They did not profit from his daily instruction because they continually argued and complained about the content of the message and the way in which Moses taught it. In Christian terms, they were constantly out of fellowship; they were controlled by their sin natures. The teaching they heard from Moses was rejected, therefore it remained as *gnosis* in the left lobe and was never believed (metabolized) to become *epignosis* in the right lobe of the soul. The message had to be *believed* in order to be *metabolized* in order to be *associated* with previously learned messages in order to *build* a doctrinal structure in the soul. Although the messages, means, and tools are somewhat different for those in each dispensation, the good news of inheritance-rest is the same now as it was offered then.

RELEVANT OPINIONS

What “gospel” was preached to them? It probably was not the good news of the forgiveness of sins. There is no reference to such a gospel in the context of this warning passage. The word “gospel” is simply “good news.” Our heritage has perhaps caused us to limit it to only one kind of good news, deliverance from hell. But the good news they received was the promise of the inheritance of the land of Canaan and the possibility of entering into that inheritance by faithful perseverance and faith-obedience. This gospel was not only preached to them, but also to us! (J. Dillow) This good news does not always refer to the plan of salvation from sin. In some circles the word “gospel” has acquired a sense too technical and narrow to do justice to the writer’s ideas here. What was preached to the Israelites of old was, quite clearly, God’s offer of rest. This, of course, was “good news” for them just as it is for people now, but it is not exactly what is meant today by “gospel.” The writer here did not sharply distinguish the “good news” about rest, which his readers had heard, from the “good news” to which the term “gospel” is more usually applied. But as the whole context shows, his concern was with the good news about a

future rest for God's people. (Z. Hodges) They, indeed, heard the Word but hardened their hearts, the very thing the Word warned them not to do in 3:8. (R. Lenski)

What is the "good news" that both the Israelites and the original readers of this epistle had heard preached to them? It was probably the news about their inheritance and the possibility of entering into their rest. This seems clear from the context. This is not a reference to the gospel message. The good news the Israelites heard did not profit them because they refused to trust God but rebelled against Him. Likewise the good news of our inheritance and rest may not profit us if we fail to trust God but turn from Him in unbelief. Remember that by inheritance Moses and this writer meant all that God wanted and wants to give His people. We will all receive many blessings even if we apostatize because we are God's children whom He has promised to glorify (1 Pet. 1:3-9). Nevertheless we will not enter into full rest or experience all we could inherit if we depart from God. (T. Constable) When men hear the God-given Word they can enjoy the blessings He promises only if they become vitally united to it by means of the response of faith. (A. Stibbs) Moses led the children of Israel out of the land of Egypt, but he could not lead them into Canaan. Joshua led them into the land, but we will see here that he couldn't give them rest. Many of them never found rest – they never really laid hold of their possessions in the land. The world, the flesh, and the Devil rob many of the blessings God has for them. (J. McGee)

Whereas the land had been granted to the patriarchs by virtue of the divine Word and oath, it was still theirs in theory and not in actuality. For over half a millennium it was only the land of their sojourning; they did not as yet possess it. Then under Joshua's conquest the ancient promise was to be made a reality ... But whether any *given* generation has remained in the land has depended on whether it has set a proper value on God's promised inheritance. Such conditionality did not "pave the way for a declension from grace into law," as von Rad suggested; neither does the conditional aspect of any single generation's participation in the blessings offered in the Davidic covenant contradict the eternity of their promise ... The ownership of the land (as a gift from God) is certain and eternal, but the occupation of it by any given generation is conditioned on obedience. Therefore neither the days of Joshua nor those of David could be used as a kind of blank check for any subsequent generation to rest on their father's laurels. Indeed, the word of promise could also be theirs, if they would not only enter into the material resting place, but if they too would appropriate that rest by faith as did Caleb and Joshua, i.e., in Psalm 95:7-11 and Romans 9-11. (W. Kaiser, Jr.)

The tragedy is that many believers are perpetual infants, suffering from undernourishment and arrested development and malnutrition, lacking joy and victory and reward. It is no use denying the fact that too many believers are no farther along today than when they were five years ago. This is not God's will, for He has something better. It is possible to know an undisturbed rest and peace, an attainment of victory over self and the world, which passes all understanding. Why then go on defeated and discouraged, when the fullness of the abundant life can be yours? ... There are three kinds of rest mentioned: a past rest, a present rest and a future rest. The past rest is the rest of salvation; the present rest is the rest of victory over sin; and the future rest is the eternal rest in heaven when all our labors and trials will be over. All these rests are mentioned in Hebrews. (M. DeHaan) The "rest" in this section must refer to what we would call a faith/life rest, a rest appropriated by faith and enjoyed even in the midst of the conflicts, obstacles, and

opposition of life. Such was the rest missed by the exodus generation; and the rest entered into by Joshua's generation when by faith they possessed the land and enjoyed its blessings ... Note that the faith/life rest is not viewed as static, but progressive. It is a dynamic process in which the believer goes from faith to faith, and from victory to victory. (J. Pentecost)

Hebrews 4:2 For (explanatory) we (growing believers) also (adjunctive) reside (εἰμί, PAI1P, Customary; live, exist), having ourselves heard the good news (εὐαγγελίζω, Perf.MPtc.NPM, Consummative, Periphrastic, Indirect, Circumstantial; teaching on inheritance-salvation) just as (comparative) they also (Dir. Obj., adjunctive; likewise, the Exodus generation was also taught about their inheritance-salvation: entering Canaan), but (contrast) the Word (Subj. Nom.; Bible doctrine) of hearing (Abl. Means; listening to your right pastor-teacher) did not (neg. adv.) profit (ὠφελέω, AAI3S, Culminative; benefit, help, of no value) them (Acc. Dir. Obj.; 40 years of Bible teaching fell on stony ground), because it was not (neg. particle) united (συγκεράννυμι, Perf.PPtc.APM, Gnostic, Causal; blended, mixed, combined; it was rejected: negative volition) with faith (Instr. Assoc.; doctrine builds upon doctrine to form a system in the soul; they were constantly out of fellowship, therefore only *gnosis* - hearers only, no *epignosis* - doers of the Word) by those (Dat. Disadv.) who heard (ἀκούω, AAPtc.DPM, Constative, Substantial).

^{BGT} **Hebrews 4:2** καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ καὶ οἱ ἄλλοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκριασμένους τῇ πίστει τοῖς ἀκούσασιν.

^{VUL} **Hebrews 4:2** etenim et nobis nuntiatum est quemadmodum et illis sed non profuit illis sermo auditus non admixtis fidei ex his quae audierunt

LWB **Hebrews 4:3** Certainly, we [growing believers who are fulfilling their priestly function] who have been faithful [consistent doctrinal inculcation], will enter into His rest [the supergrace life as a precursor to full inheritance-salvation], quite different from what He said [in Psalm 95]: “Even as I swore an oath in My disgust, They [the Exodus generation] shall not enter into My rest [no inheritance-salvation],” and yet these works [supergrace blessings and the inheritance] were brought into existence from the foundation of the world.

^{KW} **Hebrews 4:3** For we enter into this rest, we who believed, as He has said, As I swore in My anger, They shall certainly not enter into My rest, although the works from the foundation of the universe had come into being.

^{KJV} **Hebrews 4:3** 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.

TRANSLATION HIGHLIGHTS

Paul assures us that those believers who are growing by fulfilling their priestly function will enter into His rest (Gnomic Present tense). Believers who are consistent in the intake, metabolization and application of Bible doctrine are being faithful and obedient. Faithful believers are those who continue to believe His Word, day in and day out, not those who believe once (justification-salvation) and then peel-off, crash and burn, like the Exodus generation. Believers who are faithful in the experiential phase of life, sanctification salvation, will be allowed to enter His rest (Permissive Middle Voice). The supergrace life they attain and live on earth will be parlayed into rewards and inheritance-rest during the millennium, when they are permitted to reign with Jesus Christ. Unfaithful believers will not obtain their inheritance and will not be allowed to share in His reign; they will be mere spectators. Paul is applying the same promise of rest given to the Exodus generation to believers who live during the Church Age.

Entering into His rest in the present tense is the supergrace life. Entering into His rest in the future tense is inheritance-salvation. This assurance from Paul that mature believers will enter into His rest is quite different from the oath that God swore against the generation that wandered in the wilderness (Dramatic Aorist tense). In the use of the Greek comparative *kathos*, “sometimes an expression may be condensed to such an extent that opposites are compared, e.g. ‘quite different from that which the fathers ate’ in John 6:58.” (BAG) In Psalm 95:11 God swore an oath that the Exodus generation would not enter His rest because of their continual rebellion against Him and the message taught by His servant Moses. Whether it is an anthropopathism or not, God was totally disgusted with that generation and was not about to let them obtain what they did not faithfully appropriate. When He says “they will not enter into My rest,” that means they did not receive any supergrace blessings and they forfeited their inheritance. There is no such thing as equality in heaven; winners obtain their inheritance, losers forfeit theirs with shame.

The conditional particle (aposiopesis) emphasizes the strong negation from the Supreme Court of Heaven: “There is absolutely no way they will enter into My rest.” God is not going to change His mind about those who ignore or rebel against His protocol plan. He will not compromise His justice and let loser believers participate in His kingdom reign. He will not address believers who have been negative towards His Word and say, “Oh well, that’s alright, come on in.” That would be an insult to every believer throughout history who faithfully studied and applied the Word of God on a daily basis. The sad thing is that the supergrace blessings in time and the future inheritance were brought into existence (Ingressive Aorist tense) from the foundation of the world. God prepared them and placed them in heavenly-escrow for every believer before the first man was created. Obtaining them, however, is contingent on being faithful to His Word. If you don’t meet the spiritual criteria set up by God, you don’t receive them. As Thieme says, “They remain on display in heaven throughout eternity as a reminder of lost opportunity.”

RELEVANT OPINIONS

The rest of God is distinctively His own rest which He offers to share first with Israel and through them with all the sons of men who will also enter into it by faith. There were antecedent aspects of that final rest to come, chiefly in the divine rest provided by the inheritance of the land

of Canaan; because it was not accompanied by the inward response of faith to the whole promise of God, of which this rest was just a part, the land of Canaan still awaits Israel and the people of God. The rest of God, lost in the fall, again rejected by the older wilderness generation and subsequently by their erring children, is still future to us in our day. The dead will enter into its full enjoyment after their resurrection from the dead, therefore it is not to be identified with heaven. (W. Kaiser, Jr.) His interest is not in those who have believed at a point in time but in those who continue to believe to the end of life. It is perseverance in faith, not a one-time exercise of it, which guarantees that we enter into rest. (J. Dillow) It is interesting to observe the fivefold rest stated or implied in 4:3-13 – creation rest, entrance into Canaan, the rest of salvation, the rest of consecration, and the rest of heaven. But in this passage the predominant thought is not rest of conscience through redemption, but rest of heart through surrender and obedience. The believer is already regarded as out of Egypt and journeying toward Canaan. (W. Thomas)

In this peace or “rest,” the growing believer possesses the objectivity required to think clearly and function in the other gates of the divine dynasphere. (R.B. Thieme, Jr.) One verb for rest in 4:3 is in the present tense, which implies that this is to be the present experience of believers who walk with God ... Such occurrences are confident assertions intended to arrest attention with a vivid and realistic tone or else with imminent fulfillment in mind. Quite obviously, this kind of use in Heb. 4:3 would catch the reader’s attention ... In typology, the Exodus is said to portray redemption, the wilderness wanderings illustrate the pre-rest walk of the believer, and being in the land looks to the faith-rest walk. (S. Toussaint) From the initial divine rest inaugurated at creation to its final realization once again in that millennial reign of the world’s new Sabbath with the intervening period of proleptical entrance by faith and the momentary inheritance of Canaan by Israel, it is all one piece; a single divine rest with *related aspects*. (W. Kaiser, Jr., N. Peters) The rest that he is thinking of is an experience already in process of being fulfilled. It is not simply something to be hoped for in the future. It is an essential part of the present reality for Christians. (D. Guthrie) Even within the Christian sphere, many people are looking for “rest” elsewhere, not in the knowledge of Christ and the assurances of His Word. (J. Pentecost)

This rest is pictured in some degree by its types. Canaan was a representation of the rest of Believers. Remember that in Heaven there are no Hivites or Jebusites to be driven out, while in the rest which God gives to His people here on earth, there yet remain struggles with inbred sins and uprising corruptions which must be dethroned and destroyed. (C. Spurgeon) Although the rest in Canaan was subsequently attained under Joshua, yet long after, in David’s days, God, in the 95th Psalm, still speaks of *the rest of God* as not yet attained. Therefore there must be a rest *still future*. Paul shows that by “my rest” God means a future rest, not for *Himself*, but *for us*. (R. Jamieson) He is discussing here salvation rest, the rest of trusting Christ. (J. McGee) The writer’s concern was not about their original faith in the past, but their perseverance in it. Faith remains the prerequisite for entrance into rest, since it was to those who failed to exercise faith that God declared by oath they would not enter into His rest. (Z. Hodges) The failure of the Exodus generation to enter the promised rest does not abrogate the reality and presence of that rest. (W. Lane) The rest is not something new which has not been known in experience until Christ came. It has been available throughout the whole of man’s history ... It was part of God’s

intention for man. Rest is a quality which has eluded man's quest, and in fact cannot be attained except through Christ. (D. Guthrie)

Each of these psalms alike tells the story of a divine kingdom which is yet to be set up on the earth. It anticipates the universal outburst of joy which shall greet this future event. (W. Kaiser, Jr.) This future event is the Millennial Reign of Christ on the Davidic throne. (LWB) But *participation* in this kingdom of God, this rest of God, is to be made *now* on the basis of a decision in the *present moment* before those events connected with the *second coming* overtake anyone. (W. Kaiser, Jr.) Faithfulness and obedience *now* has a twofold benefit: blessings in time for the mature believer and blessings during the millennium as servant kings. (LWB) Notice the present tense; rest is not only an eschatological future but also a present favorable state, as the sermon will unfold later. But what is this rest? For Israel it was initially a place, a land of their own, but the writer here finds quite a different meaning to "rest." The author moves beyond the idea of a land to that of *a condition in that we participate with God*. (F. Craddock) In Psalm 95 David cited the unbelief and the judgment of the wilderness generation as a warning for the people of his day. Then by using David's psalm the writer of Hebrews passed the same warning on to Jewish believers, their descendants in the first century. For the typological comparison to apply properly to his readers, the spiritual condition of the wilderness generation must closely correspond to the spiritual condition of the audience of this epistle. (R. Gleason)

Christ's high priestly ministry which inaugurates the new covenant relationship is initiated by God's election, provides forgiveness of sins, cleanses the conscience that enables one's worship, empowers one's fidelity, and effects lasting transformation. Christ's high priestly ministry, which cleanses the conscience and provides fidelity-sustaining mercy and grace, is thus the foundation of the Christian's life and faithfulness from beginning to end. Therefore, our author prays with confidence that God will equip his auditors with everything good for doing His will and work in them what is pleasing to Him through Jesus Christ, to His own glory. (J. Whitlark)

Hebrews 4:3 Certainly (inferential; by all means, now), we (growing believers who are fulfilling their priestly function) who have been faithful (πιστεύω, AAPtc.NPM, Constative, Substantival; continued to believe His Word, not a point-in-time belief, consistent metabolization of Bible doctrine), will enter into (εἰσέρχομαι, PMI1P, Gnostic & Ingressive, Permissive Middle, Deponent) His (Acc. Rel.) rest (Acc. Dir. Obj.; supergrace life), quite different from what (Adv. Comparing Opposites) He said (λέγω, Perf.AI3S, Dramatic; in Psalm 95:11): Even as (comparative particle) I swore an oath (ὅμνυμι, AAI1S, Dramatic) in My (Poss. Gen.) disgust (Loc. Sph.; anger, indignation, *anthropopathism*), They (reversionists) shall not (aposiopesis, conditional particle of strong negation) enter into (εἰσέρχομαι, FMI3P, Gnostic & Predictive, Deponent) My (Gen. Rel.) rest (Acc. Dir. Obj.; no inheritance), and yet (transitional particle) these (Adv. Gen. Ref.) works (Subj. Gen.; supergrace blessings) were brought into existence (γίνομαι, AMPtc.GPN, Ingressive, Concessive, Deponent,

Genitive Absolute; came about, were created, arose) from the foundation (Gen. Beginning of Time) of the world (Adv. Gen. Ref.).

^{BGT} **Hebrews 4:3** Εἰσερχόμεθα γὰρ εἰς [τὴν] κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν· ὡς ὤμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων.

^{VUL} **Hebrews 4:3** ingrediemur enim in requiem qui credidimus quemadmodum dixit sicut iuravi in ira mea si introibunt in requiem meam et quidem operibus ab institutione mundi factis

LWB **Hebrews 4:4** For He said elsewhere [in Gen. 2:2] concerning the seventh [day] in this manner: Then God rested on the seventh day from all His production [refashioning the earth after *tohu wah bohu*],

^{KW} **Hebrews 4:4** For He has spoken in a certain place concerning the seventh day thus, And God rested on the seventh day from all His works.

^{KJV} **Hebrews 4:4** 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.

TRANSLATION HIGHLIGHTS

In Genesis 2:2, God spoke (Intensive Perfect tense) of the seventh day on which He rested (Culminative Aorist tense) from all His production. God's rest is a type for the supergrace life. Seven is the number of divine completion. After refashioning the earth from its state of *tohu wah bohu* (waste and wild), God rested. His work was done. His rest is an anthropopathism, because God obviously needs no rest. But the analogy holds for us: we don't rest until our work is complete. The rest here is classified as His *refashioning rest*, not His creation rest. See my notes on Genesis for further details. It has also been noted that the history of man is 6,000 years in progress with a 1,000 year millennium at the end of time.

RELEVANT OPINIONS

Not only does the writer to the Hebrews thus connect believers under the Gospel with believers under the law in respect to the promised rest, but the promise itself he connects with the very commencement of the world's history – with that rest of God which He is said to have taken, when He ceased from all His works. (P. Fairbairn) Rest, therefore, is an attribute of God. It is divine. It is God's ideal for mankind. (T. Andrews) The Sabbath day is now this *day of grace* in which we live, and Christ, after He died on the cross and came back to life, went back to the right hand of the Father and sat down ... Seven days a week is a Sabbath of resting in Christ. (J. McGee) There is nothing special about one day of the week, either Saturday or Sunday; Paul confronts that error in Colossians. The Sabbath or Sabbath-rest is supposed to be lived *every* day of the week. It is a spiritual condition of a soul in close fellowship with God, not a day that you mark or measure on a calendar. (LWB) You have made us for yourself, and our hearts are restless until they find rest in you. (Augustine)

Hebrews 4:4 **For** (explanatory) **He said** (λέγω, Perf.AI3S, Intensive) **elsewhere** (adv., enclitic indefinite particle; in Genesis 2:2) **concerning the seventh** (Gen. Spec.; day) **in this manner** (Adv. Manner): **Then** (transitional) **God** (Subj. Nom.) **rested** (καταπαύω, AAI3S, Culminative, *anthropopathism*: analogy for the supergrace life) **on the seventh** (Dat. Spec.) **day** (Loc. Time; Saturday) **from all** (Gen. Measure) **His** (Poss. Gen.) **production** (Abl. Separation; refashioning the earth after *tohu-wah-bohu*),

^{BGT} **Hebrews 4:4** εἶρηκεν γὰρ που περὶ τῆς ἐβδόμης οὕτως· καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ,

^{VUL} **Hebrews 4:4** dixit enim quodam loco de die septima sic et requievit Deus die septima ab omnibus operibus suis

LWB Hebrews 4:5 **And again in this place [Psalm 95:11]: “They shall not enter into My rest.”**

^{KW} **Hebrews 4:5** And in this place again, They shall certainly not enter My rest.

^{KJV} **Hebrews 4:5** And in this *place* again, If they shall enter into my rest.

TRANSLATION HIGHLIGHTS

Paul quotes the Lord again from Psalm 95:11 – “They shall not enter into My rest (Gnomic Future tense).” This is not only a prediction, it’s an indisputable fact. For the second time in Hebrews, the suppression of the apodosis changes the meaning of the Greek word “ei” which is normally translated “if” and makes it a negative “not.” In strong assertions such as this one, when the apodosis is omitted, *ei* has a strong negative effect (Hebraism), one of “unshakable determination.” When God says they shall not enter into His rest, that’s all there is to it. He will not change His mind. There is no “second chance.”

RELEVANT OPINIONS

Since God has completed His work, the experience of completed work, rest, has been available to all since the creation of the world. We enter into that experience the same way God did, by finishing the task. Possession of Canaan was the task which they were to complete. The concept of rest is thus enriched to mean finished work. (J. Dillow) The work God called the Israelites in the wilderness to do was trusting and obeying Him. This would have resulted in rest from wandering in the wilderness, rest in the land, if they had carried it out. The work He calls us to do is also continuing to trust and obey Him. If we do this we can look forward to receiving our full inheritance (rest) when we see the Lord, but if we turn from God we cannot. (T. Constable) The Christian pilgrimage is not an aimless wandering, like that of the Israelites in the desert. It is a deliberate, straight course on a well-mapped route. Every step brings the company of Christians nearer their destination. (P. Hughes)

The phrase “straight course on a well-mapped route” that I just quoted from Hughes means the Christian life has *precisely correct protocol* designed by God for us to follow in order to grow in the Christian life. We cannot reach the destination by changing His protocol into something else we prefer. We cannot replace “the intake, metabolization and application of Bible doctrine” with “human good works, such as laboring in the church or performing acts of kindness to others.” That’s what Martha tried to do while Mary was sitting faithfully next to Jesus learning the essence of His Word. In other words, we cannot ignore our *priestly function* by trying to fulfill our *ambassadorship function*. If we do not fulfill our priestly function, all external activities are dead works – without the filling of the Spirit and without any doctrinal application behind them. These external activities are supposed to be the exercise of our spiritual gifts in the filling of the Spirit, spiritual fruit – not the means to an end which they were not designed to fulfill. (LWB)

Several reasons suggest why Psalm 95 was chosen by the author of Hebrews instead of other OT passages. First, Psalm 95 served the author’s purpose to prove that Canaan was no final resting place. Second, it was familiar to his readers since the psalm was widely used in the early church “as a call and guide to worship.” Third, the example of the Exodus generation corresponded to the threat facing his audience. Fourth, the author was able to capitalize on the psalmist’s use of “today” to drive home the warning to his contemporary audience. Fifth, the ambiguity of the expression “My rest” made its application more elastic than the other OT references to rest. (R. Gleason) In this psalm again, it is implied that the rest was even still future. (R. Jamieson)

Hebrews 4:5 And (connective) again (Temporal Adv.) in this place (Loc. Place; Psalm 95:11): They shall not (particle: strong negation) enter into (είσερχομαι, FMI3P, Predictive & Gnostic, Deponent) My (Gen. Rel.) rest (Acc. Place).

^{BGT} **Hebrews 4:5** καὶ ἐν τούτῳ πάλιν· εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

^{VUL} **Hebrews 4:5** et in isto rursum si introibunt in requiem meam

LWB **Hebrews 4:6** Therefore, it still remains [uncompleted task] for some [those who faithfully persevere in any generation] to enter into that [rest: supergrace life], since those [Exodus generation] who were the first to hear the good news did not enter in [failed to enter Canaan, did not obtain the rest of supergrace] because of obstinacy [disobedience].

^{KW} **Hebrews 4:6** Since, therefore, it remains over [from past times] that certain must enter into it, and they who were first the subjects of the proclamation of the glad tidings did not enter because of disobedience,

^{KJV} **Hebrews 4:6** Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

TRANSLATION HIGHLIGHTS

The Exodus generation was the first to hear the good news about the possibility of entering His rest (Constative Aorist tense). But they did not enter Canaan and did not obtain the rest of supergrace or inheritance after forty years (Culminative Aorist tense) because of obstinacy. They were continually disobedient to God and rejected Bible doctrine from Moses' teaching as their primary authority in life. Since they flunked the trials and tests in the wilderness and did not enter into rest, it still remains a possibility (Durative Present tense) for those who faithfully persevere in any generation to enter into that rest (Ingressive Aorist tense). Although the task remains incomplete for the vast majority of believers, the door is open for all of us today to enter into His rest. Our protocol and mandates are different than what existed in the dispensation of Israel, but the promise of entering into His rest is still available to us. The same criterion for entrance is in place: faithfulness and obedience. The believer who is consistent in the daily intake, metabolization and application of Bible doctrine in the filling of the Spirit has the potential of passing the test and attaining supergrace in this life, i.e., entering into His rest.

RELEVANT OPINIONS

Those who failed to enter the rest, falling in the wilderness, failed because of their disobedience. Therefore, those who now enter the promised rest will enter by faithful obedience. (D. Guthrie) The 'finished work' for us is the attainment of supergrace status. (LWB) The rest of the promised land was but a type after all; it was not the true rest of God: otherwise the psalmist could not have still assigned a day for entering it so long after the arrival at Shiloh. (J. Barmby) Since God's purposes cannot be frustrated, the offer to enter into the enjoyment of His rest must still hold good. (G. Hawthorne) Every generation of believers needs to continue to trust and obey to enter into our inheritance-rest. (T. Constable) God rested and invites others into that rest - with all the blessings attendant to the presence of God. (F. Craddock)

Hebrews 4:6 Therefore (inferential), it still (epexegetical, subordinating; otherwise) remains (ἀπολείπω, PPI3S, Durative; the task remains to be completed by most believers) for some (Subj. Acc.; those who faithfully persevere in any generation) to enter into (εἰσέρχομαι, AAInf., Ingressive, Inf. as Dir. Obj. of Verb, Deponent) that (Compl. Acc.; rest: supergrace life), since (inferential) those (Subj. Nom.; referring back to the reversionists in the Exodus generation) who were the first (Acc. Spec.) to hear the good news (εὐαγγελίζω, APpTc.NPM, Constative, Substantival) did not (neg. adv.) enter in (εἰσέρχομαι, AA13P, Culminative, Deponent; failed to enter Canaan: did not obtain supergrace rest) because of obstinacy (Causal Acc.; disobedience, rejection of Bible doctrine as one's primary authority in life).

^{BGT} **Hebrews 4:6** ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν,

^{VUL} **Hebrews 4:6** quoniam ergo superest quosdam introire in illam et hii quibus prioribus adnuntiatum est non introierunt propter incredulitatem

LWB **Hebrews 4:7** Again, He continues to determine [set apart for every generation] a specific period of time, today [the time allotted to every believer to attain supergrace status], stating in [various psalms of] David after a lapse of time [following the time of Moses and Joshua], just as it was stated before [in Psalm 95]: “Today [available at any time as long as you are still alive], if you hear His voice [the Spirit speaking to you in the Word of God], Do not harden the mentality of your souls [negative volition towards Bible doctrine].”

^{KW} **Hebrews 4:7** Again, a certain day He designates, Today, speaking by means of David after such a long time, just as it has been said before and is still on record, Today, if His voice you will hear, stop hardening your hearts.

^{KJV} **Hebrews 4:7** 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.

TRANSLATION HIGHLIGHTS

The Lord continues to set apart a specific period of time (Durative Present tense) for every generation of believers to enter into His rest, i.e., attain supergrace status. Paul is referring primarily to each dispensation, and each generation in a given dispensation – but the concept can be applied individually. We don’t know how many years we have to live on earth, but according to His wisdom He has given each of us a given number of years to enter into His rest. “Today” is a reference to your allotted time to enter and possess Canaan, just as it represents a period of time determined for each generation to enter in collectively. The Exodus generation was given forty years of wandering and living entirely by His miraculous logistical grace, but they did not collectively enter into His rest.

This allotted period of time is referred to in various psalms of David (Historical Present tense), after a lapse of time following Moses and Joshua. What Paul is proving is that the opportunity exists for all generations; it still existed in David’s day, which was long after Moses and Joshua were alive. Then Paul repeats part of Psalm 95 (Dramatic Perfect tense), in which “today” means the possibility of entering His rest by faithfulness and obedience is still available at any time. If you hear the voice of the Holy Spirit speaking to you in the Word of God (Potential Subjunctive mood), don’t harden the mentality of your soul against His Word (Subjunctive of Prohibition). The 3rd class conditional clause means this hardening is a possibility – maybe you will, maybe you won’t. Paul is being realistic, not idealistic.

“Hearing His voice” does not mean you hear voices coming out of heaven. If you do, you should see a psychiatrist because you need medication! God does not speak to men in that manner today. He speaks to us today by His Holy Spirit in the Word of God, and He speaks to us through His delegates: pastors, teachers, and evangelists. The dramatic aorist points to the intense nature of the hardening process (Latin: obdurate). It is an obstinate, rebellious, disobedient refusal to learn doctrine and apply it to your life. It is a state of continuous rejection of His priorities for your life because you think they are unimportant, boring, out of touch with the fast pace of your

life, not applicable to 21st century living, etc. It is very dangerous and destructive thinking, both individually and collectively. He sends divine discipline on individuals as well as communities and nations for being unfaithful and disobedient.

“Today” is a period of time given to you to reach the supergrace spiritual life. It does not happen overnight; there is no such thing as *instantaneous enlightenment*. It takes years of doctrinal inculcation and application in the filling of the Spirit. This is the “possessing Canaan” portion of entering into His rest. But “today” also has a point-in-time dimension. If you are being faithful and obedient in the Word, there will come a day when “you love Jesus Christ more than anything else in life and you no longer give a damn about anything except Bible doctrine.” That doesn’t mean you quit your job, leave your spouse and kids, and join a monastery. Unless you are financially independent, you still have to go to work, raise your kids, and face the same trials that everyone else does. But your entire perspective on why you are here on earth – to complete your edification complex of the soul – overwhelms everything else and relegates everything else to what they truly are: just the details of life, relatively unimportant in the bigger scheme of things.

This “point in time” dimension of *rest* is the initial entering into Canaan. Once you enter in, there are still trials and tribulations, battles won and lost, enemies to face, etc. Sometimes you are given a glimpse of what this *life of rest* is like along the way, a sort of “earnest” of the inheritance. These glimpses are meant to motivate you to embrace the spiritual life with even more vigor. If you continue to do so, one-by-one other seemingly important areas of your life gradually change. That big promotion you were once striving for isn’t that important anymore. Making another million dollars before retirement isn’t as crucial as you once thought. Family crisis becomes just another test to face until you can get back to the Word of God. Social life with some of your borderline friends is not nearly as enjoyable as time alone with Jesus Christ. If a bad economy or loss of health virtually erases the tracks of your life, you simply move into a smaller domicile and continue to study the Word as events continue to unfold. This is entrance into rest.

But let me put a warning out there, before someone thinks that an overt lifestyle change is a sign of spiritual growth. If you decide the big city is too fast paced and you want to kick-back more in life, your rural relocation might be an improvement in your life but it is not a mark of spiritual growth. Unbelievers can relocate to the woods, as many enviro-nazis and other pantheists have done over the years. If you leave the corporate scene and start a small business, that might be a welcome change, but unbelievers can do that, too! So don’t *throw in the towel* or make a lifestyle change because life is tough and then equate that with spiritual progress. If desire for more Bible doctrine is not behind your overt life decisions, then the plans you are making are not a sign of spiritual progress. They are just preferential choices, nothing more. The key to gauging spiritual growth is your increased desire for fellowship with Jesus Christ in the Word of God. It is not overt things that you do, but the desire to spend more time with Him.

RELEVANT OPINIONS

“Today” is the day that arrives when you complete the *Edification Complex of the Soul* (ECS), when you love Jesus Christ more than anything else in life. You no longer give a damn about

anything except Bible doctrine and you are relaxed even about that! (R.B. Thieme, Jr.) “Today” of the Psalm extends to Christian times, whether be the cause of the life that is in the word of promise, or because the reference in the Psalm is Messianic. (W. Nicole) “Hears” is a *grace apparatus for perception* word which means “to listen and concentrate,” and represents a positive mental attitude toward the Word. The voice of the Lord is heard today through His Word. (R.B. Thieme, Jr.) The writer of Hebrews boldly announced that the “today” of the ancient promise was still open even in his day. Therefore, that ancient aspect of the promise doctrine can be ours by faith even now in these “last days.” (W. Kaiser, Jr.) There is still a day of opportunity, even though the fate of the wilderness generation stands as an impressive witness to the possibility of spiritual disaster. (F. Gaebelien)

God is exceedingly patient with His children. He extends to the believer every possible opportunity to fulfill His protocol plan. But with each rejection of God’s gracious appeal to return to the divine dynasphere, the Christian renders himself less capable of making a positive decision. “Hardness of heart,” or scar tissue of the soul, eventually locks his volition in negative. Unless he rebounds, he will arrive at the third and final stage of divine discipline, the sin unto death. Dying discipline, or the sin unto death, is a horrible departure from time into eternity. The Christian involved has no inner resources for meeting death. In ignorance of doctrine, death becomes a terrifying plunge into the unknown. (R.B. Thieme, Jr.) The Exodus was a glorious day of grace; the day of Jesus and His apostles was a still greater day of grace. Will the readers of this letter repeat the disobedience of the generation of the Exodus? (R. Lenski)

Hebrews 4:7 Again (Temporal Adv.), He continues to determine (ὀρίζω, PAI3S, Durative; appointed, set apart for every generation) a specific (Acc. Spec.; certain) period of time (Acc. Extent of Time), today (Acc. Appos., Instr. Means; the time allotted to you to enter and possess Canaan: attaining supergrace status), stating (λέγω, PAPtc.NSM, Historical, Circumstantial) in David (Loc. Place; in various Psalms) after a lapse of (Acc. Spec.; “at some later”, following the time of Moses and Joshua) time (Acc. Extent of Time), just as (comparative) it was stated before (προλέγω, Perf.PI3S, Dramatic; repetition of Psalm 95): “Today (Acc. Extent of Time; available at any time), if (protasis, 3rd class condition, “maybe you will, maybe you won’t”) you hear (ἀκούω, AASubj.2P, Constative, Potential) His (Poss. Gen.; the Holy Spirit) voice (Obj. Gen.; the Word of God), Do not (neg. particle) harden (σκληρύνω, AASubj.2P, Dramatic, Prohibitive & Potential) the mentality of your (Poss. Gen.) souls (Acc. Dir. Obj.).”

^{BGT} **Hebrews 4:7** πάλιν τινὰ ὀρίζει ἡμέραν, σήμερον, ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προεῖρηται· σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

^{VUL} **Hebrews 4:7** iterum terminat diem quendam hodie in David dicendo post tantum temporis sicut supra dictum est hodie si vocem eius audieritis nolite obdurare corda vestra

LWB **Hebrews 4:8** Moreover, if Joshua had brought them into rest [by taking the land of Canaan], then [contrary to the facts] he would not have spoken with them on many occasions concerning another [of a different time period] day [it took three generations to complete the task].

^{KW} **Hebrews 4:8** For if Joshua had given them rest, then would He not have spoken of another day afterward.

^{KJV} **Hebrews 4:8** For if Jesus had given them rest, then would he not afterward have spoken of another day.

TRANSLATION HIGHLIGHTS

This is a refutation to those who say Joshua fulfilled the entire promise related to the land of Canaan. Conquest of the land did not fulfill the promised rest. Throughout history there have always been some who have tried to take the promises made to the nation Israel away from them. Many of these “theologians” were anti-Semitic; some were not. The geographical promises contained in the Davidic Covenant have never come close to being fulfilled in history. They remain to be fulfilled during the millennium. The 2nd class conditional clause means “No, Joshua did not bring them into rest.” To anyone with even the least amount of objectivity, that should end the discussion forever.

The apodosis says that anyone who tries to assert that the promised rest was fulfilled by Joshua’s eventual conquest of Canaan is wrong; this is totally contrary to the facts. The most obvious proof text is that Joshua spoke with them on many subsequent occasions (Iterative Imperfect tense) concerning another day when the promise would be fulfilled. The immediate reference points to three subsequent generations of Israelites. This is how long it took them to conquer the land of Canaan. The remote reference is to the “other of a different kind of” day, pointing to the total conquest of the Promised Land during the dispensation of the Millennial Reign of Christ. Joshua’s leadership gave them a portion of the promised rest, but not its entirety.

RELEVANT OPINIONS

The rest of which God speaks is a spiritual rest and has much greater significance than living safely in Canaan. The rest that God intended for His people transcends the temporal and attains the eternal. (S. Kistemaker) We who believe, says the writer, are entering into rest, and moving towards its enjoyment, because it is an enterprise authorized by our Lord, gives dignity to our present life, and turns our brief earthly course into a preparation for eternal joy. (J. Bright) The inheritance into which Joshua led the people cannot really be the promised rest because, long after the time of Joshua in the days of David, God speaks of a fresh opportunity (“today”) to hear His voice and to enter it. (A. Stibbs) Joshua indeed led the people into the earthly Promised Land, but the conquest was not complete. Joshua indeed secured for the people a rest at the end of his wars (Joshua 11:23), but the rest was not the true rest. It was only temporary. But our Lord, the Captain of our Salvation, leads to a heavenly Canaan. His conquest is complete. His rest is glorious and eternal. (B. Carroll)

The tragedy of unbelieving Israel is seen to be far greater than appeared on the surface. The greatness of their failure lay not merely in that they could not enter Canaan, but in that they also were irrevocably excluded from the eternal rest of God. (G. Hawthorne) The principle of occupation was, “Every place that the sole of your foot shall tread upon, that have I given you” (Joshua 1:3). In the terms of the Abrahamic covenant, the whole land was already theirs by God-given right of possession; but possession is not the same as *occupation*. That which was provided must now be appropriated. They would actually occupy only what they took ... it is the same now in relation to the deeper Christian life. It is truly given to us in Christ, and the Holy Spirit waits to make it real; but we ourselves, each of us individually, must “go up and possess,” planting our feet by faith upon the clear promises of the Word. (J. Baxter) The prospect of rest for the Israelites, specifically the possession of the Promised Land and life in it, did not end when Joshua defeated the Canaanites. Each succeeding generation had to continue to trust and obey God to assure its own rest in the land. (T. Constable)

Joshua did bring the children of those whose carcasses fell in the wilderness (3:17) into the earthly Canaan. But when these attained the type they had not yet attained also the antitype, the heavenly Canaan. This is the point the writer wants the readers to note ... The rest of which God speaks in David’s psalm is vastly more than anything earthly. Joshua did not bring those whom he led into this rest by merely bringing them into Canaan. Living in the Holy Land is not yet entering into God’s rest ... There would be no need for *another day* if living in Canaan secured the heavenly rest for every Israelite. So God speaks of another day “in the person of David” to both the Israelites of David’s time and to us who now have this *other day* of grace. It is the day of Jesus and His salvation ... A greater “Joshua,” namely “Jesus,” brings us this rest, and He does that by faith alone. (R. Lenski)

Hebrews 4:8 Moreover (continuative), if (protasis, 2nd class condition, “but he didn’t”) Joshua (Subj. Nom.) had brought them (Acc. Dir. Obj.) into rest (καταπαύω, AAI3S, Constative; by taking the land), then (apodosis; contrary to the facts) he would not (neg. adv.) have spoken (λαλέω, Imperf.AI3S, Iterative) with them (Acc. Assoc.) on many occasions (continuation of Iterative tense from verb) concerning another (Gen. Spec.; of a different kind) day (Obj. Gen.; it took three generations to get it right).

^{BGT} **Hebrews 4:8** εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.

^{VUL} **Hebrews 4:8** nam si eis Iesus requiem praestitisset numquam de alio loqueretur posthac die

LWB **Hebrews 4:9** **Therefore, there remains [the opportunity exists for every generation] a sabbath-rest [supergrace life] for the people of God [faithful believers].**

^{KW} **Hebrews 4:9** Therefore there remains over a rest for the people of God,

^{KJV} **Hebrews 4:9** There remaineth therefore a rest to the people of God.

TRANSLATION HIGHLIGHTS

The promise of a sabbath-rest remains in effect (Durative Present tense) for every generation of believers. It did not end with Joshua entering the land or David wouldn't be talking about it in his psalms hundreds of years later. This sabbath-rest is reserved for those believers who attain supergrace status through faithfulness and obedience. It does not automatically kick-in as part of the new birth. It is a deeper rest that all Christians should enjoy, but one that few truly enter and possess due to (1) unfaithfulness to His Word and (2) disobedience towards His protocol plan. This *sabbatism* is "a home for the exile, a mansion for the pilgrim, a Sabbath for the worker weary of the world's week-day toil. In time there are many Sabbaths." It is not a day of the week, but a life that is lived every day of the week. The Jewish Sabbath is a type of heaven, a life of peace and rest and fellowship with God.

RELEVANT OPINIONS

If the experience of Sabbath-rest had been fulfilled in Joshua's conquest of the land, David, four hundred years later, would not still be offering the same promise in Psalm 95:11 and saying it is available "today." This future inheritance is still to be obtained, and the experience of finished work is still to be achieved. (J. Dillow) In Hebrews 3:3 and 3:14, the relationship of the faithful to Christ is described, not as a possession, but as participation, participation which must be maintained. Likewise, entering into the rest becomes a participation, a to-be-maintained participation in the completed cosmic work of God. Nevertheless, the identification of the Christ with the rest remains unarticulated. Rest is a reward for faithfulness and not yet defined as an integral result of participation in Christ. The preacher never proclaims the promise of rest as an explicit dimension of his Christology. (J. Wray) Here, striving for *entrance into the rest* spoken of by Paul in the Hebrews, answers to Peter's striving to obtain the *entrance into the Kingdom*. (R. Govett) From this it is learned that the "rest of God" must not be equated with Canaan, for God's second and continued invitation has come through David who lived long after Joshua had led Israel into the promised land. (G. Hawthorne)

God's kingdom rest has come, though not entirely. Every day is filled with worship, every day a Sabbath Saturday and a Resurrection Sunday. In essential reality, all days are the same so that we are not *required* to keep any day (Col. 2:16-17). But because we recognize our own weakness and our need in this in-between period for a particular time set aside, we choose to keep a regular day of worship and certain holidays in order to rehearse and celebrate the truths of our faith. (J. DeYoung) The Epistle to the Hebrews is so steeped in the OT that the concept of rest cannot be limited to a spiritual interpretation, but must include national and earthly concepts; any other interpretation is inconsistent. (Buchanan) The sabbatism which remains for Israel is the millennial kingdom. (A. Knoch) While he acknowledges the OT expectation of a Jewish earthly kingdom in the term "rest," he goes on to give the word a limited spiritual meaning in Hebrews. (N. Andreasen) God's rest is not wholly some future goal to be attained, but it is a present reality to be enjoyed. The author coins a word to describe it and calls it a Sabbath-rest. (G. Hawthorne) He did not have a word for the kind of rest he had in mind; so he made one up - *sabbatismos*. (F. Gaebelin)

The Sabbath of the law was a foreshadowing of the perfect rest that was to come in Christ. That Sabbath finds its fulfillment in the finished work of Jesus Christ and those who believe (not work) have entered into His sabbatical rest. Romans 4:5 and Hebrews 4:9-10 both address this rest that has become ours through the advent of the Holy Spirit into our hearts. The rest is realized when we cease from our own efforts to be righteous and rest in the righteousness that is already ours through the finished work of Christ. We do not stop doing right things, but we stop doing them for the wrong reasons. (K. Lamb) As one studies the passage he comes to the conclusion the writer of Hebrews is looking at *several facets of rest*. First, there is the seventh-day rest of God when He ceased from His creative work. There is a second aspect of rest, the rest which involved Israel's taking the promised land. The third facet of rest in Hebrews 3 and 4 is the promised rest ... which includes a future blessing, the heavenly estate, the present Christian experience of peace, the coming millennial kingdom, and its ultimate completion in eternity. (S. Toussaint)

The Sabbath rest in view is the rest (inheritance) that every generation of believers and every individual believer enters into when he or she, like God, faithfully finishes his or her work. That work involves continuing to trust and obey God (i.e., walking by faith daily as opposed to apostatizing). Christians will enter into our rest when we receive our inheritance from Jesus Christ at His judgment seat (2 Cor. 5:10). Millennial rest in the Promised Land will be the portion of Israel in the future. (T. Constable) This supremacy of Christ and restoration of Israel is the beginning of the Millennium, which therefore is the era of God's rest, His sabbatism. These events usher in the millennial rest, not the eternal. God will rest when He shall have installed the Son as again the active Agent of the Godhead (Rev. 4 and 5). Thenceforth, throughout the Millennium, the Son will carry forward the purposes of the Father, and at its close will complete them by establishing new heavens and earth. (G. Lang) The type continues until the antitype supercedes it: so legal sacrifices continued till the great antitypical sacrifice superceded it. As then the antitypical Sabbath rest will not be till Christ comes to usher us into it. (R. Jamieson)

This great blessing is not restricted to a Sabbath day; it is an unbroken Sabbath life. The Sabbath of the Law was, then, a day of absolute rest; the Sabbath under grace is a life which is delivered from all works of the flesh since Christ has wrought, and is free from every dependence on the flesh since the Spirit has been given. No burden was allowed to be borne on the Sabbath under the law; every burden is to be cast on the Lord in the Sabbath of grace. The Sabbath of the law was a day of rest *for* self; the Sabbath of grace is a rest *from* self. It is a life which is to be lived to the glory and praise of Another. Every vestige of the system which provided for the giving of one-seventh of the time in conformity to the will of God, is removed, and in its place the everyday, unchanging experience of that good, and acceptable, and perfect will of God has been substituted. It is inconceivable that Christ was more devoted to His Father on one day than another. To intrude the legal Sabbath into the present order of fellowship with God, is to rob Him or six-sevenths of His glory in grace. (L. Chafer)

The word "rest" is suddenly and it would seem significantly changed, and instead of the ordinary word, it means Sabbath-rest; but the primary idea is concerned with the present and not with the

future, with the believer's life here and now, and only with Heaven as the completing and culminating point, the thought of the "Sabbath of the soul" in fellowship with God. No doubt the future cannot be excluded, but we must take great care to concentrate attention on the present. It is a rest from striving, a rest through believing, and refers to the attitude of the soul toward God. (W. Thomas) Another word for this *present life of rest here and now* is the supergrace life. (LWB) Although found nowhere in Greek literature before Hebrews, this term occurs several times in other early Christian literature. In each case *sabbatismos* refers not to the Sabbath Day but rather to the Sabbath *observance*, or Sabbath *celebration*. The emphasis was not on the cessation of daily activities, but rather on unhindered opportunity for the people of Israel to celebrate God's life-sustaining presence among them ... This Sabbath celebration transcends the rest forfeited by the Exodus generation and enjoyed under David and Joshua. So this "rest" remains available "today" to everyone who believes. (R. Gleason)

Hebrews 4:9 Therefore (inferential), there remains (ἀπολείπω, PPI3S, Durative; the opportunity exists for every generation) a sabbath-rest (Pred. Nom.; supergrace life) for the people (Dat. Adv.; obviously restricted to believers who have obtained SG status) of God (Gen. Rel.).

^{BGT} **Hebrews 4:9** ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ.

^{VUL} **Hebrews 4:9** itaque relinquitur sabbatismus populo Dei

LWB **Hebrews 4:10** Moreover, he [the mature believer] who has entered into His rest [the supergrace life] has also rested from his production [you don't have to work to obtain blessing] as God *rested* from His own [after the refashioning of planet earth].

^{KW} **Hebrews 4:10** For the one who entered His rest also himself rested from his works, even as God rested from His own works.

^{KJV} **Hebrews 4:10** For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

TRANSLATION HIGHLIGHTS

The mature believer who has entered (Constative Aorist tense) into His rest has also rested from his production as God rested from His own. The ablative of separation points to ceasing in work. The rest of the mature believer is the supergrace life. Paul compares it with the rest of God after the refashioning of *tohu wah bohu* (waste and wild). Resting from production does not mean you sit on a park bench for the remainder of your life with a Bible in your hands, waiting for God to perform some miracle. There is still life to live, trials to face, tests to pass, and additional *epignosis* knowledge of Christ to learn. It means to rest from your attempts to obtain blessing by works. The supergrace believer receives blessing as a fruit of his spiritual growth, not as a work. Rest is available in the *present* by living the supergrace life; complete rest is presented in the *future* at the Evaluation Seat of Christ. The rest we receive in life today due to spiritual maturity

(supergrace life) is parlayed into complete rest in the future - rewards which include obtaining the inheritance and reigning with Christ during the millennium.

RELEVANT OPINIONS

It is impossible to enter into rest without entering into the land, but it was possible to enter the land and not enter rest. In a similar way, it is impossible to enter into rest without first having entered into the kingdom which was inaugurated at the ascension, but it is possible to enter into that kingdom and never enter into rest. To enter into rest is to obtain the inheritance of Canaan by faithful obedience, to complete our task and persevere to the final hour. (1) Natural man: non-Christian, living in Egypt, in the world. (2) Carnal Christian: struggles, lives in the wilderness, is synonymous with those in the Exodus generation, but still enters the kingdom. (3) Spiritual Christian: has victory, is synonymous with those in the 2nd generation, crosses the Jordan, enters the kingdom, enters Canaan, but is still battling. (4) Rewarded Christian: obtains rest, receives the inheritance, experiences victory, has entered Canaan, resides “at the table” in 2 Cor. 5:10. (J. Dillow) Here, as in Paul’s Gentile epistles, the reader would learn of his heavenly position and of God’s desire that he should *occupy* this position *by faith*. When the work of redemption was accomplished the Father and the Son sat down in *the rest of a finished work*, and believers are to earnestly seek to *enter into* this rest *by faith*, having *already been given* this position in Christ at God’s right hand. (C. Stam)

As Christian believers they will have an inheritance in the land of Canaan in the consummation of the present kingdom if they make every effort to finish their course. We are to enter rest the same way the Exodus generation should have, by finishing our work. This was how God entered into the experience of rest. That we should make “every effort” to do this proves that entrance into heaven is not meant. Otherwise a salvation by works is taught! (J. Dillow) We will never enjoy the peace of God until we cease from our own works, as God did from His ... It should be noted that the wilderness and the manna was only temporary. They pointed to a schoolmaster relationship. In the land of promise the manna would cease and they would eat of the old corn of the land. There was no time stipulation on eating the “old corn.” Here was Christ in His fullness. Here was the bold entrance into the throne of grace, that we may obtain mercy, and find grace to help in time of need. He is always there for us. (K. Lamb) The author’s application of this principle is that when we – by faith – enter into a life of rest, it is no longer necessary to *attain*, but only to *maintain* that rest into which we have entered by faith. (J. Pentecost)

Thus their failure to reach both the typical rest and to secure the millennial rest is here solemnly urged upon us as a warning and an incentive. It is not at all a question of them having been under law and we being under grace, for as regards the promised land, the rest of God, the heirship of the world, they were not heirs through Sinai but through Abraham, and through grace, as we also are and on the same terms and conditions, even that we must walk in the faith of our father Abraham. (G. Lang) The expectation is one of anticipated rest, not of rest presently experienced. The implication, however, is that the rest is presently available and not just reserved as eschatological reward. More details about this rest remain unspoken, for our preacher’s concern, as always, is not to articulate an end-time doctrine, but to encourage the people to faithful living in the present. (J. Wray) God’s rest is satisfaction in man; but this satisfaction can only be

perfected when man is in perfect harmony with Him. His rest is not perfect until they rest in Him. This highly spiritual conception of salvation is involved in our Author's argument. (W. Nicole)

Hebrews 4:10 Moreover (continuative, conclusive), he (Subj. Nom.; the mature believer) who has entered (εἰσέρχομαι, AAPtc.NSM, Constative, Substantival, Deponent) into His (Gen. Rel.) rest (Acc. Dir. Obj.; the supergrace life) has also (adjunctive) rested (καταπαύω, AAI3S, Constative; ceased) from his (Poss. Gen.) production (Abl. Separation; you don't work to obtain blessing), as (comparative adv.) God (Subj. Nom.) rested (ellipsis of repetition, verb supplied) from His own (Abl. Separation).

^{BGT} **Hebrews 4:10** ὁ γὰρ εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ ὡσπερ ἀπὸ τῶν ἰδίων ὁ θεός.

^{VUL} **Hebrews 4:10** qui enim ingressus est in requiem eius etiam ipse requievit ab operibus suis sicut a suis Deus

LWB Hebrews 4:11 Let us [positive believers], therefore, start being diligent to enter into this rest, so that no one may begin falling [drift off course] after the same example of disobedience [reversionism of the Exodus generation].

^{KW} **Hebrews 4:11** Let us give diligence, therefore, to enter that rest, lest anyone fall in the same example of disobedience;

^{KJV} **Hebrews 4:11** Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

TRANSLATION HIGHLIGHTS

Paul urges the positive believers among his readership (Subjunctive of Entreaty) to start being diligent (Ingressive Aorist tense) to enter into this rest (Culminative Aorist tense). This rest is the supergrace life, our *sabbatismos* on earth. It is compared to God's rest after the refashioning of the *tohu wah bohu* (waste and wild). Then Paul reflects back on his prior discussion of the Exodus generation and their wandering in the wilderness. The second half of his entreaty is to prevent his readers from falling after the same example of disobedience that the Exodus generation did (Ingressive Aorist tense). The potential subjunctive means Paul realizes this reversionistic *drifting off course* is a distinct possibility for some of them. That's why he brought the example up in the first place – to try to persuade them not to follow in the path of the wrong people historically. If his readers are as disobedient as the Exodus generation, they will not enter into His rest either. They must be diligent in the Word (labor) to enter into the promised land. This “falling” has absolutely nothing to do with loss of justification-salvation; these believers are going to heaven whether they make forward progress in the spiritual life or die the sin unto death.

RELEVANT OPINIONS

Not all Christians will make that effort or will make equal effort, and those distinctions will be acknowledged by Christ in the coming reign of the *metochoi* during the millennial kingdom. (J. Dillow) The Christian's position is a paradox. He is resting and he is laboring. He is resting, while it is called today, from all toil to procure himself a righteousness. It is his already by faith. He is resting in this. But he is working also, while it is called today, for the future rest; for God is working too, to bring in a new and complete rest. And God is calling him, as the racer, to run for the crown; as the wrestler, to strive for the prize. (R. Govett) The majority of the exodus generation was regenerate, but they did not enter rest, i.e., finish their work of possessing Canaan ... The "rest" of Hebrews is not heaven, but the reward of joint participation with Messiah in the final destiny of man. To enter into rest is not to go to heaven when we die, but to finish our life work (4:4, 10:36), to persevere to the final hour. Some Christians will and some will not, and those who do are "partakers of Christ," i.e., partners of the Messiah in His messianic purpose. (J. Dillow) Martha wanted to serve Christ, but she just didn't know what real rest was ... But Mary was just sitting as Jesus' feet, doing nothing – she had already done her work. (J. McGee)

Entering rest is therefore more than obtaining the land of Canaan, although it is that also. It is the fulfillment of man's destiny to "rule and have dominion" (Genesis 1:26-28). It is the finishing of our work: "for anyone who enters God's rest also rests from his own work, just as God did from His." Our task being finished, we then enter into our victorious rest, which is also participating with Christ in that great messianic partnership, the final destiny of man. It certainly involves ownership of the land of Canaan, but obtaining Canaan was more than just obtaining some land. It was to live there in the heavenly country, ruling from the heavenly city with the King. Only Christ's *metochoi* will reign with him in the kingdom. To be invited to rule with Christ on earth in the coming kingdom is synonymous with hearing Him say: Well done, good and faithful servant. You have been faithful with a few things; I will put you in charge of many things. Come and share your Master's happiness! (J. Dillow) Unlike the assurance which all Christians have that they possess eternal life and will be raised up to enjoy it in the presence of God, the share of the companions of Messiah in His dominion over creation is attained by doing His will to the end. The readers must therefore be warned by Israel's failure in the desert and take care that they not follow Israel's example of disobedience. (Z. Hodges)

Notice that Christians need to be diligent to enter that rest. If the rest were just heaven, we would not have to exercise diligence because God has promised that all believers will go to heaven (John 10:27-28; Rom. 8:30; Phil. 1:6; et al.). If the rest were just the rest we presently enjoy because God has forgiven our sins, we would not have to be diligent to enter it either because we already have entered into that rest. (T. Constable) He is not speaking of falling away from salvation at all (or falling away from anything else for that matter). He is talking about wandering from the path leading to maturity, from that progression in the Christian life which will result in their ultimate entrance into rest, the achievement of the life work. (J. Dillow) This reverting, or drifting off course from grace, begins with the rejection of Bible doctrine as your No. 1 priority in life, which leads to a frantic search for happiness, which produces self-induced misery, which kicks-in the emotional reactor sins, which results in emotional revolt of the soul, which begins to build scar tissue on the soul, which over a period of time brings a complete

blackout of the soul, that propels you 180 degrees in the opposite direction from God towards other cosmic panaceas, which completes your descent to reverse process reversionism, which finally culminates in the worst form of divine discipline: the sin unto death. (R.B. Thieme, Jr.)

I think it is safe to say that the churches of the 20th century have no more clarity or consensus about a theology of rest (*anapausis*) than did the churches of the 1st and 2nd centuries ... Work has become “the drug of choice” for many in our culture, an addiction which numbs feelings, substitutes for authentic relationship with others, endangers health, and (ironically) inhibits productivity ... Can a Christian proclamation of rest offer and apply an antidote to the spiritual roots of the disease? Can we speak of rest without identifying rest with “leisure,” which has become another “activity” in our workaholic society? With the advent of the “information age” and radical shifts in labor configurations due to “downsizing,” work and vacation can no longer be analyzed by means of 19th and 20th century models. Many people are working two or three jobs in order to meet the economic needs of their family. Others remain significantly under-employed. The image of “the wandering people of God” may speak precisely to the unrest that is occurring in our age of change. In an age of wanderers, in what ways will a promise of rest be good news? For Jesus, rest was not about Sabbath-keeping, nor was it (merely) some future reward for faithful action today. For Jesus, rest was inextricably linked with one’s relationship to the world, to the community and to God. Rest included the experience of moving through life with tranquility, in an unperturbed state of body/mind/spirit. (J. Wray)

This diligence referred to is the clinging to the Word in diligent faith. (R. Lenski) The consummation-rest, in which everything that God intended for humanity by his own Sabbath rest will be realized, remains future. It can be forfeited through a careless and hardened disposition ... God’s Word, whose sanctions were imposed so effectively upon the Exodus generation, is performative today and confronts the Christian community with the same alternatives of rest and wrath. Those who remain insensitive to the voice of God in Scripture may discover that God’s Word is also a lethal weapon. (W. Lane) Arrival or non-arrival marks the difference between success and failure, between noble achievement and the disgrace of falling into the “pattern of disobedience” established by the exodus generation. This repetitive recontextualization of Psalm 95:11 allows “entering God’s rest” to saturate the hearer’s minds, replacing any contrary or competing agendas they may have brought to the hearing of this sermon. (B. Witherington, III) This type of life is not one into which a believer passively drifts, suddenly awakening to a realization of blessings. Rather, it is realized only by giving diligent attention to enter that rest. (J. Pentecost)

Hebrews 4:11 Let us (positive believers), therefore (inferential), start being diligent (σπουδάζω, AASubj.1P, Ingressive, Volitive & Entreaty; make every effort, be eager) to enter into (εἰσερχομαι, AAInf., Culminative, Inf. as Dir. Obj. of Verb, Deponent) this (Acc. Spec.; God’s) rest (Acc. Dir. Obj.), so that (Purpose conj.) no (neg. particle) one (Subj. Nom.) may begin falling (πίπτω, AASubj.3S, Ingressive, Potential; revert, drift off course) after the same (Dat. Ref.) example (Dat. Ind. Obj.) of disobedience (Adv. Gen. Ref.).

^{BGT} **Hebrews 4:11** Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

^{VUL} **Hebrews 4:11** festinemus ergo ingredi in illam requiem ut ne in id ipsum quis incidat incredulitatis exemplum

LWB Hebrews 4:12 For the Word of God [Bible doctrine] keeps on being alive and inherently powerful and sharper than any two-edged sword [most effective weapon of its day] and is piercing [like the point of a fencing foil] even to the point of dividing the soul and the spirit [only Bible doctrine can do this], both the joints and the marrow, and is a quick discerner of the thoughts and intentions of the mentality of the soul.

^{KW} **Hebrews 4:12** For any actively alive is the Word of God, and energetic, and sharper than any two-edged sword, going through even to the dividing of soul and spirit, and of joints and marrow, and is a sifter and analyzer of the reflections and conceptions of the heart.

^{KJV} **Hebrews 4:12** 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.

TRANSLATION HIGHLIGHTS

The Word of God is the sovereignly designed method chosen by God to reveal Himself to the Church Age believer. The Word of God (Bible doctrine) is alive and inherently powerful (Durative Present tense). It is living, active, and energized. It was the means of entering rest through faithfulness and obedience in the days of Joshua and David, just like it is now. There is no other way to attain spiritual maturity or to obtain the inheritance-rest. The Word of God is also sharper than any two-edged Roman short-sword (Latin: gladiator), which was the most effective weapon of its day. It also pierces like the sharp point of a fencing foil, penetrating (Dramatic Present tense) to the point of dividing (cutting) the soul and the spirit. Only Bible doctrine can divide the soul and the spirit. No human philosophy or psychology has this ability, in spite of their arrogant claims. The soul and the spirit are so closely joined that Paul compares them to joints and marrow. Obviously if we have a physical body, a soul and a spirit, then believers in Jesus Christ are tricotomous.

Are unbelievers tricotomous? Do they have a human spirit? This is a frequently debated subject. Some say unbelievers have no human spirit and are therefore dichotomous, rather than tricotomous. I tend to agree with this school of thought: our human spirit is imputed to us at regeneration (new *spiritual* creation) as the home for the indwelling Trinity. But that's a topic that is not covered in this passage. Paul states yet another ability of the Word of God that no philosophy or psychology can match. The Word of God is a quick discerner of the thoughts (Latin: medulla) and motivations (Latin: discretions) of the mentality of the soul. Anything you might dream up, any problem solving technique you might devise, any purpose or intention that enters your thought process – is critiqued and judged by the Word of God. The Word of God (Bible doctrine) is the absolute, divine standard by which all thoughts and motivations are

measured. It is the sovereignly designed method of revealing our sinfulness compared to divine standards. After our sinfulness is revealed, it then drives us to confess that sin to God in order to restore temporal fellowship with Him.

Some people wonder why the next few verses are here, as though they were inserted for some unknown reason. They don't seem to flow with the preceding thoughts. What? The entire context is about entering into rest. There is no way anyone in any dispensation can enter into His rest without being saturated with the Word of God. It must be in total control of your life. For Church Age believers who don't offer sacrifices for sin, they acknowledge their sins to God in order to be filled with the Spirit. How can anyone not see the logical flow! "It is not too much to say that the Bible as the Word of God is essential for every aspect of the spiritual life. The more we can apply ourselves to the Bible, the better it will be for everything connected with our daily living. Three things are particularly essential: careful consideration; continual meditation; and close application." (W. Thomas) This is, of course, similar to a phrase you have heard me use so many times, coined by Thieme: the consistent, daily intake, metabolization, and application of Bible doctrine to daily life. Without it, you will never enter into His rest. "There must be active exertion to secure what God has promised." (H. Hoyt) The connection between *rest* and the Word of God is intimately linked: no Bible doctrine in the soul, no supergrace or future inheritance rest.

RELEVANT OPINIONS

It is imperative that Christians know and use the Word of God in the present conflict. (A. Chitwood) Growth comes not by hoping or striving but as a result of learning, thinking, and solving problems with Bible doctrine, which is the power of God ... "You are what you think" - the thoughts and intents of your right lobe. This is the 'real' you. (R.B. Thieme, Jr.) This Word is God's Word. It shares the very attributes of God Himself. It is living, and full of activity and power to achieve. In it God Himself is active, and so it is never without result; it brings either salvation or judgment. It penetrates into a man's inmost being and, like a dissecting knife, forces open a radical division and distinction between things that differ in human life. (A. Stibbs) It is able to discriminate successfully between what is spiritual in man and what is merely "soulish" or natural, and does so even when these often contradictory inner elements are interwoven as closely as joints and marrow. (Z. Hodges) Do not underestimate the Word of God ... God does not separate Himself from His Word. He knows it well as His own Word, as the expression of His own life. Therefore it is never dead matter, insensible to what is done with it; for it is a bond of union with the living God. (R. Lenski)

The non-material or sentient part of us is distinguished into spirit and soul. The distinction between spirit and soul is traceable all through Old and New Testaments. That the spirit and the soul are not identical is indicated here, that God "divides" between them. By the *body* man has world-consciousness; by the *soul* self-consciousness; by the *spirit* God-consciousness ... The outer court is the body; the holy place is the soul; the holy of holies is the spirit. (J. Baxter) After we die or experience the Rapture, God will do a spiritual postmortem on us at the judgment seat of Christ (Rom. 14:10-12; 2 Cor. 5:10). He will examine our innermost attitudes and motives. The "scalpel" He will use is His Word ... Many Christians use this verse to show that God will

judge unbelievers with His piercing Word, but in the context it refers to God judging believers to determine rewards, as in 1 Cor. 3:11-15. (T. Constable) The inner life of a Christian is often a strange mixture of motivations, both genuinely spiritual and completely human. It takes a supernaturally discerning agent such as the Word of God to sort these out and to expose what is of the flesh. (Z. Hodges) The Word lays bare all parts of us to expose every aspect of our being to its teachings. (C. Ryrie)

Obedience to the Word of God is the crucial matter. God is the living God, not a dead or quiescent Being. His children cannot ignore him with impunity, not even His children. He has living energy; power to succour, power to punish. His Word likewise is a living Word; it is never obsolete, inoperative, ineffective, a dead letter. It is active, two-edged, pointed; it cuts, it pierces, it dissects. Blessed are they who welcome its surgery, for it promotes health; miserable is he who resists its point and edge. For if the words of a sinful mortal can be sharp as a two-edged sword (Prov. 5:4), how much more those of the sin-hating God. (G. Lang) The Word of God, namely, this Revelation of Himself in Holy Scripture, is all it is here described to be, because Jesus, the Incarnate Word of God, is in it. He does, as it were, incarnate Himself as the Divine Truth in this visible and manifest Revelation. And thus it becomes living and powerful, dividing and discerning.

As the Christ reveals God, so this Book reveals Christ, and therefore it partakes, as the Word of God, in all the attributes of the Incarnate Word. And we may say many of the same things of the written Word as of the embodied Word. In fact, they are now so linked together that it would be impossible to divide them. (C. Spurgeon)

God knew not only that the pitcher and the water were available; He also knew that the man would choose to fill the pitcher and carry it at the given time and place. (G. Clark) In Scripture the written Word is called the living Word. I believe the reference here is primarily to the written Word of God. As the written Word reveals Christ – it is a frame that reveals the living Christ – the reference here could be to both the written and living Word ... A great many believers do not spend enough time in the Word of God. A great many preachers do not spend enough time in the Word of God. The greatest discipline a preacher can have is to go through the Bible book-by-book with his congregation. That is a discipline which even if it does not help the congregation, it will surely help the preacher. (J. McGee) Secret things are uncovered, forgotten deeds are recalled; sins of the eyes and sins of the lips, sins against God and sins against man, sins of commission and sins of omission, sins of ignorance and sins against light, are brought before the startled gaze of the enlightened understanding. Sin is now seen in all its excuselessness, filthiness, heinousness, and the soul is overwhelmed with horror and terror. (A. Pink)

All the links of our soul life, of our thoughts, emotions, etc., as well as all the inner substance of them are penetrated, laid bare, exposed in their true nature by the Word. (R. Lenski) Whatever we do, we cannot miss the vital connection between the Word of God and the life of faith-rest God offers us. Without a careful, ongoing study of the Bible, we are completely unequipped to diligently pursue the *rest* He provides. Bible study is the key to spiritual growth and maturity. We cannot trust what we do not know, and we cannot act upon what we do not trust. (J. Pentecost) The Word of God is able to penetrate to the very core of a man and will reveal to all what his real motivations have been. (J. Dillow) The blessings of the Word are equally effective

and energetic. Eternity rings with their praise ... The Word of God is the only power than can penetrate so deeply and expose so completely the inwardness of our being. (R. Lenski) The Scriptures accomplish their purposes to the extent that the learners appropriate the Word by the Holy Spirit. (R. Zuck)

Hebrews 4:12 For (explanatory) the Word (Subj. Nom.; Bible doctrine) of God (Poss. Gen., Abl. Source) keeps on being alive (ζάω, PAPtc.NSM, Durative, Attributive; living) and (connective) inherently powerful (Pred. Nom.; active, energized) and (connective) sharper (Pred. Nom.; more cutting) than (comparative prep.) any (Acc. Spec.) two-edged (Acc. Spec.) sword (Acc. Dir. Obj.; the most effective weapon of its day) and (connective conj.) is piercing (διϊκνέομαι, PMPTc.NSM, Dramatic, Attributive, Deponent; like the sharp point of a fencing foil, penetrating), even (ascensive) to the point of (Adv. Measure) dividing (Gen. Separation) the soul (Abl. Separation) and (connective) the spirit (Abl. Separation; only Bible doctrine can do this), both (connective) the joints (Abl. Separation) and (connective conj.) the marrow (Abl. Separation; tricotomy addressed here), and (continuative) is (ellipsis, verb supplied) a quick (Descr. Gen.) discerner (Pred. Nom., critic, judge) of the thoughts (Obj. Gen.; thinking, problem solving) and (connective) intentions (Obj. Gen.; motivations, purposes) of the mentality of the soul (Poss. Gen.).

^{BGT} **Hebrews 4:12** Ζών γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργῆς καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἄρμων τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·

^{VUL} **Hebrews 4:12** vivus est enim Dei sermo et efficax et penetrabilior omni gladio ancipiti et pertingens usque ad divisionem animae ac spiritus conpagum quoque et medullarum et discretor cogitationum et intentionum cordis

LWB **Hebrews 4:13** Furthermore, there is no creature hidden before Him [divine omniscience], but rather all things are naked, even being exposed to His eyes, in the presence of Whom *we will receive our reckoning* [evaluation at the Judgment Seat of Christ].

^{KW} **Hebrews 4:13** And there is not a thing created which is hidden from His sight. But all things are naked and laid bare to His eyes, to whom we must give account.

^{KJV} **Hebrews 4:13** 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.

TRANSLATION HIGHLIGHTS

There is no creature hidden from His sight (Latin: invisible), absolutely none (Gnomic Present tense). This is the doctrine of divine omniscience; God knows everything. You've probably seen the invisible girl in the *Fantastic Four* comic book movie or the oldie *The Invisible Man*; even if they did exist, they would not be exempt from Him either. God can see everything and everybody at any time. Nobody can hide their thoughts, words, or deeds from Him. We are all naked (Latin: nude) like a Roman gymnast in His eyes, exposed to His searching gaze (Intensive Perfect tense). If this is a reference to the Father, then "eyes" is an anthropomorphism. But the reckoning or settlement we will receive at the future Judgment Seat points more towards Jesus Christ. The Judgment Seat of Christ (before the millennium) is for believers only and sin is not an issue; sin was already taken care of on the cross. This will be an evaluation of our spiritual life on earth for rewards and decorations, which also determine what we will be doing (if anything) during the millennium. The judgment of unbelievers (and their sins) will occur at the end of the millennium at the Great White Throne judgment.

RELEVANT OPINIONS

The word means "to bend back the neck," and the reference is probably to a wrestler catching his opponent by the neck and pressing his head back so that it is exposed to the view of the heavens. (H. Andrews) *Exposed* means like the necks of victims at the altar are drawn back and exposed to the knife. (J. Vincent) There is no man whose life is not like an open book to Him. Everything we do or think is naked and open to God. We may try to cloak our deeds and hide away our thoughts in the secret recesses of our souls, but the eyes of God penetrate through all the masks and guises in which we have sought concealment and our souls are stripped bare before their gaze. (H. Andrews)

They would someday stand before the judgment seat of Christ where they must give an account to God for their lives. If at that time their lives are seen to be marked by the kind of failure they have been warned against, the writer implied they will suffer loss of reward. In this context the loss they suffer will be that of their inheritance-rest. (Z. Hodges) The penetrating criticism which the divine Word exercises upon their entire being to the inmost parts illustrates to them the piercing sharpness of the divine vision and warns them not to subject themselves by indifference and disobedience to the judgment of God, whose verdict is proof against every bribe and unaffected by anything that would cloud or deceive it. (R. Lenski)

Hebrews 4:13 **Furthermore** (continuative), **there is** (εἰμί, PAI3S, Gnomic) **no** (neg. adv.) **creature** (Pred. Nom.; created thing) **hidden** (Descr. Nom.; invisible) **before Him** (Abl. Separation; "from His sight"), **but rather** (adversative) **all things** (Subj. Nom.) **are** (ellipsis, verb supplied) **naked** (Pred. Nom.; gymnast, stripped bare), **even** (ascensive) **being exposed** (τραχηλίζω, Perf.PPtc.NPN, Intensive, Attributive, Deponent; laid open, revealed) **to His** (Poss. Gen.) **eyes** (Dat. Ind. Obj.; anthropomorphism), **in the presence of Whom** (Acc. Gen. Ref.; Jesus Christ) **we will receive** (ellipsis, verb supplied; receive) **our**

(Poss. Dat.) **reckoning** (Pred. Nom.; settlement, evaluation at the Judgment Seat of Christ).

^{BGT} **Hebrews 4:13** καὶ οὐκ ἔστιν κτίσις ἀφανῆς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνά καὶ τετραχρηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

^{VUL} **Hebrews 4:13** et non est ulla creatura invisibilis in conspectu eius omnia autem nuda et aperta sunt oculis eius ad quem nobis sermo

LWB Hebrews 4:14 Therefore, since we have a great High Priest [session: at the right hand of the Father] Who has passed through the heavens [His ascension after the strategic victory on the cross], Jesus, the Son of God, let us keep on seizing the opportunity for confession [acknowledging our sins to the Father through the Son without going through a sacrificial system],

^{KW} **Hebrews 4:14** Having therefore a High Priest, a great One, One who has gone through the heavens, Jesus the Son of God, let us be holding fast our confession.

^{KJV} **Hebrews 4:14** 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.

TRANSLATION HIGHLIGHTS

We have a great High Priest (Latin: *pontifex maximus*), Jesus Christ, who is seated at the right hand of the Father in heaven (Durative Present tense). He passed through the heavens during His ascension (Consummative Perfect tense) as part of His strategic victory on the cross. This Jesus is, of course, the Son of God. Since the Son of God is our High Priest before the Father (Temporal Participle), let us seize the opportunity (Volitive Subjunctive mood) for confession. The acknowledgement or naming of our sins to the Father through Jesus Christ, our High Priest, restores temporal fellowship with the Father. Paul wants his readers (as well as all believers throughout time) to seize this opportunity to have continued fellowship with the Father through the Son. This is particularly important when you consider that in OT days, this was done through non-sweet savour offerings. You have to admit that it is much easier to send a silent prayer of confession to the Father through Jesus Christ at any moment in your life, than it is to purchase a sin or trespass offering and have a high priest sacrifice it on an altar on your behalf! So Paul is saying, “Take advantage of this wonderful opportunity that is only available during the Church Age dispensation.” Make it a practice to confess your sins to God every day (rebound) and as many times a day as necessary!

There is a purpose for seizing this opportunity to confess our sins on a frequent basis (Iterative Present tense), and that purpose is to move forward in the spiritual life towards supergrace. We cannot get there without the confession of sin; we must have the continual filling of the Spirit to grow spiritually. The continued filling of the Spirit is dependent upon confession of sin. Failure to confess sins on a regular basis is a guarantee that we will remain in carnality, enslaved in Satan’s cosmic system rather than moving forward in the divine system. Some commentators translate *homologia* as a doctrinal statement, which would mean we are to “seizing the

opportunity to speak our confession of the body of Christian truth.” While this is a true statement, the availability of our High Priest for confession must come *before* possessing or moving forward with Bible doctrine. The definite article could be possessive: “our confession” or “our doctrinal system.” It could also be translated as “a” or “the” or not translated at all; scholars disagree and all options remain on the table. As you can see by the paragraph that follows, there are a number of options to choose from. Since the next verse contains references to sin, weaknesses, and temptation – and the last verse of this chapter refers to obtaining mercy at the throne of grace - I believe Paul is referring to the confession of sins to God through our High Priest, Jesus Christ, in private prayer.

There were two categories of offerings in the Levitical system: burnt or sweet-savour offerings and confession or non-sweet offerings. The *sweet savour offerings* (burnt, gift, peace) dealt with salvation, propitiation and reconciliation; the *non-sweet savour offerings* dealt with confession of sins and trespasses that hindered temporal fellowship. Church Age believers are not the only ones who are required to confess their sins to restore temporal fellowship. “If they shall confess their iniquity ... then will I remember my covenant” (Lev. 26:40-42). Notice the protasis of a 3rd class condition in this pericope. The “if” in this case means “maybe they will, maybe they won’t.” The same volition was required of the Israelites with their high priest that is required of us with our High Priest. Leviticus 4 portrays the protocol that accompanies the sacrifice for sins of ignorance. Since they are unknown sins, there is no confession in the Levitical protocol. Leviticus 5 portrays the confessional protocol that accompanies the sacrifice for trespasses, known sins. Two examples would be: “And if a soul sin ... and he does not utter it, then he shall bear his iniquity” (5:1) and “if he is guilty in one of these things, he shall confess that he has sinned in that thing” (5:5). Eternal salvation was taken care of at the altar; temporal fellowship was taken care of at the laver.

The contextual flow of 4:11 to 4:16 is actually much simpler than many commentators think. In verse 11 Paul encourages us to enter into His rest. How do we do this? Verse 12 tells us that the Word of God will pierce the deepest recesses of our soul and reveal our sins according to the divine standard. Verse 13 assures us that there is no hidden, secret sin that the Word of God cannot uncover and reveal to our conscience if we do not harden our minds against the truth which the Word reveals about us. Verse 14 tells us to take our revealed sins and to acknowledge them to our High Priest, Jesus Christ. He is in heaven acting as our representative before the Father. Verse 15 comforts us by reminding us that our High Priest was also tempted beyond our imagination and that He is therefore quite familiar with our weaknesses. Verse 16 tells us that we can come boldly to the throne for mercy and grace. Mercy is the forgiveness of sins and restoration to fellowship with God. Grace is the resultant filling of the Spirit and the resumption of blessings in time that were cut-off by our sins. What Paul is teaching in this portion of Hebrews is the confession of sin, also known as the rebound technique. What we are told to do in 1 John 1:9 the Israelites were told to do in Leviticus 4-5. Our confession is taken care of by our High Priest; their confession was taken care of by sacrificial offerings through their high priest.

RELEVANT OPINIONS

Let us make sure that “our manner of life is in keeping with the purpose of our faith” (Aristotle), maintaining “a virtuous life” (Zeno), “an integrated life which is passed in unbroken constancy and harmony” (Hermes), “directing ourselves by the divine logos ... the spiritual harmony which is at every moment man’s guarantee of certainty of action” (Pohlenz). It also refers to confession of sin (Steinleitner) and the union of redeemed and redeemer, as well as commitment to discipleship (Michel). It is Christ, not the Holy Spirit, whose work is referred to when any man sins; it is not our looking to some fresh work, but something which avails us when we sin. God forbid that it should be thought I do not recognize the Spirit’s work graciously dealing with, and in, and bringing back, the soul, or right thoughts in it. I believe every good thing in us is wrought by the Holy Spirit, but I say that this passage refers us, when a man has sinned, as an occasional evil thing, to Christ’s advocacy as restoring, not to the Spirit’s work ... Christ washed the feet. (J. Darby) The sin offering in Lev. 4:2-35 points to the doctrine of rebound in 1 John 1:7-9 with emphasis on the unknown sins of the believer. The trespass offering in Lev. 5-6:7 points to the doctrine of rebound in 1 John 1:7-9 with emphasis on the known sins of the believer. (LWB)

The High Priest was chosen by God to provide access to Him for humanity and to represent God to humanity ... Moses brought the Israelites the Old Covenant, whereas Jesus brings all believers into the New Covenant, establishing a greater access to God for them, which had only been for Israel until Jesus came. (B. Scott) The priesthood of Christ is there to reconcile the discrepancy between our position in heaven, and our walk down here. Jesus Christ is the righteous one: and the righteousness I have in Him is the title I have to the place. The priestly work restores me to the communion of the place where I am in righteousness. It is immediately connected with the perfectness of His own walk down here and the place where He is now ... It is very precious to see the connection of the priesthood with our trials in the wilderness. (J. Darby) The Church Age believer always belongs to Christ’s royal priesthood, even when he lives in the cosmic system. He always has the right to approach the throne of grace with rebound and be restored to his palace. Discipline alerts the cosmic believer to the fact that something is wrong with his life. The Lord graciously keeps knocking, giving the believer continuous opportunities to rebound. (R.B. Thieme, Jr.)

The more a person knows about himself, the more he loathes himself and repents. Restorative forgiveness is necessary every day of one’s life. (W. Best) Priesthood is not intended for the justification of the sinner, a truth which has to do with God as our Judge. Priesthood has reference solely to believers, and the special application made here is in view of our temptations. It is important to distinguish between a Mediator, an Advocate, and a Priest. The Mediator reconciles God to man and man to God. The Advocate restores man after his sin. The Priest sustains man, and provides against his committing sin ... Christ’s priesthood is exercised in heaven, not on earth. We shall see later on that the presence of a priesthood on earth would imply that the atonement for sin had not been completely made, for, as it has been rightly said, “a priesthood on earth is an attempt to do all over again what has been done once for all.” (W. Thomas) Because of His humanity and earthly experience He is able sympathetically to appreciate our human limitations and trials. We ought, therefore, to hold firmly to the open confession of faith in Him; and enter into the enjoyment of the benefits that His priestly work has made available. (A. Stibbs) We were designed to attain supergrace by using our priesthood, i.e. our tactical victory in the angelic conflict. (R.B. Thieme, Jr.)

Leviticus 5:5 demanded confession, and the offering was merely the teaching of the rebound principle by ritual ... Consider Lev. 5:17 as it applies to the believer in the Church Age. What is true in the physical life is equally true in the spiritual life – we all start out as babies, move toward adolescence and eventually become mature. Through persistent intake of Bible doctrine, a believer becomes spiritually mature. Such a believer has maximum cognizance of what constitutes sin and therefore can keep short accounts with God. An adolescent is somewhere in between – his sin list being relatively limited; a baby has knowledge of very few sins, mostly in the overt category. Consequently, the baby stays out of fellowship for long periods of time, and cannot orient to the grace of God until he confesses some sin he has learned to identify. When he does, his unknown sins are dealt with, and his slate is wiped clean. The emphasis of Lev. 5:17 is that the believer is always responsible for his attitude and actions. If they are out of line with God’s standards, then he is guilty, whether he knows it or not! The ritual in Lev. 5:19 was to show that all Jews fully understood the concept of immediate cleansing from their sins of ignorance upon the confession of their sins of cognizance. (R.B. Thieme, Jr.)

Notice the definiteness of the confession in Leviticus 5:5. A mere general acknowledgement of failure would not do. The culprit must face his actual transgression and confess it in the presence of God. And so we read today, “If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). Then in Leviticus 5:6-13 notice the grace of God in the provision made for even the poorest of His people. No matter how feeble our apprehension of Christ may be, if we come to God in His name He will forgive. (H. Ironside) The object and effect of the sin offering were declared to be the forgiveness of sin (Lev. 4:20, 26, 31, 35; 5:10) and cleansing (ceremonial purgation) from the pollution of sin (12:8; 14:20; 16:19) ... The soul of the offerer, being represented by the blood, was, through the sprinkling of the latter, brought into the fellowship with or within the sphere of operation of the divine grace ... The burning of the fat of the victim upon the altar as an offering made by fire for a sweet savour unto Jehovah was symbolical of the handing over of the better part of the man, the part that is susceptible of renewal, to the purifying fire of the divine holiness and love, in order that the inward man might be renewed from day to day by the Spirit of the Lord, and at length be changed into the glory of the children of God. (M. Unger)

The peace offering represented the worshipper’s enjoyment of fellowship. Its peculiarity is that it was divided into three parts; one burnt as God’s portion, one given to priests, and one retained by the offerer, who might invite his friends to partake of it. The idea of unworthiness was represented with the imposition of hands and sprinkled blood; but the great idea was that, notwithstanding unworthiness, peace with God was realized, verified, enjoyed in fellowship. It was the token that the offerer was admitted to a standing in God’s house, a seat at His table, communion and friendship. How much is involved when a man can eat together with God and his family! This is fulfilled in Christ; in Him God and man find common food; and when we partake of Him we are drawn into closest nearness to the Father. This is the peace offering. “Truly our fellowship is with the Father.” Expiation, dedication, fellowship, complete Christian life. (C. New)

Outline of apostasy by George Rice 4:14 – 6:8.

- **Theological Exposition** 4:14-5:10. Jesus is the great high priest, designated by God as a priest after the order of Melchizedek. He is able to sympathize with the weakness of humanity; therefore, sinners are to draw near to the throne of grace with confidence.
- **Warning** 5:11-6.4. The Hebrew Christians are dull of hearing, not being able to tolerate solid food. It is impossible to restore again to repentance those who commit apostasy.
- **Judgment** 6:7-8. As the thorns and thistles of worthless land are burned, so judgment awaits those who crucify the Son of God and hold Him up to contempt by apostasy.

Hebrews 4:14 Therefore (inferential), since we have (έχω, PAPTc.NPM, Durative, Temporal & Circumstantial) a great (Compl. Acc.) High Priest (Acc. Dir. Obj.; Christ's session at the right hand of the Father) Who has passed through (διέρχομαι, Perf.APtc.ASM, Consummative, Substantival, Deponent; penetrated, His ascension) the heavens (Acc. Dir. Obj.; as part of His strategic victory), Jesus (Acc. Appos.), the Son (Acc. Appos.) of God (Gen. Rel.), let us keep on seizing the opportunity for (κρατέω, PASubj.1P, Iterative, Volitive; take possession: move forward into the supergrace life, attain, grasp, seize, hold fast) confession (Obj. Gen.; acknowledgement of sins, doctrinal system, acceptance of a common cause),

^{BGT} **Hebrews 4:14** Ἐχοντες οὖν ἀρχιερέα μέγαν διεληλυθότα τοὺς οὐρανοὺς, Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας.

^{VUL} **Hebrews 4:14** habentes ergo pontificem magnum qui penetraverit caelos Iesum Filium Dei teneamus confessionem

LWB Hebrews 4:15 For we do not have a High Priest who is not able to be touched [sympathetic suffering with us] by our weaknesses [limitations of our humanity], but having been tempted on all points [every imaginable category] in quite the same way [similar to what we face in our Christian life], apart from sin [impeccability].

^{KW} **Hebrews 4:15** For we do not have a High Priest who is not able to enter experientially into a fellow feeling with our infirmities, but one who has been tempted and tested in all points like as we are, without sin.

^{KJV} **Hebrews 4:15** 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.

TRANSLATION HIGHLIGHTS

It is through our High Priest that we have communion with God. It was through the high priest that sin was taken care of, both known and unknown. When we acknowledge our sins to the Father through Jesus Christ, our High Priest, we do so knowing that He is able to empathize with us. He is able to be touched by our circumstances; He can actually suffer with us in our struggle again temptation and sin (Constative Aorist tense). Since He received a human body, He

knows and understands the limitations of our humanity, our fleshly weaknesses. When we confess our sins to the Lord, it is comforting to know that He knows where we are coming from. He is not sitting in heaven with a big club ready to clobber us for being so weak. He understands the temptation to sin is strong, therefore He is perfectly equipped to represent us before the Father and to guarantee our forgiveness.

He is able to fulfill the office of High Priest like no other, not only because He is God, but He was also tempted (Intensive Perfect tense) in every imaginable category of weakness and sin we can think of. Satan tested Him over and over again, mercilessly trying to break Him. He suffered in the same way that we suffer in our Christian life, with one exception: He never sinned. He was neither temptable nor peccable. A theological phrase for this is (Latin) *non posse peccare, posse non peccare*: not able to sin, able not to sin. As deity possessing perfect righteousness, He was not able to sin; as humanity, He was able not to sin by refusing to succumb to temptation. His humanity is our example for the Christian way of life; we are able not to sin as long as we remain in the sphere of His divine power. We are able not to sin as long as we are filled with the Spirit.

RELEVANT OPINIONS

All suffering, of every kind, that we endure in the path of our Christian calling is a suffering “with Christ” and “for Christ.” *With* Him in the sense that the suffering comes to us as we are walking with Him by faith, and in the sense that it is endured in the strength that He supplies through His sympathizing high-priestly ministry. *For* Him in the sense that the suffering tests and proves our allegiance to His goodness and power, and in the sense that it reveals His worth as an all-sufficient compensation and prize. (J. Piper) God has made His pronouncement concerning the King; Satan contests it. The moral right of the King to rule is tested. He is tempted in every point as was the first Adam and, unlike him, He is found wanting in none. The lust of the flesh, the lust of the eyes, and the pride of life are appealed to and evoke no response from Him. (C. Feinberg) Jesus experienced temptations in just the same manner as we do and this sinlessness was the result of “conscious decision” on His part in the midst of intense struggle. One must never suppose that His victory over temptation was “the mere formal consequences of His divine nature.” (G. Hawthorne) The devil as defense attorney had a right to put the humanity of Christ to the test, but no right to test His deity. (R.B. Thieme, Jr.)

The conflict with temptation was as acute in the experience of Jesus as it is in that of His followers. (H. Andrews) We have a High Priest into whose ears we may pour all the confessions of our penitence without fear. Go and do so! True prayer is not a mere mental exercise, nor a vocal performance, but it is far deeper than that - it is spiritual commerce with the Creator of Heaven and earth ... Who shall dictate to the Throne? No loyal child of God will, for a moment, imagine that he is to occupy the place of the King! He bows before Him who has a right to be Lord of All. And though he utters his desire earnestly, vehemently, importunately, and pleads and pleads again, yet it is evermore with this necessary reservation - “Your will be done, my Lord. And if I ask anything that is not in accordance with Your will, my inmost desire is that You would be good enough to deny Your servant. I will take it as a true answer if You refuse

me, if I ask that which seems not good in Your sight.” If we constantly remembered this, I think we should be less inclined to push certain suits before the Throne, (C. Spurgeon)

Hebrews 4:15 **For** (explanatory) **we do not** (neg. adv.) **have** (ἔχω, PAI1P, Gnostic) **a High Priest** (Acc. Dir. Obj.) **Who is not** (neg. particle) **able** (δύναμαι, PMPTc.ASM, Descriptive, Substantival, Deponent) **to be touched** (συμπαθέω, AAInf., Constativ, Inf. as Dir. Obj. of Verb; sympathetic, suffer with us) **by our** (Poss. Gen.) **weaknesses** (Instr. Means; limitations of our humanity), **but** (contrast) **having been tempted** (πειράζω, Perf.PPTc.ASM, Intensive, Circumstantial; put to trial, tested to prove themselves true) **on all points** (Acc. Measure; “in all things”, each weakness or sin, every imaginable type or category) **in quite the same way** (Acc. Comparison; ellipsis: *like us*, similar so as to be our example in the Christian way of life), **apart from** (improper prep.; without) **sin** (Abl. Separation; our Lord was neither temptable [able not to sin] nor peccable [not able to sin]).

^{BGT} **Hebrews 4:15** οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ’ ὁμοιότητα χωρὶς ἁμαρτίας.

^{VUL} **Hebrews 4:15** non enim habemus pontificem qui non possit conpati infirmitatibus nostris temptatum autem per omnia pro similitudine absque peccato

LWB **Hebrews 4:16** **Therefore, let us keep on approaching the throne of grace [through prayer] with confidence [in our High Priest, not ourselves], so that we may obtain mercy [compassionate forgiveness of sins and restoration to temporal fellowship] and may find grace [day-by-day discovery in the filling of the Spirit] during our time of need [spiritual support from the mentorship of the Holy Spirit].**

^{KW} **Hebrews 4:16** Let us be coming therefore with boldness to the throne of grace, in order that we may procure mercy and find grace for seasonable help.

^{KJV} **Hebrews 4:16** Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

TRANSLATION HIGHLIGHTS

Therefore, let us keep on approaching the throne of grace (Iterative Present tense) through prayer with confidence. Our confidence when we are about to confess our sins is not in ourselves, but in the sympathetic capability of our High Priest. He is more than happy to accommodate us by forgiving us our sins and restoring fellowship with the Father (1 John 1:9). The purpose of the confession of sins (rebound technique) is twofold: (1) so that we may obtain mercy, which is a compassionate forgiveness of our sins; and (2) so that we may find grace on a day-by-day basis during our time of need. Both of these are potential and result subjunctives; they are potential because *we must approach* the throne of grace in prayer, and they are results because *we will obtain* what we need if we follow His simple protocol. The mercy or forgiveness of sins that we

receive restores us to fellowship (Culminative Aorist tense), while the grace that we receive in our time of need lasts as long as we remain in fellowship (Constative Aorist tense).

The Greek word *boethian* is a nautical term that points to aid and support for a sinking ship. The “grace” that we may find for our “time of need” is spiritual support from the Holy Spirit. Once we have approached the throne of grace and have confessed our sins to the Father through our High Priest, Jesus Christ, our sins are forgiven and the filling of the Spirit returns. The return of the filling of the Spirit is the beginning of “grace” while the mentorship of the Spirit is the continued “grace” that we need for forward momentum in the spiritual life. This “approaching the throne of grace” through prayer is not for a special class of believers; it is for all Christians without exception. It is also a practice, a habit (Customary Present tense), that should be done daily or multiple times a day. Approaching the throne of grace is not for special occasions when you are about to collapse under pressure. It is for all of the daily pressures, trials and testings you encounter (Latin: auxiliary opportunities).

RELEVANT OPINIONS

Faithfulness means getting back up out of the mud, asking forgiveness, and persevering to the end of life. God is not so concerned about our success as He is with our hearts. We have a human priest in heaven to represent us. There is a man at the throne of God today! He has been tempted in all ways just as we have and therefore understands our pain. He bids us to “draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.” There is no rejection here, no lack of compassion, only sympathy and understanding. (J. Dillow) Bible doctrine is teaching. It is the content of the Word of God, which God designed to be communicated to the believer so that it becomes the measure of his thinking and the source of his mental attitude - i.e., boldness before the throne. (R.B. Thieme, Jr.) Such a conception of the presence of God into which beleaguered Christians may come at any time (“throne of grace”), suggests both the sovereignty of the One they approach (since they come to the “throne”) and His benevolence. (Z. Hodges)

When may we appear before the *throne of grace*? Not merely once each year, in a carefully prescribed manner, but freely *in time of need*! (C. Stam) Since we have such a High Priest to intercede for us with God, we can approach God confidently in prayer (cf. 3:6; 10:19, 35). Every Christian can come to God's heavenly throne, not just the high priests of Judaism. The high priests of Judaism could only approach God at His earthly throne, in the holy of holies in the tabernacle or temple, once a year. God's throne of judgment has become a throne of grace (undeserved help) for us now. Our Sovereign will be merciful (not giving us what we deserve) and gracious (giving us what we do not deserve). This verse again contrasts the superiority of Christianity over Judaism. (T. Constable) As believer-priests we represent ourselves before God. We do not need to confess our sins to a member of the clergy; we confess them immediately, silently, privately, directly to God (1 John 1:9). Nor do we need anyone to pray on our behalf. We are commanded to come boldly before the throne of grace. And we do not require a special category of priests to perform rituals for us. (R.B. Thieme, Jr.)

Between the yearly sacrifices – every day, day after day – thousands of other sacrifices were made, of produce and of animals. The process was never ended, never completed, because the priesthood was not perfect and the sacrifices were not perfect. (J. MacArthur) If they remain faithful, the readers can still enter His resting place and draw near with confidence to the throne of grace to continually offer up sacrifices of praise and good works. However, if they refuse to trust in God’s life-sustaining presence mediated by Jesus Christ their High Priest, they could forfeit the joy of God’s presence as a resting-place for worship and Sabbath celebration. Instead, God’s presence would become to them a place where sins are exposed, punishment is given, rewards are lost, and discipline is received. (R. Gleason) “Take My yoke on you ... and you shall *find* rest,” the continuing rest *found* in daily submitting to Christ’s easy yoke. (R. Jamieson) And mark well, ours is not the mercy seat of Judaism, but the throne of grace. (C. Stam)

Hebrews 4:16 Therefore (inferential), let us keep on approaching (προσέρχομαι, PMSubj.1P, Iterative & Customary, Volitive, Deponent; through prayer) the throne (Loc. Place; anthropopathism of Place) of grace (Descr. Gen.) with confidence (Gen. Attend. Circum.), so that (purpose) we may obtain (λαμβάνω, AASubj.1P, Culminative, Potential) mercy (Acc. Dir. Obj.; clemency, forgiveness, benefit from compassion) and (connective) may find (εὕρισκω, AASubj.1P, Constative, Potential; day-by-day discovery) grace (Acc. Dir. Obj.) during our time (Acc. Extent Time; well timed, suitable) of need (Acc. Gen. Ref.; spiritual support, aid for a sinking ship).

^{BGT} **Hebrews 4:16** προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὐκαιρον βοήθειαν.

^{VUL} **Hebrews 4:16** adeamus ergo cum fiducia ad thronum gratiae ut misericordiam consequamur et gratiam inveniamus in auxilio oportuno

CHAPTER 5

LWB **Hebrews 5:1** You see, every high priest [from the first to the Last Adam], having been taken from among mankind [not angels], was appointed on behalf of men [His office was for the benefit of others, not himself] with reference to things pertaining to God, so that he might offer gifts [cereal] and offerings [animals] on behalf of sins [the equivalent of rebound],

^{KW} **Hebrews 5:1** For every high priest, since he is taken from among men, on behalf of men is constituted as such with reference to the things which pertain to God, in order that he may continually be offering both gifts and sacrifices for sins,

^{KJV} **Hebrews 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:

TRANSLATION HIGHLIGHTS

From the first Adam to the Last Adam (Jesus Christ), every high priest came from the source of mankind rather than angels or deity (Customary Present tense). They were appointed (Historical Present tense) on behalf of men, not for their own benefit. Their office as high priest was for the benefit of others with reference to the teachings of God as typified by the sacrifices, garments, tabernacle, etc. In short, all things pertaining to God went through the high priest for each believer. The same is true today; even our prayers to the Father are offered in the name of Jesus Christ, our High Priest. Our sins which separate us from communion with the Lord are forgiven by confessing them to the Father through the Son. The high priests in the dispensation of Israel offered gifts and sacrifices (Customary Present tense) on behalf of the sins of the people. The sins and trespasses which disrupted their communion with God were covered by these offerings and sacrifices. These gifts (cereal) and sacrifices (animal) were a *near* equivalent (type) to the confession of sins that we practice today (1 John 1:9); they restore fellowship with God. In other words, the liturgy of the Day of Atonement is not in view here, but rather the daily sacrifices.

I emphasize *near* equivalent, because during the Church Age we do not bring gifts and offerings to God, but rather summon our High Priest through prayer, who is *in Himself* the essence of our gifts and offerings. This benefit is something that is available to us because our High Priest is from the superior order of Melchisedek rather than the Aaronic priesthood (more on that later). In OT times, gifts and sacrifices were offered for Israel only. *High priests do not represent unbelievers*; these gifts and sacrifices were for sins, weaknesses, and failures in the spiritual life that disrupt our *fellowship* (communion) with the Lord – not *entrance* into the spiritual life (union) by initial belief in Christ. This verse is not dealing with justification-salvation; this is a reference to sanctification-salvation, or *experiential* sanctification. The potential subjunctive points to the contingent nature of the high priest's function; believers had to bring the gifts and offerings to him from their own volition (maybe they would, maybe they wouldn't) before he was able to function as their intermediary. First-fruits, thanksgiving offerings, gifts, and sacrifices for sin were confessed by individual Israelites to the high priest, and then from the high priest to God, on a daily basis.

RELEVANT OPINIONS

We see two extreme approaches to God through worship today. One is a very emotional approach, and the other is a very ritualistic approach. Both of them are soulish and not spiritual worship at all. We simply need to come to Him and get rid of all the mechanics and the methods ... That is the way many people worship today. They are ritualistic or they are emotional; they go by their feelings rather than by the Word of God. (J. McGee) The writer constructs a beautifully balanced sentence in which he describes the selection, appointment, and duty of a high priest ... Note the passive voice of the verb that is used to describe the process of selection and appointment. The writer wishes to indicate that the high priest does not appoint himself, but by implication is appointed by God. The high-priestly office, therefore, is based on a divine

calling ... His work consists of representing man before God when the people come with gifts and sacrifices. They bring these gifts and sacrifices to the high priest, so that he can offer them to God for the sins of the people ... The high priest is the intermediary between God and His people. (S. Kistemaker)

The priesthood functions, not for lost sinners, but for saved sinners ... Notice that it is sins, not sin; it is plural. It speaks of the life of the believer. For example, when you lost your temper, did you go to God and confess that sin? You have a representative who is there to make intercession for you. He represents you before God. (J. McGee) While in point of fact we fail, our place is always Christ in heaven. When *communion* is interrupted, priesthood removes the hindrance ... The day of atonement laid the foundation for the priesthood for the year. When I get my conscience exercised, it is not enough to see God has been glorified in the death of Christ; I feel my own sins before God. Then I see that He has confessed my sins; and now, as Priest on high, He maintains me in the power of the reconciliation made ... What was Melchisedek's order? *Blessing*. The priesthood being a mediatorial charge, established to maintain the relationship of the weak and infirm with God in His majesty, it was necessary that the high priest should be endowed with qualities which enabled him to show compassion to those who were weak and infirm. (J. Darby)

All believers are priests to God, and are consecrated and welcome to go to God, in the perfect forgiveness of sins through Christ. (A. Saphir) The two words are sometimes used interchangeably, but here they are distinguished. In this case the gifts must relate to the meal offerings and the sacrifices to the blood offerings. Here the statement "for sins" is significant, for it is not restricted to sacrifices, but also relates to gifts. It is best therefore to understand this as referring to the *full range* of the high priest's work. (D. Guthrie) Most commentators restrict the function of the high priest to his activity on the Day of Atonement. It's as if that one day's activity is all he had to do to fulfill his office; the result would be a long vacation that all of us would welcome with open arms! But in reality he continued to make offerings, gifts, and sacrifices *every single day* of the year. The theological point I'm trying to make here, is that although sin was taken care of on the Day of Atonement (the Cross), the high priest continued to take care of sins on a daily basis (rebound) in order to restore *communion* with God. (LWB) The high priest served as a broker of the benefits of God ... Standing before God on behalf of his fellow human beings, the high priest offers gifts and sacrifices as satisfaction for the affronts to the authority of God – the sins committed contrary to God's commands. (D. DeSilva)

The Aaronic high priest was appointed to offer sacrifices for sins; but neither offering nor killing the ordinary sin-offering was the work of the priest, but of the sinner who had sinned ... The Israelite offered (or presented) his sacrifice at the door of the tabernacle, and if found to be according to the law it was accepted. He then killed the victim, having first identified himself with it by *laying his hands upon* its head. And the sacrificial work being thus completed, "The priests, Aaron's sons," proceeded to execute their peculiar priestly functions in making atonement for the offerer. (R. Anderson) Hebrews 5 introduces us to the High Priest whose function is to help all those, who in spite of repeated failures, are *seeking the goal of spiritual victory* for Christ ... In Aaron and Melchisedek we find God's perfect *provision for stumbling*, falling saints. (M. DeHaan) This passage sets forth the fact of a disturbed, distorted relationship

between God and man. The very idea of a priest indicates that. There would be no need for a priest if there were not a problem in our communication with God ... Those of us who have come into the household of faith, into the family of the redeemed, have need to *constantly experience confession* and cleansing of our sins. We need the experience of *restoration* with God in order to keep our relationship with God from being distorted. (J. Draper)

This priestly work of Christ is for believers only. It is not for sinners, for a sinner cannot claim Him as Priest until he has received Him as Savior. The sinner must come first to the Cross. He must stop at the altar first, before he can enter into the holiest, by the new and living way. The priest was ordained to offer gifts and sacrifices for sins. It was on behalf of those who were ignorant. Further, the intercession was for those (Lev. 4) that are “out of the way,” for those who had fallen into sin and lost their *fellowship* with God. For such the priest was ordained to provide cleansing and forgiveness. (M. DeHaan) The high priest was taken from among men and set apart to minister on their behalf in things having to do with God. He was to present his brethren’s gifts and sacrifices for sins. Note the distinction. On the cross our Lord presented the sacrifice for sins. In heaven now, He offers our gifts of worship and praise. (H. Ironside) God saves the sinner *in his sins*, as he is and where he is. He saves him also *from his sins*, and teaches him that sin no longer has the power to enslave him. (R. Anderson) Come boldly to the throne of grace; let not sin daunt you, for every high priest is appointed for the very purpose of offering sacrifices for sin. (W. Nicole)

Ref	Israel (Theocentric)		Church Age (Christocentric)		Millennium (Eschatological)	
	Negative Volition	Positive Volition	Negative Volition	Positive Volition	Negative Result	Positive Result
5:1		High priest offered gifts and offerings on behalf of sins		Believer priests confess sins		Potential rewards
5:3		High priest made an offering concerning the sins of the people and himself		Believer priests confess sins		Potential rewards
5:9				Those who continue to obey Him		Obtain inheritance salvation and reign with Him
5:11			Dull and sluggish of hearing do not receive advanced doctrines	Alert and motivated believers learn advanced doctrines about Melchisedek	loss of kingdom inheritance	rewards, reigning in His kingdom
5:12			Stupid believers need to relearn the basics: milk instead of meat	Mature believers are able to receive solid doctrinal food	loss of kingdom inheritance	rewards, reigning in His kingdom
5:13			Reversionistic believers on a perpetual milk diet are ignorant of the doctrines of experiential sanctification	Mature believers on a diet of solid doctrinal food utilize the assets of divine protocol to attain supergrace status	loss of kingdom inheritance	rewards, reigning in His kingdom
5:14			Reversionistic believers cannot discern between good and evil	Mature believers keep on having their perceptive faculties exercised to discern good from evil	loss of kingdom inheritance	rewards, reigning in His kingdom

Ref	Topic	Category	Priestly Order	Dispensation	Primary Priestly Function		
					Mediation (earthly)	Intercession (heavenly)	Blessing (millennial)
Heb. 5:1	High priests taken from among men offering gifts and sacrifices	Propitiation	Aaronic	Israel	Levitical priests		
Heb. 5:3	Makes offerings for the sins of people and himself	Conciliation	Aaronic	Israel	Levitical priests		
Heb. 5:6	Priest unto the age after the order of Melchisedek	Reigning	Melchisedek	Millennium/Perfect	Jesus Christ		
Heb. 5:7	Offered prayers on the cross with screams, tears	Propitiation	Aaronic	Hypostatic Union	Jesus Christ		
Heb. 5:9	Became the source of eternal inheritance salvation for servant kings	Blessing & reigning	Melchisedek	Millennium	Jesus Christ		
Heb. 5:10	Designated a High Priest according to the order of Melchisedek	Reigning	Melchisedek	Millennium	Jesus Christ		

Hebrews 5:1 You see (explanatory), every (Nom. Spec.; from the 1st to the Last Adam) high priest (Subj. Nom.), having been taken (λαμβάνω, PPPTc.NSM, Customary, Concessive) from among mankind (Abl. Source & Separation; neither angels nor diety can be a priest), was appointed (καθίστημι, PPI3S, Historical; installed) on behalf of men (Gen. Adv., Substitution; His office wasn't to be consumed for His own benefit, but for the benefit of others) with reference to things (Acc. Gen. Ref.; temporal fellowship, Bible doctrines) pertaining to God (Acc. Rel.), so that (purpose) he might offer (προσφέρω, PAsubj.3S, Customary, Potential) gifts (Acc. Dir. Obj.; peace and cereal offerings) and (connective) sacrifices (Acc. Dir. Obj.; sin and trespass offerings; rituals portraying doctrines) on behalf of (prep. Substitution) sins (Adv. Gen. Ref.; sins that disrupt fellowship or communion with the Lord: the equivalent of rebound),

^{BGT} **Hebrews 5:1** Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν,

^{VUL} **Hebrews 5:1** omnis namque pontifex ex hominibus adsumptus pro hominibus constituitur in his quae sunt ad Deum ut offerat dona et sacrificia pro peccatis

LWB **Hebrews 5:2** **Having the ability to control his emotions [objective restraint] towards those who are ignorant [without a system of Bible doctrine in the soul] and who are continually led astray [deceived and led into error due to bad judgment], because he also is encumbered [within and without] by weakness [spiritual failure].**

^{KW} **Hebrews 5:2** Who is able to exercise moderate and tender judgment with respect to those who are ignorant [spiritually] and with respect to those who are being led astray, since also himself is completely encircled with [spiritual] weakness.

^{KJV} **Hebrews 5:2** 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.

TRANSLATION HIGHLIGHTS

The high priest should also have the ability to control his emotions with objective restraint (Durative Present tense) towards those who are ignorant of doctrine (Gk: agnostic) and are therefore continually led astray by a plethora of temptations in Satan's cosmic system. The active voice points to their spiritual ignorance; the passive voice points to their helplessness before reversionists and unbelievers when tempted to exit the divine system. Believers who do not have a doctrinal structure in their soul are constantly led by the nose into the cosmic system. They wander about in Satan's system, totally oblivious of their sickening spiritual condition; they are usually deceived by some humanistic or satanic philosophy, psychology, or panacea to solve their problems and the problems of the world. You don't have to look far today to see the mass of Christianity embracing every type of gutter nonsense imaginable.

The saddest expression of this is the creation of churches based on human traditions rather than the Word of God. Social life and entertainment (programs) have replaced the verse-by-verse teaching of the Word across this country. The Exodus generation was involved in the same type of error, which is why they wandered in the wilderness for years; their corpses were strewn across the desert as a result of divine discipline. The tendency of a high priest would be lack of patience towards such loser believers. I have that tendency myself ... "Lord, just wipe them all out and start over with a fresh bunch of believers!" But Paul reminds us that even the high priest faced his own spiritual weaknesses (Latin: infirmities), both within and without. He also struggled against his sin nature and had to reject the temptations of the cosmic system. He should be able to relate with those he represented (Latin: condolences). He was their representative, not their judge.

RELEVANT OPINIONS

If the priest is cordially to plead with God for the sinner, he must bridle his natural disgust at the loathsomeness of sensuality, his impatience at the frequently recurring fall, his hopeless alienation from the hypocrite and the superficial, his indignation at any confession he hears from the penitent. (Dods) The realization of his own weakness and yielding to temptation causes the high priest to be moderate in expressing anger or grief. (S. Kistemaker) In the case of human high priests, this ideal was fulfilled by their being themselves human, encompassed themselves with the infirmity of those for whom they mediated. Christ also, so far, evidently fulfills the condition. (J. Barmby) *To be moderate in judgment toward another's errors* denotes a state of feeling toward the ignorant and erring which is neither too severe nor too tolerant. (M. Vincent) No sacrifice was appointed for willful sin committed with a high hand; such were to be put to

death; all other sins – ignorances and errors – were confessed and expiated with sacrifices by the high priest. (R. Jamieson)

Metriopathein describes the mean between indifference and hypersensitivity. Understood in this way the priest is one who must not be apathetic to nor yet too easily affected by the problems of those he represents. (G. Hawthorne) It is used by Philo to describe the mean between extravagant grief and stoic apathy, in the case of Abraham's sorrow for the death of his wife. (J. Moffatt) If you don't think you have committed a sin in the past few days, and you feel like you have really been living in the heights, I have news for you. You commit sins that you are not even aware of, and He, our Great High Priest, takes care of that for us ... When we come to Him to make confession of our sins, He doesn't give us a little lecture about doing better next time. He just extends mercy to us. "If we confess our sins, He is faithful and just [as our High Priest] to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). It is wonderful to have a High Priest! Now we see a contrast between Aaron and Christ because there is no counterpart of this requirement of the Aaronic priesthood in our Lord Jesus Christ. (J. McGee) The sins of others are apt to irritate us, either because they are repeated or because they are flagrant; they excite emotions of disgust, impatience, and exasperation, and tempt us to be hard and harsh. (J. Moffatt)

Moreover, in the word rendered "erring" (*planao*) there is prominent the notion of one being led astray by some malevolent deceiver or influence. The sinner is blinded by the god of this age (2 Cor. 4:4), who hoodwinks and beguiles Eve's children as he did Eve (2 Cor. 11:3). And as on this account God dealt gently with Eve and opened for her a door to freedom, so does God's Priest treat other deceived and ignorant souls. But, on the other hand, for such as are willfully ignorant in spite of opportunities of knowledge, and who willingly, from love of sin, follow the Deceiver, there is no mercy, at least not until they repent and seek mercy. But where there is some sincere desire to know and to do what pleases God, yet there is failure, even grievous failure, through ignorance and weakness, then the High Priest is compassionate and ever glad to save. (G. Lang) In extra-canonical literature the word *metriopatheo* was most often used in relation to anger. This is not a quality synonymous with sympathy, the capacity to be one with others, attributed to Christ at 4:15. Here the high priest is to behave with restraint toward the ignorant and wayward, a restraint born of the priest's awareness of his own weakness. (B. Craddock)

Ignorance is to be found among the poorest of people. They have had very little or no education, but that is of small consequence comparatively. They have forgotten what they learned in the Sunday school. Perhaps they never grasped what they heard preached because they did not understand it. As I heard one say, the other day, "I went to the place of worship near my house, but it was no good to me. There was not a single sentence of the sermon that I understood, for the words were all novel to me." I am afraid that is the case in very many places - the talk of the theological hall is not understood in the cottage - and common phrases which reading people understand at once, are not understood by multitudes of people. But the pity is that there are also thousands of reading people who are totally ignorant of the things of God - some of the wealthiest, some of the best educated, yes, some, even, of those who have been to the university - and some who put the "D.D." after their names! "No," you say, "that cannot be!" I say that it is

and if you, yourself, know the way of salvation, you have but to talk with some of these people to find that what I say is true! (C. Spurgeon)

Hebrews 5:2 Having the ability (δύναμαι, PMptc.NSM, Descriptive, Substantival, Deponent) to control his emotions towards (μετριοπαθέω, PAInf., Durative, Inf. as Dir. Obj. of Verb; bear gently with, objective restraint, moderating the passion of anger) those (Dat. Disadv.) who are ignorant (ἀγνοέω, PAPtc.DPM, Descriptive, Substantival, Articular; without a system of Bible doctrine in the soul) and (connective conj.) who are continually led astray (πλανάω, PPptc.DPM, Iterative, Substantival; wander about, mistaken in judgment, deceived, led into error, deluded; unable to apply the little doctrine they do know), because (causal; since, in as much as) he (Subj. Nom.) also (adjunctive) is encumbered by (περίκειμαι, PPI3S, Descriptive, Deponent; surrounded, subjected to; both from within and from without) weakness (Acc. Dir. Obj.; problems, failures).

^{BGT} **Hebrews 5:2** μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικεῖται ἀσθένειαν

^{VUL} **Hebrews 5:2** qui condolere possit his qui ignorant et errant quoniam et ipse circumdatus est infirmitate

LWB Hebrews 5:3 Moreover, because of this [having weaknesses like everyone else], he is obligated to make an offering concerning sins [to restore fellowship], namely for the people, but likewise for himself.

^{KW} **Hebrews 5:3** And because of this [weakness] he is under a moral obligation, just as with reference to the people, thus also concerning his own sins, to be offering [sacrifice].

^{KJV} **Hebrews 5:3** And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

TRANSLATION HIGHLIGHTS

Because he has weaknesses like everyone else, the high priest is expected to make an offering (Customary Present tense) concerning sins that disrupt *communion* with the Lord. Again, we are discussing those offerings which are made to restore *fellowship* between God and believers – in this case the Israelites. We are not discussing the sacrifice on the Day of Atonement which provided justification-salvation. Everyone who left Egypt has already been through Passover. We are discussing those gifts and offerings which are made throughout the year by acknowledging sins to the high priest and having him make an offering to *restore communion* with God. The function of the high priest was primarily to make these offerings for the people of Israel, but he also made offerings for himself due to his own weaknesses; he needed restored communion with God like everyone else.

RELEVANT OPINIONS

We know that, being compassed with infirmity and imperfection, the high priests first offered sacrifices on their own account and then, afterwards, offered them on behalf of the people. Christ, being pure and holy, needed no sacrifice for Himself, but He did offer a complete, acceptable and sufficient Sacrifice for us. (C. Spurgeon) There was an occasional offering or sacrifice which he was to offer distinctly for himself (Lev. 4:3), upon the breach of any of God's commandments by ignorance, or any actual sin. (J. Owen)

Hebrews 5:3 Moreover (continuative), because of this (Causal Acc.; having weaknesses like everyone else), he is obligated (ὀφείλω, PAI3S, Static; bound, expected) to make an offering (προσφέρω, PAInf., Customary, Inf. as Dir. Obj. of Verb) concerning sins (Adv. Gen. Ref.), namely (Adv. Indirect Discourse; as follows) for the people (Gen. Adv.), but (adversative) likewise (Correlative Adv.; in the same manner) for himself (Gen. Adv.).

^{BGT} **Hebrews 5:3** καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσφέρειν περὶ ἁμαρτιῶν.

^{VUL} **Hebrews 5:3** et propter eam debet quemadmodum et pro populo ita etiam pro semet ipso offerre pro peccatis

LWB **Hebrews 5:4** Furthermore, one does not seize this honor [office of high priest] for himself, but rather when he is called by God, just as Aaron also was.

^{KW} **Hebrews 5:4** And not to himself does one take this honor, but being called by God [he accepts it], even as also Aaron.

^{KJV} **Hebrews 5:4** And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

TRANSLATION HIGHLIGHTS

Furthermore, a man did not just decide that he wanted to be a high priest. He could not seize this honor (Gnomic Present tense) by his own volition. Instead, he had to be called to this position by God (Customary Present tense). God selected His high priests; they did not decide they wanted it as a career path without His calling. This is the way Aaron was made a high priest, and it continued in the same manner throughout the dispensation of Israel. If someone without the stamp of God's approval presumed to enter the Holy of Holies where only the high priest was allowed to enter, he died a horrible death. Paul mentions Aaron at the end of this passage because some believers tend to forget that Moses was not the high priest, rather Aaron was.

RELEVANT OPINIONS

Through His sacrificial death Jesus fulfilled the responsibilities of the Levitical priesthood. The duties of the Aaronic high priest were to become thoroughly familiar with man's spiritual

weakness, to represent Him before God, and to offer sacrifices and gifts to God on his behalf. The high priest on the Day of Atonement shed the blood of a sacrificial animal for himself and for the people. Jesus offered Himself as “for all time one sacrifice for sins.” Later He sat down as priest and king at the right hand of God. (S. Kistemaker)

The honors of the priesthood have been coveted or usurped only at awful cost. Korah, Dathan and Abiram claimed the priesthood and were swallowed up by the earth (Num. 16). The censers of those with them were made into broad plates to cover the altar as a memorial that no stranger, not of the seed of Aaron, may come near to offer incense before the Lord (Num. 16:40). King Uzziah also transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. In consequence, the leprosy rose up in his forehead before the priests, and he was thrust out, and was a leper to the day of his death (2 Chron. 26:16-21). Hence it would appear a most serious matter for anyone outside the line of Aaron to set himself up as a priest. Only one called by God dare aspire to the honor. (A. Knoch)

Aaron being a priest under the covenant made upon Mount Sinai, was himself of the tribe of Levi. Jesus Christ did not belong to that tribe. He was of the tribe of Judah, therefore the priesthood of Christ does not come within the law of the covenant established by Moses on Mount Sinai. It was not His office to go to the Temple at Jerusalem and there officiate as priest. He had no such place there. The priesthood of Christ must be according to an entirely different covenant, otherwise He would have to be a son of Levi to be a priest. In getting to this point of distinction, Paul takes a fragment of the history of Genesis, about an ancient king of Jerusalem – Melchizedek. Before Abraham had any possession there, this man was both a king and a priest of God – before the call of Abraham, before the segregation of the Jewish nation, when there was no distinction between Jew and Gentile. (B. Carroll)

Hebrews 5:4 Furthermore (continuative), one (Subj. Nom.) does not (neg. adv.) seize (λαμβάνω, PAI3S, Gnostic; take, possess) this (Acc. Spec., demonstrative) honor (Acc. Dir. Obj.) for himself (Dat. Adv.), but rather (adversative) when he is called (καλέω, PPPtc.NSM, Customary, Temporal) by God (Abl. Agency), just as (comparative adv.) Aaron (Subj. Nom.) also (adjunctive) was (ellipsis, verb supplied).

^{BGT} **Hebrews 5:4** καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ καθὼς περ καὶ Ἀαρών.

^{VUL} **Hebrews 5:4** nec quisquam sumit sibi honorem sed qui vocatur a Deo tamquam Aaron

LWB **Hebrews 5:5** In the same manner, Christ also did not glorify Himself [He was not self-appointed or self-annointed] for the purpose of becoming a High Priest [no place for inordinate ambition], but One [the Father] spoke beforehand [in Psalm 2:7] face-to-face with Him: “You are My Son; this very day I have begotten You [become your Father].”

^{KW} **Hebrews 5:5** So also the Messiah did not glorify himself in becoming a high priest, but the One who said to Him, My Son you are, I this day have begotten you [this One glorified Him by constituting Him a high priest].

^{KJV} **Hebrews 5:5** 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.

TRANSLATION HIGHLIGHTS

In the same manner as Aaron, Christ also did not self-appoint or self-annoint Himself (Dramatic Aorist tense) for the purpose of becoming a High Priest (Ingressive Aorist tense). There is no place for inordinate ambition in the spiritual life, especially when it comes to possessing an office created by God. Instead, God the Father spoke in Psalm 2:7 the following words (Dramatic Aorist tense): “You are My Son. This very day I have begotten You (Dramatic Perfect tense).” This is deity addressing deity and telling Him (Jesus Christ) that He (the Father) is His Father. Not only was Jesus called by God to be a High Priest, He was also deity. He was the Son of the Father. This goes way beyond the qualifications that Aaron or other high priests met for their official calling. This was a unique, special calling.

RELEVANT OPINIONS

He was declared to be the Son, the seed, the fulfillment of the house of David, but on His death He Himself had no son. That is, the line came to an end in Jesus. But on His resurrection, Jesus succeeds Himself. Even though the thousand-year line from David to Himself ends in Him, He has no need of sons. He is the “original world goal” toward which all the salvation-history of the Hebrew Bible points and culminates. It is in His resurrection that the words of 2 Samuel 7:14 and Psalm 2:7 are quoted to be fulfilled in Him. He who is the eternal Son of God (as the 2nd member of the Holy Trinity) is the adopted royal Son of God in fulfillment of the Davidic Covenant. (D. Campbell) Christ’s entry into this kingly priesthood is best conceived as inaugurated by His resurrection, after accomplishment of human obedience, whereby He fitted Himself for priesthood. Before this He was the destined High Priest, but not the “perfected” High Priest, “ever living to make intercession for us.” It is not during His life on earth, but after His exaltation, that He is spoken of as the High Priest. (J. Barmby)

Hebrews 5:5 In the same manner (comparative adv.), Christ (Subj. Nom.) also (adjunctive) did not (negative adv.) glorify (δοξάζω, AAI3S, Dramatic; honor, magnify) Himself (Acc. Dir. Obj.; He was not self-appointed nor self-annointed) for the purpose of becoming (γίνομαι, AMInf., Ingressive, Purpose/Intended Result, Deponent) a High Priest (Pred. Acc.; no place for inordinate ambition), but (adversative) One (Subj. Nom.; God the Father) spoke beforehand (λαλέω, AAPtc.NSM, Dramatic, Temporal; in Psalm 2:7) face-to-face with Him (Acc. Dir. Obj.): “You are (εἰμί, PAI2S, Descriptive) My (Gen. Rel.) Son (Pred. Nom.; deity); this very day (Adv. Time) I have begotten (γεννάω, Perf.AI1S, Dramatic; become Your Father) You (Acc. Dir. Obj.).”

^{BGT} **Hebrews 5:5** οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν ἀρχιερέα ἀλλ' ὁ λαλήσας πρὸς αὐτόν· υἱὸς μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·

^{VUL} **Hebrews 5:5** sic et Christus non semet ipsum clarificavit ut pontifex fieret sed qui locutus est ad eum Filius meus es tu ego hodie genui te

LWB Hebrews 5:6 Likewise, He [God the Father] also said in another place [Psalm 110:4]: “You are a priest unto the age [Kingdom of the Son of Man] of the same kind as Melchisedek [vastly superior to the Levitical priesthood],”

^{KW} **Hebrews 5:6** As He says also in another place, You are a priest forever after the order of Melchisedek;

^{KJV} **Hebrews 5:6** As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedek.

TRANSLATION HIGHLIGHTS

In Psalm 110:4, God the Father also said to His Son, Jesus Christ (Historical Present tense): “You are a priest forever of the same kind as Melchisedek.” *Forever* is an unfortunate translation. It literally means “unto the age,” which means His priesthood covers an age known as the Kingdom of the Son of Man. This age covers two dispensations, the Millennium and the Perfect (New Heaven & New Earth). At the end of this age, Jesus Christ turns the New Heaven & New Earth over to the Father and the “ages of the ages” (eternal ages) begins. This priesthood is not merely an extension of Aaron’s priesthood. This classification of priesthood is vastly superior to the Levitical priesthood. It is not handed down from one person to another, therefore it is not an “order.” It is one of exceedingly high rank. It is a priesthood of *royal battalion strength* and lasts throughout eternity. Melchisedek was not a christophany or theophany as some believe. He was a real human being, simultaneously king and priest, and Melchisedek was his true name. How is the Aaronic priesthood different from the order of Melchisedek? Paul is going to go into great detail on this subject, because he does not want his readers to think of the Aaronic priesthood and stop there. There are similarities between the two, but Christ’s priesthood enters a superior rank and classification from that of Aaron, one that is closer to that of Melchisedek.

RELEVANT OPINIONS

We understand our title to royalty in Melchisedec, priest of the most high God, possessor of heaven and earth; not merely the God of Israel but the God of the whole earth, the Lord Jesus the centre and minister of all this blessing; blessing the people, and blessing God for the people, not merely interceding for sinners; though this is the foundation of the other ... We are kings with Melchisedec. The King becomes priest: this is perfection. It is not, in one sense, perfection to have the Lord Jesus Christ interceding for our imperfection: but our blessing is, to be associated with Him in all His blessing. He becomes Mediator to the earth of blessing, specially to the Jews, but to the whole earth ... We must always hold these two things – mediation and union. Christ’s

intercession for us is to maintain our *communion* with God in the righteousness we are made in Him. Our union with Him is in resurrection. (J. Darby) Melchizedek is a type of the Lord Jesus. I interpret Melchizedek as a human being who was the literal king of Salem. Two excellent expositors, G. Campbell Morgan and Lewis S. Chafer, hold that he was the preincarnate Christ; so you will be in good company if you take that position. However, I believe Melchizedek was a type given to us by Moses and guarded by God. (J. McGee) There was no succession of priests from Melchisedek and thus no “order.” Jesus, however, was a priest of this kind – not like Aaron and his successors. (F. Gaebelein)

The priestly act of Melchisedec was *blessing*, not *intercession*; blessing from the Most High God. Here, then, is the exercise of the priesthood in its Melchisedec character – the King of righteousness and peace blessing the seed of God’s acceptance, a blessed refreshing thought; evil removed, and blessing flowing out through the great High Priest, the Priest of the Most High God, Possessor of heaven and earth, unhindered. (J. Darby) Aaron is after the order of Levi and his priesthood is under the Mosaic covenant made upon Mount Sinai, and Jesus Christ is a priest after the order of Melchizedek anterior even to Abraham, must less Moses, and greater than Abraham, receiving tithes from the whole Jewish people in the person of Abraham, and inducted by the oath of God. (B. Carroll) The order of Aaron is not adequate to set before us the priesthood of Christ. So our Lord is not a High Priest in the order of Aaron, although Aaron is the type, and Christ the antitype. Christ is the Son, and Aaron is just a servant. “Thou art a priest forever after the order of Melchizedek.” The only record that we have of him is in Genesis 14 where he is described as a “priest of the most high God.” (J. McGee) This strange figure, both priest and king, is the type of Christ who also stands alone, King and Priest in one, not by inheritance from predecessors, not transmitting his office to successors. (R. Lenski)

Hebrews 5:6 **Likewise** (comparative adv.), **He** (God the Father) **also** (adjunctive) **said** (λέγω, PAI3S, Historical) **in another place** (Loc. Place; “at another time”, Loc. Time; in Psalm 110:4): **“You** (Subj. Nom.; proleptic pronoun) **are** (ellipsis, verb supplied) **a priest** (Pred. Nom.) **unto the age** (Acc. Extent Time; Kingdom of the Son of Man: Millennium & Perfect dispensations) **of the same kind as** (Gen. Rank, Measure; classification, military rank) **Melchisedek** (Gen. Spec.; this royal *battalion strength* classification is superior to the Levitical priesthood),”

^{BGT} **Hebrews 5:6** καθὼς καὶ ἐν ἑτέρῳ λέγει· σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ,

^{VUL} **Hebrews 5:6** quemadmodum et in alio dicit tu es sacerdos in aeternum secundum ordinem Melchisedekh

LWB **Hebrews 5:7** **Who [Jesus Christ] in the days of His flesh [dispensation of the hypostatic union], having offered [on the Cross] both prayers and supplications [some intercessory, some to request the resurrection] with an intense scream and tears, face-to-face with the One [God the Father] Who had and continues to have the power to deliver**

Him out of death [resurrection], and was heard [His prayer was answered by the Father] because of His respect for the authority of God.

^{KW} **Hebrews 5:7** Who [the Lord Jesus] in the days of His flesh, offered up special, definite petitions for that which He needed, and supplications, doing this with strong cryings and tears to the One who was able to be saving Him out from within death [i.e., to raise Him out from the state of death] and was heard on account of His godly fear.

^{KJV} **Hebrews 5:7** 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;

TRANSLATION HIGHLIGHTS

During the dispensation of the hypostatic union, when Jesus Christ lived on earth in a human body, He offered both prayers and supplications (Constative Aorist tense) on the Cross with an intense scream and tears. Some of his prayers were intercessory; other were requests to be resurrected (Psalm 22:19-21) and subsequent thanksgiving when His prayer was answered (Psalm 22:22-31). He offered His prayer face-to-face with God the Father, the only One who had and continues to have the power (Gnomic Present tense) to deliver Jesus Christ (Dramatic Aorist tense) out of death. Jesus had to die physically in order to be resurrected. He had to be resurrected in order to complete His strategic victory won on the Cross. The agonizing scream and His accompanying tears point to the unimaginable suffering He underwent on our behalf. God the Father heard His prayers and supplications (Culminative Aorist tense) and answered them because Jesus exhibited great respect for the authority of God in the most difficult situation in life. Acting as our High Priest and Sacrifice, Jesus Christ enables us to come before the Father with our own prayers and supplications. Some see a reference here to Jesus in the Garden of Gethsemane; it definitely points to His agony on the Cross. Maybe it refers to both?

RELEVANT OPINIONS

The Priest after the order of Melchizedek offered up Himself as a blood sacrifice, but before doing this, brought another offering to God, a heart torn with anguish and suffering, a soul in which the conflict of the ages was raging, a contest in which God the Son was facing the powers of darkness, waging a battle for the lost race, a battle in which He was victor over death, and thus over him who had the power of death, the devil. This prayer was accompanied with strong cryings and tears. (K. Wuest) What He feared was the hiding of the Father's countenance ... The cup of death He prayed to be freed from was, not corporal, but spiritual – the temporary separation of His human soul from the light of God's countenance. (R. Jamieson) God answers prayer when it is offered in obedience to His commands and in accordance with His will (1 John 3:22, 5:14). God forsook Him briefly during the three hours of darkness when Jesus was separated from God (Matt. 27:45). But He rescued Jesus from spiritual death when He restored the relation between Father and Son. And He saved Him from physical death when Jesus rose from the dead on the third day. (S. Kistemaker)

Does the first clause “in the days of His flesh” allude to Jesus’ entire life, the period of his 3-year ministry, or the last day of his life? As the sinless one, Jesus suffered all the days of His earthly life. And we know from the gospel accounts that during His ministry He was always subject to verbal abuse. But it was during the last 24-hours of His life that He especially endured spiritual and physical torture. Hence, I suggest that it is prudent to take the 3rd option as the correct one ... The highlight in the life of a high priest was that day of the year when he alone of all humanity might enter the very presence of God to offer the blood of animal sacrifices to atone for sin. Similarly, the author of Hebrews focuses attention on Jesus’ last day when He offered Himself to God in the garden of Gethsemane and at Calvary as a sacrifice for sin. (S. Kistemaker)

The added description, with “loud cries and tears to the One who could save Him from death,” has often been thought to refer to the experience of Gethsemane. But the Greek here seems to reflect the Septuagint rendering of Psalm 22:24. Since that psalm is messianic for this author, it is probable that he actually has the sufferings of the Cross in mind, as does the psalm. This would be appropriate since the cries of the Savior would then be linked directly with His sacrificial work. (Z. Hodges) Having suffered both a spiritual death and a physical death on the cross, Jesus sets His people free from the fear of death. (S. Kistemaker) The emotional distress that He experienced at the prospect of having to die in order to pay the penalty of sin which is death (Gen 2:17) prompted Him to pray for restoration to fellowship with the Father after the ordeal of the cross (John 17:5). Christ’s prayer was heard on account of His piety. (A. Woods)

Hebrews 5:7 Who (Nom. Appos.; Jesus Christ) in the days (Loc. Time) of His (Poss. Gen.) flesh (Adv. Gen. Ref.; idiom: dispensation of the hypostatic union), having offered (προσφέρω, AAPtc.NSM, Constative, Circumstantial; on the Cross) both (adjunctive) prayers (Acc. Dir. Obj.; some were intercessory) and (connective) supplications (Acc. Dir. Obj.; white flag, olive branch; request for resurrection in Psalm 22:19-21 and thanksgiving for the answered prayer in 22:22-31) with an intense (Gen. Measure; strong, loud; powerful) scream (Gen. Attend. Circum.; agony, crying, noise, shouting) and (connective conj.) tears (Gen. Attend. Circum.), face-to-face with the One (Prep. Acc.; God the Father) Who had and continues to have the power (δύναμαι, PMPtc.ASM, Gnostic, Substantival, Deponent) to deliver (σώζω, PAInf., Dramatic, Inf. as Dir. Obj. of Verb) Him (Acc. Dir. Obj.; Jesus Christ) out of death (Abl. Separation; to complete His strategic victory, Jesus had to die physically in order to be resurrected), and (continuative conj.) was heard (είσακούω, APPTc.NSM, Culminative, Circumstantial; His prayer was answered by God the Father) because of His (Poss. Gen.) respect for the authority of God (Gen. Cause; the Father).

^{BGT} **Hebrews 5:7** ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρῶν προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας,

^{VUL} **Hebrews 5:7** qui in diebus carnis suae preces supplicationesque ad eum qui possit salvum illum a morte facere cum clamore valido et lacrimis offerens et exauditus pro sua reverentia

LWB **Hebrews 5:8** **Although He [Jesus Christ] was the Son [deity], He learned obedience by the things which He suffered [in His humanity],**

^{KW} **Hebrews 5:8** Though He was Son [of God] by nature, yet He learned obedience from the things which He suffered,

^{KJV} **Hebrews 5:8** Though he were a Son, yet learned he obedience by the things which he suffered;

TRANSLATION HIGHLIGHTS

Although Jesus Christ was (Concessive Participle) and is the Son of God – a reference to His deity – He learned obedience (Constative Aorist tense) by the things which He suffered (Dramatic Aorist tense) in His humanity. As our King and High Priest, He set the example for us to follow as His servant kings. As deity living in a human body, His suffering during temptations to sin encompassed His entire life on earth. He did not fail even once, so His obedience had no discipline involved with it as we often endure. But He experienced the things we suffer and grew in wisdom because of them. He was victorious over the temptation to sin and by His experience of suffering - not because He was deity, but because He made conscious decisions inside the divine system to utilize the assets the Father had given Him rather than succumb to temptation and sin. He genuinely struggled like we struggle.

RELEVANT OPINIONS

The goal of obtaining glory (honor) in the future kingdom is a principal intent of the suffering we endure. God purposes to equip us for rulership in the great future by preparing through suffering a race of *servant kings*. God does not grant this honor to anyone except those who have suffered with Him. We must first learn obedience and service. (J. Dillow) How was Jesus made perfect? “Jesus grew in wisdom and stature, and in favor with God and men” (Luke 2:52). We see His development in the school of obedience. As the burden becomes more taxing for Jesus, so His willingness to assume the task His Father has given Him increases. (S. Kistemaker) The Christian is a son of God, and he learns obedience by the things which he suffers. There is no point in saying that in spite of the fact that the Lord Jesus was a Son of God, He learned obedience by His suffering. The word is *anarthrous* here. Quality and character are stressed ... He in His humanity learned obedience by the things which He suffered. He in His omniscience knew what obedience was before He became incarnate. But He came to know what obedience was *in experience* when He as the Man Christ Jesus, obeyed God the Father. (K. Wuest)

In the prototype divine dynasphere Christ attained spiritual self-esteem, spiritual autonomy, and spiritual maturity. He perfectly fulfilled the Father’s plan, which included suffering for blessing, for although He was a Son, He learned obedience from the things which He suffered. The same policy of suffering for blessing that Paul was enduring in the operational divine dynasphere, and that we endure today, had been the means of accelerating the spiritual growth of the humanity of Christ. (R.B. Thieme, Jr.) It is the common experience of the Lord’s children that after we are

converted we can look back in retrospect over these pre-Christian days and discern the hand of the Lord at work here and there, monitoring the experiences of our pagan lives and ruling or overruling the circumstances of childhood and adolescence, tending all things towards the service which we later come to see as the Lord's calling for us to perform as his chosen vessel. (A. Custance) The particular obedience which was required of Him in the days of His flesh was that which at once gave Him perfect entrance into the Divine love and human need. And the things which Christ suffered in obeying God's will taught Him perfect submission and at the same time perfect devotedness to man. (W. Nicole)

Jesus passed through all the degrees of man's sufferings, so that there is nothing in the sorrows of His saints which He does not know, and is unable to sympathize with them in. This school of suffering He went through. (J. Darby) Even though Jesus was the Son of God (Son though He was), and as such perfect in one sense, He gained something through His sufferings. He gained experiential knowledge of what being a human involves. Similarly Jesus grew in favor with God and man (Luke 2:52). He learned obedience in the sense that He learned to obey His father's will as a human. For Jesus, God's will involved suffering (cf. Phil. 2:6-8). "Innocence is life untested, but virtue is innocence tested and triumphant." (T. Constable) "Jesus learned obedience through His suffering" contains a neat aural wordplay: *emathen* (learned) and *epathen* (suffered) and that He was made complete – that is, fully equipped and enabled to play the role of heavenly high-priest. (B. Witherington, III)

Hebrews 5:8 Although (subordinating) He (Jesus Christ) was (εἰμί, PApTc.NSM, Gnostic, Concessive) the son (Pred. Nom.), He learned (μανθάνω, AAI3S, Constative) obedience (Acc. Dir. Obj.) by the things which (Abl. Means) He suffered (πάσχω, AAI3S, Dramatic),

^{BGT} **Hebrews 5:8** καίπερ ὦν υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν,

^{VUL} **Hebrews 5:8** et quidem cum esset Filius didicit ex his quae passus est oboedientiam

LWB **Hebrews 5:9** **And after He completed the goal [being matured by obedience and suffering], He [Jesus Christ] became the Source of eternal [inheritance] salvation to all those who continue to obey Him [reigning as servant kings during the millennium is conditioned on obedience],**

^{KW} **Hebrews 5:9** And having been brought to the place of completeness [as a Savior, a High Priest], He became to all those who obey Him, the One who brought into being eternal salvation,

^{KJV} **Hebrews 5:9** And being made perfect, he became the author of eternal salvation unto all them that obey him;

TRANSLATION HIGHLIGHTS

After Jesus Christ completed the goal of disciplinary training (Temporal Participle), which was to be matured and perfected through suffering (Culminative Aorist tense), He became the Source of eternal salvation – also called inheritance salvation. There is a qualifier, however, for those

who will receive this inheritance salvation. It is only for those who continue to obey Him (Durative Present tense). Following His protocol plan for a day or a week or a month is not going to provide you with your inheritance. It takes time to assimilate a lot of doctrine, and this is how your obedience will be measured. Future participation as *metochoi* during the Millennial Reign of Christ is conditioned on obedience. Only those, who were obedient as Christ was obedient, and who matured as He matured, will reign with Him. Disobedient and immature believers will not receive their inheritance-salvation; they will not reign with Him during the millennium. The use of the word “salvation” here obviously does not refer to justification-salvation, otherwise, only those believers who continue to obey Christ are going to heaven (disobedient Christians are going to hell). If you believe disobedience will send a believer to hell, you are a totally clueless Christian.

RELEVANT OPINIONS

Tested in every path, tried by every circumstance, tempted with the offer of all earth’s kingdoms, denied by one disciple, betrayed by another, forsaken of them all - what fault can we find? None at all! (W.R. Newell) Joint participation with Christ in the coming kingdom rule, is contingent upon our faithful perseverance and obedience. Here in no uncertain terms he declares that this salvation is based on works of obedience and not just faith alone. There is nothing in the book of Hebrews which suggests that this is a description of all true Christians. This salvation is “eternal” because it is final, complete, and lasts for all eternity. The phrase “everlasting salvation” is evidently borrowed from Isa. 45:17. In both places the reference is not to deliverance from hell but to the unending nature of the messianic kingdom ... The common “knee-jerk” reaction which assumes that “salvation” always has eternal deliverance in view, has seriously compromised the ability of many to objectively discern what the NT writers intended to teach. (J. Dillow) Jesus is the captain, the chief, the originator, and the cause. (S. Kistemaker)

“Salvation” in this verse is not restricted to past, present, or future aspects of the Christian’s experience, so it is best to understand it here in a broad sense, to refer to the whole of the Christian life. (T. Schreiner) This statement is too broad; the use of salvation here is related to future inheritance which is dependent on present success in the Christian life. It has nothing whatsoever to do with past salvation at the new birth. (LWB) Because Christ’s priesthood is endless and permanent, His work of salvation and redemption is viewed as being “eternal,” i.e., endless in duration. (R. Morey) Salvation in Hebrews, as discussed elsewhere, refers not to final deliverance from hell, which is based upon faith alone, but to the future participation in the rule of man which is conditioned on obedience. The inheritance they will obtain refers not to heaven, which is theirs through faith alone, but to their reward in heaven, which only comes to those “who through faith and patience inherit what has been promised.” (J. Dillow)

The salvation here referred to cannot be distinguished from that which is termed an inheritance (1:14). It is also to be identified with the “eternal inheritance” mentioned in 9:15. Once again the writer had in mind final deliverance from and victory over all enemies and the consequent enjoyment of the “glory” of the many sons and daughters. This kind of salvation is explicitly contingent on obedience and indeed on an obedience modeled after that of Jesus who also suffered. (Z. Hodges) This experience perfected Jesus Christ in the sense that it completed Him

by giving Him experiential knowledge of what human beings must endure. Obeying God means trusting Him (cf. John 6:29; Acts 6:7; Rom. 10:16; 1 Pet. 1:22). Jesus is, of course, the source of eternal, not just temporal, salvation to all who initially believe on Him. However in view of the writer's emphasis it may be that he was also referring here to the ultimate aspect of our salvation, our eternal inheritance (1:14; 9:15). We obtain this to the extent that we "obey" God, and obey Him through suffering as Jesus did (cf. Mark 8:34-35). Jesus Christ is the source (cause) of our inheritance not only because it comes from Him, but also because as our leader He has blazed a trail through suffering for us (2:10). He is also the source of our inheritance because as our High Priest He provides what we need to live obediently to God. (T. Constable)

God's salvation is perfect. Everything God does is perfect. His salvation is eternal, but there is an offer, a condition attached to it. He is the cause of eternal salvation "unto all those who obey Him." Our part is obedience, openness, repentance, confession. If we want God's best for our lives, we must obey Him. If we want to lay hold of eternal salvation, we must obey God. As we obey Him, He implants eternity into our souls. He implants His own eternal nature into our hearts. He calls us to Himself and changes our lives. He redirects our days and He preserves us for eternity when we obey Him. That is our part. We come to God and present to Him our failures, our despairs, our frustrations, our sins. When we bring that to Him, He exchanges it and gives us hope, help, and eternal salvation. (J. Draper) When the writer to the Hebrews says that Christ learned *obedience* by the things which He suffered, I don't understand it. I simply recognize that I am in the presence of a mystery – that even my Lord *learned* something! (J. McGee)

Hebrews 5:9 And (continuative) after He completed the goal (τελειώω, APpTc.NSM, Culminative, Temporal; of disciplinary training, being perfected or matured through suffering), He became (γίνομαι, AMI3S, Culminative, Deponent) the source (Pred. Nom.) of eternal (Adv. Gen. Time; endless in duration, permanent) salvation (Obj. Gen.; inheritance salvation) to all (Dat. Measure) those (Dat. Adv.) who continue to obey (ὑπακούω, PApTc.DPM, Durative, Substantival; future participation in the rule of man is conditioned on obedience) Him (Dat. Ind. Obj.),

^{BGT} **Hebrews 5:9** καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,

^{VUL} **Hebrews 5:9** et consummatus factus est omnibus obtemperantibus sibi causa salutis aeternae

LWB **Hebrews 5:10** Being previously designated by God [the Father] a High Priest according to the order of Melchisedek,

^{KW} **Hebrews 5:10** Designated by God a high priest after the order of Melchisedec;

^{KJV} **Hebrews 5:10** Called of God an high priest after the order of Melchisedec.

TRANSLATION HIGHLIGHTS

Jesus Christ was designated a High Priest by the Father in eternity past (Temporal Participle). There was never a chance that Jesus would flunk the obedience test even under extreme suffering. And this designation was not to be a High Priest (Latin: pontifex) according to the Aaronic priesthood, but according to the order of Melchisedek. As mentioned before, Melchisedek was a real person, a king-priest long before Moses and Aaron were alive. By refusing to acknowledge your sins to God on a regular basis (at least daily), you ignore His *sacrificial* priesthood and do not progress in the spiritual life on earth known as *sanctification-salvation*. And by refusing the daily fellowship offered through His sacrificial priesthood, you end up ignoring His *kingly* priesthood because you earn no rewards and lose your *inheritance-salvation* for the coming future reign of Christ during the millennial and perfect ages. When I use the term kingdom-partaker as a crucial perspective of this epistle, I am referring to both priestly functions of Christ; one focuses on the here and now, the other on rewards in the future.

RELEVANT OPINIONS

These two phases of the Lord's priesthood (Aaronic and Melchisedek) answer to the two rests of the former chapter. To desert Christ as the sacrificial priest, is to leave our present rest in the righteousness of God. To be ignorant of Christ as the kingly priest, is to be ignorant of the future rest, or careless about the coming kingdom. The sacrificial priesthood is invisible, exercised in the temple not of this creation, and is received only by the men of faith. The kingly priesthood is to take effect when Jesus appears, when heaven is opened, and both heaven and earth are centered in Him. (R. Govett) In the midst of his discussion regarding the Melchisedekian priesthood of the Lord Jesus Christ (5:1-10) the author pauses, rebukes them for their spiritual stupor (5:11-14), exhorts them to press on to maturity (6:1-2), warns them about the danger of falling away (6:4-6), illustrates the danger with an analogy from nature (6:7-8), and encourages them regarding confidence in their spiritual status and their need to finish what they have begun (6:9-12). He then returns to his main theme, the Melchisedekian priesthood of Christ in chapter 7. (J. Dillow)

God has protected individual privacy through the laws of divine establishment and has doubled the guarantee to each Church Age believer by adding the privacy of the priesthood. At salvation, God appoints each Christian to the royal priesthood of Christ. Every member of the royal family is his own priest, representing himself before God; each royal priest is answerable to God alone for his spiritual life. (R.B. Thieme, Jr.) It is both the duty and privilege of the Church to search into the types of ancient Scripture and come to a correct understanding of them. To deny this is plainly to withhold an important privilege from the Church of Christ, to dissuade from it is to encourage the neglect of an incumbent duty. (P. Fairbairn) The High Priest has become the "Source" of this kind of salvation experience for those who are willing to live obediently. In describing Him this way, the author was chiefly thinking of all the resources that flow from Christ's priestly activities that make a Christian's life of obedience possible. (Z. Hodges) Originally called to the priesthood by the words of Psalm 110, He is now by His resurrection and ascension declared to be perfectly consecrated and so installed as High Priest after the order of Melchisedek. (W. Nicole)

Hebrews 5:10 Being previously designated (προσαγορεύω, APPTc.NSM, Constativē, Temporal; named, nominated, appointed) by God (Abl. Agency; the Father) High Priest (Pred. Nom.) according to the order (Adv. Acc.) of Melchisedek (Gen. Spec.),

^{BGT} **Hebrews 5:10** προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισέδεκ.

^{VUL} **Hebrews 5:10** appellatus a Deo pontifex iuxta ordinem Melchisedech

LWB Hebrews 5:11 **Concerning whom [Melchisedek] many doctrines could be communicated to you, but *they are hard to explain*, since you have become dull [sluggish, apathetic, and stupid] of hearing [negative volition towards Bible doctrine].**

^{KW} **Hebrews 5:11** Concerning which [teaching, namely, that the Lord Jesus is a high priest after the order of Melchisedek] there is much that we can be saying, yet when it comes to the saying of it, one finds it difficult to explain, because you have become those who are in a settled state of sluggishness, yes, of stupidity, in your apprehension of the same.

^{KJV} **Hebrews 5:11** Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

TRANSLATION HIGHLIGHTS

Paul would like to teach his readers a number of advanced doctrines about Melchisedek and the kingly-priesthood (Tendential Present tense). He could give a discourse on the history of this king and how his special priesthood combined with his kingship becomes a prototype of Christ's High Priesthood. But these truths are hard to explain because, as Plato would say, *some of his students were too stupid to understand them*. The Jewish believers Paul is addressing have recently become (Ingressive Aorist tense) dull of hearing. Their negative volition towards Bible doctrine began as pure laziness; then it retrogressed from laziness to sluggishness, from sluggishness to apathy, from apathy to being a slacker, from being a slacker to hardness or scar tissue on the soul, and from hardness to downright stupidity related to spiritual things. The Latin derivative for this type of believer is spiritual "imbeciles." Paul would have to explain himself in half-a-dozen different ways in order for them to understand his interpretation of the life of Melchisedek and how it relates to Christ, but they still wouldn't get it.

Verses 5:11 – 6:19 is a short digression where Paul in effect "chews out" some of his readers for making such little progress in doctrinal inculcation. He is going to teach some advanced doctrine on the order of Melchisedek, but many of them won't have a clue what he is saying because they have built a layer of scar tissue on the mentality of their soul by negative volition towards doctrine. All they are capable of hearing is the basics – milk for babies - when they should be wide-eyed and excited to hear his advanced teaching – meat for the mature believer. Does Paul abandon his advanced teaching because some of his readers are too apathetic and stupid to understand them? Does he lower the level of his teaching to accommodate the majority of milk-fed babies, leaving the mature believers with no meat for advanced growth? Absolutely not! He does exactly the opposite! He chides the baby Christians and then picks up where he left off in

his explanation of the advanced doctrines regarding the Melchisedek priesthood. The things he is going to teach about Melchisedek are not difficult for positive believers to grasp; they are only difficult for spiritual slugs.

RELEVANT OPINIONS

It is not said that the matters concerning Melchisedek were in themselves difficult to a spiritual, alert, Bible-absorbed Christian. But those to whom Paul was writing were dispositionally sluggish of hearing. (W. Newell) They had “become” dull. They were not always so. They had fallen from a former state. There are two Greek words for “dull”. The first is *bradus*, which simply means “slow.” It is a person who is not to blame for his dullness, and so he has no moral fault. But the word here is *nothros*. This word means slowness of perception due to moral laxness or irresponsibility. It goes much deeper and reflects a moral deficiency. In classical Greek it was used as an epithet for the mule. (J. Dillow) An apprehension of God’s deep things is the result of use, not sinful inattention. Inability to understand is the judgment on inattention. Scripture is a sealed book to the heart that neglects it. Christian maturity depends on the partaking of truth in these higher forms. (C. New) They are reproved for the non-improvement of long-continued privileges. The reproof affirms the serious personal disadvantages of neglect. (J. Bright) That which gave the apostle his chief pain in addressing them was, that they had “become” dull of hearing. Once they were all alive to listen; greeted each added truth with joy, as a new lump of golden ore. Now that zeal had passed. Their attention flagged; with listlessness they regarded the Word of God, as that which could no longer afford them anything new or interesting. (R. Govett)

In Hebrews 5:11 the apostle says that one of the first characterizations of spiritual immaturity, or babyhood, is inability to receive the deep things of God. This inability cannot be blamed on lack of clarity in the proclamation of the Word of God nor on an illogical presentation by the teacher ... If you have been saved but find it difficult to understand the Word of God and to accept its truths, then you must face the fact that you are in a state of spiritual babyhood. If, on the other hand, the Word of God is tedious to you, and you have no appetite for it, then you may well question whether you are carnal. (J. Pentecost) Hebrews 5:12-6:3 condemns the desire to remain on a Sunday School or primary level. People who remain satisfied with the elementary doctrines are “unskillful in the word of righteousness;” and God commands them to rise from milk to strong meat ... Christ did not say, Teach all things except some difficult, distasteful, controversial, advanced, college-level, giraffe-like doctrines. Evangelists and preachers who disobey Christ’s command by omitting large and important sections of the Bible from their preaching are *guilty of the blood of their people*. Paul was not guilty. (G. Clark) In as far as doctrine is revealed through God’s Word, it is intended to be understood. It will require an endless life to understand it perfectly. Growing knowledge resulting in growing gratitude, love, and devotion – this, perpetuated without end, is the bright future before us. (C. New)

Positive volition is never automatic. Any believer can become dull of hearing ... The writer of Hebrews had scarcely begun when he was compelled to interrupt himself. He could not continue until the reversionists were alerted to their precarious position and the need for recovery. Consequently, he inserted a parenthetical discourse on reversionism. Still untaught were the

doctrines essential for the function of the believer's priesthood and entrance into the supergrace status of the spiritual life. (R.B. Thieme, Jr.) Christ's riches are spiritual, and can only be understood by spiritual perception. Let spiritual power decline, and ability to understand Divine truth declines with it. (C. New) When a man fails to watch for sin's deceit, he becomes spiritually lazy. Scripture points out four characteristics of spiritual sloth. First, there is *inadvertency*. Such a person is dull of hearing. A secret carelessness has crept into his spirit. Second, there is an *unwillingness to be stirred up to do his duty*. When special calls and warnings are given, he does not respond to perform his duties. Third, there are the *weak and ineffectual attempts to recover himself and to complete his tasks*. As the door turns upon its hinges, so the slothful man turns upon his bed. He feebly starts many tasks, but he never finishes them. Finally, there is the *lack of moral fortitude to overcome difficulties and discouragement*. Every difficulty deters him from his duty. He thinks it is impossible to even try. (J. Owen)

A teacher knows that not every student is quick to learn, is perceptive, and is blessed with a retentive memory. Numerous times the teacher has to repeat his lessons and exercise patience with students who by nature are slow learners. The writer of Hebrews interrupts his explanation of Christ's priesthood in order to admonish his readers to be better students of the Word ... The words of the author of Hebrews are sharp and pointed. Something has gone drastically wrong in the learning process ... The author here had planned to continue his teaching on the high priesthood of Jesus in the order of Melchisedek. However, the material is too advanced for his readers, his theology is too deep, and his students are too lazy. The subject matter, says the writer, is difficult to explain, not because of the writer's lack of skill, but because of the readers' inability to comprehend. (S. Kistemaker) The evil of inability to apprehend the deeper truths about Christ are shown. He fears their religious condition will prevent their following him as he tries to scale the more inaccessible heights, and he cannot restrain an utterance of sorrow, and a solemn warning of the connection between ignorance of these things and apostasy from the Son of God. The subject of the whole parenthesis is the danger of apostasy which lies concealed in the immature apprehension of Christian truth. (C. New)

It was not that the subject was in itself inexplicable, or that the writer was incompetent to explain it; his difficulty was in adapting the interpretation to the capacity of his readers ... It seems from "you are become," in this and the following verse, that the Hebrew Christians had even retrograded in spiritual perception. This is easily conceivable ... The solid food which they had once enjoyed now occasioned them the miseries of dyspepsia. They could digest nothing but gospel milk. In our own time, too, there are many such invalids. What multitudes attend church through the years, and yet never get beyond the attainments of the Sabbath school. How many otherwise intelligent men are quite ignorant of the organic structure of the Bible! How many betray an utter want of living interest in the doctrines and truths of the New Testament. (J. Barmby) It is pitiful and painful to reflect upon the prevalence of spiritual obtuseness in our own age. How many Christians are perfectly content and self-satisfied having only the barest rudiments of Scripture truth! Some even pride themselves in holding "the truth," as though they had grasped and mastered all truth; and in their firm adherence to "the simple gospel," as though there were no profundities and sublimities in the gospel of Jesus Christ. We fear that the Bible is far more widely circulated than read, and far more extensively read than studied or understood. (W. Jones)

Their neglect had done its work, and they as a result were in a settled state of spiritual stupidity so far as their ability to apprehend NT truth was concerned. (K. Wuest) It is clear that the problem Hebrews is attempting to resolve is the problem of inactivity, of not persevering, of dullness and spiritual immaturity ... and spiritual maturity is largely a matter of the will ... understanding, appreciating and being affected by the exposition of Christian truth with its higher development. (G. Hawthorne) Though we are very dull to understand the truth of God, yet there is to be added to this vice the depravity of our affections, for we apply our minds to vanity rather than to God's truth. We are also continually impeded either by our perverseness, or by the cares of the world, or by the lusts of the flesh. (J. Calvin) Ear trouble, today, is the big problem of believers. To understand the subject requires sharp spiritual perception. It requires folk to be spiritually alert and to have a knowledge of the Word of God and to be *close* to it. The Hebrew believers who are being addressed here had a low SQ, not an IQ, but an SQ – spiritual quotient. It was hard to teach them because it was difficult to make them understand. They were babies, as many of the saints are today, and they want baby talk even from the preacher. They don't want to hear anything that is difficult to understand. (J. McGee)

Evidently the original readers had begun to let their minds wander as they heard the same things repeatedly. Rather than listening carefully, hearing completely, and comprehending clearly, they had become mentally and spiritually dull in their hearing. They were not slow learners but had allowed themselves to grow lazy. A spiritual callus was growing over their ears ... One of the first symptoms of spiritual regression, or backsliding, is a dullness toward the Bible. Sunday School class is dull, the preaching is dull, anything spiritual is dull. The problem is usually not with the Sunday School teacher or the pastor, but with the believer himself. (T. Constable) This section presumes that there is a correlation between spiritual maturity and one's ability to understand spiritual truth. As one progresses toward spiritual adulthood, he should grow in his ability to comprehend spiritual truth. Yet, in the spiritual realm, one's ability to comprehend does not necessarily increase with the passing of time. How one has responded to truth along the way determines one's present capability to understand and whether or not he ever gets past the spiritual ABC's. (J. Tanner) It was steadfastness that they now needed. But no one exhorts the dead to be steadfast. These addressed, therefore, had spiritual life, were Christians. (G. Lang)

If the audience remains in an immature state they will forfeit spiritual blessings flowing from their salvation. (A. Woods) Deafness or dullness in receptivity is a dangerous condition for those who have been called to radical obedience ... If this apathetic attitude was not checked, it would lead to spiritual inertia and the erosion of faith and hope. (W. Lane) The interlude between 5:10 and 6:20 is devoted to a stirring exhortation; for this interpretation of the Son as priest is a piece of *gnosis* which can only be imparted to those who have mastered the elementary truths of the Christian religion, and the writer feels and fears that his readers are still so immature that they may be unable or unwilling to grasp the higher and fuller teaching about Christ. (J. Moffatt) Our author is simply trying to shame an audience that is shook up into getting beyond the elementary and embracing the mature faith and its substance rather than defecting under pressure. He is trying to keep any of them from committing apostasy ... by alternating the stick and the carrot. (B. Witherington, III) The transition from exposition (4:15 - 5:10) to exhortation (5:11 - 6:20) marks the beginning of a new division in this sermon. (T. Constable) God has ordered things so

that those who are babes in this world's knowledge may be as giants in the knowledge of God in Christ Jesus. (D. Young)

Hebrews 5:11 Concerning whom (Adv. Gen. Ref.; Melchisedek) many (Nom. Spec.) doctrines (Subj. Nom.; words, discourses) could be communicated (λέγω, PAInf., Tendential, Epexegetical, Indirect Assertion; told, spoken) to you (Dat. Adv.), but (adversative) they are (ellipsis) hard to explain (Descr. Nom.), since (causal) you have become (γίνομαι, Perf. AI2P, Ingressive, Deponent) dull (Pred. Nom.; Plato: stupid; sluggish, lazy, hard, apathetic, slackers) of hearing (Dat. Ref.; negative volition towards Bible doctrine).

^{BGT} **Hebrews 5:11** Περὶ οὗ πολλὸς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθοὶ γέγονατε ταῖς ἀκοαῖς.

^{VUL} **Hebrews 5:11** de quo grandis nobis sermo et ininterpretabilis ad dicendum quoniam inbecilles facti estis ad audiendum

LWB Hebrews 5:12 For when you ought to be communicators [teaching divine viewpoint] due to the lapse of time [that you have already logged on earth as believers], you [reversionists] require someone [pastor-teacher] to teach you again elementary things, basic precepts [doctrinal ABC's] from God, and have become [in your reversionism] ones having need for milk [basic doctrine], and not solid food [advanced doctrine].

^{KW} **Hebrews 5:12** In fact, when at this time you are under moral obligation to be teachers by reason of the extent of time [you have been under instruction], again you are in need of someone to be teaching you what are the rudimentary things of the very beginning in the oracles of God, and have become and still are such as have need of milk, not of solid food.

^{KJV} **Hebrews 5:12** 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.

TRANSLATION HIGHLIGHTS

When Paul's readers should have been competent communicators (Telic Participle) of divine viewpoint, due to the extensive length of time they had already logged on earth as Christians, they instead required a pastor-teacher to teach them elementary truths of the Bible all over again (Progressive Present tense). It was going to take one lesson after another. They needed to go back to ground zero and start learning the truths that children frequently memorized. Reversionism had destroyed whatever doctrinal structure they had once built. As part of reversion recovery from their dabbling again in legalism, they had to be taught the basic precepts of Christianity all over again. It was time to return to their doctrinal ABC's. They had sunk so low in their backsliding that they have become spiritual babies (Circumstantial Participle) who need milk instead of meat. They have entered a second childhood and are living on baby formula. As Christian babies they have to be fed basic doctrine instead of strong, advanced

doctrine. Paul is piling the insults on his reversionistic readers. He is not being sweet and polite because this situation is too dangerous for him to be “sweetness and life.” He crushes their erroneous evaluation of themselves with the intention of putting them back under the authority of their pastors and teachers so they may recover lost ground as soon as possible. He leaves them with no excuse for their negative volition. If some of his rebukes sound familiar, you will find that he also used them to describe reversionists in 1 Cor. 3.

RELEVANT OPINIONS

There are two classes of Christians - those who will have a reward and those who will not, babes vs. the mature. I admit that I am a bit uneasy with the idea of a “class” of Christians that are superior or inferior in spirituality, but in the end we are faced with this matter and I know of no way to get around it if we honestly examine all the relevant passages. (R. Kendall) There is no excuse for neglect of the Word, and it will be judged of the Lord. With all this light and instruction, with the power of the Word to help us, with such a High Priest to forgive and strengthen, and with the Holy Spirit to guide, there is absolutely no excuse for remaining in a state of perpetual spiritual infancy. (M. DeHaan) The difference between milk and meat does not refer to the *area* of truth being considered, but rather to the depth to which the child of God can go in any area of biblical truth. There are milk truths in the doctrine of salvation, and there are meat truths in the same doctrine. There are milk doctrines concerning future things; there are also meat doctrines concerning future things. Disabuse your minds, then, of the fallacy that there are certain doctrines that, by themselves, belong to babyhood, and other doctrines that are reserved for those who are mature. The difference is in depth, not in breadth. (J. Pentecost)

The apostle is coupling knowledge with maturity. That apostle was saying, in other words, “By now you should have appropriated and assimilated sufficient truth so that you can impart that truth to others.” *The first sign of maturity, then, is knowledge.* This knowledge is measured by the amount of truth one has appropriated so that he can teach it to someone else. One does not really know a fact until he can state that fact to someone else. Such knowledge and ability to share it answers to the deficiency described as dullness of hearing. (J. Pentecost) Not ordination, but knowledge and love of gospel truths, was of old the great moral qualification for teaching. It was expected that Christians should grow in knowledge as they advanced in years, and be able to impart to others the truths they had learned. All might not be able to speak in public; but all, after they had long learned, ought to be fit to communicate truth in private. (R. Govett) Strong meat is more advanced doctrinal teaching. The explanation of the Melchisedek priesthood to which the writer was about to pass involved the exhibition for the first time of the opposition of the NT economy of salvation to that of the old, and of the imperfection and abrogation of the OT priesthood. To apprehend this consequence of NT revelation required alert and matured minds. This is why he pauses to dwell on the sluggish mental and spiritual condition of his readers. (M. Vincent)

The advanced doctrines which relate the royal priesthood to supergrace require a foundation of basic principles. Through consistent negative volition these believers had gradually receded into reversionism and no longer possessed the necessary basic frame of reference. Many of these Jews had been saved long enough that, had they advanced spiritually, they should have been able

to fulfill their priestly obligation to proclaim divine viewpoint as disaster approached. Yet in reversionism they had not assimilated, much less disseminated, even the most basic doctrine. Whatever a believer might have originally learned is ultimately lost in reversionism. Since doctrine is built upon doctrine, the “solid food” of advanced doctrine could not be taught and metabolized until they had recovered and relearned the “milk” of basic doctrine. (R.B. Thieme, Jr.) Surveys conducted by local pastors or by Christian agencies invariably reveal that church members do not know the basic principles of Scripture or, if they do know, they are unable to apply these basic teachings ... Yet the corporate responsibility of the church is to formulate the teachings of the Christian faith. The doctrines of God, man, Christ, salvation, the church, and the end of the age belong to the entire church and not merely to a few gifted theologians who have been instrumental in drafting the precise wording of these doctrines. (S. Kistemaker)

There are reasons why the religious knowledge of many Christians is so defective. The want of earnest Bible study: The hurry of the age acts on the side of spiritual ignorance. Other studies and pursuits are clamorous in the claims; those of business, politics, literature, philosophy, science, art. Thus many Christians do not read the Bible systematically, or with sufficient intellectual effort. The larger part of the OT is to their minds a kind of desert of Sahara. Perhaps they interest themselves only in isolated texts, apart from the scope of the passage in which these occur. Neglect of parental instruction: Where this duty becomes generally neglected the rising generation can only continue one of spiritual infants. Irregularity in attendance upon God’s house, unedifying preaching, and misconception of what adequate religious knowledge is, are also problems. They love a few pet texts which express the rudiments of the first principles, and are content to leave the rest of the Bible alone. They count it a virtue to relish only “evangelistic preaching,” and seem even proud of occupying always only the first form in the school of Christ. But the fruit of their neglect of the truth in its higher and deeper and broader aspects becomes apparent in the imperfection of their Christian character, and in their lack of progress towards perfection. Intelligent Christians dishonor Him when they do not press on unto perfection as students of the Bible in every department of its glorious design and drift and method. (J. Barmby)

If one has been in the family of God for a long period of time and still must depend wholly upon someone else, and cannot, through his own study of the Word, feed his own soul, that one, regardless of how long he has been a believer, is manifesting signs of spiritual babyhood. (J. Pentecost) Obviously God does not want every believer to become a “teacher” in the formal sense of that term. But everyone is to be progressing in communicating what God has given them. Apparently God has a time line for each of us, an individual time line that takes into account all the variables in one’s life. Yet God anticipates progress. (E. Radmacher) We are, therefore, justly punished for our sloth, for most of us remain in elements fitted for children. (J. Calvin) Only those who have worked their way through the “milk stage” are ready for deeper spiritual truth. *Yet, the author is not going to correct their problem by trying to relay the foundational truths.* Rather, he will issue a serious warning to them, and then seek to exhort and motivate them to obey. (J. Tanner) Always in the Christian life, one either moves forward or slips back. It is almost impossible to stand still. These people had not advanced, so the result was that they had gone back and had “become” beginners. (F. Gaebelein) The expression “to be

teachers” affirms no more than that the readers ought to be ripe in Christian knowledge. (J. Moffatt)

Hebrews 5:12 **For** (explanatory) **when** (temporal) **you ought** (ὀφείλω, PAPtc.NPM, Customary, Telic; by obligation) **to be** (εἰμί, PAInf., Descriptive, Inf. as Dir. Obj. of Verb) **communicators** (Pred. Nom.; teaching divine viewpoint) **due to the lapse of time** (Acc. Extent Time; the time they had already logged as believers), **you** (reversionists) **require** (ἔχω, PAI2P, Descriptive; idiom: “have”, combined with Adv. Acc.: “need”, lack, want, difficulty) **someone** (Acc. Gen. Ref.; your right pastor-teacher) **to teach** (διδάσκω, PAInf., Progressive, Inf. as Dir. Obj. of Verb, Articular) **you** (Acc. Dir. Obj.) **again** (Adv. Repetition) **elementary** (Noncompl. Acc.; first, rudimentary, basic, fundamental) **things** (Acc. Dir. Obj.), **basic** (Descr. Gen.; beginning) **precepts** (Obj. Gen.; truths, doctrinal ABC’s) **from God** (Abl. Source), **and** (continuative) **have become** (γίνομαι, Perf.AI2P, Periphrastic, Intensive, Deponent; in your reversionism) **ones having** (ἔχω, PAPtc.NPM, Descriptive, Circumstantial) **need** (Acc. Dir. Obj.) **for milk** (Obj. Gen.; *metonym* for basic Bible doctrine), **and** (adversative) **not** (neg. adv.; instead of) **solid** (Descr. Gen.; strong) **food** (Obj. Gen.; meat).

^{BGT} **Hebrews 5:12** καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ καὶ γέγονατε χρεῖαν ἔχοντες γάλακτος [καὶ] οὐ στερεᾶς τροφῆς.

^{VUL} **Hebrews 5:12** etenim cum deberetis magistri esse propter tempus rursum indigetis ut vos doceamini quae sint elementa exordii sermonum Dei et facti estis quibus lacte opus sit non solido cibo

LWB **Hebrews 5:13** Moreover, each person [reversionistic believer] who drinks milk [a meager diet of the basics] is ignorant of doctrine pertaining to righteousness [God’s protocol plan for attaining maturity], because he is immature [perpetual spiritual infancy],

^{KW} **Hebrews 5:13** For everyone whose sole diet is milk, is inexperienced in a message which is righteous in quality, for he is a [spiritually] immature person.

^{KJV} **Hebrews 5:13** For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

TRANSLATION HIGHLIGHTS

Each reversionistic believer who drinks milk (Customary Present tense) is ignorant of doctrine pertaining to righteousness. *Drinking milk* (Latin: lactose) is a metaphor for a meager diet of the basics. There is nothing wrong with the basics unless you have been a Christian for a long time and have not progressed to strong meat. That spiritual status is a disgrace, thumbing your nose at Christ and His plan for your life. *Doctrine pertaining to righteousness* is God’s protocol plan for

attaining spiritual maturity. It includes the doctrines of experiential sanctification, pneumatology, rewards, dispensations, and a bit of eschatology. The reversionistic Christian who has repeatedly rejected doctrine is unacquainted with these advanced doctrines because he is immature. He is still a baby with no teeth to chew on the strong meat of Bible doctrine. He is a perpetual infant, suffering from under-nourishment and arrested spiritual development. His regenerated will is in neutral and the clutch needs to be engaged. The doctrines related to experiential sanctification (righteousness) have both beginning and advanced elements. If the reversionist had ever learned them, it is difficult (but not impossible) to turn his back on them. The more likely scenario among Paul's readers is that they never learned them, therefore it was rather easy for them to revert back into Judaism or some polluted mixture of Christianity and Judaism.

RELEVANT OPINIONS

The youthful believer is occupied generally with the truths that concern his own justification and acceptance with God. But when these are clearly seen and firmly held, our position in regard to the coming kingdom, and the need of diligence to obtain the prize, ought deeply to engage our attention ... Neglected truths slip from both the heart and the memory ... What a rebuke does this passage administer to the Christians of our day! They are ever dwelling only on the first principles of the gospel. The question of their own salvation is the only theme almost that seems to keep up its interest. Most will have it so. "We only want to get to heaven, that is enough for us!" (R. Govett) These have produced a "crop" of dullness and spiritual lethargy ... The same land that produces a crop of perseverance in patience also produces a crop of initial righteousness that then falls into transgression. That is the whole point of the book. (J. Dillow) Why does Scripture warn of apostasy if believers cannot commit it? The answer is suggested by the famous warning passages in Hebrews. The audience of Hebrews includes many immature persons who are not applying the Christian truth that they know. God uses the warnings in His Word to goad His people to maturity. (R. Peterson)

Every one who can take only the milk level of divine truth is a babe. What does the apostle mean when he says "unskillful"? Such people lack judgment. They lack the ability to see how a given passage of Scripture applies to a given situation, how their conduct can be guided in the light of the Word of God. If you must continually come to someone and ask if it is right for a believer to do this or that, and if you are unable to take the principles of the Word of God and determine for yourself what is right and what is wrong for a child of God, you are showing by your lack of judgment, that you are a babe ... Merely sitting under the ministry of the Word of God will not bring one to maturity; the hearer must appropriate the truth that he is hearing. Don't get the idea that because you have been under sound teaching for a long period of time that you can be classified as a mature believer. (J. Pentecost) The reversionist reverts to spiritual infancy and can apply little or no doctrine to experience. The latter stages of reversionism completely halt the deployment of doctrine in the right lobe of the soul. (R.B. Thieme, Jr.)

If there is anything a child dislikes, it is to be called a baby. That is too degrading and goes against his innate desire: to grow up! He wants to become independent. He looks ahead and compares himself constantly with those children who are older and more mature. The author of Hebrews calls the reader of his epistle "an infant." To him it is incredible that adults in the faith

are still nurtured on spiritual milk, not solid food. He uses the word *infant* to put his readers to shame. As a pastor, he is not afraid to rebuke them, to admonish them, and to direct them to a higher level of development. They must realize that growth demands solid food. They will never advance on a diet of milk. (S. Kistemaker) Time and opportunities for progress have been given to them. There should have been a proportion between the opportunities afforded and the progress made. The existence of spiritual obtuseness, notwithstanding opportunities of progress, is morally wrong. Such spiritual dullness is not a misfortune, but a sin. It is an evidence of opportunities of progress neglected, of responsibilities unacknowledged or unfulfilled, and, it may be, of sins indulged in. Worldliness of spirit also dims and diminishes the perceptive powers of the soul. (W. Jones)

How many, spiritually considered, are monstrosities to what they ought to be! The natural man, nourished by proper food, full of life, growing and connecting itself with a thousand things around, while the new creature in Christ Jesus within, is but a starved and pining babe. There may, perhaps, be much talk of living a life of faith on the Son of God, but no reality. (D. Young) I don't want to step on your toes, my friend, but I'd love to be helpful to you. You can't grow apart from the Word of God. I don't care how active you are in the church. You may be an officer. You may be on every committee in the church. You may be a leading deacon. I don't care who you are, or what you are; if you are not studying the Word of God, and if you don't know how to handle it, you are a little baby. It is tragic to occupy a church office when you are just a little baby. You ought to come on and grow up. It is tragic that there are people who have been members of the church and have been saved for years, and they are still going around saying, "Goo, goo, goo." They have nothing to contribute but little baby talk. All they want is to be burped periodically. (J. McGee)

The infant can neither understand nor impart teaching regarding a life of which he has no experience, and whose language he does not know. Indirectly, this involves that the higher instruction the writer wished to deliver was important because of its bearing on conduct. (W. Nicole) The author must first address their immaturity and declining spiritual state, which he views as quite a serious matter. Not only will their immaturity hinder them from comprehending the truth he wants to present; but continued persistence in their condition could result in the "falling away" in 6:6. That situation would not only invite God's judgment upon them (6:7-8), but would result in their forfeiture of the promises to be inherited. (J. Tanner) The things of God require more than a nodding acquaintance. (D. Guthrie) The knowledge of Jesus Christ that we need for conversion does not suffice for growth, for progress, for sanctification, for maturity. (A. Murray) Retreating in the Christian life will certainly not help one attain these goals. (J. Tanner) The contrast between the "babe" and the mature is elsewhere always between the immature and the mature Christian and never between the non-Christian and the Christian. (J. Dillow)

Hebrews 5:13 Moreover (continuative), each person (Subj. Nom.; reversionistic believer) who drinks (μετέχω, PAPtc.NSM, Customary, Substantival; partakes of) milk (Obj. Gen.; a meager diet of the basics) is (ellipsis, verb supplied) ignorant of (Pred. Nom.; unacquainted with, unaccustomed to) doctrine (Obj. Gen.) pertaining to righteousness (Adv. Gen. Ref.; God's protocol plan

for attaining maturity), **because** (causal, explanatory; due to the fact that) **he is** (εἰμί, ΠΑΙΣ, Descriptive) **immature** (Pred. Nom.; minor, a baby with no teeth to chew; many believers are perpetual infants, suffering from undernourishment and arrested development),

^{BGT} **Hebrews 5:13** πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γὰρ ἐστίν·

^{VUL} **Hebrews 5:13** omnis enim qui lactis est particeps expertus est sermonis iustitiae parvulus enim est

LWB Hebrews 5:14 But solid food [advanced doctrine] is for the mature [supergrace believers], those who, because of practice [spiritual self-discipline], keep on having their perceptive faculties [ability to concentrate on doctrine] thoroughly exercised [spiritual discipline] for the purpose of discerning between good and evil [life in the divine system compared to life in the cosmic system].

^{KW} **Hebrews 5:14** But solid food belongs to those who are [spiritually] mature, to those who on account of long usage have their powers of perception exercised to the point where they are able to discriminate between both that which is good in character and that which is evil.

^{KJV} **Hebrews 5:14** 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.

TRANSLATION HIGHLIGHTS

While milk is for spiritual babies, solid food or advanced doctrine is for mature believers, those who have attained supergrace status (Durative Present tense). Advanced doctrine is for those believers who have sustained spiritual self-discipline in Bible study for a number of years. They have metabolized and applied doctrine for a prolonged period of time. They have also made it a practice to thoroughly exercise (Iterative Present tense) their perceptive faculties in the protocol plan of God. They have the ability to concentrate on the Word for hours at a time. They are able to combine line-upon-line and precept-upon-percept, systemizing advanced doctrines as they study. The intensive perfect means they have trained themselves mentally and spiritually in the Word of God. They are able to differentiate between life in the divine system and life in the cosmic system. They know good from evil, and they are able to quickly discern when they are in one sphere versus the other. Sin may sneak up on them, but they recognize it quickly and confess it to the Lord in private prayer. They also know grace from legalism, so they do not regress back into Judaism and ritualism looking for answers when things got tough.

RELEVANT OPINIONS

In the spiritual sphere, the mental faculties, exercised at first on simple truths, should acquire by practice the power of apprehending and distinguishing between higher and more recondite ones. It was because the Hebrew Christians had failed thus to bring out their faculties that they were open to the charge of being still in a state of infancy. (J. Barmby) It takes a lot of doctrine to move from childhood to adulthood, and the only way to get there is by consistent, daily, intake

and metabolism of Bible doctrine taught by your right pastor-teacher. (R.B. Thieme, Jr.) Here one of the chief characteristics of the “carnal” (*nothros*) Christian is mentioned, persistence in sin for a period of time. The contrast in these verses is not between Christians and non-Christians, but between the “babes” in Christ and the “mature”. He wants them to move from infancy to maturity. The problem with these Christians has apparently been a willful refusal to grow. They have had time to mature, but have chosen not to. The carnal Christian is characterized by:

- 1) Refusal to grow for a period of time
- 2) A lack of skill in the use of the “word of righteousness”
- 3) Able to absorb only milk and not solid food
- 4) Spiritual dullness due to a lack of “meat”

These four things would aptly describe a person whose faith is “dead” in James 2:17. (J. Dillow) We have already noticed that knowledge of the Word including meat truth is a prerequisite for spirituality, but such knowledge must be used properly in order to be spiritual. The readers of the book of Hebrews were unskillful in the word of righteousness; that is, the word concerning uprightness in both doctrine and practice. As a result they were unable to discern between good and evil. These people had had time to exercise their spiritual senses though they had not done so. But time is required to reach this state and achieve the ability to use skillfully God’s Word. (C. Ryrie) Although Satan labors to establish a perfect kingdom to rival the prophesied Millennium of Christ, the devil is incapable of enlightened rule. Evil excludes integrity. Evil, also called “good and evil,” includes much apparent good, along with deceit, violence, terror, and confusion. Evil is the manifestation of Satan’s arrogant, distorted genius in opposition to Bible doctrine, which is the manifestation of God’s grace. (R.B. Thieme, Jr.) *Ta aistheteria* means faculties ... and in an extended sense “organs” of spiritual perception. (P. Ellingsworth) Only through this maturing process is one able to distinguish between good and evil. (J. Tanner)

The mature man is the man who can *put into use* the truth that he knows. The mature man, instead of being dependent like a child is dependent upon his parents, is independent when it comes to the things of God. He knows how to use the Word; he is skillful in the use of the Word. When a decision confronts him, he is able to go to the Word of God and discern the will of God and the purpose of God as the truth of Scripture is applied to that problem which he faces. And the apostle says that the mature man is one who not only has the ability to teach but is able to use the Word of God effectively to settle his own problems and difficulties, and to discover the will of God for himself ... The mature man is able to judge, to discern what is right and what is wrong in his Christian experience ... Thus the apostle, in a very practical and simple way, has put three tests before us by which you and I may determine which of two stages of spiritual development we fit into – maturity or immaturity. Is your life characterized by knowledge or lack of knowledge? Is your life characterized by independence or dependence? Is your life characterized by ability to use the Word of God or by complete inability to apply the principles and precepts of Scripture to your daily life? (J. Pentecost) Part of their problem had been that they thrived almost entirely on the ABCs, the elementary things – hearing the same old truths over and over again without it having the slightest effect on their spiritual aptitude to distinguish between good and evil. They were in danger of losing all sense of God’s immediate voice to them, a sense of discernment to know the will of the Lord, in

the here and now. (R. Kendall) It is the continued use of the Word that causes a believer to progress from infancy to maturity. The opposite is also true. If a believer has used the Word in the past but now no longer uses the Word, he will move backward spiritually from maturity to immaturity. (J. Pentecost)

In contrast to the spiritual baby or reversionist, the mature believer possesses all the prerequisites for consistently learning and applying advanced doctrine, not the least of which is self-discipline. Self-control is a sign of maturity in both the physical and spiritual realms. Under persistent self-discipline, the believer can concentrate in the function of the *grace apparatus for perception*. As he becomes obedient to the authority of both the Word and the one who communicates the Word, he rapidly matures, acquiring discernment and capacity. The mature believer distinguishes between “good” as the manifestation of God’s grace and human good, and “evil” as the expression of Satan’s genius. The supergrace believer learns and fulfills his destiny ... As the believe grows, his positive volition itself changes. Beyond simply opting to hear, accept, or apply Bible doctrine, positive volition becomes an expression of his own spiritual autonomy. Firmly grounded in truth, his doctrinal thinking becomes his outlook on life. He acquires a scale of values in which his relationship with God has first priority. Confidence in God enables him to squarely and honestly face his own questions as an essential part of being receptive to truth. Doctrine fills all the compartments of his soul, including his subconscious, so that he develops the instincts of grace, of gratitude, of true worship. “Because of practice” in learning and applying doctrine, he has his “senses trained to discern good and evil.” He loves and desires truth, an asset that becomes the driving force in his life. (R.B. Thieme, Jr.) Spiritual maturity comes neither from isolated events nor from a great spiritual burst. It comes from a steady application of spiritual discipline ... *Aistheteria* denotes those special faculties of the mind which are used for understanding and judgment. Of all men the Christian has insight into spiritual things because his mind is trained in the art of understanding. (D. Guthrie)

The doctrines of Grace are also generally esteemed to be very strong meat. He that is not full grown in the faith will discover much in the doctrine of predestination that will stagger him. No doubt many young Believers have felt God’s foreordination to be like a stone rolled in their way over which they can scarcely climb. They have looked upon this glorious Truth of God as a mountain blocking up their path. They have not understood that though it is a mountain, it is one upon whose summit God communes with man. How many have been distressed with the precious doctrine of election? It is meat. It is hallowed meat - meat fit for the priests of God, and for the Lord’s mightiest warriors - but many there are who have been so scandalized by it, that they have been glad to write bitter things against themselves on account of it. So with the doctrine of the immutability of God, and the consequent safety of the Lord’s people - seeing that because He changes not, the sons of Jacob cannot be consumed. This, though sweet as honey dropping from the honeycomb, is not a doctrine for every man. Only they who do business upon the great waters, and have learned the need of solid food can usually feed on these things with satisfaction. Oh, dear Brothers and Sisters, what a mercy it is that there are such things as the grand old Truths which men nickname Calvinism, but which are the very marrow of the Gospel. I find when the heart aches, and the spirit is heavy, there is nothing like reading the eighth and ninth chapters of Romans. And when things go amiss with me, and everything is perversely disappointing my hopes, it is very delightful to throw oneself back upon the soft couch of God’s eternal purpose, to pillow one’s head upon the certainty that what He said

He will perform, and that what He has commanded shall stand fast. Here are royal dainties! Costly cheer for fainting pilgrims! If you want the wings of eagles, study these doctrines and they shall bear you aloft. If you would creep along the ground and be full of doubts, fears, miseries, and distractions, live on baser food. But if you would walk in the strength of a giant, and fight with the valor of a David, live on these loaves of Heaven's best bread, and your youth shall be renewed. Yet these things are strong meat and are not for babes, but for men. (C. Spurgeon)

One who would desire the "solid food" of God's Word must realize that he cannot gain it apart from the process of maturing ... a process that will require difficult training. But this maturing process is worth the price one pays, for in this way he comes to distinguish good and evil. (J. Tanner) Spiritual maturity comes neither from isolated events nor from a great spiritual burst. It comes from a steady application of spiritual discipline. (Guthrie) As we grow in the Word, we learn to use it in daily life. As we apply the Word, we exercise our 'spiritual senses' and develop spiritual discernment. It is a characteristic of little children that they lack discernment. A baby will put anything into its mouth. An immature believer will listen to any preacher on the radio or television and not be able to identify whether or not he is true to the Scriptures. (W. Wiersbe) The very simplest Believer understands that Christ is God and Man - that Christ stood as the sinner's Surety and paid his debt. But, Brothers and Sisters, when we come to meditate much upon the Person of our Lord Jesus Christ we shall soon discover that there are depths of mystery in which an elephant might swim, as well as shallows where a lamb might wade. His complex Person suggests a thousand thoughts - all of which are too high for comprehension or even consideration - until our senses have been exercised. (C. Spurgeon) Lacking this perception, Christian service will always be immature and partial. (F. Gaebelien) Christian service without doctrinal inculcation is dead works. (LWB)

Hebrews 5:14 But (adversative) solid (Descr. Nom.; strong) food (Subj. Nom.; meat, advanced doctrine) is (είμι, PAI3S, Durative) for the mature (Gen. Adv.; supergrace believers), those (Appos. Gen.) who (derived from Ptc.), because of practice (Causal Acc.; skill, self-discipline, prolonged usage, exercise), keep on having (έχω, PAptc.GPM, Iterative, Substantival) their (Poss. Acc.) perceptive faculties (Acc. Dir. Obj.; ability to concentrate, systematic thinking) thoroughly exercised (γυμνάζω, Perf.PPtc.APN, Periphrastic, Intensive, Modal; trained mentally and spiritually by self-discipline) for the purpose of discerning (Acc. Purpose; differentiating, distinguishing) between (coordinating; both) good (Gen. Adv.; honor, integrity, life in the divine dynasphere) and (connective conj.) evil (Gen. Disadv.; life in the cosmic system).

^{BGT} **Hebrews 5:14** τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἔχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

^{VUL} **Hebrews 5:14** perfectorum autem est solidus cibus eorum qui pro consuetudine exercitatos habent sensus ad discretionem boni ac mali

CHAPTER 6

LWB **Hebrews 6:1** Therefore, having abandoned the elementary doctrine about Christ [Christology in the OT and synoptic gospels], let us advance towards maturity [learning advanced doctrines in the epistles], not laying down again the [kingdom] foundation: (a) of a change of mind away from dead works [clinging to the Mosaic Law and Judaistic rituals], and (b) of faith toward God [waiting for the fulfillment of the Davidic covenant],

^{KW} **Hebrews 6:1** Therefore, having put away once for all the beginning word of the Messiah [the first testament in animal blood, i.e., the Mosaic economy], let us be carried along to that which is complete [the new testament in Jesus' blood], not again laying down a foundation of repentance from dead works, and of faith toward God,

^{KJV} **Hebrews 6:1** Therefore leaving the principles of the doctrine of Christ, let us go unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

TRANSLATION HIGHLIGHTS

What is elementary doctrine about Christ? Since Paul is encouraging his Jewish Christian readers to abandon it (Culminative Aorist tense) for more advanced biblical truth, we should note exactly what these basics are. First of all, it is the types and pictures of Christ in the OT sacrifices, tabernacle, furniture, rituals, ceremonies, etc. Second, it is the kingdom teachings related to the Messiah and His future fulfillment of the Davidic covenant. As Christians, Paul's readers should not be returning to the Judaistic system which focused on these shadows when they now possessed the reality of Christ. He is not telling them to leave the doctrine of Christology and move on to other doctrines, although once a person believes in Christ he should not be feeding on the evangelical message but rather on the whole realm of doctrine. Paul encourages his readers (Hortatory Subjunctive mood) to advance toward maturity by learning the advanced doctrines contained in the NT epistles. Of course, it is up to each individual (Tendential Present tense). If they want to keep rehashing the basics and remain infants, that is their choice.

Paul lists six things that he considers as elementary truths, teachings that were important to know during the dispensations of Israel and the Hypostatic Union, but are no longer necessary for their spiritual growth. As a matter of fact, if they don't leave these teachings behind and move on to Church Age doctrine, they are going to remain spiritual babies and probably enter the stages of reversionism. You cannot concentrate on these six things and grow to maturity. The iterative present points to his readers "laying down the foundation again." Instead of moving on to the structure, they kept going over the foundation time and time again. The foundation in the context of Hebrews is the Old Testament and Synoptic Gospels. There is a lot of great teaching in these books, but the real meat is in the epistles. If they want to attain supergrace status, they must

leave the basics behind and move forward with Church Age doctrine. Some of them, however, were returning to the shadows of the Judaistic system or were fixated on the promises related to the land. These were Israelish promises, though, and they were now Christians.

The enclitic particles in verse 2 and the continuative conjunctions in this verse can be translated or used to represent an outline of the six basics Paul chose to enumerate here. I chose to do both for emphasis. What are these six things that Paul classified as elementary? The best commentators come from two different angles on this question, emphasizing the Kingdom message they should be abandoning (e.g., Wuest, Knoch) or a Church Age equivalent (e.g., Thieme, Pentecost). Those who emphasize the abandonment of Kingdom teachings focus on the Jewish background of the readers and the fact that they were retrogressing back into Judaistic practices. Those who emphasize the Church Age equivalent focus on errors or misapplications of doctrine in the age in which we live. Here's a summarized version of how these two approaches interpret 6:1-2.

A. Repentance away from dead works

- 1) Kingdom: former Judaistic rituals became DOA when the Messiah arrived; John the Baptizer preached repentance from dead works
- 2) Church Age: human good will be burned at the Judgment Seat of Christ; NT teaches repentance toward God

B. Faith toward God

- 1) Kingdom: waiting for God to fulfill the Davidic covenant is not an issue for Jewish Christians; faith toward God is OT teaching
- 2) Church Age: no need to be evangelized after you believe in Christ; faith in Jesus Christ is NT teaching, not "faith toward God"

C. Doctrine of washings

- 1) Kingdom: ceremonial ablutions or cleansings of Judaism are no longer necessary
- 2) Church Age: cleansing of the conscience by the washing of regeneration and the renewing of the Holy Spirit

D. Laying on of hands

- 1) Kingdom: placing hands on the sacrificial offerings of the Levitical system and confessing sins
- 2) Church Age: laying your hand upon the Lamb of God, Jesus Christ

E. Resurrection out from deaths

- 1) Kingdom: OT saints awaken and possess the earthly kingdom
- 2) Church Age: resurrection and rapture of believers before the Tribulation and resurrection of unbelievers after the Tribulation

F. Eternal judgment

- 1) Kingdom: Messiah ruling and executing justice on David's earthly throne
- 2) Church Age: Evaluation Seat of Christ for believers, Great White Throne for unbelievers

These are the two approaches I think are plausible; there are other interpretations that I would classify as "clueless" that I will not present here. I lean toward the Kingdom interpretation as Paul's primary reference, but I would allow the Church Age interpretation as either a possible

secondary reference or at least an application of Paul's teaching to believers today. You can see by my resource list that I covered a large cross-section of commentaries. *Ninety-five percent* of them were not only painful to read, but totally misleading on the purpose of the book of Hebrews. If a commentary on Hebrews does not focus on *rewards* and *experiential sanctification* with *warnings against apostasy and reversionism* it is, in my opinion, almost totally worthless. My local seminary librarian warned me that a lot of the books I was checking out on Hebrews would be disappointing. He was absolutely correct. The majority of the commentaries I have read were written by adherents of covenant theology, which is nothing but leftover Catholicism that should have been discarded as heresy during the Protestant Reformation, but unfortunately was not.

Two paragraph digression: The *messianic-christological* interpretation of Hebrews provides some surface doctrine (milk), but the *kingdom-partaker* interpretation of Hebrews provides strong doctrine (meat). I first brought this up in Chapter 2 when interpreting some of Paul's use of the OT psalms; it should become clear to you now that *both* milk and meat can be found in this epistle. There is an obvious surface teaching about the Messiah-Christ, but there is also a deeper teaching related to experiential sanctification and the millennium. The traditional Reformed interpretation of Hebrews only covers the *basics* of the ministry of Christ. There is virtually no mention of the future millennial kingdom or the related partaker doctrines in Reformed literature. Their interpretation claims that many of Paul's readers were never Christians in the first place, or they would not enter apostasy. The Arminian interpretation believes Christians who enter apostasy end up in hell. Both of these interpretations are tragic blunders that negatively affect the practical lives of Christians today.

Many Reformers like to toss a phrase around, quoted out of context (1 Cor. 2:2) by those who understand the milk of the Word only. "We preach nothing but Christ and Him crucified" is the message of evangelists to unbelievers; it is not the message of pastors and teachers who should be "teaching the whole counsel of God." Paul was merely contrasting himself from the sophists and philosophers so prevalent in his age when he made this statement. Unfortunately, some Reformers take this verse and apply it to the book of Hebrews as if the only doctrine in the book is related to justification-salvation. The messianic-christological message of Hebrews (*justification-salvation*) is crucial, foundational doctrine that every believer should learn; but we are to move on into the kingdom-partaker message of Hebrews which instructs us in *sanctification-salvation* and *inheritance-salvation*. The warnings in this epistle are for believers; the encouragement to get with Church Age protocol is for believers.

RELEVANT OPINIONS

The six rudiments which form the foundation which the Hebrews are exhorted to leave for more mature teaching are closely connected with the proclamation of the kingdom, and are not the substructure of present truth. Repentance and baptism are the keys to the kingdom, and are not for the body of Christ. Peter, at Pentecost, proclaims repentance and baptism to the Jews – perhaps to some who later received this epistle. Faith is the basis on which the present administration of grace is built. The Jews were zealous religionists. Their ritual was the dead works of which they repented when they turned to Messiah. (A. Knoch) There are in Scripture

two classes of doctrine; one which lies upon the surface, suited to persons just brought to Christ; and one lying below the letter, or the typical and prophetic one. It is to the deeper doctrine, which is called “perfection,” that the apostle invites them onward. Adult doctrine belongs to adults ... Far be it from us to deny the necessity and beauty of first truths. They are the foundation, and therefore, of primary importance; though the builder is not for ever to be engaged on that part of the edifice. (R. Govett) Instead of teaching the elementary truths of God’s Word once more, the author urges his readers to go beyond these truths. They ought to review the elementary teachings about Christ, so that they are ready to receive further instruction. (S. Kistemaker)

There is a parallel between Galatians 3 and Hebrews 6. The approach is a bit different between the two books, but the principle is the same. It addresses the need to find rest in the finished work of Christ, and then walk in the maturity that the cross and the resurrection have given to us. We miss the meaning if we assume such phrases as “fallen from grace” and “crucify the Son of God afresh” refer to one’s justification in Christ. These phrases, in context, only refer to believers who have a heart for God, but who only know Him in a legalistic relationship. Therefore, they are walking by the flesh and not by the Spirit. (K. Lamb) The verb “let us go on” that the author employs is a key word because it conveys the idea of actively exerting oneself to make progress. (S. Kistemaker) This ever-repeated brooding over the first elements of the gospel keeps Christians always children. They understand not the peculiarities of the dispensation which God has set them, and their conduct, in many respects, shows anything but the peculiarities designed to be manifested by Christianity. No! This dwelling always on first principles is not the doctrine of the Spirit of God. No! Let us go on to perfection! We are no more to be content with our attainments in the knowledge of Christianity, than in our attainments in grace. Honor, duty, interest, the call of God, must prevent our standing still. R. Govett)

Now it is plain and almost universally acknowledged that the apostle’s burden here is for Christians to grow to maturity. These people ought to be teachers, but they are slow to learn. They need milk, not solid food. They live, but they live on milk. The babes here are not non-Christians but infants who have refused to grow even though sufficient time for growth to maturity has elapsed ... Non-Christians cannot grow in their ability to experientially apply the Word of righteousness to daily life and have their spiritual senses trained in spiritual discernment. (J. Dillow) The royal priesthood battalion, which functions under the Protocol Plan of God for the Church Age, and is indwelt by the reality of all three members of the Trinity, has advanced beyond the Levitical priesthood battalion, which primarily taught the doctrine about Christ through typology and rituals, and only experienced brief periods of enduement from on High. (R.B. Thieme, Jr.) Repentance constitutes a negative action, in this case a change of mind that results in no longer performing “acts that lead to death.” Repentance, then, is an activity that involves the mind and thinking of a person – a complete turnabout in the life of the believer. (S. Kistemaker) Repentance and baptism are the keys to the kingdom, and are not for the body of Christ. (A. Knoch)

Because of their spiritual dullness, they need to commit themselves to learning and applying the truth and to press on to maturity. They need to be able to distinguish “good and evil,” and He wants to help them by stretching their minds. He wants them to move from “milk,” receiving

truth, to “meat,” understanding and applying truth. (J. Dillow) God is not impressed by a facade of human good: *energy of the flesh* activity. Human good is antagonistic to the laws of divine establishment, is illegitimate when it comes to God’s protocol plan for the Church Age believer, and is ultimately wood, hay and stubble ready for the fire. Human good is not the same thing as morality. Morality, when the believer is filled with the Spirit, is a bonified result in God’s plan. It is also beneficial for the unbeliever, because it lines up with the laws of divine establishment. (R.B. Thieme, Jr.) We are to go on unto perfection of knowledge, spiritually speaking - knowledge imparted from the Scriptures by the Holy Spirit. We are to go on unto perfection in the knowledge of the mysteries and the doctrines of the marvelous grace of God. (O. Greene) The writer shows no inclination to review with his hearers the foundational elements of the Christian faith. (T. Constable) The mature Christian is expected not only to ingest the solid food but also to follow Christ on that path to final perfection, *whatever the cost*. (B. Witherington, III)

The very fact that the author exhorts them to “press on” clarifies that there is still hope and opportunity for them. But this is the decisive moment in which they must choose which way they are going to go ... The author is not suggesting that the foundational truths they had learned about Messiah must now be discarded, as though they were unimportant. Rather, he is suggesting that these should not be re-laid. His readers must put their efforts into moving beyond these basic teachings that they already know. (J. Tanner) The arrogant Christian’s power is merely human effort and, therefore, cannot produce growth. Spiritual progress does not occur. He runs and toils in vain (Phil. 2:16). He may impress himself and other Christians with his production, but at the Judgment Seat of Christ this believer’s “Christian service” will be condemned and destroyed as “dead works.” Jesus Christ as the escrow officer will eternally reward only believers whose service reflects spiritual growth, which is an intrinsically good achievement. Genuine Christian service is a result of growth and a chance to apply Bible doctrine already assimilated. (R.B. Thieme, Jr.) Leaving the principles of the doctrine of Christ is literally leaving the word of the beginning concerning Christ. For a builder it means to leave the foundation and go up with the scaffolding, or for a child in school to go on from his ABCs to work on his B.A. or Ph.D. It is preparing believers for a trip up to the throne of God. (J. McGee)

The mention of “dead works” in verse 1 does not pertain to human works of the flesh in general, but more specifically to the external regulations of the Levitical cultus. The “dead works” represent the efforts connected with the earthly sanctuary system to secure cleansing and acceptance before God. Now that the Messiah had come and made a perfect sacrifice (one that did not merely provide *external cleansing* but even made possible the cleansing of the conscience), those Jewish believers who turned to Christ repented (changed their mind about) the Levitical approach to God and adjusted their theology to place their faith completely in the Lord Jesus as the sure and final atonement for sins. (J. Tanner) To have reviewed the fundamentals would only have left them where they were. The author preferred “radical surgery” and decided to pull them forward as rapidly as he could. Indeed this was the solution to their problem. If they progressed properly, they would avoid the danger of laying again the foundation of repentance. So advance was their only real remedy. (Z. Hodges) The apostle, in writing to these believers, placed upon them a responsibility to progress in the spiritual life. While no man comes to maturity apart from the grace of God, apart from the operation of the Holy Spirit, responsibility

for growth is placed upon believers. Everyone born into the family of God is born with the capacity to progress out of infancy into maturity in Christ. (J. Pentecost)

“Repentance from dead works” is OT teaching, as preached by John the Baptist and is in contrast to NT teaching of repentance toward God. “Faith toward God” is OT teaching, and is contrasted to the NT teaching of faith in our Lord Jesus Christ. Washings refers to ceremonial ablutions of Judaism, and is typical of the NT cleansing of the conscience from dead works to serve the living and true God by the washing of regeneration and renewing of the Holy Spirit. The laying on of hands refers to the imposition of the offerer’s hand upon the sacrificial offering of the Levitical system. The resurrection of the dead, an OT doctrine, is more fully developed in the doctrine of the out-resurrection from among the dead, which indicates that there are two resurrections, one of the saints, the other of the lost. Eternal judgment of the old dispensation is in contrast to the no judgment for the believer in Christ of the new. (K. Wuest) Maturity is inseparably united to knowledge of divine truth. It is impossible for a man to be mature who does not know the truth of the Scriptures. Apart from a knowledge of the Word, one will remain in spiritual babyhood, no matter how long he has been saved ... Faith is related to knowledge. A man has to have some fact to believe. The Word of God gives us facts to accept, and when we believe, we accept the facts of the Word of God because God reveals them as divine truth. (J. Pentecost) The works were the works of the Mosaic Law. That is baby stuff, the writer tells them. (J. McGee)

Spiritual maturity does not come merely by striving in self-effort but by cooperating with God as we do His will while depending on His help. It comes as we follow the Holy Spirit who leads and empowers us. (T. Constable) *Contentment with elementary principles shows a marked degree of failure.* There is no alternative (dio) but to press on to maturity. (P. Ellingworth) By expecting something better from them and even acting on that expectation he draws them to live up to that expectation ... This is his constantly fine attitude toward his readers; he lifts them up to his level wherever he can. (R. Lenski) The foundation truths – some of which underlie all true knowledge of God, and all of which were found in Judaism – are set forth in verses 1-3 ... The exhortation before us is to pass from shadow to substance, from type to antitype, from husk to kernel, from the dead forms of religion of their ancestors to the living realities in Christ. (G. Henderson) It is profoundly significant to observe how little distinctively Christian there is in this statement. Repentance, faith, resurrection, and judgment were certainly Jewish, and on this account the reference seems to be to the Jewish foundation, and they are urged to avoid these elementary things which they are to leave for something higher and richer. (W. Thomas) The writer wishes to carry his readers along with him. “If you want anyone to instruct you over again in rudimentary Christianity, I am not the man; I propose to carry you forward into a higher course of lessons. Come, let us advance, you and I together.” (J. Moffatt)

Just because a person has been a Christian for a long period of time does not mean that he has matured. Physical age does not automatically guarantee that one is a mature, spiritual person. (J. Draper) Their neglect of the Word has caused them to lapse into dullness or to regress into a state of spiritual infancy, and the “perfection” to which he exhorts them is not salvation, but progression toward maturity in Christ. If they are to “go on to perfection” or maturity, then, there are certain things they must leave ... The apostle was not asking them to build a new superstructure on an old foundation. Rather, they were to abandon the old foundation – the old

order – completely. Without the freedom to make decisions for themselves, those under the old order of the Law were considered children (Gal. 4:1-3) and were kept in that state of infancy. The truth revealed through the prophets was not final. It anticipated a fuller revelation that would come through Jesus Christ. And if his readers were content to build on that which was only a shadow of that which was to come, the writer warns that they will continue in a state of infancy and never progress to maturity. They were not asked to abandon the *truths* Christianity had in common with OT revelation; rather, they were to move on from the shadow to the full reality of the truth revealed through Jesus Christ. (J. Pentecost)

The time comes, as it did for the Corinthians, when it is expedient at least to *present* more mature considerations before those who cannot yet fully grasp them, that they might somewhat come under their influence even so, and be nourished thereby accordingly ... There is much confusion among believers concerning the nature of the spiritual, even as of the intellectual. Many disparage the intellectual, or at least minimize its importance. Many imply that it is somehow unloving to stress the intellectual, suggesting that we can hardly do so while remaining spiritual ourselves. Some would identify the pursuit of truth with lifeless “head knowledge,” never realizing that one’s quest for truth instead might well be from the heart, out of a love of God and a longing to be faithful and well pleasing to Him. In our society today, there is much antipathy of the intellectual. Accordingly, there is also much resistance to learning. Specifically, there is much resistance, as adults, to learning that which we did not learn as children or in our youth. So long as we remain intractable, intransigent in our disinclination toward further learning, such a disposition will prove impervious to the communication of knowledge. We resent being told that we “have to think,” and are prepared to justify whatever claim can most convincingly excuse us from this obligation. (A. Knoch)

It is often supposed that the spiritual largely obviates the intellectual. In some cases, the irrational is maintained on the grounds that, in any case, it is “spiritual,” whether rational or not. There is often little concern whether the convincingly spiritual is also the actually sane. Even among those of normal demeanor, ones who are by no means given over to the sensational or the abjectly superstitious, most fail to see the importance of language skills, critical thinking, and logical discipline. Even those who are zealous Bible students, commonly seem to imagine that there are no special disciplines essential to competency that must be mastered; at least none beyond those in which they suppose themselves already to enjoy a sufficiency. Be they ever so naïve and unaware, so long as they are sincere, studious, knowledgeable in their way, while being willing to glean whatever seems right to them from various helps, they are confident that they can “know the Bible” quite as well if not better than the next fellow ... To say that we neither need intellectual abilities ourselves nor the capacity to recognize them in others, but can do without them altogether, while gaining a knowledge of truth instead by immediate divine imposition apart from rational means, is itself an irrational claim. (A. Knoch)

We are only truly spiritual, then, to the degree that we know the truth and live according thereunto. The spiritual is not indicated by the illogical, not to mention the irrational; nor is it reflected by strange “religious” mannerisms or vocalizations, any more than by quarrelsomeness or uncleanness ... The immature and infirm mostly do not recognize their true state. Consequently, they take faithful dispensers to be fraudulent workers, yet fraudulent workers to

be faithful dispensers. Humanly speaking, the situation seems (and is) quite hopeless. Yet we must go on, seeking to be faithful ourselves, remembering that God is able to do superexcessively above all that we are requesting or apprehending ... Paul sought to confine his “speaking of things of wisdom,” to those who were at least beginning to be in a position to benefit from such speech. Those teachings which are not only “full of wisdom” themselves, but which, the point is, require substantial wisdom on the part of the hearer if he would receive them and be benefited by them, he endeavored to be “speaking,” among those who had matured sufficiently to be profited thereby. (A. Knoch)

Ref	Israel (Theocentric)		Church Age (Christocentric)		Millennium (Eschatological)	
	Negative Volition	Positive Volition	Negative Volition	Positive Volition	Negative Result	Positive Result
6:1			Return to the shadow teachings of Judaism and remain in perpetual babyhood	Abandon the elementary doctrines of Judaism and move on to maturity	loss of kingdom inheritance	rewards, reigning in His kingdom
6:3			Refuses to recover from reversionism and eventually dies the sin unto death	Reversion recovery and advance toward maturity	loss of kingdom inheritance	rewards, reigning in His kingdom
6:6			God refuses to allow the reversionist another opportunity to repent and recover		loss of kingdom inheritance	
6:7-8			Bears thorns and thistles, works burned as wood, hay & stubble	Absorbs the rain, produces suitable vegetation, and shares blessings with others	loss of rewards, shame at Evaluation Seat of Christ	rewards at Evaluation Seat of Christ
6:11			Sluggishness of thought due to laziness and apathy towards the Word of God	Diligence in the Word of God leads to a full measure of understanding, with confidence, unto completion	loss of rewards, promises, and kingdom inheritance	rewards, obtaining the promises, reigning in His kingdom
6:15		Abraham patiently endured by using the faith-rest drill				obtained the promise
6:18			Ignores Christ and His Word	Take refuge in Christ and His Word, apprehending the confidence of the supergrace life	loss of rewards, promises, and kingdom inheritance	rewards, obtaining the promises, reigning in His kingdom
6:19			Reversionistic believer remains outside the camp	Supergrace confidence enables believer to enter the Holy of Holies	loss of rewards, promises, and kingdom inheritance	rewards, obtaining the promises, reigning in His kingdom

The two mismatched practices highlighted in red below are what Paul is chewing his readers out for. They are believers living in the Church Age dispensation who are (a) returning to Judaistic activities that belong to the Aaronic priesthood which has been abrogated, and (b) returning to Aaronic propitiatory activities that essentially re-crucify Christ over-and-over again as though His one sacrifice was not sufficient and complete. These believers are rejecting the unique,

heavenly priesthood of Christ at the right hand of the Father – in which He *intercedes* for us and restores fellowship between the Father and the guilt-ridden believer who confesses his sins.

Mismatched practices					Primary Priestly Function		
Ref	Topic	Category	Priestly Order	Dispensation	Mediation (earthly)	Intercession (heavenly)	Blessing (millennial)
Heb. 6:1-2	Change of mind from dead works, faith toward God, washings, laying on of hands, resurrection from the dead, eternal judgment	Judaism	Aaronic	Church Age	Levitical priests		
Heb. 6:6	Crucifying the Son of God afresh and holding Him up to contempt	Propitiation	Aaronic	Church Age	Jesus Christ		
Heb. 6:20	Entered the Holy of Holies as our Forerunner	Propitiation	Aaronic	Hypostatic Union	Jesus Christ in type only		
	Became a High Priest according to the order of Melchisedek	Blessing	Melchisedek	Millennium/Perfect			Jesus Christ in order only

Hebrews 6:1 Therefore (inferential; “for this reason”), having abandoned (ἀφίημι, AAPtc.NPM, Culminative, Circumstantial; turning from, letting them be, leaving, graduated from) the elementary (Gen. Measure; first principles, basics) doctrine (Acc. Dir. Obj.; primarily in the Gospels) about Christ (Obj. Gen.; Christology), let us advance (φέρω, PPSbj.1P, Tendential, Direct Middle, Hortatory; move on to the next level, drive forward, borne along to a higher stage of instruction) towards maturity (Compl. Acc., Comparative not Absolute, Measure; completion, full growth, supergrace), not (neg. particle) laying down (καταβάλλω, PMPTc.NPM, Iterative, Adverbial; founding, building) again (Temporal Adv.; having to start all over again because of reversionism) the foundation (Acc. Dir. Obj.; elementary beginnings of a thing, basic teachings suitable for children): **(a) of a change of mind** (Adv. Gen. Ref.; repentance) **away from dead** (Descr. Gen.; outside of God’s plan) **works** (Abl. Separation; works wrought by the OSN, human good that will be burned at the Judgment Seat of Christ), **and** (continuative) **(b) of faith** (Obj. Gen.) **toward God** (Acc. Dir. Obj.; you don’t need to be re-evangelized after you believe in Christ),

^{BGT} **Hebrews 6:1** Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων καὶ πίστεως ἐπὶ θεόν,

^{VUL} **Hebrews 6:1** quapropter intermittentes inchoationis Christi sermonem ad perfectionem feramur non rursum iacientes fundamentum paenitentiae ab operibus mortuis et fidei ad Deum

LWB **Hebrews 6:2** (c) the doctrine of washings [ceremonial ablutions of Judaism], and (d) the laying on of hands [used in Jewish sacrificial rituals when confessing sins], and (e) the resurrection of the dead [OT saints awaken and possess the earthly Davidic kingdom], and (f) eternal judgment [Messiah ruling and executing justice on David's earthly throne].

^{KW} **Hebrews 6:2** Of the teaching of ablutions, and of imposition of hands, of a resurrection of the dead, and of eternal judgment [doctrines of the Mosaic economy].

KJV **Hebrews 6:2** Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

TRANSLATION HIGHLIGHTS

Please notice the phrase in brackets in Kenneth Wuest's expanded translation: "doctrines of the Mosaic economy." These are his words and I agree with them. All six *basic* doctrines Paul is listing here were part of the Mosaic economy, the very teachings which his readers are returning to rather than moving on with Church Age doctrine. Paul may have had a secondary meaning in mind when he made this short list – parallels to basic Church Age doctrines – but his primary reference is to the dispensations of Israel and the Hypostatic Union. With this in mind, the washings refer to the various ceremonial ablutions of Judaism. The laying on of hands refers to the Jewish sacrificial rituals where sinners bring a sacrifice to the tabernacle, lay their hands on it, and confess their sins. The high priest then performs a similar procedure on their behalf.

The resurrection of the dead ones refers to the OT saints awakening and possessing their earthly Davidic kingdom during the millennium. Eternal judgment for the Mosaic economy was highlighted by the Messiah ruling and executing justice on David's earthly throne. By way of secondary reference or application, refer to the comparison outlined in the prior verse. Parallels can be cited that relate to Church Age doctrines, but Paul's readers were not retrogressing by holding to basic Church Age doctrines – they were retrogressing by going back to the teachings of the Mosaic economy that were mere shadows of the Messiah who had already come in reality. There is no reference here to ritual baptism or ordination ceremonies. The stickiest item on the list is eternal judgment because the first thing that enters our minds is endless torment for unbelievers.

RELEVANT OPINIONS

Whatever understanding they previously had about resurrection and eternal judgment now had to be corrected in light of Messiah's coming. There was certainly a resurrection: since He had been resurrected, so they would be also. Furthermore, the Father had entrusted all judgment into His hands (John 5:22). For believers, they must be prepared for giving an account at the Judgment Seat of Christ (2 Cor. 5:10), while unbelievers will face condemnation to hell at the Great White Throne Judgment (Rev. 20:11). Yet these foundational matters had already been dealt with in days past. There was no need to cover this ground again, but rather to "press on." (J. Tanner) The return to ordinances, whether in normative or sectarian Judaism, would only be a return to dead works ... If they did not advance, they would retreat. Should anyone so retreat, his situation

would be grim indeed. (Z. Hodges) "Washings" evidently refers to the doctrine of spiritual cleansing. The Greek word translated "washings" is *baptismos* that refers to Jewish ceremonial washings whenever it occurs in the New Testament - Mark 7:4,8; Heb. 9:10. (T. Constable)

The Word brings believers out of infancy to maturity in their Christian experience. It is our earnest conviction that apart from being steeped in the Word of God, a person cannot go on to maturity in the Christian life. When a person so saturates himself with the Word that a pertinent verse of Scripture flashes into his mind in any situation, he is in the process of growing out of infancy into maturity. (J. Pentecost) "Doctrine of washings" has nothing to do with NT baptism. They refer to washings of the OT ritual, and there were many of them. The Hebrew believers wanted to return to these things which were only shadows; they were the negatives from which the spiritual pictures were developed. They prefigured Christ, the reality. "Laying on of hands" was also an OT ritual. When a man brought an animal offering, he laid his hands on its head to signify his identification with it. The animal was taking his place on the altar of sacrifice. "Resurrection of the dead" was taught in the OT, but now they needed to come up to the resurrection of Christ and to the living Christ. (J. McGee)

Here advancing believers lose their own momentum by ignoring dispensational distinctions. Their initial, accurate frame of reference, or "foundation," is depicted in this context as a list of basic doctrines that begins with "repentance from dead works" and continues through the doctrine of "eternal judgment." OT ritual was legitimate in previous dispensations but was made obsolete by the cross. It has no place in Church Age worship. Their participation in these ceremonies obscured Church Age doctrine and halted their spiritual growth. As long as they practiced this outmoded ritual, subscribing to the false doctrines involved, it was impossible to renew them again to repentance. This does not mean they could never recover ... It is impossible to return to basic doctrine and regain spiritual momentum while trusting in dead religious works. Continuing in the wrong direction hardens negative volition, just as consistency in the right direction strengthens positive volition. (R.B. Thieme, Jr.)

One is impressed by the fact that the preacher of Hebrews shares with the readers the difficult and demanding material. The message, deep and complex as it is, belongs to the whole church, and they are trusted with it. From the beginning of their faith pilgrimage this has been so, as evidenced by the foundational instruction previously received. Had the writer chosen to do so, dozens of reasons could have been found in the condition of the readers to justify withholding from them all but the simplest and most easily digested elements of the faith, saying privately, "The weightier matters are to be reserved for discussions among the clergy." The writer understood, however, that to have done so would have further contributed to the weakened and sluggish condition of the readers. Many pastors have yet to appreciate the levels of maturity that laity can attain when the resources for growth are shared patiently and pastorally, and when the withholding of matter theological, Christological, and ethical, no matter how complex or controversial, is recognized for what it is: a means of control. (F. Craddock)

In six items the Spirit of God epitomizes these preliminary principles whereby the godly in Israel were prepared for the coming of the Christ. Here then we have all that was basic in the former dispensation. Throughout the OT and in the ministry of John the Baptist, the people were called

to repentance from dead works and urged to put their faith in God, the God of Israel. Through the ceremonial baptisms or washings of the law the people were taught the need of cleansing, in order that they might have fellowship with God ... The laying on of hands has no reference whatever either to the laying on of the apostles' hands for the reception of the Holy Spirit as in Acts, or to ordination to the Christian ministry, as many have supposed. There is no *doctrine* of the laying on of hands to be found anywhere in the New Testament. Practice and doctrine are not the same thing. (H. Ironside) Traditions of men are not part of the canon. (LWB) By dwelling on past experiences and seeking new ones, many have lost fellowship with Christ. (O. Greene) True repentance embraces conviction of sin, confession of sin, and abandonment of sin. (A. Seiss)

Now let us note the contrast between these six items and the outstanding truths of Christianity: (1) repentance toward God (Acts 20:21), (2) faith in our Lord Jesus Christ (Acts 20:21), (3) the cleansing of the conscience from dead works to serve the living and true God by the washing or regeneration and renewing of the Holy Spirit, (4) the one offering of our Lord Jesus Christ with which every believer is fully identified, (5) the out-resurrection from among the dead (Phil. 3:11), and (6) no judgment for the believer in Christ. Note how vividly the contrast is developed in the New Testament. (H. Ironside) The six areas the apostle asks them to leave in verses 1-2 were all doctrines stressed in Pharisaic Judaism. These certainly were not wrong; but they were elementary and were not the foundation for maturity. While there was a truth in all of these doctrines, they were truths that kept in infancy those who built life upon them. Those who would go on to maturity must leave behind those fundamental doctrines and move on. (J. Pentecost)

Hebrews 6:2 (c) the doctrine (Obj. Gen.; teaching) of washings (Descr. Gen.; ceremonial ablutions of Judaism), (d) and (enclitic) the laying on (Adv. Gen. Ref.) of hands (Obj. Gen.; used in Jewish sacrificial rituals when confessing sins), (e) and (enclitic) the resurrection (Obj. Gen.) of the dead (Adv. Gen. Ref.; OT saints awaken and possess their earthly Davidic kingdom), and (continuative) (f) eternal (Adv. Gen. Time; Messiah ruling and executing justice on David's earthly throne, endless *process*, not *result* as annihilationists argue; unending ceaseless torment for all eternity) judgment (Obj. Gen.; for unbelievers).

^{BGT} **Hebrews 6:2** βαπτισμῶν διδασχῆς ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν καὶ κρίματος αἰωνίου.

^{VUL} **Hebrews 6:2** baptismatum doctrinae inpositionis quoque manuum ac resurrectionis mortuorum et iudicii aeterni

LWB **Hebrews 6:3** Moreover, this [advance toward maturity] we will do [ultimate goal of reversion recovery], if God permits [if you live long enough to complete your recovery].

^{KW} **Hebrews 6:3** And this will we do if only God permits,

^{KJV} **Hebrews 6:3** And this will we do, if God permit.

TRANSLATION HIGHLIGHTS

Paul classifies himself as one of those who plans to advance toward spiritual maturity (Predictive Future tense). He plans to move forward with advanced teaching and he intends for his readers to follow. He is not going to create a special program for baby Christians and send them there for re-instruction. All believers are going to hear the same advanced truth and grow together. Mature believers are not held back; reversionistic and neophyte believers are urged to pay attention. The emphasis is for reversionistic believers to recover from their sorry state by confession of sin and doctrinal inculcation. The question is, will God allow them enough time to live to actually complete their recovery from reversionism. The potential subjunctive means maybe He will, or maybe He won't. The sovereignty of God determines how much time you have on earth. If you are in reversionism, you should get out of such a miserable state as soon as possible. Don't gamble that you have years ahead of you to get with the program. It is possible to hear Paul voicing impatience with some of his readers here.

RELEVANT OPINIONS

The writer is then telling them that they are to press on to maturity if God permits them to do so. In phrasing it this way, he is preparing them for the warning to follow. God may not permit it just as He did not permit the exodus generation to enter into their inheritance-rest, the land of Canaan ... He may draw the line and disinherit them like He did the exodus generation. (J. Dillow) The phrase "if God permits" in 6:3 raises a note of alarm. While there is still the possibility of "pressing on," they must be aware that they are dangerously close to complete spiritual disaster. Hence, in 6:4-6 the author will now confront them with the situation whereby God might *cut off* the opportunity, thus leaving them to face the severe judgment of God ... Though they desperately need to go on to maturity, the author sets forth the reality that *in some cases* that may not be possible. Hence, in 6:4-6 he describes a situation in which true regenerate Christians may commit an offense so serious that God may not permit them to move on to maturity. (J. Tanner) Since the writer goes on in the next section to speak of apostasy, he may be thinking of the conditions under which God permits progress. In this case the condition is added as a reminder that going on to maturity is not mechanical or automatic, but involves taking stock of God's conditions. (D. Guthrie) Only God can determine when an individual or a people has reached that state where, because they have interrupted their progress to maturity, it has become impossible to renew them again to progress toward maturity. (J. Pentecost)

The key is to study the Word yourself, to digest it, to assimilate it for yourself. Then it becomes your own. If you would come to maturity in the things of Christ, you must follow some plan of systematic Bible study. (J. Pentecost) Obviously, his instruction and their maturity are closely interrelated, hence indeed the writing of this epistle. (P. Hughes) The ability to go on is dependent upon the enabling grace of God. (R. Kendall) What does a stagnant, sour believer need? He or she needs to mature. How does growth toward maturity take place? It happens when, by God's grace, the believer responds positively to further revelation beyond the basics. We see examples of the danger the writer warned his readers about all around us. Many Christians attend churches where they only hear the basics repeatedly. Their ears become dull, they stop growing, and many of them turn away from the faith. Those who put themselves under

the challenge of more advanced teaching and respond properly to it grow more mature. (T. Constable) What is proposed is a mutual proceeding: “we will do or accomplish.” The writer cannot succeed unless his readers rouse themselves and cooperate, for the success of what is to be accomplished hinges also on them. (R. Lenski) It is a moral duty to grow up, and the duty involves an effort. (J. Moffatt) God is gracious and does not, upon our every act of disobedience, consign us to an irreversible state of spiritual infancy. But the serious warning the apostle gives his readers is that some may remain in that immature imperfect state the rest of their lives. (J. Pentecost)

We may be sure that the qualification, “if God permits,” is something far more than a pious cliché. The point is that the Christian’s life is in the Lord’s hands and all his planning is subject to the overruling will of God ... Accordingly, it is God who enables us to make progress toward the maturity of those who are well instructed in the deep truths of the faith, but always, as our author repeatedly emphasizes, in conjunction with our own earnest effort and application. (P. Hughes) In the early days of your Christian life, you feared not the face of man and you made rapid progress in the knowledge of God; but today, you are back among the things which the cross of Christ delivered you, and all spiritual development has ceased. When you were first brought to God, you traveled the path of discipleship with whole-hearted sincerity; but now the old life has reasserted its supremacy, and the joy that springs from the denial of self has gone. Obedience is ever the principle of blessing. (G. Henderson) He will make the attempt to raise them up to the higher ground of matured intelligence, if so be God grant His leave. With Him alone the decision rests, whether they have so far forfeited His grace already as to be incapable of making further progress. For there is a backsliding and an apostasy from which it is simply impossible to rise again, and after which the very grace of knowledge and of progress is no more. (F. Delizsch) The fleeting “quick fix” solutions that we enjoy in our society do not cure the real problem or prevent sin from robbing us of the blessings of spiritual growth and maturity. (J. Pentecost)

Hebrews 6:3 **Moreover** (inferential, apodosis), **this** (Acc. Dir. Obj.; advance toward maturity) **we** (reversionists) **will do** (ποιέω, FAIIP, Predictive; they have decided to begin reversion recovery), **if** (protasis, 3rd class condition, “maybe He will, maybe He won’t”) **God** (Subj. Nom.; as a function of His sovereignty) **permits** (ἐπιτρέπω, PAsubj.3S, Futuristic, Potential; if you live long enough to actually complete your recovery).

^{BGT} **Hebrews 6:3** καὶ τοῦτο ποιήσομεν, ἂν ἄνθρωπος ἐπιτρέπη ὁ θεός.

^{VUL} **Hebrews 6:3** et hoc faciemus siquidem permiserit Deus

LWB **Hebrews 6:4** For *it is impossible* for those [a particular category of legalistic reversionists] who once received illumination [when the sovereignty of God effectively applied the gospel to their souls in efficacious grace], as well as having begun to taste for themselves [developing a relationship with] the gracious gift from heaven [Jesus Christ], and having been made partners with the Holy Spirit [through the baptism and sealing ministries of the Spirit],

^{KW} **Hebrews 6:4** For it is impossible in the case of those who have been once for all enlightened, and have both tasted of the heavenly gift and have become companions of the Holy Spirit [willingly being led along towards the act of faith in the pre-salvation work of the Holy Spirit],

^{KJV} **Hebrews 6:4** 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,

TRANSLATION HIGHLIGHTS

Under some circumstances, it is absolutely impossible to recover from reversionism. God decides if you have gone too far past the point of no return. Renewal for such apostates and legalistic reversionists is impossible. The five positive statements and one negative statement that follow all describe “those” reversionistic believers. The five positive statements make it impossible to refer to these reversionists as unbelievers. I’m not going to mince words here: To say these are unbelievers or those who merely professed to be believers, is the epitome of stupidity – *eisegesis* at its worst. These very individuals once received illumination, which means they were believers and not unbelievers. When the sovereignty of God in efficacious grace applies the gospel to their souls (Dramatic Aorist tense), they once and for all became enlightened and believed in Christ. The passive voice points to God applying the illumination; He got there first, not the volition of the spiritually dead sinner. The sinner passively received the illumination. These same believers began to taste for themselves (Middle Voice) the gracious gift from heaven. The gracious gift from heaven is none other than Jesus Christ our Savior, the living Word.

The ingressive aorist means they had made initial progress in developing an experiential relationship with the Lord. These believers were also made partners in and with the Holy Spirit (Culminative Aorist tense). The passive voice emphasizes the sovereignty of God in the baptism and sealing ministries of the Spirit. Notice the order of voices: passive, middle, passive. We passively receive illumination and the baptism and sealing ministries of the Spirit. We actively enter into an experiential relationship with the Lord. This sets a boundary on what God does in His sovereignty in our justification-salvation, and what we do by exercising our volition during sanctification-salvation. Understanding this crucial distinction will keep you from becoming an Arminian who doesn’t understand God’s sovereignty when it comes to positional truth, or a Calvinist who doesn’t understand man’s volition when it comes to experiential truth. We are made partners in and with the Holy Spirit (position), and are called to participate with Him in our spiritual life (experience).

RELEVANT OPINIONS

These phrases very naturally describe real Christians. This will be obvious to all who have not already decided that the remainder of the passage cannot refer to Christians. It seems almost needless to refute in detail the efforts made to show that unregenerate people are in view here. All such efforts are strained and unconvincing. However, it is worth noting that to take the word “tasted” as an inadequate appropriation (in contrast to “eating”), is an idea clearly without

foundation in this epistle ... No one will maintain that the Savior's "taste" of death in 2:9 was anything but the most profound experience of death ... Additionally, the Greek word for "enlightened" (6:4) is used again later in the letter to describe the readers' conversion experience, while the term "partakers" also describes their relationship to their heavenly calling (3:1). On all grounds the effort to see unsaved people in this text is extremely unnatural. (Z. Hodges) It is possible that a true Christian will not enter rest. There is real danger, not hypothetical danger, here. (J. Dillow) Tasting consists in hearing the Scriptures proclaimed and in obtaining spiritual nourishment from that Word. The continuation of tasting the Word of God is experiencing the powers of the age to come. (S. Kistemaker)

Some have tried to argue that they had only "tasted" but had not yet fully partaken of, and hence were only professing Christians. The Greek verb *geuomai*, however, does not restrict itself to such a limited meaning. Furthermore, the author has already used the same verb in Hebrews 2:9 in reference to Christ having "tasted death." We would have quite a theological dilemma on our hands if Christ merely tasted death for us but did not fully undergo it. (J. Tanner) A single lapse may admit of recovery, but repeated lapses make it impossible. (H. Andrews) Calvinist attempts to interpret "tasted" and "shared" as speaking of less than full participation are misguided. (R. Peterson) The danger of retrogression is, perhaps, nowhere in Scripture placed before us in such a forcible and alarming manner as in this solemn chapter ... The apostle regards the retrogression of the Hebrews with dismay. He sees in it the danger of an entire, continued, willful, and irrecoverable apostasy from the truth. He beholds them on the brink of a precipice, and he therefore lifts up his voice, and with vehement, yet loving earnestness, he warns them against so fearful an evil. (A. Saphir) If this passage (6:1-9) proves the possibility of losing salvation, it also proves the impossibility of ever regaining it. (C. Baker)

Most commentators in the history of the church have found little difficulty in understanding that these warnings in Hebrews are addressed to regenerate people ... These people have been "once and for all" enlightened. This is not a mere mental awareness, a mere first introduction, but a "final" enlightenment. Such language is only consistent with effectual calling. (J. Dillow) Man having fallen from his original condition as created in the image of God, needs for restoration to it, first and before all things, a "change" and a "renewal" of "the mind." The work of grace in spiritual renovation begins with the root of our moral nature in the *nous*, by rescuing a man's inward life, his self-conscious thinking and willing, from its degradation in God-forsaking selfishness and worldliness, and so transforming it into another and a new life. This radical transformation is here described as *eis metanoian* (resulting in an entire change of the *nous*); and the possibility of the repetition (*palin*) of such a change, through the human instrumentality which God usually employs *anakainizein* (restore again), is positively denied, because *adunaton* (impossible) is not to be meddled with ... A man experiences this turning from darkness to light (Eph. 5:14) only once, and no more. It is impossible to renew again unto repentance those who have returned to their old darkness. (F. Delitzsch)

Hebrews 6:4 **For** (explanatory) **it is** (ellipsis) **impossible** (Pred. Acc., proleptic position, Subj. of the Inf. in verse 6 which is the main verb of this pericope; under some circumstances it is absolutely impossible to recover from reversionism; renewal for

such apostates is impossible) **for those** (Acc. Dir. Obj.; a particular category of legalistic reversionists), **who once** (Adv. Numerical Concept: one time and one time only; with Temporal Aspects: at a specific point in time in the past) **received illumination** (φωτίζω, APPTc.APM, Dramatic, Substantival, Articular; Passive Voice emphasizes the sovereignty of God in efficacious grace, when the Holy Spirit effectively applied the Gospel to their souls and they believed in Christ: "once for all enlightened"), **as well as** (continuative) **having begun to taste for themselves** (γεύω, AMPtc.APM, Ingressive, Circumstantial, Deponent; Middle Voice emphasizes human volition: they had started to develop a relationship with Christ) **the gracious Gift** (Obj. Gen.; the living Word, Jesus Christ our Saviour, given without strings) **from heaven** (Abl. Source), **and** (continuative) **having been made** (γίνομαι, APPTc.APM, Culminative, Circumstantial, Deponent; Passive Voice emphasizes the sovereignty of God in the baptism and sealing ministries of the Spirit) **partners** (Acc. Dir. Obj.; participants) **with** ("in") **the Holy Spirit** (Descr. Gen.) **Spirit** (Gen. Rel.),

^{BGT} **Hebrews 6:4** Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσάμενους τε τῆς δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου

^{VUL} **Hebrews 6:4** impossibile est enim eos qui semel sunt inluminati gustaverunt etiam donum caeleste et participes sunt facti Spiritus Sancti

LWB **Hebrews 6:5** **And having begun to taste for themselves [doctrinal inculcation] the good Word of God, as well as the powers [miracles during the transitional period of the early church] of the age which is destined to come [the Millennium],**

^{KW} **Hebrews 6:5** And tasted the good word of God, also the powers [miracles] of the age that is about to come,

^{KJV} **Hebrews 6:5** And have tasted the good word of God, and the powers of the world to come,

TRANSLATION HIGHLIGHTS

These believers had begun to taste the communicated Word of God themselves (Ingressive Aorist tense). They found their local pastor and began to metabolize some doctrine. Unbelievers do not metabolize Bible doctrine; that is a function that can only be done in the filling of the Spirit. They also began to taste some of the miracles which are destined to come into play (Futuristic Present tense) during the dispensation of the Millennial Kingdom. The *transitional period* from the Hypostatic Union of Jesus Christ on earth to the Church Age was replete with miracles. The purpose of these miracles was to point to the Messiah who had arrived, and to convince the Jews that the dispensation of Israel was over and the Church Age was beginning. The miracles that occurred during this transitional period were only a taste, a firstfruit, of the miracles that will occur in great quantity during the millennium.

RELEVANT OPINIONS

These legalistic reversionists have returned to the now-extinct functions of the Levitical priesthood and have left behind the functions of their royal Melchisedek priesthood. This is an insult to our High Priest, Jesus Christ, because the drastic change in dispensation requires a similar change in lifestyle (protocol). The Levitical priesthood is a ghost battalion, no longer on active duty, and the ‘ghost’ functions they are placing themselves under are in direct conflict with the daily function of the *grace apparatus for perception* (GAP) which is required for reversion recovery. You can rebound, be forgiven your sins, and be filled with the Spirit, but without a lifestyle of daily perception and metabolization of Bible doctrine, you will never attain supergrace. Incorrect protocol for the Church Age (living the Levitical priesthood life) will not move you towards the goal of supergrace; in fact, it keeps you in perpetual reversionism. (R.B. Thieme, Jr.)

When you have become a believer, and are already possessed of eternal life, there is a *prize* set before you, to be sought for by diligence and effort. You are *elected* to eternal salvation. But a place in the glory of a thousand years is a *reward* to be granted by Christ according to works. The *gift* of God, believer, you cannot lose. But the *prize* you may lose. (R. Govett) In every usage of *dorea* in the Bible it refers to the bestowal of some divine gift, spiritual and supernatural, given to man. In each case, unless Hebrews 6:5 is an exception, the receiver of this gift is either regenerate already, or the gift itself is regeneration ... To taste the heavenly gift is to experience regeneration, to taste salvation itself ... The experience of tasting is not that of those who do not know Christ, but of those who have come to know Him. (J. Dillow) Attesting miracles be again be performed in the Millennial Age when the Lord Jesus comes back to earth. (K. Wuest)

Paul couples together the “tasting the good Word of God,” and the “powers of the coming age.” They were the pledges and earnest of millennial glory; they marked out to the eyes of men the heirs presumptive of the promise; and led Christians, by the prediction of “things to come,” to expect the kingdom of Christ as their special hope. (R. Govett) Any effort on their part to prolong Pentecost or continue its sign gifts would not demonstrate maturity, for God had since revealed further truth to and through Paul, to whom “the secret of the gospel” was communicated. The mature Christian no longer walks by sight; he walks by faith, and the present attempt to bring the Church “back to Pentecost,” with its signs and wonders, is not an indication of maturity but of infancy. The child loves to *see* things, especially dramatic things, but the mature adult *thinks* them through. (C. Stam) The Christian message had come to them accompanied by miraculous confirmations which they fully experienced. (J. Tanner)

Hebrews 6:5 And (continuative) having begun to taste for themselves (γεύω, AMPtc.AMP, Ingressive, Circumstantial, Deponent; Middle Voice emphasizes human volition: they found their right P-T and began to metabolize some Bible doctrine) the good (Compl. Acc.; noble, of intrinsic value) Word (Acc. Dir. Obj.; the communicated Word) of God (Gen. Content), as well as

(continuative) **the powers** (Acc. Dir. Obj.; miracles and other spiritual gifts experienced during the *transitional period* of the early church) **of the age** (Gen. Time; dispensation) **which is destined to come** (μέλλω, PAPtc.GSM, Futuristic, Attributive; the future Millennial Kingdom will also be replete with the miraculous),

^{BGT} **Hebrews 6:5** καὶ καλὸν γευσάμενους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος

^{VUL} **Hebrews 6:5** gustaverunt nihilominus bonum Dei verbum virtutesque saeculi venturi

LWB Hebrews 6:6 But afterwards going astray [defecting from Church Age protocol and pursuing Judaism], to be restored again [reversion recovery] to repentance [confession of sin, changing one’s legalistic lifestyle, and returning to grace protocol], because they are continually crucifying the Son of God [by placing themselves back under the Levitical priesthood] and are continually holding *Him* up to contempt [pursuing the shadows rather than the reality of Christ].

^{KW} **Hebrews 6:6** And have fallen away, again to be renewing them to repentance, crucifying to themselves the Son of God and putting Him to an open shame.

^{KJV} **Hebrews 6:6** 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.

TRANSLATION HIGHLIGHTS

Paul is painting a picture of a Jew who (a) has received the illumination of the Holy Spirit and become a Christian, (b) has begun to have a relationship with Jesus Christ after being sealed and baptized by the Holy Spirit, (c) has begun to taste the spoken Word of God through doctrinal inculcation under a competent pastor, (d) has experienced a taste of the miraculous during the transitional period between the Hypostatic Union and Church Age, but then (e) enters reversionism and wanders away from the protocol plan for Church Age believers. Four of these items point unequivocally to a believer, not an unbeliever. The fifth item, therefore, does not refer to the loss of justification-salvation but to the interruption of experiential sanctification. This believer is not defecting from Jesus Christ, but is rejecting grace protocol to live under legalism ... rejecting the Church Age and returning back to the dispensation of Israel. The Lord ended the Israelite dispensation, but the reversionistic believer with ascetic trends in his old sin nature insists on embracing it again anyway. The Hebrew Christians entered reversionism by embracing legalism; the Galatian Christians entered reversionism by embracing lasciviousness.

“To be restored again” does not mean to become a Christian a second time, but to recover from the sin of legalism, reject the erroneous lifestyle under Judaism, and to resume life under Church Age protocol. The actual recovery from sin is confession; the change in lifestyle away from legalism and returning to grace mechanics is repentance. “Repentance” is changing your mind about the error of your ways and returning to the path leading to spiritual maturity – the supergrace lifestyle. The sovereignty of God rejects this believer’s desire to return to the path

leading to maturity. There is a point where it is impossible to change directions. You can live in a state of reversionism too long and lose the opportunity to recover and live the way God intended you to live. He will still allow you to enter heaven, but it will be “as by fire,” with all your works burned at the Judgment Seat of Christ. Why would God refuse to allow a person to recover from reversionism? Paul’s answer is because this believer is repeatedly crucifying to themselves the Son of God by placing themselves back under the Levitical priesthood. This is sometime called the *ascetic* wing of the old sin nature, as opposed to the *antinomian* branch.

Every time these Judaistic believers offered a sacrifice - which was only a shadow or type of the reality of Christ who had died on the Cross - they piled another layer of scar tissue on the mentality of their soul. You can only pile so much scar tissue on your soul until you arrive at a point where the Word of God can no longer get through. The justice of God will honor all the bad decisions you made to get yourself in this miserable state of existence. He will let you continue your sinful life, whether it is legalistic or antinomian, and let you die the *sin under death*. Paul adds another good reason (Causal Participle) why God would refuse to allow a long-term reversionist another chance to recover (Latin: penitence). Every time this believer offered an animal sacrifice in public (Iterative Present tense), He held the work of Christ on the cross in contempt (because He is the reality) by worshipping the gruesome public spectacle of the dying animal (which was only a shadow). To the Jewish public, they were rejecting the one sacrifice of Jesus Christ by recrucifying Him over-and-over again in the figure of repeated OT sacrifices. There comes a point where the Lord rejects any restoration from this type of sin.

The growing believer confesses his sin regularly (Customary Present tense) as part of his royal priestly function, but the reversionist rejects the *confession of sin* as something unnecessary to his life. God will not make you acknowledge your sins. He will send increasingly severe divine discipline, even to the point of death - as we studied earlier with reference to the wilderness generation – until you reach a point where you no longer respond. He will then decide that you are not allowed to enter or possess the land of Canaan. He respects your continued negativity towards His Word and His plan. He doesn’t allow you to go to hell, but He gives you hell to go to heaven in. A prolapse (Latin) means in spite of all the positive momentum you had in the early stages of living the Christian life, if you go astray from this path long enough, the door shuts behind you. The option to recover (Latin: renovation) terminates. Warning: You should never take the grace of God for granted. It is always possible for Him to grant you time for reversion recovery, but it is also possible for Him to say “Your time is up.”

There has been so much needless debate over 6:4-6, that I think we’ll cover the material in a different format before continuing with the next passage of Scripture. Five participles support the main Verb (the Infinitive in verse 6), and compose this single sentence. Keep in mind the qualifications of each type of Aorist tense: Culminative - emphasis is placed on the conclusion or the results of the completed action, sometimes called the effective or standing aorist; Ingressive - indicates an entrance or beginning of a state or condition; Constative - views the action in its entirety with no reference to its beginning, its end, its progress, or its results.

Subject of main verb - “it” refers to reversion recovery
Predicate Accusative “impossible” for a believer to recover

Proleptic position

Legalistic Christians

Reversionists “for those who”

Acc. Direct Object

Passive Voice – sovereignty of God in action, the believer does nothing

Culminative Aorist (a) “once received illumination”

Positional-standing

Middle Voice – fellowship with Christ requires desire (positive volition) from the believer

Ingressive Aorist (b) “having begun to taste for themselves the gracious Gift from heaven”

Experiential-state

Passive Voice – sovereignty of the Spirit sealing and baptizing us, believer does nothing

Culminative Aorist (c) “having been made partners with the Holy Spirit”

Positional-standing

Middle Voice – believers must exercise positive volition towards doctrine

Ingressive Aorist (d) “having begun to taste for themselves the good Word of God”

Experiential-state

Middle Voice – believers exercised miraculous gifts during the transition period

Ingressive Aorist (e) “having begun to taste the miraculous powers of the age to come”

Experiential-state

Active Voice – believer rejects God’s plan and embraces legalism

Constative Aorist (f) “but afterwards going astray”

Experiential-state

Customary Present – growing believers (1) confess sins to God on a regular basis

Infinitive: main verb “to be restored”

Modifier of “those”

Adverbial Accusative “to repentance”

(2) Changing your mind about your sinful lifestyle after the confession of sin

(3) Returning to proper Church Age dispensation protocol

This should be stated again as well, although to anyone who is following the context of Hebrews closely it should not be a surprise. There is nothing in this verse that says anyone will lose their justification-salvation. They may receive divine discipline as temporal judgment, and they may lose their inheritance as the wilderness generation did, but “going astray” has nothing to do with losing salvation. *Going astray* is a rejection of God’s protocol for restoration, an experiential

procedure called confession or the rebound technique in 1 John 1:9. I have seen many individuals reject the confession of sin (and the turning-away from sin) and those I still hear about have all been “set aside and consigned to a state of uselessness” from which there appears to be no return.

RELEVANT OPINIONS

It seems that the meaning of “fall away” here must include the opposite of “going on to maturity.” As they “go on,” as they press to that goal, there is a danger that some will “go astray, fall away,” that they will fail to persevere. He is not speaking of falling away from salvation at all (or falling away from anything else for that matter). He is talking about wandering from the path leading to maturity, from that progression in the Christian life which will result in their ultimate entrance into rest, the achievement of their life work ... God may draw the line and disinherit them like He did the exodus generation. (J. Dillow) Learning Bible doctrine and going to the temple are in direct conflict. You can’t advance and retreat at the same time. There is no compromise with learning Bible doctrine ... Advancing believers lose their own momentum by ignoring dispensational distinctions. In this case, their participation in OT ceremonies obscured Church Age doctrine and halted their spiritual growth. (R.B. Thieme, Jr.) A warning is given of the danger of a Christian moving from a position of true faith and life to the extent of becoming disqualified for further service and for inheriting millennial glory. (Z. Hodges) The author’s words suggested a deep hardening of their hearts against all efforts to win them back, not to Christian conversion, but to Christian commitment. (Z. Hodges) Repentance is not in itself *salvation* ... If they refused to move on from Legalism and/or Pentecostalism to the message of grace revealed through Paul, what hope was there for them now? (C. Stam)

A regenerate man can get into such a psychological and spiritual state that he is hardened; his perspective cannot be renewed and, as a result, he cannot confess his sin or repent. This is not a renewal to salvation from sin’s penalty, hell, but a salvation from sin’s power. The renewal is a restoration to the state of mind that feels regret and sorrow for sin. Repentance here is not saving faith, but confession of sin by the Christian ... They have arrived at a state of continuous and habitual sin, in which they continuously and habitually shame the name of Christ. The hardness associated with any continued state of sin makes repentance psychologically and spiritually impossible. Because of their hardness, they are beyond persuasion. It is also likely, that from the divine side, repentance is not allowed while they continue in this behavior. Progression to maturity is only possible if God permits. (J. Dillow) It is impossible to return to basic doctrine and regain spiritual momentum while trusting in dead religious works. Continuing in the wrong direction hardens negative volition, just as consistency in the right direction strengthens positive volition. (R.B. Thieme, Jr.) The writer of Hebrews is talking about the *fruit* of salvation, not about the *root* of salvation. (J. McGee) There must be a renewal of repentance in the Christian life if there is to be a hearing of the voice of the Holy Spirit. (R. Kendall) The apostate causes the shame of the cross to be re-enacted. (P. Ellingworth)

We should not understand “falling away” here as though it meant the loss of eternal life. This conclusion is unwarranted ... The man who “falls away” is evidently the one who casts away his Christian confidence with its promise of “great reward” (10:35). Here again we meet the fragile

nature of human faith. Man's faith needs continual nurture and admonition. (Z. Hodges) This much-discussed verse is talking about those who (1) were once enlightened, (2) have tasted the heavenly gift, (3) have become partakers of the Holy Spirit, (4) have tasted the good Word of God, and (5) have tasted the powers of the age to come. A person would be hard pressed to come up with a more unambiguous reference to believers. (R. Wilkin) These believers were considering a relapse into Judaism. Indeed, the whole book was written to demonstrate the superiority of Christianity to Judaism and to prevent precisely such a relapse. The writer seems to imply that some of his readers may already have taken this step ... They cannot be renewed to repentance because they continually crucify the Son of God. (J. Dillow) In the emphatic position "impossible" stresses the total futility of attempting to learn doctrine or regain supergrace status while the behavior's lifestyle distracts from the virtues and values of doctrine. While they were giving lip service to doctrine, their pattern of life belied their verbal profession. (R.B. Thieme, Jr.) The word "apostate" refers to extreme cases of departure from the truth. We usually refer to less serious departures as backsliding. (T. Constable)

Rebound provides only a temporary reprieve when the lifestyle remains unchanged. The person who continuously bounces in and out of fellowship will never know anything of the Christian life as God designed it. (R.B. Thieme, Jr.) The "falling away" in Hebrews 6:6 is to transgress against the Lord in a way that parallels what happened at Kadesh-Barnea when the Hebrews rebelled against the Lord with a heart of unbelief, the end result of becoming hardened in heart against the Lord ... The author is telling them that there is a point beyond which it is impossible to restore them to a state of repentance. This would presume that their hearts would be gravely hardened. At this point (and only God knows when one has reached such a point), the guilty one does not recover to a repentant state, for this would be tantamount to recrucifying the Savior and a severe public renunciation of Him. Instead, the guilty one remains hardened against God and must face God's judgment. However, we must be careful what we conclude as to the form this judgment will take, and when it will take place. (J. Tanner) Evidently a person can become so hardened in unbelief that the encouragement and exhortation of his fellow Christians can no longer have any effect on him. There will come a point in which his opportunity to progress as a Christian may be terminated by God. Encouragement falls on deaf ears When that happens they, like the wilderness generation, die in the wilderness and never enter into rest. (J. Dillow) The conclusion is irresistible that real Christians are meant. (I. Marshall)

Paul is thinking of Christians who have turned away from their Christian faith and returned to some form of Judaism. He believes such people lay a basis for repenting all over again from the "dead works" of the law (6:1), which they had abandoned when they trusted in Christ alone. He understands that those who do such a thing are very "hard" spiritually and that no human effort will succeed in renewing them "to repentance," that is, restoring them to the point where they were when they abandoned "dead works" for God's grace. But the impossibility he refers to (6:4) does not apply to God, of course, and he hints that God's discipline may bring about their return just like the burning of a field opens the way for it to be reused for cultivation. (Z. Hodges) When that "renewal" state of mind is achieved, a man can repent, change his mind about sin, and confess it. Repentance here is not saving faith but confession of sin by the Christian. (J. Dillow) "Fell away" is an interesting word in the Greek. It means simply to stumble, to fall down. It would be impossible to give it the meaning of "apostatize." It is the

same word used of our Lord when He went into the Garden of Gethsemane, *fell* on His face, and prayed. (J. McGee) To what is it impossible for an apostate to be renewed? The writer said it is repentance, not forgiveness or salvation. "That certain persons could not repent of their sins was, e.g., an idea admitted in rabbinic Judaism." Even God cannot renew these apostates to repentance because He has chosen not to do so. (T. Constable)

God is exceedingly patient with His children. He extends to the believer every opportunity to fulfill His protocol plan. But with each rejection of God's gracious appeal to return to the divine system, the Christian renders himself less capable of making a positive decision. "Hardness of heart," or scar tissue of the soul, eventually locks his volition in negative. Unless he rebounds, he will arrive at the third and final stage of divine discipline, the sin unto death. Dying discipline, or the sin unto death, is a horrible departure from time into eternity. The Christian involved has no inner resources for meeting death. In ignorance of doctrine, death becomes a terrifying plunge into the unknown ... If the problem of blackout of the soul stems from ignorance of Bible doctrine, then obviously, the solution lies in cognizance of doctrine. To go from ignorance to cognizance requires a process found in a Greek verb related to *agnoia*: *metanoeo* and its cognate *metanoia*. Traditionally translated "repent," this word actually connotes a change of mental attitude toward doctrine which results in the resumption of the process of the *grace apparatus for perception*. To recover from any of the eight stages of reversionism, the believer must change his mind about the importance of Bible doctrine in his life. No emotional, one-shot decision will suffice. A genuine change of mind requires a continuous series of positive decisions to take in doctrine in spite of distractions, hindrances, or mounting pressures. (R.B. Thieme, Jr.)

There is considerable advance in the spiritual life, carefully and specifically indicated. There is also deliberate apostasy, an enmity to Him whom they before loved, a going over to the ranks of His bitter enemies and revilers, and an exposing Him to shame in the sight of the world. (H. Alford) Although today you may not be offering sacrifices in a Temple, whatever you do that habitually distracts you from the function of the grace apparatus for perception – whether it is something as innocuous as television, the bowling league, a relationship with another person, the subtle attraction of human good, or the obvious evil of religion or crusader arrogance – is tantamount to willful disregard and disobedience of Jesus Christ. Your attitude toward the Word determines your attitude toward Christ. The living Word cannot be divorced from the written Word. No believer conquers the objective while in retreat. Out of fellowship, he makes no spiritual progress while his attitude and lifestyle compromise the Lord Jesus Christ. Supergrace is incompatible with guilt, bitterness, fear, a frantic search for happiness, or any phase of reversionism. A believer can recover from sin through rebound, but he can never recover from reversionism while encumbered with a hindering lifestyle. God has provided tranquility and superior happiness in the supergrace and ultra-supergrace life, but they can never be attained through legalism, human good, sin, or evil. Jesus Christ is "tapping his foot" waiting to bless you (Isa. 30:18), when you execute the unique spiritual life designed for every Church Age believer. (R.B. Thieme, Jr.)

The Lord's chastening is designed to lead us to confess our sins, and it is for our profit, that we may be made partakers of His holiness. (E. Radmacher) Earlier in this letter the writer warned his Christian readers about drifting away from the truth through negligence (2:1-4). He also

warned them about failing to continue trusting God and walking by faith (3:7-19). Now he referred to the same apostasy as "falling away." (T. Constable) The writer of Hebrews is not talking about losing salvation. He is talking about repentance. It does not say, "It is impossible to renew them unto *salvation*." What a gloomy Gospel it would be – telling people in this day of grace that it is impossible for them to be saved. The author is writing to believers who have been born again ... Paul did not fear losing his salvation. He was sure of that, but he feared losing out on the reward and the crown. (M. DeHaan) The question of salvation is nowhere in this context. Thus he is not warning about the possible loss of salvation. It was God's design that there should be steady, uninterrupted progress from immaturity to maturity. It is possible, however, that the journey might be interrupted, that the nature of the interruption might be such that their progress toward maturity would be permanently hindered, and that the believer would revert to a state of infancy from which there would be no deliverance. Thus the "falling away" is a believer's failure to progress to maturity. (J. Pentecost)

Hebrews 6:6 But (adversative) afterwards going astray (παραπίπτω, AAPtc.APM, Constative, Temporal: Subsequent; "to fall below par", Active Voice emphasizes the reversionistic believer's defecting from God's protocol for the Church Age and pursuing Judaism), to be restored (ἀνακαινίζω, PAInf., Customary, Substantive Modifier; reversion recovery) again (Adv. Falling Back to the Beginning of Something; return, go back) to repentance (Adv. Acc.; three steps to recovery: confession of sin, changing one's mind about one's erroneous lifestyle, and returning to the path leading to maturity - the supergrace lifestyle), because they are continually crucifying again (ἀνασταυρόω, PAPtc.APM, Iterative, Causal & Explanatory) to themselves (Dat. Disadv.; due to their reversionistic lifestyle and conduct, [i.e. placing themselves back under the Levitical priesthood and offering sacrifices which were but a shadow of the Living Christ], they were re-crucifying Christ by their animal sacrifices) the Son (Acc. Dir. Obj.; title which reflects His strategic victory) of God (Gen. Rel.) and (continuative conj.) are continually holding Him (ellipsis, Dir. Obj. supplied) up to contempt (παραδειγματίζω, PAPtc.APM, Iterative, Causal; their animal sacrifices were making a public spectacle of the shadow of Christ, while at the same time, placing His work of reality on the Cross to shame).

^{BGT} **Hebrews 6:6** καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ παραδειγματίζοντας.

^{VUL} **Hebrews 6:6** et prolapsi sunt renovari rursus ad paenitentiam rursus crucifigentes sibimet ipsis Filium Dei et ostentui habentes

LWB **Hebrews 6:7** For the ground [lifestyle of the supergrace Christian] which has absorbed the rain [doctrinal inculcation] which has frequently come upon it [daily habit], and which brings forth suitable vegetation [divine good] for the benefit of those whom also

it has been cultivated [the supergrace believer shares what he has learned with others], receives its share of blessing from God [supergrace prosperity],

^{KW} **Hebrews 6:7** For land which drank in the rain that comes often upon it and produces herbage suitable for those on whose account it is also tilled, partakes of a blessing from God.

^{KJV} **Hebrews 6:7** 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:

TRANSLATION HIGHLIGHTS

Paul is going to present two alternative lifestyles facing the Christian: whether to follow divine protocol and live the supergrace life (verse 7) or to enter and remain in reversionism (verse 8). He makes a comparison between these two options by using an agricultural illustration. The “ground which has absorbed rain” is the believer with positive volition who has used the grace apparatus for perception and is metabolizing doctrine (Constative Aorist tense). The word “frequently” means this doctrinal inculcation is often, a day-by-day practice (Iterative Present tense). Once a week on Sunday will never get you to supergrace; you will be lucky if you don’t “go astray” into reversionism at that rate. The vegetation that is produced from this life of “absorbing rain” is of high quality (Customary Present tense). It is suitable by divine standards, which means it is harvestable and produces spiritual growth in the believer. There is only one kind of “ground” in verses 7-8, and it refers to believers only. The rain falls on the ground and is absorbed (*gnosis*). The question is what kind of production will come from the ground.

Will the ground transform the rain into *epignosis* and produce suitable vegetation as in this passage, or will the ground short-circuit the *epignosis* process and produce thorns and thistles? *Human good* performed in the energy of the flesh without *epignosis* is not suitable and will not produce a harvestable crop. Only *divine good* production from utilizing precisely correct protocol that converts *gnosis* to *epignosis* will meet His standards. This harvestable vegetation (Gk: botany) not only benefits the positive believer, but it rubs-off on those in his periphery. There is *blessing by association* from being around a supergrace believer. Most farmers grow more than they consume themselves, so they share it with others in the marketplace. The supergrace believer shares his spiritual produce in the same manner, by cultivating not just for himself, but for others (Customary Present tense). The supergrace believer who has consistently “absorbed the rain,” receives his share of spiritual blessings from God. The farmer who works hard in the fields, tilling the soil, planting and harvesting his crop (Latin: herbs), receives his blessing from the Lord also.

RELEVANT OPINIONS

The earthly agency, or the tillage, answers to the “enlightening” of the conscience by the preaching of God’s way of justification. It includes also the farther development of the mind of God by opening “the good Word of God” in regard to His kingdom, and glory to those who already believe. The heavenly benefit, or the rain, answers to the other privileges enjoyed by the Christian. (R. Govett) Since the entire Bible presents numerous illustrations of truly regenerate

people such as Saul and Solomon, who in fact did produce a crop of righteousness and then began to produce unrighteousness, Hebrews 6:6-8 cannot be teaching something otherwise, or it is in contradiction with the rest of Scripture. (J. Dillow) The point is that the same ground can have two possible outcomes, and by analogy there can be two possible outcomes for any individual's life. The falling of the rain upon the ground probably speaks of God's divine care and provision for the ground, i.e., God gives what is needed for growth. If fruitfulness does not result, it is not because God has not given His care and done His part. (J. Tanner)

The "land" refers to the individual regenerate man, the true Christian. It is not permissible, as some have done, to speak of two lands: one which produces a good crop and one which produces thorns (i.e., regenerate and unregenerate). Only one land is mentioned or discussed here. What is in view is two differing crops which can come from this one land ... The land "drank" these blessings in 6:1-3. The difference is not in drinking and not drinking, but in the kinds of produce which resulted from the drinking ... There is no picture of the rain simply falling on the surface and not sinking in. (J. Dillow) In biblical times when a field yielded a bad crop it was burned so that the field could be used to produce a better crop. Because of the existence of this bad crop in the lives of the Hebrews, they were similarly destined for refining fire. This refining fire has nothing to do with hell but rather has to do with divine discipline (Heb 12:5-11) and loss of rewards at the Bema Seat (1 Cor 3:11-15). While there was still hope for this generation, discipline and loss of rewards would be their fate if they imitated the unbelief of the Exodus generation. Fifth, the writer expresses confidence that they would not follow in the unbelieving pattern of the Exodus generation (Heb 6:9-12). They have already exhibited some evidence of maturing in Christ. (A. Woods)

The metaphor recalls God's original curse on the ground (Gen. 3:17-19) and suggests that an unproductive Christian life ultimately ("in the end") falls under the severe condemnation of God and is subject to His blazing wrath and judgment. Naturally the reference to "burned" has caused many to think of hell, but there is nothing in the text to suggest this. God's anger against His failing people in the OT is often likened to the burning of fire. In fact, to think of hell here is to betray inattention to the imagery employed by the author. The burning of a field to destroy the rank growth it had produced was a practice known in ancient times. Its aim was not the destruction of the field itself, but the destruction of the unwanted produce of the field. Thereafter the field might be serviceable for cultivation. (Z. Hodges) Neglect of proper cultivation of the *land* leads to worthless results, in a similar way that refusal to adhere to the provisions of God's grace leads to spiritual bankruptcy. (D. Guthrie) One field uses God's provision to produce herbs useful for those by whom it is cultivated. The adjacent field, however, receives the same blessing from God, but produces thorns and briars. The point here is that blessings from God may be *used* or *misused*. Blessings that are *used* produce that which is useful, while blessings *misused* produce that which is useless. (J. Pentecost)

Hebrews 6:7 **For** (explanatory; by illustration, the two alternative lifestyles facing the Christian: SG life in verse 7 or reversionism in verse 8) **the ground** (Subj. Nom.; land, earth, agricultural economy, *believers* who are positive towards Bible doctrine) **which has absorbed** (πίνω, AAPTc.NSF, Constative,

Attributive, Articular; drink, *positive volition*: grace apparatus for perception) the rain (Acc. Dir. Obj.; *Bible doctrine*) which has frequently (Adv. Time; often, many times, day-after-day) come (ἔρχομαι, PMPtc.ASM, Iterative, Attributive, Deponent; routine, habit, practice) upon it (Gen. Place; from their right P-T), and (continuative) which brings forth (τίκτω, PAPtc.NSF, Customary, Attributive; produces, bears) suitable (Compl. Acc.; usable, fit, harvestable, *divine good*) vegetation (Acc. Dir. Obj.; herbs, edible plants, *supergrace prosperity*) for the benefit of those (Dat. Adv.; blessing by association for those in the periphery of a SG believer) whom (Acc. Gen. Ref.; the farmer cultivates the land and the others share his produce) also (adjunctive) it has been cultivated (γεωργέω, PPI3S, Customary; tilled), receives its share (μεταλαμβάνω, PAI3S, Customary & Progressive) of blessing (Obj. Gen., Adv.; the 'farmers' package of SG blessings) from God (Abl. Source),

^{BGT} **Hebrews 6:7** γῆ γὰρ ἡ πιούσα τὸν ἐπ’ αὐτῆς ἐρχόμενον πολλακίς ὑετὸν καὶ τίκτουσα βοτάνην εὐθετον ἐκείνοις δι’ οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ·

^{VUL} **Hebrews 6:7** terra enim saepe venientem super se bibens imbrem et generans herbam oportunam illis a quibus colitur accipit benedictionem a Deo

LWB **Hebrews 6:8** But if it [the ground: believer] bears thorns and thistles [dead works, human good], *it is* worthless [the unsuitable crop is rejected] and close to infertile [one step above no vegetation at all], which end *is* scorching [burning of wood, hay & stubble at the Judgment Seat of Christ].

^{KW} **Hebrews 6:8** But if it brings forth thorns and thistles, it is rejected and almost cursed, and its end is burning.

^{KJV} **Hebrews 6:8** But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

TRANSLATION HIGHLIGHTS

As we saw in the previous verse, the ground represents the believer (Pictorial Present tense). The rain is God’s logistical grace support which falls on the ground. The ground will either produce acceptable vegetation (divine good) or thorns and thistles (human good). The illustration points to the believer and how he responds to God’s gracious provision of Bible doctrine. Will he embrace it with positive volition or reject it as negative volition? If the ground bears nothing but thorns and thistles (Conditional Participle), the crop of vegetation is rejected and is almost infertile. “Worthless” means the crop of thorns and thistles (human good) are disqualified for rewards at the Judgment Seat of Christ. They do not meet divine standards. “Close to infertile” means a crop grew out of the ground (the believer), but it was so bad as to almost be nothing at all. “Infertile” would mean nothing came out of the ground at all, a total absence of works.

But “close to” infertile means a crop did come out of the ground, but it might as well have been nothing. Human good is useless in God’s plan; it might look good in the sight of men, but God rejects it outright. His standards are higher than our standards. The end or termination of a crop of thorns and thistles is to be burned off the field. A useless crop of thorns and thistles only gets in the way of good vegetation. This scorching or burning (Latin: combustion) is a common sight when farmers clear the ground for good vegetation. Unfortunately it will also be a common sight at the Judgment Seat of Christ, too. There will be no rewards for dead works. The singular “hos” or “which” refers to the crop of unsuitable vegetation: thorns and thistles. The relative pronoun “hos” is a *heterosis* of number – exchange of one case for another - where a singular (crop) is used to refer to a plural pair (thorns and thistles).

RELEVANT OPINIONS

The real question is what judgment believers who apostatize will receive. The author of the Book of Hebrews warns that a fiery judgment awaits such people. While some understand this to be a reference to hell and the lake of fire, there are powerful reasons to suggest otherwise. First, believers are in view, and believers cannot be sent to hell. Second, the author does not say that the *ground itself* (representing the believer) is destroyed. Rather, the ground remains. What is destroyed by fire is the *worthless production* of the ground. This suggests temporal judgment. Third, a good case can be made that all of the other warning passages in Hebrews threaten genuine believers with temporal judgments and loss of eternal rewards – not with burning in the lake of fire. Fourth, there seems to be a deliberate allusion to Genesis 3 and the cursing of the ground. Part of the curse of the fall was that the ground would yield thorns and thistles. The author of Hebrews indicates that if a believer’s life yields thorns and thistles he will receive a curse. Just as the judgment upon the ground was temporal, so is the judgment upon the believer who falls away. Fifth and finally, other NT passages (e.g., 1 Cor. 3:10-15, John 15:6) speak of the burning up of the unfruitful works of believers without any suggestion that they lose their salvation. (R. Wilkin) The author of Hebrews uses the singular or plural according to the humour of the moment. (A.T. Robertson)

Even though the word *fiery* is used, the evidence suggests that temporal and not eternal judgment is in view. The believer who falls away from the faith cannot humanly be renewed again to repentance – that is, to his recognition of his sinfulness and need of grace and forgiveness through Christ alone. If a Christian ever comes to the point where he stops trusting in Christ, no amount of reasoning with him can win him back. Temporal judgment is coming upon him from God. Only by a miracle of God can such a person be renewed to his former attitude and opinion. Of course, since eternal salvation is conditioned on faith in *Christ*, not on *eternal* faith, such a person would still be saved. Nothing can separate a believer from the love of God in Christ (Rom. 8:38-39). Some object to this view because they believe that a true believer could never depart from the faith. Such an objection, however, is both unbiblical and impractical. Biblically speaking there are a number of other passages which clearly show that believers are not immune to falling from the faith (e.g., Luke 8:13, Acts 20:30, 1 Tim. 1:19, 2 Tim. 2:18, 2 Peter 3:17). Practically speaking, anyone who has spent any time in pastoral ministry has dealt with genuine believers who fell away from the faith ... Nothing in Hebrews 6:4-8 even remotely hints at

eternal condemnation for believers who apostatize. Fire is a normal biblical metaphor for *temporal* judgment. (R. Wilkin)

The burning of fields was a practice known in antiquity and would doubtless be a familiar idea to the readers of the epistle. But this practice was not designed to destroy the field, but to destroy the unacceptable growth which made it unfruitful. By using such an illustration the author clearly signals the ultimate purpose of God's judgment on the apostate Christian. That purpose is restoration to fruitfulness ... The tragic dangers of doctrinal shipwreck remain a grim reality in the history of the Church and in its contemporary experience. A disservice is done to the cause of Christ when it is claimed that such dangers do not exist for real Christians. (Z. Hodges) The Greek adjective for worthless (*adokimos*) is certainly not a technical term for unbelievers. According to the standard Greek lexicon, the word means "not standing the test" and "unqualified, worthless." If they did not meet the standard, they were considered unfit and hence disapproved. The apostle Paul could use the term in relation to himself, as he does in 1 Cor. 9:27, "lest I myself should be disqualified." In this case, his eternal salvation was not the concern. Possibly he thought about disqualification or disapproval ... The antonym to our term for *worthless* is *dokimos*, a word that emphasizes a *favorable evaluation* ... an approval on the way one handles the Word of endures trials in life. He may be in store for God's discipline and eventual loss of reward, but there is nothing from a study of *adokimos* or *dokimos* in the NT to establish that he loses his salvation. (J. Tanner)

Roman soldiers scattered balls with sharp iron spikes, one of which was called tribulus, to hinder the enemy's cavalry. (A.T. Robertson) Tribulus refers to thistles in this passage; balls with iron spikes paint an interesting picture, but not an agricultural one. (LWB) "Castaway" is too strong for *adokimos*. The word means "which has not stood the test", and in this context refers to disqualification. Paul's fear was not that he might lose his salvation, but that he might lose his crown through failing to satisfy his Lord. (L. Morris) Though fire can be used to speak of the ultimate judgment of the unregenerate in hell, fire is also used to speak of God's judgment in connection with regenerate Christians. The latter is clearly the case in 1 Cor. 3:12-15 where Paul is concerned about the "works" of believers in regard to God's church. In the case of this passage, fire is used for revealing the quality of the believer's works. The purpose is for assessing whether or not these are rewardable good works, but the person's eternal destiny is not the issue ... This probably looks at the discipline and judgment that can come upon an unfaithful Christian's life who has not brought forth fruit (as he should) but rather a life of worthless works (thorns and thistles). Such a person stands in jeopardy of receiving the Lord's discipline in this life ("near curse") and will certainly see his works burned up when examined at the Judgment Seat of Christ. (J. Tanner)

It is a serious thing to have accepted Christ as Savior and then to live in sin, to nullify what you do by being a spiritual baby, never growing up, doing nothing in the world but building a big pile of wood, hay, and stubble. (J. McGee) The burning of Hebrews 6:8 is analogous to the "saved so as by fire" in 1 Corinthians 3:15. (R. Kendall) "Burned" does not mean burned in hell (cf. 1 Cor. 3:13-15). In ancient times, as well as today, farmers often burned their fields to remove unwanted vegetation, not to destroy the field itself. This is evidently a judgment on a believer that God allows because of his or her apostasy (cf. Isa. 9:18-19; 10:17; John 15:6; Heb. 10:17).

The judgment might result in premature death in some cases (cf. 1 John 5:16-17). However the text does not warrant concluding that this fate will befall every apostate. Some "fields" once burned turn out to be more productive in the future, and that might be what God's judgment would lead to in the case of some apostates (cf. 1 Tim. 1:19-20). The purpose of the burning (chastening) is restoration to fruitfulness (cf. 13:1-9, 18-23). (T. Constable) There is no reference to hell here but rather, to the burning up of the believer's life work at the Judgment Seat of Christ. (J. Dillow) His deft choice of this agricultural image serves to disclose that the "burning" is both temporary and essentially hopeful. (Z. Hodges)

Hebrews 6:8 But (adversative) if it (the land, the *believer* who is negative towards Bible doctrine) bears (ἐκφέρω, PAPtc.NSF, Pictorial, Conditional; produces) thorns (Acc. Dir. Obj.; cactus) and (connective) thistles (Acc. Dir. Obj.; dead works, human good), it is (ellipsis, verb supplied) worthless (Pred. Nom.; disqualified, rejected, unfit, inedible, lost its usefulness, casualty: the reversionist) and (connective) close to (Adv. Space; near) infertile (Descr. Gen.; cursed, barren, without rewards or crowns, sin unto death), which (Poss. Gen.) end (Subj. Nom.; termination of this life) is (ellipsis, verb supplied) scorching (Acc. Result; common sight in clearing up ground; burning of wood, hay & stubble at the Judgment Seat of Christ).

^{BGT} **Hebrews 6:8** ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους, ἀδόκιμος καὶ κατάρατος ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν.

^{VUL} **Hebrews 6:8** proferens autem spinas ac tribulos reproba est et maledicto proxima cuius consummatio in combustionem

LWB **Hebrews 6:9** **But concerning you [pastors and teachers in Paul's remote, non-resident congregations], beloved, we are convinced of more advantageous things [abundant fruit rather than dead works], namely those which accompany salvation [inheritance-salvation], even though we communicate in this manner [warning you about dead works],**

^{KW} **Hebrews 6:9** But we have come to a settled persuasion concerning you, divinely loved ones, the things which are better and which are attached to a saved condition of life, even if we also thus speak.

^{KJV} **Hebrews 6:9** But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

TRANSLATION HIGHLIGHTS

Paul now addresses the pastors and teachers in his remote, non-resident congregations. These pastors and teachers have completed their training in the Word of God and have begun to teach Bible doctrine. They are beloved for their exercise of their spiritual gifts; beloved also points to their status as believers. Paul is not speaking to false teachers here. Paul and those with him are

convinced of better things for his readers and their pastors and teachers (Intensive Perfect tense). He expects them to produce abundant fruit rather than dead works. He expects them to operate with virtue love, patience and diligence in the divine system. He expects them to have maximum doctrine in the soul, doctrine that has been metabolized from *gnosis* to *epignosis* and has been successfully applied to their daily lives.

He has the settled conviction that they are able to produce divine good, those virtues which are exhibited in their present spiritual life and the future rewards that will accompany inheritance salvation (Futuristic Present tense). These virtues and rewards *may* occur, but there is *no guarantee* that they will. Paul is confident that they will be successful in obtaining their own inheritance, as well as teaching their congregations how to obtain their inheritance – even though it is his duty to communicate to them by warning (Customary Present tense) them about the scorching/burning of dead works at the Judgment Seat of Christ. The tendency of the sin nature to take control and the filling of the Spirit to be lost is so strong, that Paul can never stop warning believers of reversionism, even pastors and teachers of the Word.

RELEVANT OPINIONS

He specifically says he believes they are Christians. He feels they possess the things which accompany salvation. He acknowledges “the work and love” which they “have shown toward His name.” He does not exhort them to become Christians but, rather, he assumes they are ... The NT takes for granted a present experience of salvation of which the believer is conscious. Here and now he may know the experience of Christian joy and certainty. He is not called to question the reality of this experience on the grounds that it may be illusory because he was never truly converted; rather, he is urged to continue to enjoy salvation through abiding in Christ and persevering in faith ... The inheritance they will obtain refers not to heaven, which is theirs through faith alone, but to their reward in heaven, which only comes to those “who through faith and patience inherit what has been promised.” Since the “promise” in Hebrews usually refers to the millennium (4:1; 6:13, 15; 7:6; 11:9, 11, 13, 17; 12:26), to “inherit the promise” means to rule in the millennium and parallels the phrase “inherit the kingdom,” which does not merely mean entering the kingdom but to own it and rule there. (J. Dillow)

Outline of apostasy by George Rice 6:9 – 10:39.

- **Theological Exposition** 6:9-10:25. God will fulfill the covenant promises made to Abraham and his descendants through Jesus, who is a priest after the order of Melchizedek and mediator of the new covenant; as high priest, Jesus mediates the efficacy of his blood in the heavenly sanctuary.
- **Warning** 10:26-27. If those who once professed Jesus sin deliberately, there remains no longer a sacrifice for sins, but only judgment and a fury of fire.
- **Judgment** 10:28-31. As a man who violated Moses' law died without mercy at the hands of two or three witnesses, so he who forsakes Jesus will stand condemned to die on the basis of three facts that bear witness against him: (1) he has spurned the Son of God, (2) he has profaned the blood of the covenant by which he was sanctified, and (3) he has outraged the Spirit of grace.

- **Secondary Warning and Judgment** 10:32-39. Hebrews 10 has a secondary warning and a secondary statement of judgment: "Do not throw away your confidence" (vs. 35), and "For yet a little while, and the coming one shall come and shall not tarry" (vs. 37).

In the previous illustration, the unsuitable vegetation was burned off the unfruitful ground. That should not be seen as the normative outcome of the Christian life, and the author is concerned of "better things" for them that "accompany salvation." Most likely, salvation is being used in the same eschatological sense that it previously had in the book ... of those who would "inherit" salvation – God's plan for man exercising dominion. This is the time when man shall be crowned with glory and honor ... in resurrected state ruling jointly with Christ. This is the glorious destiny of believers who are faithful to Christ in this life. These are the "better things" that the author has in mind for his readers. Faithfulness does bring a rich reward, both now and in the eschatological future. (J. Tanner) Salvation is the victorious participation with Christ in the coming kingdom as it is in Hebrews 1:14, which only those who persevere as companions of the King will inherit. The writer obviously expects that his readers will persevere to the end, enter into rest, and obtain these blessings. (J. Dillow)

The implication is that these things accompanying salvation must without fail be performed by the saved, (L. Morris) or they forfeit their inheritance. (LWB) The salvation referred to should be understood in congruity with its meaning in 1:14. It is that experience of victory and glory which the persevering companions of the King inherit. It is also the inheritance-rest which the persevering are allowed to enter. (Z. Hodges) Pride, envy, and hatred are replaced by orientation to doctrine by means of spiritual growth. (R.B. Thieme, Jr.) This is the only place in the epistle where the writer referred to his readers as "beloved" (dear friends). This affectionate address softens the severity of the warning just given (vv. 4-8). Verses 9-12 provide strong evidence, I believe, that genuine Christians are in view throughout this warning passage. (T. Constable) These "better things" refer back to the illustration in verses 7-8. He is confident that they who receive God's blessings will use those blessings to produce that which is useful. (J. Pentecost)

Hebrews 6:9 **But** (contrast) **concerning you** (Obj. Gen.; directed to PT's in Paul's remote, non-resident congregations, who have completed their training and are beginning their teaching ministry), **beloved** (Voc. Address; believers only), **we are convinced of** (πείθω, Perf.PIIP, Intensive; persuaded by, settled conviction) **more advantageous** (Comp. Acc.; better, useful, prominent) **things** (Acc. Dir. Obj.; abundant fruit rather than dead works: divine production, virtue love, diligence, patience and maximum doctrine in the soul), **namely** (coordinating; that is) **those** (ellipsis; things) **which accompany** (ἔχω, PMPTc.APN, Futuristic, Attributive; belong to, attach to, possess, touch) **salvation** (Obj. Gen.; inheritance salvation), **even** (ascensive) **though** (1st class conditional particle) **we communicate** (λαλέω, PAIIP, Customary) **in this manner** (Adv. Manner; warning them about the burning of dead works),

^{BGT} **Hebrews 6:9** Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν.

^{VUL} **Hebrews 6:9** confidimus autem de vobis dilectissimi meliora et viciniora saluti tametsi ita loquimur

LWB Hebrews 6:10 For God *is* not unjust to disregard your production [directed toward pastors and teachers who minister the Word] and the virtue love which you have demonstrated toward His Person [Jesus Christ] by beginning to minister to the saints [they completed their training program and had begun to start teaching] and by continuing to minister [they didn't give up when things got tough].

^{KW} **Hebrews 6:10** For God is not unjust to forget your work and the divine, self-sacrificial love which you exhibited toward His Name in that you ministered to the saints and are continuing to minister.

^{KJV} **Hebrews 6:10** 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.

TRANSLATION HIGHLIGHTS

Paul encourages the pastors and teachers among his readers by reminding them that God will not overlook their production (Gnomic Aorist tense). The primary production of pastors and teachers is studying and teaching the Word of God; there will be crowns and rewards for the faithful exercise of their spiritual gift. It could be in a local church, perhaps a seminary, possibly in an archaeological dig, or any other field that contributes to the knowledge and dissemination of the Word of God to the saints. In addition, God will not overlook (Latin: oblivious) the virtue love exercised by His pastors and teachers (Constative Aorist tense) which they have exhibited by their love of His Word and Person (through studying) and by their ministering to others (by teaching). The ingressive aorist points to their completion of a theological and linguistic training program and their beginning to teach what they have learned to others. The durative present means they did not give up when things got tough, but they continued to study and teach. No matter what the distraction, they were not sidetracked from their primary responsibility to study and teach Bible doctrine.

RELEVANT OPINIONS

Ministering has a dual function, whether it is referring to pastors (in this verse) or to deacons (elsewhere in Scripture). Its etymology comes from being a preparer and server of food, a combination of cook-waiter. This dual function for pastors is studying (working in the kitchen preparing the food) and teaching (bringing food to the table and serving it to others). For deacons, it involves financial functions (paying bills) and administrative functions (keeping the church in good running order) ... There are two types of demonstration of virtue love toward Christ, one for pastor-teachers (vs. 10) and one for members of the congregation (vs. 11). Pastors demonstrate their love for Christ by studying and teaching; members of the congregation demonstrate their love for Christ by listening and learning. (R.B. Thieme, Jr.) In this earthly life the believer receives strength to withstand temptation and trials so that his faith continues to

grow and develop; in the life of the coming age these blessings consist of being with Jesus eternally and fully appropriating the reality of salvation. (S. Kistemaker) It is His promise, not their merits, which would make it unrighteous were He not to reward their works. (R. Jamieson) Notice that this commendation is not in regard to their personal justification, but in regard to their faithfulness *as Christians*. (J. Tanner)

Dependability on earth translates into greater responsibility in heaven. We are rewarded because of His generosity, not His obligation. This does not mean that rewards are based on a day's pay for a day's work. God will reward us out of proportion to the work we have done. Though it appears that He would have no reason to reward us, He has placed Himself under a loving obligation to do so. If He didn't reward us, the author of Hebrews says, He would be "unjust." Regardless of what we do with our crowns, our rewards will reach into eternity ... The person you are today will determine the rewards that you will receive tomorrow. (E. Lutzer) Should it be objected that God has promised He will not forget our labor of love, it could be replied that *He will* forget it in the lives of those who have not overcome. Final failure cannot be reversed. There is no second chance. (J. Dillow) Maturity is also related to one's dependence or independence. Some Christians reveal that they are babes because they cannot use the Word by themselves. They have to be prompted in every action. Others can use the Word without any promptings from without. (J. Pentecost)

Hebrews 6:10 For (explanatory) God (Subj. Nom.) is (ellipsis, verb supplied) not (neg. adv.) unjust (Pred. Nom.) to disregard (ἐπιλανθάνομαι, AMInf., Gnostic, Result, Deponent, anthropopathism; overlook) your (Poss. Gen.; directed toward PT's in training in these remote, non-resident congregations) production (Obj. Gen.; the PT's occupation of studying and teaching) and (connective) the virtue love (Obj. Gen.) which (Adv. Gen. Ref.) you have demonstrated (ἐνδείκνυμι, AMI2P, Constative, Deponent) toward His (Poss. Gen.; Jesus Christ's) Person (Acc. Dir. Obj.) by beginning to minister (διακονέω, AAPtc.NPM, Ingressive, Means; they had completed their training program and were starting to teach doctrine) to the saints (Dat. Adv.) and (continuative) by continuing (keeping it up, making it a practice or habit) to minister (διακονέω, PATc.NPM, Durative, Means; they hadn't been sidetracked into doing other things, but were sticking to their studies and teaching).

^{BGT} **Hebrews 6:10** οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.

^{VUL} **Hebrews 6:10** non enim iniustus Deus ut obliviscatur operis vestri et dilectionis quam ostendistis in nomine ipsius qui ministrastis sanctis et ministratis

LWB **Hebrews 6:11** Moreover, we [apostles and pastors] desire that each one of you [believers] demonstrate the same diligence [devotion to the Word of God], toward a full

measure of spiritual understanding [spiritual self-esteem], with confidence [spiritual autonomy], unto completion [spiritual maturity],

^{KW} **Hebrews 6:11** But we are strongly desirous that each one of you exhibit the same diligence which will develop your hope into full assurance until the end,

^{KJV} **Hebrews 6:11** And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

TRANSLATION HIGHLIGHTS

It is the desire of Paul and every other apostle, pastor and teacher of Bible doctrine throughout history (Customary Present tense) that each and every member of their congregation demonstrate (Durative Present tense) the same diligence and devotion to the Word of God that they do. Advanced knowledge of the Word of God is not reserved for pastors and teachers only. Every believer in Jesus Christ is expected to become biblical experts, attaining the highest stage of spiritual growth possible. Their diligence and devotion to learning the Word (motivational virtue) should be demonstrated continuously (functional virtue) by listening, taking notes, memorizing and applying Bible doctrine to life. It does not happen automatically; they must make continued positive decisions (Volitive Infinitive) to get there. The ultimate goal (telos) is not arrived at instantaneously, but only after a life of continued obedience to His protocol plan.

Paul presents this progressive range of spiritual life in a 3-point outline. First, every believer must obtain a full measure of spiritual understanding, known in some theological circles as *spiritual self-esteem*. This occurs by passing *providential preventative suffering* by utilizing advanced Bible doctrine. To obtain the next level, *spiritual autonomy*, we must continue to grow and pass *momentum testing*. Then to arrive at supergrace status, we must pass *evidence testing*. This end or completion of the *edification complex of the soul* is called *spiritual maturity*. In other words, this last phrase so routinely and superficially read by most believers is jam-packed with experiential sanctification theology. Motivational virtue must become functional virtue, doctrine must build on top of doctrine, and spiritual growth must extend over a considerable duration of time.

RELEVANT OPINIONS

They have not given up Christ (6:4-8), but many of them are still babes (5:13) and not adults (5:14) and others are in peril of becoming so. (A. Robertson) Each pastor-teacher should reach supergrace status before ministering to a congregation. After his preparation is completed, he should then minister the Word so that each member of his flock can follow his path and reach supergrace also. (R.B. Thieme, Jr.) While the labor of love was still performed by many, some were slothful. They neither sought to do works acceptable to God, nor to grow in knowledge. Each, he hoped, would show the same diligence as the most zealous among them. There diligence also was to be constant, diligence to the end. And the exhortation is enforced on each individual. It is singly that we shall give account to Christ. Each shall bear his own burden. (R. Govett) Growing in knowledge of the Word of God and performing divine good works is not the

function of pastors and teachers only. (LWB) What verses 11 and 12 imply is that there can be no maturity apart from a passage of time. In coming to maturity we need patience. The promise we seek to have fulfilled in our lives is maturity, conformity to Christ. We will not be made like him overnight. (J. Pentecost)

The warnings are never presented as positive commands to begin to be a genuine believer. They are meant to challenge believers to persevere and continue in the faith which one already has. They are never told to go back to the beginning and start over by becoming true Christians, but they are warned to hold fast to true faith to the end of life ... Just as they have shown diligence in regard to these external matters in verse 10, he wants them to show diligence in regard to this internal matter, maintaining their assurance of hope to the end. He is not fearful that they will lose their salvation. He is fearful they will lose their testimony, their faithfulness, their perseverance. The meaning of the passage is completely unrelated to finding out if one is a Christian by means of perseverance. Rather, it is an exhortation to be diligent in regard to our sure hope of salvation as we have already been diligent in our love for the brothers. (J. Dillow) He wanted them to remain faithful to God while waiting patiently for Him to fulfill His promises to them regarding their future inheritance. (T. Constable) Spiritual inertia will prove “fatal” in the Christian life ... Conversion is not everything, because it is only the commencement, not the crown of the believer’s life. (W. Thomas)

Hebrews 6:11 Moreover (continuative), we (apostles and pastors) desire (ἐπιθυμέω, PAIIP, Customary; the grand passion of every PT is that each member of his flock attain SG) that (ellipsis) each one (Subj. Acc.; individual) of you (Adv. Gen. Ref.; believers) demonstrate (ἐνδείκνυμι, PMInf., Durative, Volitive, Deponent; emphasizes the process: *Functional Virtue*) the same (Comparative Acc.; as their PT’s) diligence (Acc. Dir. Obj.; attentiveness, zest, eagerness, and devotion to the Word of God; *Motivational Virtue*), toward a full measure of spiritual understanding (Prep. Acc.; great wisdom, Spiritual Self-Esteem in Gate 6), with confidence (Gen. Attend. Circum.; Spiritual Autonomy in Gate 7 from having passed Momentum Tests), unto completion (Obj. Gen.; supergrace status, completion of the ECS, Spiritual Maturity in Gate 8),

^{BGT} **Hebrews 6:11** ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφῶριαν τῆς ἐλπίδος ἄχρι τέλους,

^{VUL} **Hebrews 6:11** cupimus autem unumquemque vestrum eandem ostentare sollicitudinem ad expletionem spei usque in finem

LWB **Hebrews 6:12** **So that you may not become sluggish in thought [neglecting Bible doctrine], but rather imitators of those [OT supergrace heroes], who by means of doctrine and steadfastness, obtain the promises [inheritance-salvation].**

^{KW} **Hebrews 6:12** In order that you may become not sluggish, but imitators of those who through faith and patience are now inheriting the promises.

^{KJV} **Hebrews 6:12** That ye be not slothful, but followers of them who through faith and patience inherit the promises.

TRANSLATION HIGHLIGHTS

There is an additional purpose in completing an *edification complex of the soul* and that is for you to obtain the promises (Customary Present tense) like the Old Testament supergrace heroes. Paul prohibits his readers from becoming sluggish in thought, a consequence of neglecting Bible doctrine through apathy and lazy-mindedness. Instead, he wants us to become imitators of the OT supergrace heroes. These supergrace heroes obtained the promises of their inheritance by means of doctrine and steadfastness (Latin: patience). As we've said before, the promises are only obtained by meeting the requirements of divine protocol for each specific dispensation. Entering the kingdom and possessing the kingdom are not equivalent concepts, as we have studied earlier in Hebrews. All believers will enter the kingdom, but only winner believers (*metachoi*, partakers) will rule with Christ and possess the kingdom.

RELEVANT OPINIONS

God has made a lot of promises to us if we are faithful to Him. (J. McGee) In the context of Hebrews, the *inheritance* in view is the "eschatological salvation" and full participation in the kingdom of Jesus Christ, entering God's rest and ruling jointly with Christ. Disobedience and unbelief may jeopardize these future promises, but faith and patience help to bring them about ... Hebrews 5:11 – 6:12 is a good reminder to each of us that we should be pressing on to spiritual maturity, but this is not an automatic or guaranteed outcome for any Christian. One attains to maturity as he responds in faith and obedience to God's Word, surrenders his life to the Savior, and endures in the pathway of discipleship. (J. Tanner) This life, this growth, this process demands constant cultivation day after day, week after week, year after year. There is no end to the process of maturing in spiritual things. The one who has been a believer fifty years has before him unpossessed land, just as the one who has been a believer for five years, or five months, has before him unpossessed land. What the apostle is pointing out is that we never can sit back in complacency and self-satisfaction and say, "I have arrived. I am mature." (J. Pentecost)

The inheritance can be forfeited because of disobedience, as in the case of Esau (Heb. 12:17), and it is only obtained by persevering, i.e., by faith and patience ... He has told us that progression to maturity is only possible if God permits. However, those who have been hardened by sin (3:13) and who have unbelieving hearts which have turned away from God (3:12) are, like the exodus generation, apparently not permitted to go on. They will not advance to maturity and share in the great salvation promised to those who by "faith and patience will inherit the promises." (J. Dillow) Their present faith and perseverance are now making for their final inheritance. (M. Vincent) We must exercise care over our spiritual diet, over our spiritual growth, for it is impossible, by any means, to remove the record of failure. God has made us

responsible for growth, and at the Judgment Seat of Christ we will be examined in reference to our growth. (J. Pentecost) Since the “promise” in Hebrews usually refers to the millenium, to “inherit the promise” means to rule in the millenium and parallels the phrase “inherit the kingdom,” which does not mean merely entering the kingdom but to own it and rule there. (J. Dillow)

Hebrews 6:12 So that (Purpose) you may not (neg. particle) become (γίνομαι, AMSubj.2P, Constative, Prohibition, Deponent) sluggish in thought (Pred. Nom.; lazy-minded, apathetic, neglecting Bible doctrine), but rather (contrast) imitators (Pred. Nom.; mimics) of those (Gen. Adv.; primarily O.T. SG heroes), who by means of doctrine (Abl. Means) and (connective) steadfastness (Abl. Means; consistency, endurance), obtain (κληρονομέω, PAPtc.GPM, Customary, Substantival; acquire, inherit) the promises (Acc. Dir. Obj.; note that there are requirements that must be met in order to obtain these promises).

^{BGT} **Hebrews 6:12** ἵνα μὴ νωθοὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας.

^{VUL} **Hebrews 6:12** ut non segnes efficiamini verum imitatores eorum qui fide et patientia hereditabunt promissiones

LWB **Hebrews 6:13** For when God Himself promised to Abraham, since He had nobody greater to swear an oath by, He swore an oath [unconditional promise] on the basis of Himself,

^{KW} **Hebrews 6:13** For when to Abraham God made promise, since He had no one greater by whom to swear, He swore by Himself,

^{KJV} **Hebrews 6:13** For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

TRANSLATION HIGHLIGHTS

Paul reminds his readers that when God made a promise to Abraham (Temporal Participle), it was an unconditional promise. Why were there no conditions to this promise? Because God had nobody greater to swear an oath by (Constative Aorist tense), which was the customary procedure for making an oath in OT times. He had to swear an oath (Culminative Aorist tense) on the basis of His own Person. That means God take care of both sides of the oath! He passed between the two halves of the animal sacrifice, rather than allowing Abraham to pass through and then being required to perform his part of the agreement. In this case, there were no requirements or conditions for Abraham to perform to obtain the promise.

RELEVANT OPINIONS

The age of the Jewish patriarchs was a transitional period from which would emerge the Dispensation of Israel. In this period God founded the Jewish race; in the Age of Israel He would establish the Jewish nation. Although no written Scripture existed, God entered into a covenant, or sworn contract, with Abraham, a citizen of the highly cultivated third dynasty of Ur. In a covenant, one party makes a favorable disposition toward another party. God promised unconditionally to “make Abraham a great nation.” Abraham believed God, and at age 75 he obeyed God’s instructions to leave his home and migrate “to the land which I will show you.” Abraham was born a Gentile. He remained so until he reached spiritual maturity at 99 years old. Then with the act of circumcision he became the original Jew, the father of the Jewish race. Circumcision was the ritual of confirmation and acknowledgement that the divine covenant required of him. This ritual signified the blessings of restored sexual vigor through which God would multiply Abraham’s seed as the stars of the heavens. Abraham’s obedience demonstrated his spiritually mature confidence in God’s promises. The Jews were to be a unique demonstration of God’s glory among all the nations of the earth. (R.B. Thieme, Jr.) In Genesis 15, God alone passed between the pieces of the animals, signifying that He alone stood behind the promises. Abraham’s ability to respond to God or be faithful to God did not enter in at all. The promise was unilateral on God’s part. (J. Boice)

Hebrews 6:13 For (explanatory) when God Himself (Subj. Nom.) promised (ἐπαγγέλλομαι, AMPtc.NSM, Gnostic, Temporal, Deponent) to Abraham (Dat. Adv.), since (causal) He had (ἔχω, Imperf.AI3S, Customary) nobody (Obj. Gen.) greater (Comparative Gen.) to swear an oath by (ὄμνυμι, AAInf., Constativ, Inf. as Dir. Obj. of Verb), He swore an oath (ὄμνυμι, AAI3S, Culminative; unconditional promise) on the basis of Himself (Prep. Acc.),

^{BGT} **Hebrews 6:13** Τῷ γὰρ Ἀβραάμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ’ οὐδενὸς εἶχεν μείζονος ὁμόσαι, ὥμοσεν καθ’ ἑαυτοῦ

^{VUL} **Hebrews 6:13** Abrahæ namque promittens Deus quoniam neminem habuit per quem iuraret maiorem iuravit per semet ipsum

LWB Hebrews 6:14 **When He was saying: Indeed [affirming an oath], I will bless you by means of continual blessing [sexual blessing] and I will multiply you by means of continual multiplication [father of a new race: Israel].**

^{KW} **Hebrews 6:14** Saying, Blessing, I will bless you, and multiplying, I will multiply you,

^{KJV} **Hebrews 6:14** Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

TRANSLATION HIGHLIGHTS

God spoke the following oath to Abraham (Historical Present tense): Indeed, just as surely as I am God, I will bless you by means of continual blessing and I will multiply you by means of continual multiplication. The participles are instrumental Hebraisms, which means He will bless and multiply Abraham (Predictive Future tense) while in the process of continually blessing and

multiplying him – in other words, He will *superabundantly* bless and multiply him. The iterative present means He will keep on doing this for years, way beyond the lifespan of Abraham. Abraham and his immediate descendants are only the beginning; Abraham is going to become the father of a new race: Israel. Both the blessing and the multiplying of his seed are related to sexual prosperity. God began the fulfillment of His promise by giving Abraham “sexual prowess” in old age; He continues to fulfill His promise (Iterative Present tense) to Abraham by providing a line of Jews today whose ancestry goes back to Abraham.

RELEVANT OPINIONS

Abraham was justified by *faith only*; but after justification, God looked for the *fruits of obedience*. His servant’s faith is tried for fifty years: and at the close of that period, the Holy One affixes His oath of promise to his last act of obedience ... If you persevere, like Abraham, up to the last surrender He requires, you shall have, both in your own soul, and on God’s part the full assurance of being included in that oath which open the door of millennial blessing. (R. Govett) In other words, your perseverance in *sanctification-salvation* on earth opens the door to your *inheritance-salvation* during the millennium and your *glorification-salvation* into eternity. (LWB) God in a sense identified Himself with His Word when He swore and gave Abraham the promise. (S. Kistemaker)

Hebrews 6:14 When He was saying (λέγω, PAPtc.NSM, Historical, Temporal; using repetitive, superlative Hebraisms to add intensity to the sense): Indeed (affirmative particles, formula used in oaths; definitely, certainly, “just as surely as I am God”), I will bless (εὐλογέω, FAIS, Predictive) you (Acc. Adv.) by means of continual blessing (εὐλογέω, PAPtc.NSM, Iterative, Instrumental; supergrace sexual prosperity) and (continuative) I will multiply (πληθύνω, FAIS, Predictive; increase in number, highly prolific to the Nth degree) you (Acc. Adv.) by means of continual multiplication (πληθύνω, PAPtc.NSM, Iterative, Instrumental; father of a new race: Israel).

^{BGT} **Hebrews 6:14** λέγων· εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε·

^{VUL} **Hebrews 6:14** dicens nisi benedicens benedicam te et multiplicans multiplicabo te

LWB **Hebrews 6:15** **And without further ado, having waited patiently [reference to the faith-rest drill], he obtained the promise [God was true to His word].**

^{KW} **Hebrews 6:15** And thus, having patiently endured, he obtained the promise.

^{KJV} **Hebrews 6:15** And so, after he had patiently endured, he obtained the promise.

TRANSLATION HIGHLIGHTS

Without any delay in the fulfillment of God's oath, Abraham waited patiently for the promise to materialize (Constative Aorist tense), and eventually he obtained the promise (Culminative Aorist tense). The promise to Abraham had two parts, one related to his offspring and the other to the land. Paul focuses in on the promise related to his offspring in this section and covers the land in chapter 11. The birth of Isaac, therefore, was the initial beginning of the promise, but not the complete fulfillment of the promise. "Waiting patiently" is a reference to the faith-rest drill.

RELEVANT OPINIONS

By faith Abraham when he was tempted, offered up Isaac. Isaac when proved in the desert, by unbelief tempted God. An opposite issue attended conduct so opposite. *Abraham inherited the promise under oath, Israel under oath is shut out of the promise.* Even thus the believer's conversion is not the end, but only the beginning of his trial by God. If he tempt God and provoke Him in place of obeying, he is nigh to being shut out of the kingdom. Here then are our two examples. We must either, after coming to Christ, be living as obedient Abraham, or as disobedient Israel. After reaching a certain extent of obedience or of provocation, we fall under either one or the other of the two oaths of God. God must ever be true to Himself. His word is living still, and applies to us as truly as to Israel or to Abraham. Faith sets us on the course: but patient perseverance in well doing is the way to the goal. (R. Govett) Since the reference is to the promise given in Genesis 22:17 after the offering of Isaac, the author may have been thinking of the reception of the promise itself as the reward. In that case the idea is that after Abraham had patiently endured the test involving Isaac, he obtained the promise. (Z. Hodges)

There is something here that is quite wonderful. Abraham patiently endured, and *a new assurance came* by trusting God. When you *trust* God, you walk with Him. You grow in grace and in the knowledge of Him through the study of His Word. This brings you to a place of assurance that cannot be gainsaid. (J. McGee) The promise to which the writer referred was the one God gave Abraham after he had obeyed God by offering up Isaac (cf. James 2:21). Abraham trusted God to fulfill His former promise regarding his descendants by raising Isaac from the dead (Gen. 22:16-17). The writer was calling his readers to do what God called Abraham to do when He instructed him to go to Mt. Moriah. They too needed to continue to trust and obey, as they had done in the past, even though it looked as if perseverance would result in tragedy. Having patiently waited and remained steadfast in the face of trying circumstances, Abraham received everything God wanted to give him (cf. Col. 1:11; Heb. 12:1-3, 7; James 5:11). (T. Constable) God made specific promises to Abraham regarding the birth of Isaac (Heb 6:13-14). Although this promise was delayed it was not denied. Abraham ultimately attained what God had promised him. (A. Woods)

Hebrews 6:15 **And** (continuative) **without further ado** (correlative adv.; simply), **having waited patiently** (μακροθυμέω, AAPtc.NSM, Constative, Circumstantial; persisting in the grace apparatus for perception; faith rest drill: tongue-in-cheek analysis of Abraham's true behavior), **he obtained** (ἐπιτυγχάνω, AAI3S, Culminative) **the promise** (Gen. Adv.; God was true to His Word and Abraham was faithful).

^{BGT} **Hebrews 6:15** καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.

^{VUL} **Hebrews 6:15** et sic longanimiter ferens adeptus est repromissionem

LWB Hebrews 6:16 For men customarily swear an oath on the basis of a greater [usually God], and for each type of dispute of theirs, the oath is the surety [conclusion] for the guarantee [legal bond],

^{KW} **Hebrews 6:16** For men swear by the greater, and the oath which is for the purpose of confirmation is to them an end of every dispute.

^{KJV} **Hebrews 6:16** For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

TRANSLATION HIGHLIGHTS

When men swear an oath to each other, it is customarily sworn on something or somebody greater than them - usually God, a stack of Bibles, their mother's grave, etc. This was done for every imaginable type of dispute (Latin: controversy) that might come up. Should one materialize, the oath they swore is the surety (Latin: confirmation) itself. The oath they swore is the guarantee, the legal bond, the decisive settlement of the dispute. Paul is stating this historical trend because he knows that God was aware of such a practice and was therefore quite precise in the manner in which He made His oaths.

RELEVANT OPINIONS

At this point Abraham is left behind as a model and the oath made to him is treated for the benefit of Christians generally. That the promise of Genesis 22:18 had messianic aspects, is clear from these words: "Through your offspring all nations on earth will be blessed." Then the author of Hebrews affirmed that the messianic hope which the promise entailed was sure, not only to Abraham, but also to the Christian heirs of what was promised. As in human affairs an oath puts an end to all arguments, so too there can be no argument about this expectation since God confirmed it with an oath. (Z. Hodges) When men confirm a statement with an oath, it is an end of every dispute. (J. McGee) The meaning is that when one man disputes the assertion of another, an oath puts an end to the contradiction and serves for confirmation. (W. Nicole)

When a person wants to end an argument, one way to do so is to appeal to a higher authority with an oath. For example, some people do this by saying, "I am telling the truth so help me God." Even God used an oath to guarantee His promise to bless Abraham greatly (Gen. 22:16; cf. Exod. 32:13; Isa. 45:23; Jer. 22:5; 49:13). God swearing by Himself signifies that He binds His word to His character. (T. Constable) In this fallen world men, whose words have lost the authority that should belong to them, are accustomed to swear by a greater than themselves, in particular by God, seeking by this means to invest their utterance with that ultimate and inviolable authority which belongs to and derives from God himself. (P. Hughes) The promises of God concerning His program for Israel have been confirmed by a covenant. (J. Pentecost)

Hebrews 6:16 **For** (explanatory) **men** (Subj. Nom.) **customarily swear an oath** (ὄμνυμι, PAI3P, Customary) **on the basis of a greater** (Gen. Rank; hopefully God), **and** (continuative) **for each type of** (Gen. Spec.; synecdoche, where "all" extends not to every single dispute, but to "all kinds" of disputes) **dispute** (Obj. Gen.) **of theirs** (Poss. Dat.; the opposition), **the oath** (Subj. Nom.) **is** (ellipsis, verb supplied) **the surety** (Pred. Nom.; conclusion, end, final) **for the guarantee** (Acc. Result; confirmation, legal bond, furnishing security, decisive settlement),

^{BGT} **Hebrews 6:16** ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος·

^{VUL} **Hebrews 6:16** homines enim per maiorem sui iurant et omnis controversiae eorum finis ad confirmationem est iuramentum

LWB Hebrews 6:17 Concerning which [reference to man's oath], desiring to demonstrate to a much greater degree to the heirs of the promise the immutability of His divine will, acted as the Surety [guarantee] with an oath [unconditional covenant],

^{KW} **Hebrews 6:17** In accordance with which God, more abundantly desirous of demonstrating to those who are inheritors of the promise the immutability of His counsel, interposed with an oath,

^{KJV} **Hebrews 6:17** Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

TRANSLATION HIGHLIGHTS

With reference to man's oath in the prior verse, God wanted to demonstrate to a much greater degree (Latin: abundance) to the heirs of the promise the immutability of His divine will (Constative Aorist tense). He could have let Abraham walk through the two halves of the sacrifice, which was customary, but the comparative points to something much greater that He wanted to communicate. While men enter into a covenant by swearing an oath, and sometimes one person violates his side of the agreement, God never changes His mind in midstream. His divine will is unchangeable, immutable. So He acted as His own Surety (Culminative Aorist tense) by swearing an oath with Himself.

RELEVANT OPINIONS

God placed Himself between Himself and the inheritors of the promise. (K. Wuest) Now that the Jewish Age has been interrupted and the Church Age inserted into its place, a universal priesthood exists. Jesus Christ is our High Priest. Since every member of the royal family is in union with Him, we all share His priesthood. Unlike the Levitical priesthood, the office of the royal priesthood is not hereditary, but perpetual; not based on physical birth, but regeneration. You are a priest, I am a priest ... As our High Priest, Christ won the strategic victory in the angelic conflict. As priests, our function is to win the tactical victory. The tactical victory is won

when God is able to demonstrate His love and integrity by pouring out maximum blessings to a member of the human race. In other words, we are here as priests to learn doctrine and be blessed of God. (R.B. Thieme, Jr.)

Hebrews 6:17 Concerning which (Dat. Ref.; reference to man's oath) God (Subj. Nom.), desiring (βούλομαι, PMPTc.NSM, Dramatic, Circumstantial, Deponent; wanting, wishing) to demonstrate (ἐπιδείκνυμι, AAInf., Constative, Inf. as Dir. Obj. of Verb) to a much greater degree (Comp. Acc.; more abundantly) to the heirs (Dat. Adv.) of the promise (Adv. Gen. Ref.) the immutability (Compl. Acc.; unchangeableness) of His (Poss. Gen.) divine will (Adv. Gen. Ref.; counsel, purpose, plan), acted as the Surety (μεσιτεύω, AAI3S, Culminative; mediated, guarantee) with an oath (Instr. Means; unconditional Abrahamic covenant),

^{BGT} **Hebrews 6:17** ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς ἐπιδείξει τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκῳ,

^{VUL} **Hebrews 6:17** in quo abundantius volens Deus ostendere pollicitationis heredibus inmobilitatem consilii sui interposuit iusiurandum

LWB **Hebrews 6:18** So that, by means of two immutable things [the promise and the oath], in which *it is* impossible for God Himself to lie, we might keep on having strong encouragement when we take refuge [in Christ and His Word], to apprehend the confidence which has been set before us [reach the objective of supergrace],

^{KW} **Hebrews 6:18** In order that through the instrumentality of two immutable facts in which it is impossible for God to lie, we might be having a strong encouragement, we who fled for refuge for the purpose of laying fast hold of the hope which is lying before us,

^{KJV} **Hebrews 6:18** 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:

TRANSLATION HIGHLIGHTS

It is impossible for God to lie (Gnomic Aorist tense), so the two things He provided – the promise and the oath – must come true. He can not contradict His divine integrity; He cannot change His mind and abort the inheritance. Because of this, we might keep on having strong encouragement (Durative Present tense) if we depend on the Bible doctrine in our soul (Potential Subjunctive mood). We can have this strong encouragement when we take refuge in the Word of God, the mind of Christ (Temporal Participle). The word “refuge” is used for the cities that people fled to when their nation was under attack. Jesus Christ and His Word are supposed to be our refuge when we are under attack by the flesh, the world, and the devil. Our inheritance-salvation is there, as promised, but it is waiting for us to apprehend (Constative Aorist tense) “this confidence” which He set before us. We must embrace Bible doctrine; it must become our

refuge in life. In order to reach our objective, to cross the goal-line into supergrace, we must apprehend it.

RELEVANT OPINIONS

His ever truthful Word was supported in this case by His oath. These are the two unchangeable things, which encourage those who take hold of the hope. (Z. Hodges) God confirmed His unchangeable Word of promise by a second unchangeable thing, His oath. These two immutable things gave Abraham encouragement and assurance. (J. McGee) Christ is more than a representative, since He does not go there instead of us, but a pledge that we too shall go some day ... There must be constant and close *occupation with Christ through His Word*, and then, in the power of trust and the consequent expression of loyalty, we shall be kept steadfast “even to the end.” (W. Thomas) When the author refers to the “hope set before us,” he is looking back to verse 11, and ultimately back to the expectation in 6:1, that we will go on to maturity. In Scripture, “hope” is never merely a wish or a dream. Hope in Scripture is the settled confidence that comes to the child of God who rests by faith in the promises of the Word of God. (J. Pentecost)

Hebrews 6:18 So that (purpose), by means of two (Gen. Measure) immutable (Descr. Gen.) things (Abl. Means; the promise and the oath), in which (Loc. Sph.) it is (ellipsis) impossible (Pred. Nom.; it would contradict His divine integrity) for God (Subj. Acc.) Himself to lie (ψεύδομαι, AMInf., Gnostic, Inf. as Modifier, Deponent), we might keep on having (ἔχω, PASubj.1P, Durative, Potential; dependent on Bible doctrine in the soul) strong (Compl. Acc.; inherently powerful) encouragement (Acc. Dir. Obj.; consolation) when we take refuge (καταφεύγω, AAPtc.NPM, Constative, Temporal, Articular; Bible doctrine is our refuge, escape, flee to cities of refuge while under attack), to apprehend (κρατέω, AAInf., Constative, Inf. as Dir. Obj. of Verb; take into one's possession, cross the goal-line, reach the objective) the confidence (Obj. Gen.) which has been set before (πρόκειμαι, PMPtc.GSF, Static, Attributive, Defective Deponent) us (Gen. Adv.),

^{BGT} **Hebrews 6:18** ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι [τὸν] θεόν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος·

^{VUL} **Hebrews 6:18** ut per duas res immobiles quibus impossibile est mentiri Deum fortissimum solacium habeamus qui confugimus ad tenendam propositam spem

LWB **Hebrews 6:19** Which [confidence] we may possess as an anchor for the soul, both stabilized and dependable, even to the point of entering into that [confident supergrace life] which is inside the veil [Holy of Holies],

^{KW} **Hebrews 6:19** Which [hope] we are having as an anchor of the soul both stable and steadfast and which anchor enters into the place within the veil,

^{KJV} **Hebrews 6:19** Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

TRANSLATION HIGHLIGHTS

Paul says we may possess this confidence (Customary Present tense) as an anchor for the soul. Everyone knows what an anchor is – a weight with hooks on it that grab the bottom of the sea and won't slip. It holds a ship steady during a storm and helps prevent a shipwreck. The soul needs such an anchor, and that anchor is Christ and His confidence from the Word. Supergrace confidence stabilizes the soul and is always reliable and dependable. Supergrace also takes you to the point of entering into the confident life which is inside the veil (Static Present tense). The Holy of Holies lies inside the curtain or veil. *Entering into the veil* in your spiritual life is “having heaven to go to heaven in.” The potential indicative mood means we *may* possess this quality of life on earth, but it is not a guarantee. All believers don't experience stability and steadfastness in life. Look around you! Many believers are emotionally unstable and are constantly distracted by the details of life. This anchor is not possessed by all believers simply because they believed in Christ and became Christians. It is only possessed by supergrace believers.

RELEVANT OPINIONS

God wanted to show the unchangeable nature of His eternal purpose to give us an anchor within the veil and confirmed it by an oath. Now if He purposed before the foundation of the world to save His elect, His elect will be saved. Even if the election of God were based on the foreseen knowledge of the believer's faith, the same arugment applies. If God knew that we would believe and be saved, then we cannot do otherwise than believe and be saved. If we do not believe and then for some reason unknown to God are not saved, then God did not know, and His foreseen knowledge was false. If God does not certainly know that an event will take place, then He does not know it at all. But if He knows certainly that an event will occur, then the occurrence of that event must be without failure. (J. Dillow) By a swift change in his figure, the writer then suggested the thought of a harbor where the soul may securely drop anchor. That anchor has been carried to the safest point of all – the inner sanctuary behind the curtain – by Jesus, who went before us. (Z. Hodges)

Two figures are combined: (a) the world a sea, the soul a ship, the hidden bottom of the deep the hidden reality of the heavenly world. (b) The present life the forecourt of the temple, the future blessedness the shrine within the veil. The soul, as a tempest-tossed ship, is held by the anchor: the soul in the outer court of the temple is fastened by faith to the blessed reality within the shrine. (M. Vincent) The anchor has its holding ground in the unseen. (W. Nicole) The hope that Jesus

Christ has planted firmly in heaven should serve as an anchor for our storm-tossed souls. It should keep us from drifting away from God (cf. 2:1). Our anchor rests firmly in the holy of

holies, in God's presence in heaven. (T. Constable) In hope, believers may now enter where Jesus has already entered in reality, namely into the heavenly sanctuary. (P. Ellingworth) We have been promised that we can be brought to a state of maturity in Christ. This settled confidence, we are told, is to us what an anchor is to a ship. (J. Pentecost)

Hebrews 6:19 Which (Acc. Gen. Ref.; confidence) we may possess (ἔχω, PAI1P, Customary, Potential Ind.) as (Comparative Adv.) an anchor (Acc. Dir. Obj.; iron hooks used to grapple rocks on the bottom of the sea to prevent shipwreck during a storm) for the soul (Adv. Gen. Ref.), both (coordinating) stabilized (Compl. Acc.; sure, certain, firm, definite, will not slip) and (connective) dependable (Compl. Acc.; steadfast, reliable, will not lose its grip, consistent: not distracted), even (ascensive) to the point of (ascensive, pleonastic) entering into (εἰσερχομαι, PMPTc.ASF, Static, Complementary, Deponent) that (Acc. Gen. Ref.; confident SG life) which is inside (Gen. Appos., improper prep.; the inner part, the space behind) the veil (Gen. Place; curtain, Holy of Holies: having heaven to go to heaven in),

^{BGT} **Hebrews 6:19** ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,

^{VUL} **Hebrews 6:19** quam sicut anchoram habemus animae tutam ac firmam et incedentem usque in interiora velaminis

LWB Hebrews 6:20 Where Jesus, the Forerunner [pointman], entered on our behalf [strategic victory], having become a High Priest [at the right hand of the Father] unto the age [Kingdom of the Son of Man] according to the battalion of Melchizedek.

^{KW} **Hebrews 6:20** Where a forerunner on behalf of us entered, Jesus, having become a High Priest forever after the order of Melchizedek.

^{KJV} **Hebrews 6:20** Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

TRANSLATION HIGHLIGHTS

Jesus, our Forerunner, entered the Holy of Holies on our behalf (Culminative Aorist tense) by His strategic victory on the Cross. He functioned as our pointman, scout, substitute and prototype by entering the veil or curtain. All of these translations (of the Greek word “*prodromos*”) point not only to His going first, but to all of us *following after Him*. We do that by adhering to His divine protocol for the Church Age. He also became a High Priest unto the age known as the Kingdom of the Son of Man (Culminative Aorist tense), but not according to the Aaronic or Levitical priesthood. He became a High Priest according to the order or battalion of Melchizedek. The primary reference to Melchisedec is related to reigning and blessing as royalty. This does not occur until the millennium. The *exercise* of the Melchisedec priesthood

begins when Christ sits on *His* throne (the Davidic throne) on earth. The emphasis will be on millennial rewards and blessings. Even though His priesthood is according to the order of Melchisedek, that is not the priesthood which He exercises *now*. The age called the Kingdom of the Son of Man is composed of the Millennial and Perfect Kingdoms, which are separated by the renovation of Planet Earth by fire. The Perfect Kingdom is also called the New Heaven & New Earth.

The throne Christ sits on now is in the heavenlies at the right hand of God. This is a throne of intercession, not the distribution of rewards and blessings –although mature believers do receive rewards and blessings in time that are but firstfruits of that which is to come. Aaron’s priesthood brings us union with Christ and communion with God. Christ’s intercession for us helps us maintain that communion. He sits at the right hand of the Father in session interceding for us. But interceding is not all that He does for us. Neither Aaron nor the high priest of the Levitical order brought us into the Holy of Holies with them. But Jesus Christ, as a High Priest of a different type of priestly order (Melchizedek), made it possible for us to be our own priests and to enter into the innermost sanctuary. We do this when we confess our sins and receive the resultant filling of the Spirit. This is part of His unique priesthood, however; it does not come from the order of Melchisedek. Remember Melchizedek, back in Hebrews 5:10? Paul left his discussion on Melchizedek temporarily, because he needed to brace the sluggish, apathetic and stupid believers among his readers. Having done so, he now resumes this advanced theological topic in chapter 7.

They will need to understand the differences (compare and contrast) between the Aaronic (Levitical), Melchisedek and unique High Priesthood of Christ. The Aaronic order is priestly. The Melchisedek order is priestly and kingly. The unique order of Christ is prophet, priestly and kingly. The Aaronic order is focused on propitiation (earthly). The Melchisedek order is focused on rewards and blessings (millennial). The unique order of Christ includes the best of these, plus the possibility of attaining maturity through His intercession for us (heavenly). I use the word *unique* (*distinctive, one of a kind, exclusive, matchless, unparalleled, unrivaled, incomparable, unequalled*) to distinguish the priesthood which Christ exercises today, during the Church Age, in the heavenlies – from the *type* of the Aaronic priesthood which He exercised during the dispensation of the Hypostatic Union and the *order* of the Melchisedek priesthood which He will exercise during the millennial and perfect kingdoms on the Davidic throne on earth. Jesus Christ is a priest according to the *order* of Melchisedek, but there is no Melchisedek priesthood exercised until the millennium. There is only a contrast made to show that the Aaronic priesthood is abrogated.

RELEVANT OPINIONS

Jesus Christ is our High Priest, and since every member of the royal family is in union with Him, we all share His priesthood. Unlike the Levitical priesthood, the office of the royal priesthood is not hereditary, but perpetual; not based on physical birth, but regeneration. You are a priest; I am a priest. (R.B. Thieme, Jr.) What lessons then does this portion of Scripture inculcate? Cultivate deeper knowledge of Scripture and of Christ. There may indeed be knowledge without correspondent practice: but there will *not* be right practice without correspondent knowledge. (R.

Govett) The “inner shrine behind the curtain” into which the anchor of Christian hope enters is a reference to the Holy of Holies, that sacred inner chamber in the wilderness tabernacle and subsequently in the Jerusalem temple which was separated from the outer chamber known as the holy place by a curtain. This inner shrine was the place of the glory of God’s presence, from which all but the high priest on one day of the year were excluded; but now, thanks to the perfect atonement accomplished by Christ, access into the heavenly sanctuary of God’s eternal presence, of which the earthly shrine was a shadow and a symbol, has been made open to all who by faith have laid hold of the hope that is set before us in Him. (P. Hughes)

We have an even stronger encouragement than Abraham had in his time, because our High Priest has entered in advance into the presence of God for us, and He is there today interceding for us. (J. McGee) The peculiarity of the new economy is that Christ as High Priest goes nowhere that His people cannot follow Him. He introduces man into full fellowship with God. (W. Newell) There is a wonderful relationship in the Christian life between those things that are our responsibility before God, and those things that are God’s responsibility to do for us. Just as the oath God swore to Abraham was dependant on God alone, and all Abraham had to do was trust God and patiently endure, so our spiritual progress is dependent on God alone, thus all we have to do is trust God and patiently endure. It is our responsibility to follow Him; it is His responsibility to move us on toward spiritual maturity ... Jesus Christ as our High Priest has gone into the presence of God and brought us into God’s presence as well. This is the settled assurance of the believer. Because of this assurance we can exercise patient endurance in spite of conflicts as we progress toward spiritual maturity. (J. Pentecost)

Hebrews 6:20 Where (particle denoting place) Jesus (Subj. Nom.), the Forerunner (Nom. Appos.; spy, scout, pointman; one who goes ahead to prepare the way, making it safe for those who follow), entered (εἰσερχομαι, AAI3S, Culminative, Deponent; strategic victory) on our behalf (Gen. Substitution), having become (γίνομαι, AMPtc.NSM, Culminative, Circumstantial, Deponent) a High Priest (Pred. Nom.; sitting at the right hand of the Father) unto the age (Acc. Extent of Time; Kingdom of the Son of Man) according to the battalion (Adv. Acc.; order) of Melchisedek (Gen. Spec.).

^{BGT} **Hebrews 6:20** ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσήλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισέδεκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

^{VUL} **Hebrews 6:20** ubi praecursor pro nobis introiit Iesus secundum ordinem Melchisedech pontifex factus in aeternum

CHAPTER 7

LWB **Hebrews 7:1** Moreover, this [previously mentioned] Melchisedek, king [royalty] of Salem, priest [Gentile] of the Most High God, the one who had met Abraham as he was returning from the slaughter [defeat] of the kings and had subsequently blessed him [gave him bread & wine and shared doctrine with him],

^{KW} **Hebrews 7:1** For this Melchizedek, king of Salem, priest of God the Most High, who met Abraham returning from the slaughter of the kings, and blessed him,

^{KJV} **Hebrews 7:1** 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;

TRANSLATION HIGHLIGHTS

Paul has previously mentioned this Melchisedek, but was not yet ready to elaborate on who he was and how the nature of his royal priesthood pointed to the future Messiah. This historical Melchisedek was king of Salem (peace), a city which later became known as Jerusalem. How do we know for sure it later became Jerusalem? Psalm 76:2 tells us that “In Salem also is His tabernacle, and His dwelling place in Zion.” Melchisedek was also priest of the Most High God. This combination of royalty and priesthood distinguished him from the Levitical priesthood. Aaron was not royalty, nor was the tribe of Levi the line of royalty, so the Levitical priesthood was not a royal priesthood. Jesus Christ, however, was from the royal line of Judah - making Him royalty as well as High Priest. He was next in line as royal priest according to the order of Melchisedek. The combination of Melchisedek’s kingship and priesthood made him a type of Jesus Christ, the Messiah, our Royal High Priest. Melchisedek was a Gentile, a king, and high priest of the same God that Abraham worshipped. Zechariah 6:12-13 points to this combination in the Person of Christ: “Behold the Man whose name is the Branch ... He shall be a *Priest* upon His *Throne*.” Neither Aaron nor any Levite possessed a throne.

FYI: Abraham is Αβραάμ in the NT Greek, while Abram is Αβραμ in the LXX Greek. Technically, Melchisedek appeared to Abram, but in Paul’s narrative he refers to him as Abraham. Living in the Church Age, both Paul and us see Abraham after his name change.

FYI: The difficulty many commentators appear to have with Melchisedek (that he was a theophany, christophany, angel, allegory) is due to a lack of understanding of dispensational theology and much extra-biblical speculation. I have added a few charts to show the differences between the priesthoods and their respective dispensations – including the one that follows.

It is important to note that Melchisedek came out to meet Abraham; Abraham was not looking for Melchisedek. Typologically, this emphasizes the sovereignty of God (Melchisedek) bringing salvation to His helpless sheep (Abraham). The free will of man (Abraham) was not looking for Jesus Christ (Melchisedek). In Genesis 14:1-24 Melchisedek met Abraham (Constative Aorist tense) as he was returning from the defeat of the kings (Aoristic Present tense). Even though Abraham’s nephew, Lot, had separated from him and had chosen his place of residence in the “well watered plain” – Abraham came to his rescue. He armed 318 of his slaves and they

conducted a bold military rescue. They not only freed Lot and the other captives, but they also slaughtered the kings of the plain and returned everything they had stolen from Lot. Melchisedek was so amazed that a small band of slave-warriors led by their master would complete such a daring rescue, that he left his city and came out into the field to congratulate Abraham on his victory. Most men would have approached their king first and asked him to plan and execute a rescue mission for a member of the family. But Abraham took care of the situation himself and killed many of the neighboring kings who were no doubt enemies of Melchisedek (from Genesis 14: Chedorlaomer, Amraphel/Hammurabi, Arioch and Tidal). They would have been border countries or neighboring cities near the region surrounding Salem.

Abraham recognized the legitimate priestly ministry of Melchisedek (king of righteousness) and accepted bread, wine and doctrinal teaching from this royal priest. He recognized the authority of this high priest by receiving both physical and spiritual blessings from him, a parallel to the logistical grace blessings we receive from the Lord. It is also noteworthy that Melchisedek is priest of the *Most High God*. There is no geographical limitation to this priesthood; there is no nation of Israel at this time. So Melchisedek is effectively priest over all believers in the Most High God (all Gentiles) no matter where they might live at the time – another type of Christ. The Father has a wife: the nation of Israel; the Son has a bride: the Gentile church. Afterwards, Abraham recognized the authority of this king and took the opportunity to pay his 10% income tax on the booty seized by his slave-warriors. “Tithes” are income taxes; Salem was the nearest major city of the land where Abraham lived. Melchisedek blessed Abraham with honor and tribute for his daring military victory. Abraham paid income/tribute taxes to this king out of the spoils of war. Another important point to notice is that there is no intercession or confession of sins related to the priesthood of Melchisedek. His ministry is entirely one of *blessing and rewards* after a battle has been won. Has our battle been won? No, we are still engaged in the battle.

RELEVANT OPINIONS

The apostle now enters upon the main argument of the epistle. The High Priestly dignity of the Lord Jesus Christ, upon which He entered after His death and ascension, is infinitely higher than that of Aaron; and as the Levitical priesthood was imperfect and only the shadow and type of the substance, so the Lord is the true Priest of the heavenly and eternal sanctuary. (A. Saphir) Melchizedek is also called a king and a priest. Such a combination of offices was non-existent with mere human rulers of Israel. When any king tried to usurp priestly prerogatives, he was severely disciplined. King Saul lost his kingdom and King Uzziah became a leper upon attempting to usurp priestly functions (1 Sam 14; 2 Chr 26). Thus, this combination of offices could only prefigure Christ who will also be both priest and king. (D. Mathewson) It is not that the Man

Christ Jesus has been made like unto Melchizedek by being appointed a priest of a royal order, but, on the contrary, that Melchizedek has been honored to share in the dignity belonging properly to the Son of God. (G. Lang) It was not uncommon for one individual to combine the roles of priest and king in antiquity. (L. Morris) In the Gentile world of Abraham’s day, traces of true worship of God the “Creator of heaven and earth” remained. (S. Kistemaker) Though He is a King-Priest according to the Melchisedek type, He is now serving as Priest and not as King. (J.

Walvoord) Melchizedek and Jesus Christ are alike in that each abides as the only high priest throughout his age, i.e., forever. (T. Woods)

Using Melchizedek as typological of Christ in no way implies that Melchizedek is a theophanic preincarnate appearance of Christ. Some have argued that Melchizedek is a theophany on the grounds that he had no beginning or ending and that he is like the Son of God (Heb 7:3). However, the text never says he had no beginning or ending. Rather, we simply possess no genealogical record of his beginning or ending. Also, the text does not call Him the Son of God but simply says he is *like* the Son of God for analogical purposes. (A. Woods) Ponder the situation implied by the Writer. One who cannot grasp the significance of the fact stated, is dull of apprehension, is a spiritual babe. Then, alas, is not the church of God mainly an infant nursery? (G. Lang) In Hebrews 7, the writer argued that Christ's priesthood, like Melchizedek's, is superior in its *order*. In Hebrews 8, the emphasis is on Christ's better *covenant*; in Hebrews 9, it is His better *sanctuary*; and Hebrews 10 concludes the section by arguing for Christ's better *sacrifice*. (W. Wiersbe) Melchizedek brought bread and wine after victory. There is no thought of a sacrifice to secure blessing while living a life of faith; but he brings forth refreshment for the victor, bread and wine. (J. Darby) The typology connected with Melchizedek does not require that he himself should be regarded as any superhuman person, but merely exalts the human circumstances under which he appears into symbols of superhuman things. Everything combines to show that Melchizedek was a Canaanitish king who had retained the worship of the true God and combined in his own person the offices of king and priest. (W. Jerdan)

This union of the kingly and the priestly offices in one person is ancient. It was found in earliest times after the Flood. In ancient Babylon, the center of the first empire, the sovereign was the high priest. This continued till century six BC, when Cyrus the Persian having crushed the Babylonian monarchy - the priestly caste probably left Babylon. They seem to have moved their headquarters to Asia Minor, and in 133 BC Attalus, king of Pergamum, bequeathed his kingdom and priestly headship to the Romans. In the next century Julius Caesar revived the dual dignity by constituting himself, first, Pontifex Maximus, and later Emperor. The Emperors of Rome retained this twofold office until Gratian (emperor AD 375—383) refused the priesthood. This feature marked the systems of idolatry that branched out of the original Babylonian idolatry. Thus Balak the king of Moab is shown offering the sacrifices required by Balaam (Num. 23:2,14,15,29,30). Down to quite recent years the Emperor of China acted as chief priest of his people, annually offering supplication to heaven on their behalf. (G. Lang) The Melchizedek priesthood is the security of the blessings of these from the Most High God; the union of heaven and earth under Him, and the mutual blessing of both known in Him, and the common recognition of the Most High God, possessor of heaven and earth. (J. Darby) The rabbinical explanation of the change in the city's name is this: well before the birth of Abraham, Shem, the son of Noah, had already called it Salem, perhaps because this word means safety; but the patriarch wanted to call it Jeru or Jireh, and Yahweh, so as to disappoint neither the one nor the other, cried, "Then I will give it both of the names!" (H. Daniel-Rops)

Melchizedek calls God the most high God. This expression implies that he knew and worshipped the only true and living God, who is above all. (A. Saphir) Indeed, he appeared, not to Abraham (Abram's *covenant* name), but to Abram, "while yet in uncircumcision." (C. Stam) The

Melchisedek priesthood is not that which Christ the Lord now exercises. The exercise of His priesthood is according to the *typical* character of Aaron's on the day of atonement. He exercises it practically for us according to the type, but not according to the *order* of Aaron ... The type of Melchisedek here presented to us, as indicative of the priesthood of Christ, in its exercise leads us to further results and wider exhibition than that in which He now so graciously, and blessedly for us, secures the life, and blessing, and salvation of His people in heavenly places ... There is a glory besides, not yet fulfilled; a glory of its own character, a glory properly Christ's, and taught us in this type of Melchisedek, the exercise of which we find yet to come; and all that develops Christ's glory is precious to the saints. (J. Darby) In the blessings which he bestowed, Melchisedek bestowed upon Abraham a double blessing, and in each portion of it he prefigures Christ. He ministered to his physical needs: bread representing the necessary food of the physical life, and wine representing the delights of life. (W. Jerdan) Jesus has been proclaimed by God as "high priest after the order of Melchizedek." Not "a high priest," as if there were other high priests. God appointed in Israel only one high priest at a time. It is so in the heavenly realm. Jesus is that high priest, and there is no other. (G. Lang)

The central exposition of Hebrews (7:1-10:18) is that Jesus perfects the people of God. A foundational component of that perfection involves the cleansing of the Christian's conscience. That cleansing then empowers the believer's approach to God out of which the believer receives God's ongoing enablement for continuing fidelity ... The purified conscience that leads to the believer's approach to God which results in his or her ongoing fidelity to God is one lifelong movement initiated (election) and sustained (enablement) by God. This "movement" is grounded upon Jesus' high priestly ministry that is the focus of the central exposition of Hebrews found in 7:1-10:18. Hebrews 7:1-10:18 is organized in three logical movements. Hebrews 7:1-28 details the appointment of Jesus as a high priest in the order of Melchisedek. Hebrews 8:1-9:28 describes the heavenly ministry Jesus has undertaken as the newly appointed high priest. Hebrews 10:1-18 then goes on to discuss the self-oblation that Jesus offered as the high priest on behalf of the people. In this central exposition, then we move from priest, to priestly ministry, to the sacrifice offered. Within this exposition the author focuses on the fruits of Jesus' high priestly ministry for the Christian pilgrim. Our focus will be on the perfection of God's people, which entails the purification of the conscience that transforms the believer and empowers his or her approach to God. For our author, the purification of the conscience is an essential aspect of the superiority of the new covenant inaugurated by Jesus over the old covenant. This purification enables the approach that then results in divine enablement of the believer's fidelity. (J. Whitlark)

We talk a great deal about the death and resurrection of Christ – and that is wonderful – but my friend, we need to go on to a living Christ who is at God's right hand and who has a ministry there for us. Now the reality of that ministry to us is what is going to test our spiritual life. Here is a barometer or Geiger counter which you can put down on your life: How is the truth of this chapter of Hebrews going to affect your spiritual life? (J. McGee) This name Most High God is that which God takes in the millennium, and the royal priesthood is also that which Jesus will exercise in the times of the restitution of all things; but it is not under this aspect that the priesthood is unfolded in the Hebrews. With regard to the type of Melchisedek it is shown that Jesus was appointed High Priest after that order; but where the present exercise of the office

entrusted to our Lord is spoken of, the Holy Spirit takes the type from the priesthood of Aaron ... The priesthood of Melchisedek is, then, that royal dominion of priesthood in which, as representing the Most High God, and speaking also for man to Him in returns of praise, Christ blesses from Him heaven and the uttermost parts of the earth, through and in the seed of God. (J. Darby) The whole world was so fallen into impiety, that it is very probable that God was nowhere faithfully worshipped except in the family of Abraham; for his father and his grandfather, who ought to have retained true religion, had long before degenerated into idolatry. It was therefore a memorable fact, that there was still a king who not only retained true religion, but also performed himself the office of a priest. (J. Calvin)

The events of Genesis 14 took place after Abraham's nephew Lot had moved down to Sodom, and we have in this chapter the first account of a war. The kings of the east formed a confederacy and came against the kings of the west, that is, those who lived around the Dead Sea. The kings of the east won and lugged off the people as slaves and the wealth of the cities as booty. Word was brought to Abraham that Lot was being carried away into captivity. Abraham immediately armed about 318 men out of his household. He took these 318 men, and by a surprise attack he was able to get a victory over the kings of the east. (J. McGee) What did Melchizedek see in Abram? Evidently the future of a new dispensation of divine grace and truth. What did Abram see in Melchizedek? The past, in its universal character embracing all tribes and families of the earth; in its character of simplicity and fulness, the blessing of God in the reign of righteousness, priestly intercession, and peace type of the ultimate future, which shall terminate the period of Israel and the church. (A. Saphir) It should be carefully noted that this chapter is concerned only with the person of the priest, not with his work, because no priestly work is associated with Melchisedek in the narrative in Genesis. For the work of the priest it will be necessary to use Aaron in 8:1-10:18. (W. Thomas) Why is he introduced at all? Here in Hebrews he is mentioned to assure us that we can have victory and avoid failing to achieve God's best for us, because we have a High Priest who lives for the very purpose of giving us the victory. (M. DeHaan)

Ref	Topic	Category	Priestly Order	Dispensation	Primary Priestly Function		
					Mediation (earthly)	Intercession (heavenly)	Blessing (millennial)
Heb. 7:1	Melchisedek blessed Abram and gave him bread & wine	Blessing	Melchisedek	Gentiles			Jesus Christ in type and order
Heb. 7:3	Without birth or death certificates, genealogy	Reigning	Melchisedek	Gentiles			Jesus Christ in type and order
Heb. 7:8-10	Superior to Levites	Reigning	Melchisedek	Gentiles			Jesus Christ in type and order
Heb. 7:11-12	Levitical priesthood and the law deactivated, transformation of ruling principle enacted	Blessing	Melchisedek	Church Age	Deactivated	Transformed	Jesus Christ in order only
Heb. 7:13	Different kind of priesthood, no officiation over an altar	Blessing	Melchisedek	Church Age	Deactivated	Transformed	Jesus Christ in order only
Heb. 7:15-16	Another of a different kind of priesthood (royalty & an indestructible life)	Conciliation, Blessing	Royal paraclete, Messiah, advocate king	All		Jesus Christ	Jesus Christ
Heb. 7:17	Priest unto the age	Blessing	Melchisedek	Millennium/Perfect			Jesus Christ in order only
Heb. 7:19	Through which priesthood we may continually approach God	Conciliation, Advocacy	Royal paraclete, advocate king	Church Age		Jesus Christ	
Heb. 7:23-25	Many priests with temporal ministry	Propitiation	Aaronic	Israel	Levitical priests		
	One high priest with an abiding, permanent, unchangeable, non-transferable ministry	Conciliation, Advocacy, Blessing	Royal paraclete, Messiah, advocate king	Millennium/Perfect		Jesus Christ	Jesus Christ
Heb. 7:26	Pleasing to God, without guile, undefiled, separated from sinners, elevated in the heavens	Conciliation, Advocacy	Royal paraclete, advocate king	Church Age		Jesus Christ	
Heb. 7:27-28	Offering daily sacrifices for themselves and then for their people, authorized by the law	Propitiation	Aaronic	Israel	Levitical priests		
	Offered one sacrifice, authorized by the Father's oath, remains impeccable	Propitiation	Aaronic	Hypostatic Union		Jesus Christ	

Hebrews 7:1 **Moreover** (transitional), **this** (demonstrative, substantive, anaphoric: previously discussed; the one near at hand) **Melchisedek** (Subj. Nom.), **king** (Nom. Appos.; royal priesthood) **of Salem** (Abl. Agency, Gen. Rel.; which later became Jerusalem), **priest** (Nom. Appos.; Gentile priest) **of the Most High** (Gen. Rank, superlative; highest, exalted) **God** (Abl. Agency, Gen. Rel.), **the one** (Nom. Appos.) **who had met** (συναντάω, AAPtc.NSM, Constatative, Substantival) **Abraham** (Dat. Ind. Obj.; in Genesis

14:1-24) as he (Abraham) was returning (ὑποστρέφω, PAPtc.DSM, Aoristic, Circumstantial) from the slaughter (Abl. Separation; defeat) of the kings (Obj. Gen.; Chedorlaomer, Amraphel/Hammurabi, Arioch, Tidal) and (continuative) had subsequently blessed (εὐλογέω, AAPtc.NSM, Constativae, Temporal; gave him bread & wine and taught him doctrine) him (Acc. Dir. Obj.),

^{BGT} **Hebrews 7:1** Οὗτος γὰρ ὁ Μελχισέδεκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου, ὁ συναυτῆσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ εὐλογήσας αὐτόν,

^{VUL} **Hebrews 7:1** hic enim Melchisedech rex Salem sacerdos Dei summi qui obviavit Abrahae regresso a caede regum et benedixit ei

LWB **Hebrews 7:2** To whom [Melchisedek] also Abraham distributed a tenth of everything [10% tribute income tax on the booty], (first, on the one hand [his name], being interpreted: king of righteousness, and second, on the other hand [his title], king of Salem, which means: king of peace,

^{KW} **Hebrews 7:2** To whom also Abraham divided a tenth part of all; the first designation on the one hand being interpreted means king of righteousness, and then, on the other hand [he was] also king of Salem which is king of peace,

^{KJV} **Hebrews 7:2** 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;

TRANSLATION HIGHLIGHTS

After Melchisedek met Abraham returning from the battlefield and completed his public honor and tribute to him for the daring military victory, Abraham returned the favor to his king and priest. He distributed (Latin: divided) 10% of all the booty his warrior-slaves brought from the battle. Abraham paid his 10% tribute income tax on the spoils of war right there on the spot. He planned the rescue, armed his own slaves, fought the battle, killed some of Melchisedek's enemy kings, rescued his nephew from imprisonment, and confiscated all manner of booty for his efforts. But he recognized the authority of Melchisedek as his new king and priest and paid him tribute and taxes. The name "Melchisedek" means *king of righteousness* when translated (Attributive Participle). His title "king of Salem" means *king of peace*. In type, both of these point to Jesus Christ, since He also is called righteousness and peace. Salem was no doubt Jerusalem, where Jesus Christ will sit on David's throne during the Millennium. But the superior priesthood of Melchisedek extends beyond the nation Israel (Aaronic priesthood) and includes Gentile believers. Melchisedek, therefore, brings the Church Age and Millennial dispensations together in type.

RELEVANT OPINIONS

The word used for spoils (akrothinion) is composed of *thin*, 'a heap of corn' and *akros*, 'the top'. The top of a heap of corn indicates the best, and the suggestion is that Abraham gave a tithe of the best. Not that Abraham tithed the best of the spoil only, for Hebrews 7:2 says, 'he gave him tithes of all', but that which he did give as a tithe was taken from the very best. (C. Welch) The meeting of Melchisedek and Abraham is the link between the two dispensations, the patriarchal (represented by Melchisedek, who was specially consecrated by God as King-Priest, the highest form of that primitive system in which each father of a household was its priest) and the Levitical (represented by Abraham, in which the priesthood was limited to one family of one tribe and one nation). The Levitical was parenthetical, severing the kingdom and priesthood; the patriarchal was the forerunner of Christ's, which, like Melchisedek's, unites the kingship and priesthood, and is not derived from, or transmitted to, other men; but derived from God, and transmitted to a never-ending perpetuity in Christ. (R. Jamieson)

The previous history of Melchisedek is purposely closed against us by God, with the set intention that we may look at Melchisedek only as he stands *spoken of in these verses of Genesis*. He is so spoken of that he may be a perfect type of the Son of God; and hence his imperfections, which would have come out in regular biography of him, do not appear. (R. Govett) Christ is not said to be High Priest *of* the order of Melchisedek, but *after the order of* Melchisedek. The difference between the two expressions is real and radical: *of* would have limited His priesthood to that particular order; *after* simply shows that there is a resemblance between them, as there also was between Aaron's and Christ's. (A. Pink) He received a tenth of the spoils Abraham had gathered. (S. Kistemaker) Christ's priesthood is unique, fulfilling the types of the Aaronic system, but differing from the Levitical order because it was superior to it in the same manner that Melchisedek was superior. Neither Aaron's or Melchisedek's priesthood encompass all that is Christ's. (LWB)

The view that Christians are required to give at least ten percent of their income lacks adequate support from the biblical data. This is not to say that Christians are not required to give, but that no Scripture commands a certain percentage as the minimum giving requirement ... The relationship between the Mosaic Law and the new covenant does not support a mandated tithe for Christians ... The tithe's function in the Mosaic Law was connected to the Temple and Sacrifices ... It must be clear that it belonged, in conjunction with the whole system of giving and offering, to the dispensation of shadows, and that it therefore has lost its significance as an obligation of giving under the new dispensation. The continuity consists in the principle of giving, in the continued obligation to be worthy stewards of our possessions, but the discontinuity in the manner in which we fulfill our obligations ... Some ministers in this category are fearful of what would happen should they tell their members that they are not obligated to tithe. They claim that their church may suffer financially. They fear that monetary giving would severely decrease. They are also concerned regarding what should be the message to their congregation on how, and how much, to give. Since they do not see a viable alternative, they continue to teach tithing. (Kostenberger & Croteau)

Nowhere are Christians commanded to tithe in the New Testament. This fact alone should raise concerns for those who believe the issue is black and white and believers ought to tithe today ... Tithing proponents typically fail to recognize that tithing is an integral part of the Old Testament

sacrificial system that has been once and for all fulfilled in Christ. The Epistle to the Hebrews, Rom 10:4, and Matt 5 all point to this reality. This may be the best reason why tithing is not commanded in the new covenant era: it was fulfilled in Christ. Some tithing supporters view the Old Testament teaching on tithing as an act one must perform to show honor and respect to God, regardless of its possible fulfillment in Christ ... The case for tithing ultimately rests not on the exegesis of biblical passages on tithing, but on arguments from a theological system or tradition ... Paul does not explicitly refer to tithing anywhere in his writings. Nevertheless, some have argued that Paul's lack of mentioning the tithe does not equal his rejection of the practice. Yet it is unclear why the apostle would discuss giving monetarily to the church and not mention tithing if this in fact is what he had in mind ... (Kostenberger & Croteau) There is no hint of a tithe or proportionate giving; the gift is simply to be related to their ability from week to week as they have been prospered by God. (G. Fee)

Hebrews 7:2 To whom (Dat. Appar. Obj.; Melchisedek) also (adjunctive) Abraham (Subj. Nom.) distributed (μερίζω, AAI3S, Culminative; divided, allotted, apportioned) a tenth (Acc. Measure; 10% income tax) of everything (Abl. Separation; the best of the booty), [first (Adv. Sequence), on the one hand (correlative adv.; his proper name), being interpreted (ἐρμηνεύω, PPPTc.NSM, Descriptive, Attributive; properly translated from the Hebrew as): king (Pred. Nom.) of righteousness (Desc. Gen.), and (connective) second (Adv. Sequence; them), on the other hand (correlative conj.; his title), king (Pred. Nom.) of Salem (Gen. Place), which (Nom. Appos.; the word Salem) means: (εἰμί, PAI3S, Descriptive; is, can be translated as) king (Pred. Nom.) of peace (Descr. Gen.),

^{BGT} **Hebrews 7:2** ὧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύνης ἔπειτα δὲ καὶ βασιλεὺς Σαλήμ, ὃ ἐστὶν βασιλεὺς εἰρήνης,

^{VUL} **Hebrews 7:2** cui decimas omnium divisit Abraham primum quidem qui interpretatur rex iustitiae deinde autem et rex Salem quod est rex pacis

LWB Hebrews 7:3 Without paternal descent [didn't inherit his throne from his father], without maternal descent [didn't inherit his throne from his mother], without a genealogical record [not on record anywhere], having neither beginning of days [no birth certificate] nor end of life [no death certificate], but was made a pattern for the Son of God [Jesus Christ] Who will remain a priest for all time).

^{KW} **Hebrews 7:3** Fatherless, motherless, having no genealogy, having no beginning of days nor termination of life, but likened [in these respects in the historical record] to the Son of God, remains a priest continually.

^{KJV} **Hebrews 7:3** 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.

TRANSLATION HIGHLIGHTS

Melchisedek did not inherit his throne from his father or mother, just as Jesus will not inherit the Davidic throne from His earthly parents, Joseph and Mary. Melchisedek did not have a genealogical record, so you could not trace his royal priesthood to any source other than God. That doesn't mean he didn't have parents, but that they aren't recorded anywhere and his priesthood is not based on them. His priesthood was based on his credentials. The same is true of Jesus, who obtained His royal priesthood from the Father. Melchisedek did not have a birth certificate or a death certificate. The use of idiom to refer to these certificates has apparently slipped past some otherwise informed commentators, who think Melchisedek must be non-human because he didn't die. Not true. This 'lack of recorded beginning or ending' points to the eternal Sonship of Jesus Christ, Who has no beginning or ending (Latin: *in perpetuity*). Jesus Christ will abide as a priest for all time, without interruption (Futuristic Present tense). Melchisedek, therefore, is a type of Christ. He was made a pattern (Intensive Perfect tense) for the Son of God, the Messiah who would save His people. None of these criteria that Paul is relating about Melchisedek were accidents. They were all designed by God to communicate a message to us about Christ. The Melchisedek priesthood was a special order, a royal priesthood with criterion that pointed to the ministry of the future Messiah.

RELEVANT OPINIONS

Aaron's order of priesthood began at 30 years of age, and ended at the age of 50 years, whereas the days of Melchisedek had neither such a beginning nor such a limitation. (E. Bullinger) Because the order to which Melchizedek belongs exists in perpetuity, being an essential element in the ordering of the universe, therefore a man who is granted membership in it partakes of its permanency, and so it is said of Melchizedek that "he abideth a priest continually" (G. Lang) Melchisedek, though a typical man, is nevertheless a real personage whom sacred history brings on the scene in circumstances calculated to set forth the great principles of the glorious priesthood of our Lord, who is shown exercising a priesthood as endless as His days. Scripture does not speak of his birth, death, or pedigree, thus making an exception, for usually in the OT, when persons having a prominent place in the ways of God are spoken of, we get their genealogy, etc. (J. Darby) The phrase "without paternal descent" is used in classical Greek to refer to orphans, foundlings, illegitimate children, and disowned sons to to gods who came into being without father or mother. (S. Kistemaker) Melchizedek lived long before Aaron and represents an older and primal relationship between man and God; a relationship which the Aaronic system of religion was designed to restore, not to supersede, being thus itself but temporary. (G. Lang)

Those who could not prove their genealogies in the time of the return from captivity were refused admittance into the priesthood (Ezra 2:61-63). The words 'without descent' strictly rendered should read 'without genealogy'. The words of the apostle by no means teach that Melchisedec absolutely had no 'descent', but that such descent was not recorded, which recording is the essence of the word genealogy. (C. Welch) The best notice of Melchisedek in the book of Genesis has been framed so as to exhibit in him as striking as possible a prefiguration of Christ. Melchisedek was "made like unto the Son of God," at once in the events

of his personal career, and in the shape given to the Bible narrative respecting him. The Lord Jesus Christ is both “King of righteousness” and “King of peace;” he dispenses spiritual peace upon a basis of righteousness. He is a royal Priest, wearing both the mitre and the diadem. He had no predecessor in his office, and he shall have no successor. His priesthood is of older date, and of superior dignity to that of Levi. In all these respects Melchisedek was a type of Christ. (J. Barmby) We speak of Christ as Priest after the order of Melchisedek, in the day of His power on *His* throne. He had sat on His Father’s till His foes were made His footstool, but now – gathering all things in heaven and on earth into one – He sits on His own throne. (J. Darby)

The text never says he had no beginning or ending. Rather, we simply possess no genealogical record of his beginning or ending. (A. Woods) The Aaronic priesthood was a treadmill which never accomplished its object. The Melchisedek priesthood of Christ lasts during the millennium, and accomplishes its purpose, for no priest is found necessary in the new creation, when God dwells with mankind. (A. Knoch) The resemblance lies in the Biblical representation, and not primarily in Melchisedek himself. (B. Wescott) One could not have a type that was in itself eternal, for then one would have the reality, not the type. Thus, an accommodative type, so to speak, must be used. (M. Vincent) He was first and last king-priest there, till Christ, the antitype; therefore his priesthood is said to last for ever, because it lasts as long as the nature of the thing (his life, and the continuance of God’s worship in Canaan) admits. If Melchisedek were literally high priest for ever, then Christ and he would now still be high priests, and we should have two instead of one! (R. Jamieson) It seems more natural that the author meant that Melchisedek belonged to an order in which there was no end to the priesthood of those engaged in it. (Z. Hodges) Because genealogical references that would classify him as a member of the Levitical priesthood are not available, he states that Melchisedek “remains a prophet forever.” (S. Kistemaker)

In 2 Corinthians 3:13 Moses put a veil on his face so Israel would not see the end (*telos*) of the glory of the law that was fading away. (D. Fuller) Now that the Jewish Age has been interrupted and the Church Age inserted in its place, a universal priesthood exists. Jesus Christ is our High Priest. Since every member of the royal family is in union with Him, we all share His priesthood. Unlike the Levitical priesthood, the office of the royal priesthood is not hereditary, but perpetual; not based on physical birth, but regeneration. You are a priest; I am a priest. Whether young, old, male, female, mature, immature, in the divine dynasphere, or in Satan’s system, all Church Age believers are permanent members of our Lord’s *royal order of priesthood*. (R.B. Thieme, Jr.) It is Christ’s priesthood that is the standard, not that of Melchisedek. The important factor which the writer wishes to establish is the eternal priesthood of the Son of God rather than Melchisedek’s, although the latter is implied. (D. Guthrie) The fact that Melchisedek is thus conformed to our Lord is an instance of the remarkable foresight associated with Scripture, and is a proof of its possession of a depth of meaning which could only come as the result of divine inspiration. (W. Thomas) The statement that Melchizedek “abides a priest continually,” taken simply, shows that death does not deprive a royal priest of his dignity, or it would do so for those mentioned by Peter as being such today. (G. Lang)

Hebrews 7:3 Without paternal descent (Nom. Appos.; unknown father: didn’t inherit his throne from him), without maternal

descent (Nom. Appos.; unknown mother: didn't inherit his throne from her), **without a genealogical record** (Nom. Appos.; not recorded anywhere), **having** (ἔχω, PAPtc.NSM, Descriptive, Modal) **neither** (neg. conj.) **beginning** (Acc. Measure) **of days** (Adv. Gen. Ref.; no birth certificate) **nor** (neg. conj.) **end** (Acc. Measure) **of life** (Adv. Gen. Ref.; no death certificate), **but** (adversative) **was made a pattern for** (ἄφομοιῶ, Perf.PPtc.NSM, Intensive, Circumstantial; likeness, resembling, facsimile) **the Son** (Dat. Ind. Obj.) **of God** (Gen. Rel.) **Who** (Subj. Nom.; Jesus Christ) **will remain** (μένω, PAI3S, Futuristic & Durative; abides as) **a priest** (Pred. Nom.) **for all time** (Acc. Extent of Time; uninterrupted, continually).]

^{BGT} **Hebrews 7:3** ἀπάτωρ ἀμήτωρ ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

^{VUL} **Hebrews 7:3** sine patre sine matre sine genealogia neque initium dierum neque finem vitae habens adsimilatus autem Filio Dei manet sacerdos in perpetuum

LWB **Hebrews 7:4** Now then, consider how great this person [Melchisedek] was, to whom even Abraham, the patriarch [future father of the nation Israel], gave a tenth of the best booty [as tribute income tax].

^{KW} **Hebrews 7:4** Now, be giving careful attention to how great this man was, to whom a tenth part the patriarch Abraham gave of the best part of the booty.

^{KJV} **Hebrews 7:4** Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

TRANSLATION HIGHLIGHTS

Paul wants his readers to notice how great (Latin: quantity) this man Melchisedek truly was (Retrogressive Present tense). The exclamatory pronoun Paul uses means this man was greater than Abraham by geometric magnitude! He was so great that even Abraham, the future father of the nation of Israel, paid income taxes to him as a tribute (Culminative Aorist tense) on the plunder he conviscated from his battlefield victory. This tax represents the firstfruits of battle, his reward for rescuing Lot. This type of tribute tax was commonly paid after a military victory, usually to the local gods, but in this case to the king and priest of the city. The one who received the taxes was greater than the one who paid the taxes. As a type of our High Priest, Melchisedek had to be portrayed as a man of superior rank and authority, a man without peers. By recognizing Melchisedek as a type of Christ, we can see Abraham recognizing that his military victory was due to the generalship of the Lord of the Armies, Jesus Christ. His tribute tax to Melchisedek was a confirmation of that recognition that they both served the Most High God.

RELEVANT OPINIONS

On the spot, Abraham, a man without a country of his own, became a citizen of Salem, and the 10% share of his battle booty became his first and subsequent year's income taxes for that country. (R.B. Thieme, Jr.) The priestly act of Melchisedek was *blessing*, not *intercession*; blessing from the Most High God. Here, then, is the exercise of the priesthood in its Melchisedek character – the King of righteousness and peace blessing the seed of God's acceptance, a blessed refreshing thought; evil removed, and blessing flowing out through the great High Priest, the Priest of the Most High God, Possessor of heaven and earth, unhindered ... This blessing is after the full destruction of the enemies of the people of God, after the victory over the gathered kings and great ones of the earth. (J. Darby) In giving a tithe he recognized God's right to all he had taken in battle. (J. Pentecost) Perhaps we may parallel the tithing of the ancients and our paying taxes. (S. Kistemaker)

Abraham ventured into his conflict by faith. Land that had been given to Abraham by the blood covenant had been taken away from the rightful heirs. Abraham's faith in the promise/covenant was the basis upon which he moved to retake the land. Since Lot had been with Abraham when Abraham called on the name of the Lord (Gen. 13:1-5), Abraham believed that Lot also was a son of the promise. Therefore Abraham evidently believed that God would give him a victory over the conquerors so that Lot could inherit God's promised blessings. God responded to Abraham's faith and gave him a great victory. (J. Pentecost) The flour at the top of the heap was considered the best part. (S. Kistemaker) The Melchisedek type was needed in addition to the Aaronic type to present a full-orbed typical picture of Christ in His High Priestly work of sacrifice for sin and His present ever-living, all efficacious, intercessory ministry on behalf of His own. (M. Unger)

Hebrews 7:4 Now then (resultant, inferential), consider (θεωρέω, PAI2P, Retrogressive; perceive, observe as a spectator, notice) how great (Pred. Nom., exclamatory correlative pronoun, of geometrical magnitude or proportion) this person (Nom. Appos.; Melchisedek) was (ellipsis, verb supplied), to whom (Dat. Adv.) even (ascensive) Abraham (Subj. Nom.), the patriarch (Nom. Appos.; future father of the nation Israel), gave (δίδομι, AAI3S, Culminative) a tenth (Acc. Measure; 10% income tax) of the best booty (Adv. Gen. Ref.; plunder, firstfruits of battle, spoils, reward for coming to Lot's rescue).

^{BGT} **Hebrews 7:4** Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ [καὶ] δεκάτην Ἀβραάμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης.

^{VUL} **Hebrews 7:4** intuemini autem quantus sit hic cui et decimam dedit de praecipuis Abraham patriarcha

LWB **Hebrews 7:5** However, they [the Levitical priesthood also served as tax collectors for Israel], on the one hand, from the sons of Levi [genealogical requirement for the office], who have received the priestly office [it was conferred upon them when they became adults], preserve the mandate [tax laws] to collect taxes from the people according to the law [the Mosaic Law authorized this function], that is, from their brethren [fellow citizens],

even though they [who are taxed] had come out from the loins [descendants] of Abraham [everyone paid taxes regardless of tribe];

^{KW} **Hebrews 7:5** And those indeed of the sons of Levi who received the office of priest have a commandment to be taking tithes of the people according to the law, and this [namely, the taking of tithes] from their brethren, even though they have come out of the loins of Abraham.

^{KJV} **Hebrews 7:5** 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:

TRANSLATION HIGHLIGHTS

Repeat after me: tithes are *income taxes*. It just so happened that the Mosaic Law authorized the Levitical priesthood to serve as tax collectors for the nation of Israel. In order to perform this duty, you had to be born in the tribe of Levi. Only Levites received the priestly office (Customary Present tense). Only the Levitical priests were authorized to preserve the mandate to collect taxes from the people (Customary Present tense). They were authorized to collect taxes from all of their fellow citizens, regardless of which tribe they came from. The “loins of Abraham” or reproductive organs is an idiom for his *descendants*. It didn’t matter what your lineage was, you were required by Mosaic Law to pay taxes. And the biblical tax rate was 10% of your income. Anything beyond 10% was illegal; excessive taxation kills the material prosperity of a nation. Tax rates over 10% are a result of satanic policies meant to destroy the prosperity created by capitalism. Today, socialism, income redistribution and the welfare state are satanic practices. They are euphemisms for *stealing*, which obviously violates the basic commandment, “Thou shalt not steal.”

But this should be no surprise to you, because socialism is the natural enemy of Christianity; its adherents do not care one whit about God’s protocol. As as you may recall, our forefathers did not create such taxation in our Constitution. It was added as an amendment by evil politicians to finance the Civil War and was never repealed. Have you ever noticed how difficult it is to repeal a tax once it is in place? Arrogant, greedy politicians love to take your money away from you and spend it. They think you are too stupid to know what is “best” for mankind, because you do not possess their innately superior knowledge of such things. Tragically, I could administer a basic Economics 101 test and virtually every member of Congress would flunk the test. They are far more ignorant of sound economic policies than your average Joe, because most of them pursued law degrees which require, at best, one Microeconomics course in their curriculum. Since I have a Bachelors degree in Accounting and a Masters degree in Finance, I can state these facts with absolute confidence. Economic morons are responsible for legislating tax increases upon us.

It’s an election year and I’m so tired of hearing socialist policies touted by the men of both parties that I could scream!

RELEVANT OPINIONS

Christ is not a priest according to the *order* of Aaron; His priesthood is not according to that *order*; but the *exercise* of priesthood in Hebrews is wholly according to that *type*. He enters into the holiest not without blood, only here His own; that was what Aaron did. Aaron did not make himself a priest; nor did He. Aaron passed through the tabernacle into the holiest, so did He into a better, made without hands. Aaron was a minister of the sanctuary, so is He. They served to the example and pattern of heavenly things, He in the heavenly things themselves. The tabernacle and its service were the pattern and type of the heavenly things in which Christ now ministers. The epistle compares Him to Moses and Aaron. He is the high priest of our profession. (J. Darby)

The dedication of one-tenth of the spoils of war to a deity (on whose behalf his priest acted) was practiced among the Greeks and other nations, but is not attested for Israel. So far as the institution of the “holy war” in Israel was concerned, it was not one-tenth only, but all that was captured, that was devoted to God according to the law of the *herem* or “ban.” In Israel agricultural produce was tithed year by year and the tithe was allocated to the tribe of Levi, “for an inheritance” (Lev. 18:21), and one tenth of that title was further earmarked for the priesthood in Num. 18:26. (F. Bruce) The descendants of Abraham paid tithes to their priests, the sons of Levi, but Abraham himself paid tithes to Melchizedek. The writer was really contrasting Aaron and Melchizedek more than Abraham and Melchizedek in this section. (T. Constable)

Hebrews 7:5 However (adversative), they (Subj. Nom.; the Levitical priesthood also served as tax collectors for Israel), on the one hand (correlative, contrast), from the sons (Abl. Separation) of Levi (Abl. Source; geneological requirement for the office), who have received (λαμβάνω, PAPtc.NPM, Customary, Substantival) the priestly office (Acc. Dir. Obj.; it was conferred upon them when they became adults), preserve (ἔχω, PAI3P, Customary; keep, possess) the mandate (Acc. Dir. Obj.; tax laws) to collect taxes (ἀποδεκτόω, PAInf., Customary, Inf. as Dir. Obj. of Verb) from the people (Acc. Separation) according to the law (Adv. Acc.; the Mosaic Law authorized this function), that (Subj. Nom.) is (εἰμί, PAI3S, Static), from their (Gen. Rel.) brethren (Acc. Source & Appos.; fellow citizens), even though (subordinating) they (those who are taxed) had come out (ἐξέρχομαι, Perf.APtc.APM, Dramatic, Concessive, Deponent) from the loins (Abl. Separation; reproductive organs: idiom for “someone’s descendents”) of Abraham (Abl. Source; everyone paid taxes regardless of tribe);

^{BGT} **Hebrews 7:5** καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ·

^{VUL} **Hebrews 7:5** et quidem de filiis Levi sacerdotium accipientes mandatum habent decimas sumere a populo secundum legem id est a fratribus suis quamquam et ipsi exierunt de lumbis Abrahæ

LWB Hebrews 7:6 On the other hand, he [Melchisedek] who had no genealogical record from them [not related to the Levitical priesthood], collected taxes from Abraham, and provided benefits [rights and privileges of citizenship in Salem] to him [Abraham] who possessed the promises.

^{KW} **Hebrews 7:6** But he who is not genealogically derived from them, has received tithes from Abraham, and the one who has the promises [Abraham] he blessed.

^{KJV} **Hebrews 7:6** But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

TRANSLATION HIGHLIGHTS

The correlative conjunction “on the other hand” points to a reciprocal relationship between Abraham and Melchisedek that predated the functions of the Levitical priesthood. Melchisedek had no genealogical record (Customary Present tense) that would link him to the tribe of Levi. But he was able to collect taxes from Abraham (Dramatic Perfect tense) as a priest who was also king of Salem. This is yet another example of the superiority of the Melchisedek priesthood to the Levitical priesthood. Also remember, Abraham only had 318 warrior-slaves under his command. There was a good chance that the citizens of the kings that he killed and who owned the booty he confiscated would come after him with a large military force! However, once Abraham paid taxes to the city of Salem, he not only received the rights and privileges of citizenship there, but also refuge from his enemies.

An army bent on revenge is less likely to attack Abraham inside the city of Salem as opposed to an open field with no apparent military support. Abraham’s rescue was a “hit and run” surprise operation; he did not have the men or material to wage a prolonged war. But the main point Paul wants to communicate in this passage is that Abraham, who possessed the promises from God (Historical Present tense), paid taxes and recognized the spiritual authority of a man who was greater in rank and power than he was: Melchisedek. Melchisedek was both priest of the Most High God and King of the city of Salem where Abraham sought sanctuary from the enemies who were “hot on his trail.” There’s no question who was superior and inferior in this case.

RELEVANT OPINIONS

There is no such thing as equality. The Levitical priesthood takes a back seat to the Royal priesthood. (R.B. Thieme, Jr.) Even at its best the Aaronic priesthood was but interim, a stop-gap; and all the circumstances called for a better covenant, a nobler priesthood, a better sacrifice, to which the Aaronic was designed to lead and to yield place. They therefore who upon faith in Christ had reached these better and higher privileges had attained to the heavenly realm and royal priesthood, and should not for a moment yield to pressure or allurements to return to the earthly and transitory. (G. Lang)

Now take the Melchisedek priesthood in its exercise as presented. It is, after all enemies are subdued; that in Hebrews is expressly not so; they are not under His feet yet. Melchisedek offers no sacrifice; Christ has. Melchisedek goes into no sanctuary; Christ does. Melchisedek is a priest upon his throne; Christ here is not, but on the right hand of the Majesty on high. Melchisedek brings out blessing on earth; Christ here does not. With Melchisedek, the rod of God's strength goes out of Sion; here it does not. Though every way superior, the priesthood of Christ in Hebrews has every element of the Aaronic priesthood as a *type*, which is stated to be a *pattern* of these heavenly things in which Christ is exercised; not one of Melchisedek. As far as any analogy or change of law goes, the analogy is much greater when an earthly Jerusalem is restored, the change much greater when all is in heaven. (J. Darby)

Hebrews 7:6 On the other hand (correlative, contrast; points to a great reciprocal relationship between Abraham and Melchisedek), he (Subj. Nom.; Melchisedek) who had no (neg. particle) genealogical record (γενεαλογέω, PPPtc.NSM, Customary, Substantival, Deponent, Articular; trace descent) from them (Abl. Source; not related to the Levitical priesthood), collected taxes (δεκατόω, Perf.AI3S, Dramatic) from Abraham (Acc. Separation), and (continuative) provided benefits (εὐλογέω, Perf.AI3S, Dramatic; the rights and privileges of citizenship in Salem: the 1st of which was refuge from his enemies) to him (Acc. Dir. Obj.; Abraham) who possessed (ἔχω, PAPtc.ASM, Historical, Substantival; preserved) the promises (Acc. Dir. Obj.).

^{BGT} **Hebrews 7:6** ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραὰμ καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκεν.

^{VUL} **Hebrews 7:6** cuius autem generatio non adnumeratur in eis decimas sumpsit Abraham et hunc qui habebat repromissiones benedixit

LWB **Hebrews 7:7** **Consequently, without any contradiction [no disputes or hostility between them], the inferior [Abraham] is provided benefits by the superior [Melchisedek].**

^{KW} **Hebrews 7:7** Now, it is indisputable that the inferior person is blessed by the superior one.

^{KJV} **Hebrews 7:7** And without all contradiction the less is blessed of the better.

TRANSLATION HIGHLIGHTS

The reciprocal relationship between Melchisedek and Abraham was free of any disputes or hostility. They were in complete agreement on the details of the arrangement. Abraham had killed a number of kings who were likely enemies of Melchisedek and was going to pay a 10% income tax on the booty his warrior-slaves confiscated. Melchisedek was going to provide him with the rights and privileges of citizenship in Salem (Customary Present tense), which also served as a refuge from his pursuing enemies. In addition, as part of the “benefits” or blessings,

Abraham received doctrinal instruction from the priest of the Most High God. You might say this was the start of a beautiful friendship. This parallels our relationship with Christ in type; the inferior (believers) are provided benefits by the superior (Jesus Christ). We receive continued *logistical grace support* from Him, as well as the rights and privileges of citizens in the royal family.

RELEVANT OPINIONS

The centre of the blessing and the unity of all things in Christ is the benediction priesthood of Melchisedek. This is consequent upon the victory of the redeemed of God over all their confederate enemies, and the deliverance of every captive; and they all made partakers of the food and wine of the kingdom, brought forth for their joy, and His own rest and delight, by the King of Salem, of righteousness and peace, ministering blessing from the Most High to them, offering it up for them to the Most High. (J. Darby)

Hebrews 7:7 Consequently (inferential, resultant), without (improper prep.; excluding) any (Gen. Spec.; type, category) contradiction (Abl. Separation; dispute, hostility), the inferior (Subj. Nom.; in quality and rank: Abraham) is provided benefits (εὐλογέω, PPI3S, Customary; blessed) by the superior (Abl. Source; in quality and rank: Melchisedek).

^{BGT} **Hebrews 7:7** χωρὶς δὲ πάσης ἀντιλογίας τὸ ἕλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται.

^{VUL} **Hebrews 7:7** sine ulla autem contradictione quod minus est a meliore benedicitur

LWB **Hebrews 7:8** **And so, on the one hand, under these circumstances, men [the Levitical priesthood] who will die [mortals], are receiving a ten percent tax; on the other hand, in that place [Psalm 110], he [Melchisedek] has been testified of because He [Jesus Christ] lives [death does not terminate the royal priesthood].**

^{KW} **Hebrews 7:8** And here, on the one hand, men subject to death are receiving tithes, but there he [Melchisedek] receives them, concerning whom the testimony is that he is living.

^{KJV} **Hebrews 7:8** And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

TRANSLATION HIGHLIGHTS

Paul is going to make a comparison and contrast between mortal men whose priesthood terminates when they die and the eternal Christ whose priesthood never ends. On the one hand, the Levitical priesthood is composed of men who will eventually die because they are mortals (blended Futuristic & Customary Present tense). These mortal men collect a 10% income tax and receive a portion of it as part of their priesthood. There is an ellipsis that follows, at least mentally, that Melchisedek also received a 10% income tax - although the reference to “place” in my opinion is not outside Salem, but in Psalm 110. On the other hand, Psalm 110 testifies

(Customary Present tense) that the priesthood of Melchisedek will not end because Jesus Christ still lives (Gnomic Present tense). Death does not terminate the royal priesthood, and we share in His priesthood forever.

RELEVANT OPINIONS

Aaron's sons obtained the sacerdotal dignity by descent; they died and succeeded one another. But Melchisedek's priesthood was inherent and underived. He is exhibited on the inspired page only as a living priest, in order that his office may more suitably prefigure the intransferable priesthood of Christ. (J. Barmby) Psalm 110 is a Davidic, messianic text. (E. Johnson) As Melchisedek was a priest all the days of his life, and his was a mortal life; so Christ was a Priest after the same order; and therefore, as His life is eternal, and has no limit, His priesthood (unlike that of Aaron's) must also be without limit, and He is "a priest for ever." (E. Bullinger) Melchisedek's is an enduring, the Levitical a transitory, priesthood. As the law was a parenthesis between Abraham's dispensation of promise of grace, and its enduring fulfillment at Christ's coming, so the Levitical priesthood was parenthetical between Melchisedek's typically-enduring priesthood and its antitypical realization in our ever-continuing High Priest, Christ. (R. Jamieson)

Hebrews 7:8 And so (resultant), on the one hand (correlative, contrast), under these circumstances (Local Adv.), men (Subj. Nom.; the Levitical priesthood) who will die (ἀποθνήσκω, PAPtc.NPM, Customary & Futuristic, Substantival; mortal men are subject to death) are receiving (λαμβάνω, PAI3P, Customary) a ten percent tax (Acc. Dir. Obj.); on the other hand (correlative, contrast), in that place (Adv. Place; in Psalm 110), he (Melchizedek) has been testified of (μαρτυρέω, PPpTc.NSM, Customary, Circumstantial; spoken of) because (causal) He continues to live (ζάω, PAI3S, Gnomic; death does not terminate the Royal priesthood).

^{BGT} **Hebrews 7:8** καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ μαρτυρούμενος ὅτι ζῆ.

^{VUL} **Hebrews 7:8** et hic quidem decimas morientes homines accipiunt ibi autem contestatus quia vivit

LWB **Hebrews 7:9** Also, to say it in another way [one might almost say]: through Abraham [he was also paying taxes for the Levites], even Levi, who collected taxes, paid taxes [the superiority of the Melchisedek priesthood again emphasized over the Levitical priesthood],

^{KW} **Hebrews 7:9** And so to speak, by the intermediate agency of Abraham also Levi who receives tithes, has paid tithes,

^{KJV} **Hebrews 7:9** And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

TRANSLATION HIGHLIGHTS

Paul uses a rather complicated idiom which can be translated in a number of different ways. He wants to communicate the same message in summary, but in a different manner to perhaps make his point more lucid to some readers who might be a little confused. The idiom “to say it in another way” can also be translated “so to speak,” or “one might almost say,” or “to use just the right words.” What is the message? Since the Levitical priesthood would eventually come from the descendants of Abraham, Abraham was also paying taxes to Melchisedek for future Levites. Therefore, even Levi, who collected taxes as part of his office (Customary Present tense), ends up paying taxes to Melchisedek through Abraham (Dramatic Perfect tense). This is another way of pointing to the superiority of the Melchisedek priesthood to the Levitical priesthood, since even the Levites pay taxes to Melchisedek. The amazing thing about these tribute taxes, however, is not who Abraham paid them *to* – but rather that a man of his stature before God had to pay them *at all*.

It is also amazing to me that so many scholars do not understand that tithes are a form of tribute tax, normally given to the gods in pagan societies, but collected by the Levites in the Israelite community. There was no such thing as a separated church and state in Israel; they were one and the same. Collecting taxes, tribute and otherwise, was part of their assigned duties. These taxes kept the church and state functioning at the same time because *they were one and the same institution*. For some pastors and evangelists, this fact is rejected because the collection or assessment of “tithes” is important for their financial well-being. During the Church Age dispensation, however, we do not pay taxes or tributes (tithes) to our local church; our system is called *grace giving*. You should never be dunned for money in church. A monthly financial update should suffice, with no pressure or guilt trip laid on you to give what you don’t have. Your family comes first. It’s amazing what man-made traditions can be invented when money is involved.

RELEVANT OPINIONS

In a sense even Levi himself paid tithes to Melchizedek since he was still in the loins of Abraham when Abraham paid tithes to Melchizedek. In the ancient oriental view of things, people regarded a descendant as in one sense participating in the actions of his ancestors (Gen. 25:23; Mal. 1:2-3; Rom. 9:11-13). This is true to reality in certain respects (cf. Rom. 5:12-21; 1 Cor. 15:22), though we are responsible for our own actions, too (Ezek. 18:20). Levi, the head of the priestly tribe in Israel, had not yet begun his independent existence, but he was involved in everything that Abraham did. (T. Constable) The royal priesthood is superior to the Aaronic. (W. Newell)

Hebrews 7:9 **Also** (adjunctive), **to say** (λέγω, AAInf., Constative) **it** (Acc. Dir. Obj.; idiom: “so to speak”, “one might almost say”, “to use just the right words”) **in another way** (Adv. Manner, Comparative, shocking conclusion): **through Abraham** (Abl. Agency; theoretically, Abraham was also paying taxes for the Levites), **even** (ascensive) **Levi** (Subj. Nom.), **who collected** (λαμβάνω,

PAPtc.NSM, Customary, Substantival, Articular) taxes (Acc. Dir. Obj.), paid taxes (δεκατώω, Perf.PI3S, Dramatic),

^{BGT} **Hebrews 7:9** καὶ ὡς ἔπος εἶπεν, δι' Ἀβραὰμ καὶ Λεὺὶ ὁ δεκάτας λαμβάνων δεδεκάτῳται·

^{VUL} **Hebrews 7:9** et ut ita dictum sit per Abraham et Levi qui decimas accipit decimatus est

LWB **Hebrews 7:10** For he [Levi] was still in the genitalia of his ancestor [an unborn descendant] when Melchisedek encountered him [Abraham].

^{KW} **Hebrews 7:10** For yet in the loins of his father he was when Melchisedek met him.

^{KJV} **Hebrews 7:10** For he was yet in the loins of his father, when Melchisedec met him.

TRANSLATION HIGHLIGHTS

Abraham paid income taxes on behalf of the Levitical priesthood even though Levi had not yet been born. That's another way of saying Levi was still in the reproductive organs of his ancestor, Abraham, when Melchisedek first encountered him (Constative Aorist tense) after his rescue operation. "Still in the genitalia" means he was an unborn descendant.

RELEVANT OPINIONS

Consider also the time when Melchisedek met Abraham. The meeting took place years before the birth of Isaac and more than a century before Levi was born. Abraham, then, represented Levi and his descendants. (S. Kistemaker) The blessing which Abraham had *before* meeting Melchisedek were the *general* promises, and the special one of a *natural seed*, and so of Levi; but the promises under which Christ was comprehended, and the faith for which *Christ* was comprehended, followed *after* Abraham's meeting Melchisedek, and being *blessed by him*. (R. Jamieson)

Hebrews 7:10 For (explanatory) he (Levi) was (εἰμί, Imperf.AI3S, Descriptive) still (Adv. Time; yet) in the genitalia (Loc. Sph.; reproductive organs: an unborn descendent) of his (Poss. Gen.) ancestor (Abl. Source) when (Adv. Time) Melchisedek (Subj. Nom.) encountered (συναντάω, AAI3S, Constative; met) him (Dat. Adv.; Abraham).

^{BGT} **Hebrews 7:10** ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε συνήνητησεν αὐτῷ Μελχισέδεκ.

^{VUL} **Hebrews 7:10** adhuc enim in lumbis patris erat quando obviavit ei Melchisedech

LWB **Hebrews 7:11** Now, if maturity was available through the Levitical priesthood – for on the basis of it the people [the elect nation of Israel] received the law – what further need *would there be* for another of a different category of priest [royal] according to the battalion of Melchisedek to arise [become activated due to a dispensational change] and not

be maintained according to the battalion of Aaron [the Levitical priesthood was deactivated along with the Mosaic Law]?

^{KW} **Hebrews 7:11** If indeed, therefore, completeness were through the Levitical priesthood, for the people upon its basis had the law laid down [to them], what need after that should there be of a priest of a different kind arising according to the order of Melchisedek and not being called after the order of Aaron?

^{KJV} **Hebrews 7:11** 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?

TRANSLATION HIGHLIGHTS

Paul is going to ask a pertinent question which points out the dispensational change from Israel to the Hypostatic Union to the Church Age. If the Levitical priesthood was able to bring maturity to its adherents and the completion of God's plan for His people, there would have been no need for a different category of priest to appear on the scene. The protasis of a 2nd class condition means this was not the case. If it could, Jesus would have been born from the tribe of Levi and would have been a priest according to the Levitical priesthood. The Levitical priesthood, in spite of the fact that the people received the law on its basis (Dramatic Perfect tense), was not able to bring the elect of the nation Israel to maturity (Descriptive Imperfect tense). Although there was provision for the daily confession and forgiveness of sin, the Levitical priesthood was primarily evangelistic. It pointed to Christ in many ways, but as a means of believing on Him rather than growing in Him. It taught positional truth to a much greater extent than experiential truth, so believers did not have a full-orbed system of mechanics for attaining spiritual maturity through its ministry. The idea of "completeness" also refers to God's plan for the ages; the Levitical priesthood was not able to bridge the future dispensations leading up to eternity future. It was designated protocol for a specific age only.

The potential indicative points to the possibility of the Levitical priesthood to provide maturity, but the 2nd class condition renders the conclusion impossible. *Perfection* is actually *spiritual maturity* as it relates to experiential sanctification. The law could not provide spiritual maturity. If it were possible for believers throughout history to attain spiritual maturity through the Levitical priesthood, what further need would there have been (Purpose Infinitive) for the royal priesthood of Melchisedek? True, Melchisedek appeared on the scene to Abraham before the Mosaic Law and therefore the Levitical priesthood. But the emphasis here is on the resurfacing of the Melchisedek priesthood by Jesus Christ during the dispensation of the Hypostatic Union (Historical Present tense). The entrance of Jesus Christ on earth in hypostatic union closed the dispensation of Israel; His resurrection, ascension and session at the right hand of the Father brought in the Church Age dispensation when the Holy Spirit arrived at Pentecost. There is also evidence that the millennial dispensation will be somewhat similar to that of Israel, so that in a sense the arrival of Jesus Christ as the royal priest according to the battalion of Melchisedek *interrupted* the dispensation of Israel by beginning the Church Age dispensation – with a 33-year transition period between the two as Jesus Christ lived on earth among men in hypostatic union.

The nature of the two dispensations (Israel and Church Age) is so radically different, that the priesthood of Aaron was not allowed to minister after the transition. Law and grace are mutually exclusive during the Church Age dispensation. Christians are not under the law, they are under grace with its new mandates and protocol. The law was not given to Christians in the first place; it was given to the nation Israel only. Only Jews and proselyte Jews were under the law during the dispensation of Israel. To place believers today under the law is a bastardization of God's plan; it is totally illegitimate. The Mosaic Law was deactivated and no longer ruled Israel. The ministry of the Levitical priesthood came to an end. From the moment of Pentecost forward, there is no longer a difference between Israel and the Church during this dispensation. Whether Jew or Gentile, believers in Jesus Christ are all members of the same royal family under the same royal priesthood - which is not according to Aaron's battalion, but according to the battalion of Melchisedek (Result Infinitive). This new priesthood is maintained by our High Priest, Jesus Christ, not by the Levitical priesthood begun by Aaron (Gnomic Present tense). The Aaronic order of priesthood could not provide a *relationship* with Him.

RELEVANT OPINIONS

The "completion" of Christ was not possible through the Levitical priesthood, but required the royal priesthood of the Church Age. The Church Age fulfills the "process of Christ's completion." The "body" is the "completion." When the "body" becomes the "bride," the "process of completion" is completed. It takes royalty to complete royalty, and the Levitical priesthood was not composed of royalty ... The Levitical priesthood was not the body of Christ, but only a shadow priesthood. It belonged to a dispensation which was interrupted by the Church Age. The Levitical priesthood could not provide a "body" for Christ. His "body," His "bride," could only come through a royal priesthood, which began with the Church Age. The Levitical priesthood was never the "right woman" of our Lord. (R.B. Thieme, Jr.) It is evident that this old priesthood was not perfect, since God, after having instituted it, speaks of another. (J. Darby) Hebrews 7:11 explicitly declares that the goal of the Levitical cult, and the old covenant that was based upon it, was the perfection of the worshipper. But because the Levitical priestly ministry was not able to provide perfection (10:1), a new priesthood from a different order was chosen. (J. Whitlark)

Melchizedek was one of an order of royal priests, not a solitary individual holding that rank, which feature the writer stressed by noting five times that Ps. 110:4 mentions "the order of Melchizedek" (5:6, 10; 6:20; 7:11,17). It shows also that this order is heavenly, primal, and to be permanent, which at once involves the argument of the writer that the priesthood of Levi, in the persons of Aaron and his successors, must of necessity be but temporary, to make room at some period for the full establishment of that superior order. (G. Lang) It was difficult, though absolutely necessary, to explain to the Hebrews the imperfect, shadowy, and temporary character of the Levitical priesthood, and to show unto them that with the change of priesthood there must needs be also a change of dispensation. (A. Saphir) If the Levitical system had the capacity to bring men to maturity, there would have been no need for it to be replaced by a new Melchizedekian priesthood. (A. Woods) But we have a yet better portion, not blessings, great as they are, secured in His resurrection, but to be raised together with Him, and to sit with Him in

heavenly places. But we look at this only in government now in connection with the throne of Melchisedek. (J. Darby)

If we take note of these opening and closing sections therefore, it becomes evident that 'perfection' cannot possibly be attained under the ministry of priests who themselves needed an offering for their own sins, who were made after the law of a commandment which respected their mortal condition, and whose service stood in meats and drinks and baptisms, 'carnal ordinances', that really indicated that the way into the Holiest of all had not as then been opened. Such ordinances and sacrifices failing to touch the conscience, failed altogether, and were only 'shadows' and 'not the very image' of the good things to come. (C. Welch) It can be costly for us to go on from the shadow to the substance, because it will mean going outside the camp of much which is highly esteemed among religious people, and we will certainly not be popular and may well find ourselves bearing the reproach of Christ. (R. Hession) The arrangement under the Old Covenant even shut out the Lord Himself, for His tribe disqualified Him. If the Mosaic Law is in force today, then Jesus Christ cannot be our high priest. His base of operations has to be in another place and under another covenant. (C. Ryrie) The Levitical priesthood failed to give men a perfectly adequate relationship to God. (J. Moffatt)

The termination of the Levitical priesthood did not take place when Jesus died on the cross. The Aaronic order came to an end with the destruction of the temple in A.D. 70. The new order, however, was inaugurated with Jesus' death and existed simultaneously with the Levitical priesthood until Jerusalem was destroyed ... The Levitical priesthood was established centuries after that of Melchisedek (Gen. 14:18-20). God had not forgotten the priestly order of Melchisedek, for through David he spoke of this order again in Psalm 110:4. No one, therefore, could ever say that the order of Melchisedek was replaced by the Levitical priesthood. The fact that God Himself in David's psalm declares that His Son is priest forever in the order of Melchisedek is irrefutable evidence of the superiority of this priesthood. (S. Kistemaker) If we have in the Jewish Law a divine revelation and a divinely appointed priesthood - to act as a mediator between man and God - what need is there of anything more? Why do we require another high priest? What room is there left for the high-priestly office of Christ? It is exactly the same problem which in a different aspect Paul found himself compelled to grapple with in Romans and Galatians. The common belief in the finality of the Jewish Law as the expression of the will of God was a serious difficulty for his doctrine of justification by faith. (H. Andrews)

Christ fulfills His priesthood royally; He is no vain friend to sinful man. Christ fulfills His kingship mediatorially, holding all His power on behalf of His redemptive work. (C. New) The *nomos* contained in the word, and expressed separately in verse 12, is not the bare law contained in commandments, but the whole Mosaic dispensation. (W. Nicole) A priest of the levitical order could not sit on a throne and reign, but Christ will be both King and Priest and will combine the two offices in His person and work. (J. Walvoord) That the psalmist speaks of another priest shows that the Levitical priests had not accomplished what they aimed at ... We ought not to think of the law and the priesthood as two quite separate things that happened to be operative at the same time among the same people. The priesthood is the very basis of the law. Without that priesthood it would be impossible for the law to operate in its fullness. Thus the declaration by the psalmist that there would be another priest was devastating. (F. Gaebelin) The Levitical

priesthood was bound to prove temporary because it could not serve the indispensable end of bringing in a perfect state. (G. Lang)

Hebrews 7:11 Now (transitional), if (protasis, 2nd class condition, "but there was not", combined with continuative particle) maturity (Subj. Nom.; perfection, a process of completion) was available (εἰμί, Imperf.AI3S, Descriptive, Potential Ind.) through the Levitical (Descr. Gen.; primarily evangelistic) priesthood (Abl. Agency, Means), [for (explanatory) on the basis of it (Gen. Spec.; the Levitical priesthood) the people (Subj. Nom.; the elect nation of Israel) received the law (νομοθετέω, Perf.PI3S, Dramatic, Deponent)], what (interrogative pronoun functioning as an apodosis) further (Adv. Time; yet, still: denoting that a given situation continues) need (Subj. Nom.; necessity, lack) would there be (ellipsis, rhetorical debater's technique) for another of a different category of (Acc. Gen. Ref.) priest (Acc. Dir. Obj.; royal) according to the battalion (Adv. Acc.) of Melchisedek (Gen. Rel.) to arise (ἀνίστημι, PMInf., Historical, Purpose; appear, come into existence, make the scene, activated, interrupting one dispensation and beginning a new one) and (continuative) not (neg. adv.) be maintained (λέγω, PPInf., Gnostic, Result; reckoned, declared, designated) according to the battalion (Adv. Acc.) of Aaron (Gen. Rel.; this priesthood was deactivated along with the Mosaic Law)?

^{BGT} **Hebrews 7:11** Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισέδεκ ἕτερον ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν τάξιν Ἀαρῶν λέγεσθαι;

^{VUL} **Hebrews 7:11** si ergo consummatio per sacerdotium leviticum erat populus enim sub ipso legem accepit quid adhuc necessarium secundum ordinem Melchisedech alium surgere sacerdotem et non secundum ordinem Aaron dici

LWB **Hebrews 7:12** Therefore, since the priestly office was changed [from Levitical to Melchisedek], out of necessity there also must occur a transformation of the ruling principle [the office and its function are a package deal].

^{KW} **Hebrews 7:12** For there being a transfer of the priesthood [to another order], of necessity also of the law there is a transfer,

^{KJV} **Hebrews 7:12** For the priesthood being changed, there is made of necessity a change also of the law.

TRANSLATION HIGHLIGHTS

The Levitical priesthood operated according to the Mosaic Law by a system of offerings and sacrifices. The Melchisedek priesthood operated according to grace mechanics. Jesus Christ

deactivated the Levitical priesthood and its ruling principle and brought the Melchisedek priesthood back into action. The law was retired and the offerings and sacrifices were put out of commission (Dramatic Present tense). The Melchisedek priesthood brought grace mechanics out of the background and into the foreground for Church Age believers. Whenever there is a change (Latin: translation) in priesthood there must be (Latin: necessity) a change in the protocol which accompanies that priesthood. The office and its function are a package deal; they cannot be legitimately separated or mismatched. You cannot live by grace mechanics under the Levitical priesthood and you cannot live by the law under the Melchisedek priesthood. There must occur (Gnomic Present tense) a change, a transformation, in the ruling principle when the priesthood changes. *Transformation* is a much better translation than change, as long as you understand that grace supercedes law. Believers cannot embrace both Christ and the Mosaic Law.

RELEVANT OPINIONS

For Paul the gospel is juxtaposed with the old order as legal code, as the cultic “apparatus of grace.” (L. Hurst) Christ is “the end of the law” as an authorizing agent and the end of the Levitical priesthood as the priestly representative. (R.B. Thieme, Jr.) Now that Jesus’ priesthood replaced that of Levi, the Law of Moses must also be replaced because it was the legal basis of the Levitical priesthood. To the Jews, the Law was given the highest honor over everything except God Himself ... The connections drawn between the sacrifices and the Law and between the offering of Christ and the will of God are extraordinarily important. They also prepare for the revolutionary statement that the old covenant has been annulled with the arrival of the new. (B. Scott) Directly the Aaronic priesthood is gone, the whole system connected with it is gone: for that was the keystone. According to their scriptures, there was to be another, and now that is come. (J. Darby) It is important here to observe that the word “change” does not indicate some slight alteration *in* the Law, but rather a change *from* law to grace. (C. Stam) If a transfer to a new and different order of priesthood was to be effected, it must be by reason of a transfer to a new basis. The law governing the priesthood as found in the Mosaic economy must be abrogated in favor of another which would provide for an order of priesthood that would function successfully in the very thing in which the Aaronic priesthood failed. (K. Wuest)

The priesthood was such a major part of the whole Mosaic Covenant that this predicted change in the priesthood signaled a change in the whole Covenant. This verse is one of the clearest single statements in the New Testament indicating that God has terminated the Mosaic Law (Covenant; cf. Rom. 10:4). Paul went on to say that Christians, therefore, are not under it (Rom. 6:14-15; Gal. 3:24-25; 5:1; 6:2; 2 Cor. 3:7-11). It is not what God has given to regulate the lives of Christians. (T. Constable) If Christ is our high priest today, then there has to be a change in the law, since He could not qualify as a priest under the Levitical arrangement (being of the tribe of Judah). If the law has not been done away today, then neither has the Levitical priesthood; but if Christ is our high priest, we cannot be under the law. *Every prayer offered in the name of Christ is an affirmation of the end of the law.* (C. Ryrie) The priesthood of Christ is a present priesthood, a priesthood in heaven, a priesthood on the right hand of the Majesty in the heavens, exercised there; a priesthood, not after the order of Aaron as to person or descent, but our Lord, priest on high after the power of an endless life, personally similar to, and after the order of,

Melchisedek, but never introduced as exercising His priesthood after the pattern, or in the place, of Melchisedek. (J. Darby) With His once and for all sacrifice, Christ fulfilled the law and made the Levitical priesthood obsolete. (S. Kistemaker)

It has been objected that the giving of the law from Mount Sinai preceded and did not follow the setting up of the Levitical priesthood. We do not think the expression ‘received the law’ refers to the giving of the law at Sinai, and that it is hardly a good translation. In chapter 4:2 we find that the people were ‘evangelized’, here, in 7:11, we see that with the institution of the Levitical priesthood the people were ‘legalized.’ They were shut up to carnal ordinances, mortal priests, and the blood of bulls and of goats, until Christ should come Who by His offering should ‘take away the first, that He may establish the second.’ (C. Welch) Are we now able to discern the difference between knowing Jesus as our Aaron and knowing him as our Melchisedek? When we know Him only as our Aaron, we look back to His work for us on earth, back to His cross ... The trouble with this is that that is all we may see in the Lord Jesus, and this in turn means that we tend to look back only to our conversion. Our testimony is perhaps many years old; we have nothing fresh to tell. When, however, we are knowing Jesus as our Melchisedek, we are not looking back to Calvary, but up to Calvary, where we see an ever-living Savior in the presence of God for us as the answer to every sin and accusation, who is sending down to us every conceivable grace to help in time of need. (R. Hession)

The sum of the whole is, that the ministry of Moses was no less temporary than that of Aaron; and hence both were annulled by the coming of Christ, for the one could not stand without the other. (J. Calvin) Because Christ fulfilled and abrogated the Mosaic Law, practices instituted for the nation of Israel are not included in the postsalvation plan of God for the Church Age. They do not contribute to the Christian way of life. The Church, for example, does not offer animal sacrifices, observe holy days or the Sabbath, maintain the Levitical priesthood, worship in a sacred building, offer tithes, or have minute details of civic life prescribed by spiritual ordinances. There is now a new, universal priesthood of all believers, a greater emphasis on individual responsibility, and a separation of church and state. (R.B. Thieme, Jr.) The author points out (in 7:11-14) that if they return to the Aaronic system, his readers are returning to an arrangement that can never bring them to maturity. That system was marked by certain weaknesses. As long as men were under the Law they were considered immature children (Gal. 4:1-3). But it was not God’s intent to leave His own in a perpetual state of immaturity. So when at Christ’s resurrection God appointed Him as priest after the order of Melchisedek (Ps. 110:4), it signified that God would not continue the system that consigned those under it to immaturity. (J. Pentecost)

Hebrews 7:12 Therefore (inferential), since the priestly office (Gen. Absolute; priesthood) was changed (μεταίθημι, PPtc.GSF, Dramatic & Aoristic, Causal; deactivated, put out of commission, retired, altered), out of necessity (Abl. Source; compulsion) there also (adjunctive) must occur (γίνομαι, PMI3S, Gnostic, Deponent, Ind. Expressing Command) a transformation (Pred. Nom.; deactivation, retirement, change) of the ruling principle (Adv.

Gen. Ref.; the law, the office and its authorizing agent stand and fall together as a package).

^{BGT} **Hebrews 7:12** μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται.

^{VUL} **Hebrews 7:12** translato enim sacerdotio necesse est ut et legis translatio fiat

LWB Hebrews 7:13 Moreover, He [Jesus Christ] to Whom these things [doctrines of the royal priesthood and His royal family] are being addressed, belongs to another of a different category of tribe [kingly tribe of Judah, not the priestly tribe of Levi], from which [royal tribe] no one officiates at an altar [rules out any system of intermediaries].

^{KW} **Hebrews 7:13** For He concerning whom these things are being spoken pertained to a different kind of a tribe from which no one gave attendance at the altar.

^{KJV} **Hebrews 7:13** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

TRANSLATION HIGHLIGHTS

Jesus Christ is being addressed (Static Present tense) in these doctrinal teachings about the royal priesthood and His royal family. Not only is He a royal priest according to the battalion of Melchisedek, He is also from a different category of tribe. His lineage is through the kingly tribe of Judah, not the priestly tribe of Levi (Intensive Perfect tense). No one officiates at or cares for an altar in this priesthood. Jesus Christ maintains communication with His people without any intermediary (Gnomic Perfect tense). The Church Age believer becomes his own priest, a member of the royal family, when he receives the baptism of the Holy Spirit. This totally rules out any system of intermediaries, most especially the false systems set up by Catholicism and Mormonism. The intermediary system set up by the papacy is derived from ancient Babylonian devil worshippers, not from the Bible. You will not find any of their rituals, garments or practices in Scripture – but you will find elaborate details on them in archaeological books such as *The Two Babylons* by Alexander Hyslop. I will not mince words here; Roman Catholicism is hellish and damnable. There are occasional believers found within this system, but many (if not most) of those who are involved in this system did not receive “salvation by grace alone through faith alone in Christ alone.” Born-again believers may share *establishment principles* with Catholics and Mormons, but their religious systems are illegitimate.

RELEVANT OPINIONS

Only men belonging to the family of Aaron were appointed by God to administer that ceremonial law, and it was under penalty of death that any one not of Aaron’s family presumed to draw near to act as priest (Num. 3:10). This penalty was exacted even from Levites, though they were of the same tribe as Aaron but not of his family (Num. 16:8-11). (G. Lang) It is evident that in dealing with the change of law and priesthood, the apostle had a delicate task before him, and whereas the Gentile could easily grant the whole situation without scruple, the whole constitution of the Jew rebelled against the very idea. So it is that we have so much detail, and

the consideration of the subject from so many different points of view. (C. Welch) The altar, of course, has been replaced by Calvary and our Lord's *finished* work of redemption ... There is no "Christian altar" mentioned *anywhere* in the Bible. (C. Stam) The inspired writer unfolds this priesthood of Melchisedek, but of the exercise of the priesthood not a word. All relates to His person, and the setting aside of the law by the setting up of another priest. There is large allusion to the history, or to His person and personal dignity; but not a word as to what He did. (J. Darby)

No one could ever object to Jesus' high priesthood in the order of Melchisedek by saying that the Levitical order had superceded the priesthood of Melchisedek. Psalm 110:4 is ample proof that God Himself, centuries later appointed His Son, by oath, in the priestly order of Melchisedek. (S. Kistemaker) Why should not a new and better order of priests arise under the legal system? In reply to this challenge the writer asserts that the facts are against such a theory. The psalmist does not speak of a reformed Levitical system, but of the rise of an ideal priest who did not spring from the tribe of Levi at all, but belonged to the order of Melchisedek. (H. Andrews) Christ is not subject to the Levitical ordinance by which the priests entered into office in virtue of their hereditary right as sons of Aaron, and that only for a limited number of years. (J. Darby) It was impossible for Christ to be appointed as high priest after the order of Melchisedek without first terminating the Levitical priestly system. The foundation on which that priesthood rested must be abolished. The Levitical system was a part of a covenant God made with Israel through Moses at Sinai. This was a conditional covenant that could be annulled without violating the character of the One who gave it. In Psalm 110:4 Messiah's appointment anticipated the termination of the Mosaic Law upon which the Levitical priesthood rested. (J. Pentecost)

Hebrews 7:13 Moreover (continuative), He (Jesus Christ) to Whom (Acc. Gen. Ref.) these things (Subj. Nom.; doctrines of royal family & priesthood) are being addressed (λέγω, PPI3S, Static), belongs (μετέχω, Perf.AI3S, Intensive) to another of a different category of (Descr. Gen.; from the kingly tribe of Judah, not the priestly tribe of Levi) tribe (Gen. Assoc.), from which (Adv. Gen. Ref.; royal, kingly tribe) no one (Subj. Nom.; rules out any system of intermediaries, i.e. Catholicism, Mormonism) officiates (προσέχω, Perf.AI3S, Gnostic; pays attention to, gives heed to, cares for) at an altar (Loc. Place),

^{BGT} **Hebrews 7:13** ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ·

^{VUL} **Hebrews 7:13** in quo enim haec dicuntur de alia tribu est de qua nullus altario praesto fuit

LWB **Hebrews 7:14** For *it is well known that our Lord descended from Judah [royal, kingly tribe], about which tribe, Moses communicated nothing concerning priests.*

^{KW} **Hebrews 7:14** For it is known to all that out of Judah our Lord has arisen, with reference to which tribe, concerning priesthood, not even one thing did Moses say.

^{KJV} **Hebrews 7:14** For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

TRANSLATION HIGHLIGHTS

It is a well known fact that Jesus descended (Gnomic Perfect tense) from the tribe of Judah, the tribe set aside for royalty, from which kings came forth. Moses communicated absolutely nothing (Constative Aorist tense) in all his writings about any priests coming from the tribe of Judah. So Jesus did not get his authority as priest from his ancestors in the tribe of Judah.

RELEVANT OPINIONS

Jesus would transgress the Mosaic law if he assumed the priestly functions given to the descendants of Aaron. As a descendant of David, Jesus established not an earthly kingdom, but a spiritual kingdom. Similarly, Jesus did not inaugurate another priestly order to replace the Aaronic priesthood here on earth. His priesthood is spiritual, heavenly, eternal. (S. Kistemaker) Christ is our Royal High Priest forever. He represented us to God when He offered Himself on the real altar, the cross ... His subsequent resurrection perpetuated His royal priesthood. As royalty, Christ will rule forever; as a High Priest, Christ conducts a ministry of intercession for every believer. (R.B. Thieme, Jr.) The Aaronic priesthood was a changeable priesthood and it would eventually be done away with. A transitory system could not provide a basis for spiritual maturity ... Just as the Law could not bring to maturity those under its authority, so legalism in our churches can never bring anyone to spiritual maturity. (J. Pentecost)

Hebrews 7:14 **For** (explanatory) **it is** (ellipsis, verb supplied) **well known** (Pred. Nom.; clear, conspicuous, evident to all) **that** (subordinating) **our** (Gen. Rel.) **Lord** (Subj. Nom.) **descended** (ἀνατέλλω, Perf.AI3S, Gnomic) **from Judah** (Abl. Source; royalty, kingly tribe), **about which** (Acc. Spec.) **tribe** (Acc. Gen. Ref.), **Moses** (Subj. Nom.) **communicated** (λαλέω, AAI3S, Constative) **nothing** (Acc. Dir. Obj., Measure) **concerning priests** (Adv. Gen. Ref.).

^{BGT} **Hebrews 7:14** πρόδηλον γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν.

^{VUL} **Hebrews 7:14** manifestum enim quod ex Iuda ortus sit Dominus noster in qua tribu nihil de sacerdotibus Moses locutus est

LWB **Hebrews 7:15** Moreover, it is even more evident, since in the same way as Melchisedek [similar order], there arose another of a different kind of priest [royalty by birth],

^{KW} **Hebrews 7:15** And it is yet far more obvious that after the likeness of Melchisedek there arises a different kind of priest, who was constituted [a priest],

^{KJV} **Hebrews 7:15** And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

TRANSLATION HIGHLIGHTS

It is even more evident (Gnomic Present tense) that another of a different kind of priest appeared on the scene (Historical Present tense) in the same way as Melchisedek. In other words, Jesus did not obtain His priesthood by birth, just like Melchisedek did not receive his priesthood by birth. They both came from a different and superior priesthood than the Levitical priesthood which came by birth. But the similarities between Melchisedek and Jesus were not exact; Melchisedek was a pattern of a different kind of priest, but Jesus was not a carbon-copy of Melchisedek. Jesus was born into royalty through the tribe of Judah, so His *royal priesthood* was different than the kingly priesthood of Melchisedek. There is no mention of Melchisedek being born into his kingly position; in fact, there was mention earlier that no record of his birth could be found at all. This means he must have become king by conquest or by garnering the votes of the local citizens. The comparison in this passage is that Jesus and Melchisedek had priesthoods different from that of Aaron, but not necessarily the *exact* type of different priesthood. In reality, we will see that Jesus Christ in His royal priesthood was different from both Melchisedek and Aaron, although His priesthood was according to the *order* of the former and by *type* of the latter.

RELEVANT OPINIONS

The emphasis is on the personality of the priest and not on the functions performed. The revelation of a different order of priesthood has two ramifications: (1) it explains why only certain things are said about Melchisedek, i.e., so that Christ could be compared accurately to him, and (2) it obliterates the artificial distinctions usually raised concerning the Aaronic and Melchisedekan priesthoods. It is not that Christ was a priest in His person after the order of Melchisedek and in His work after the order of Aaron. He was never a priest in any sense after the Aaronic order nor could He be. Some of the things He did were foreshadowed in the Aaronic arrangements, so that some of the features of the Aaronic order are legitimate *types* of the priestly functions of Christ, but that is quite a different thing from saying that Christ is a priest after the order of Aaron. (C. Ryrie)

The priesthood of Christ according to Melchisedek is for blessing, not intercession. (J. Darby) Royalty by conquest for Melchisedek; Royalty by birth for Jesus Christ; and Royalty by regeneration for Church Age believers. (R.B. Thieme, Jr.) The order cannot mean a *series of priests*, for Melchisedek neither received his priesthood from, nor transmitted it to, any other mere man: it must mean answering to the *office* of Melchisedek. (R. Jamieson) Inasmuch as the writer of Hebrews can be said to be using a messianic understanding of these verses he can be said to be using their royal character, since as already noted messianism was an outgrowth of royal ideology. (D. Rooke) Not conformably to a *statute* is Christ appointed, but according to an inward *living power*: that derived from the Father, whose eternal Spirit dwelt in Him in all the fullness. (R. Jamieson)

Hebrews 7:15 **Moreover** (continuative), **it is** (εἰμί, PAI3S, Gnomic) **even** (Adv. Time; yet, still) **more** (comparative adv.; quite, very, exceedingly; double comparative) **evident** (Pred. Nom.; clear,

plain), **since** (subordinating), **in the same way as** (comparative adv.; likeness, similarity, pattern) **Melchisedek** (Gen. Comparison; king-priest by conquest), **there arose** (άνίστημι, PMI3S, Historical; appeared) **another of a different kind of** (Comparative Nom.) **priest** (Pred. Nom.; king-priest by birth),

^{BGT} **Hebrews 7:15** καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισέδεκ ἀνίσταται ἱερεὺς ἕτερος,

^{VUL} **Hebrews 7:15** et amplius adhuc manifestum est si secundum similitudinem Melchisedech exurgit alius sacerdos

LWB Hebrews 7:16 Who [Jesus Christ] has become *a priest*, not according to the law [Mosaic] of physical requirements [Levitical purity laws applied to men from the tribe of Levi], but according to the inherent power of indestructible life [freedom from death],

^{KW} **Hebrews 7:16** Not according to the norm of a commandment belonging to the realm of human relations, but according to the power of an indissoluble life.

^{KJV} **Hebrews 7:16** Who is made, not after the law of a carnal commandment, but after the power of an endless life.

TRANSLATION HIGHLIGHTS

Jesus Christ did not become a priest according to the physical requirements in the Mosaic Law (Intensive Perfect tense). He did not descend from the tribe of Levi and He did not have to pass the purity requirements (Latin: legal mandates) commanded in Leviticus 21:17-21. He was the “Lamb without blemish” from birth. Instead of meeting these physical requirements, Jesus met the spiritual requirement of having the inherent power of an indestructible, indissoluble, endless life. He was not only free from defects, He was free from death. In a manner of speaking, since Jesus was born under the tribe of Judah instead of Levi, the Levitical priesthood and the Mosaic Law that accompanied it had to be abrogated in order to pave the way for the Messiah and His superior priesthood. It only makes sense that any priesthood that is permanent, based on the power of an indestructible life (the resurrected Jesus Christ), must be superior to a temporary priesthood based on the short lifespan of fallen humanity.

RELEVANT OPINIONS

The sphere of the flesh is the whole legalistic system; it is “the law of a carnal (fleshly) commandment.” The believer has been freed from that sphere and is now in the sphere of the Spirit. The relationship is new and the basis of judgment is new. The law of the Spirit of life sets me free to be judged according to the life of Jesus Christ (Rom. 8:2). In Jesus the Father finds no fault. (K. Lamb) And if he possesses (eternal) priesthood inasmuch as he is a king, then clearly the priesthood being described is that of a *sacral king*. Hence, the *royal* aspect of his character is an important part of his own priesthood, and therefore also of the priesthood of the one to whom he is likened ... This ‘priesthood after the order of Melchizedek’ is not a new kind of priesthood

which has never before been seen. Instead, it is in reality a reprise of the ancient *royal priesthood*, which is thoroughly appropriate for a messianic figure such as Jesus ... This was also true of the *sacral monarchs* of the Davidic line, who represented their people before God in the capacity of high priests, yet who were descended not from the traditional priestly tribe of Levi but from the tribe of Judah. Ancient monarchs used to undertake priestly functions on behalf of their people, including sacrificing at the altar. (D. Rooke) The unity of the *royal* and *sacred* does seem to be further developed in Zech. 6:9-15. In this passage there is explicit prophecy that the Messiah (“the Branch”) would serve in both capacities. (M. Beates)

The book of Hebrews tells us that the law was a “carnal commandment,” or a fleshly commandment. It was weak because we were caught in the system of the flesh (law) and, since we are flesh, the combination could only produce failure. The question in Galatians and Hebrews is whether we will come into a walk in the life of Jesus Christ through the flesh or through the Spirit. (K. Lamb) Melchizedek serves as the model for *sacral kingship* and as its definition, rather than being some sort of progenitor or ancestor figure from whom the kings claim descent, which is what ‘after the order of Melchizedek’ would imply ... The phrase ‘power of an indestructible life’ is a reference to his resurrection and perpetual life, which is presumably accomplished by the power of God. (D. Rooke) Jesus was confirmed as priest not by proving His descent from Levi but by demonstrating that indestructibility of His life ... The Aaronic priestly order terminated because of Christ’s sacrificial death; the priesthood of Christ, however, continues. Where a comparison with Aaron is expressed or implied, Christ is called High Priest. When the comparison is between Christ and the Levitical order, He is called priest. (S. Kistemaker)

The credentials of Jesus are very different. They are displayed in His power of an indissoluble (or endless) life. It is upon the fact of His resurrection, and the proof which it afforded that His life was indestructible, that the claim of Jesus to be the real fulfillment of the psalmist’s prophecy really rests. (H. Andrews) The law can give a commandment, but not life. But our High Priest, by His inherent power, has in Him “life for ever.” In the power of His resurrection life, not His earthly life, Christ officiates as a Priest. (R. Jamieson) The mystery which belongs to *us* is not merely that we should have the sure mercies of David by virtue of His resurrection. This will be made sure to the Jews (Acts 13:32-34), in the day when He shall see them, even the believing remnant, and He shall sit upon the throne of David His father, and reign over the house of Jacob for ever, all nations serving Him, and the nation and kingdom which will not serve Jerusalem shall perish, yea, those nations shall be utterly wasted. (J. Darby) However spiritual then might have been the meaning of these shadows, they were yet but shadows in themselves; and as they were made up of the elements of this world, they may justly be called earthly. (J. Calvin)

Hebrews 7:16 Who (Nom. Appos.; Jesus Christ) has become (γίνομαι, Perf.AI3S, Intensive, Deponent) a priest (ellipsis, understood from previous verse), not (neg. adv.) according to the law (Adv. Acc.; Mosaic) of physical (Descr. Gen.; flesh, carnal) requirements (Obj. Gen.; ceremonially pure as in Leviticus 21:17-21), but (contrast) according to the inherent power (Adv. Acc.)

of indestructible (Descr. Gen.; endless) **life** (Obj. Gen.; freedom from death),

^{BGT} **Hebrews 7:16** ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου.

^{VUL} **Hebrews 7:16** qui non secundum legem mandati carnalis factus est sed secundum virtutem vitae insolubilis

LWB **Hebrews 7:17** For it has been testified [in Scripture] that: You and only You [Jesus Christ] will be a priest unto the age [Kingdom of the Son of Man] according to the battalion of Melchisedek.

^{KW} **Hebrews 7:17** For He testifies, As for you, a priest you are forever after the order of Melchisedek.

^{KJV} **Hebrews 7:17** For he testifieth, Thou art a priest for ever after the order of Melchisedec.

TRANSLATION HIGHLIGHTS

Jesus Christ and Jesus Christ only (prolepsis) will be a priest unto the age known as the Kingdom of the Son of Man according to the battalion of Melchisedek. He is the only One who is free from death and Who has the power to live, reign and function as a priest forever. This has been amply testified in Scripture (Gnomic Present tense) by direct statement and by type. All other priests will eventually face death and the end of their priesthood, i.e., physical priesthood. Jesus Christ has a spiritual priesthood, one that He transmits to His royal family so that we become royal priests with Him forever. This was not a possibility with the Levitical priesthood. “Unto the age” means His earthly priesthood on the Davidic throne will begin with the Millennium and end with the Perfect Kingdom when He turns over the kingdom and throne to the Father.

RELEVANT OPINIONS

Christ’s priesthood must be regarded and set forth as pre-eminently the foundational office which Christ as a redeemer executes. It was Socinius and his followers who first regarded Christ’s priestly office as separate from His sufferings and death, as not being executed at all upon earth, but only after His ascension to heaven. It is an offspring of this heresy which ... has caused some evangelicals today to obscure Christ’s priestly office by representing His death as a suffering instead of *that which He actively achieved*. All who are orthodox in their beliefs hold that the supreme significance of Christ’s sacrifice was its substitutionary nature, although *many logically deny it in effect* when they insist that Christ died for all mankind without exception. (G. Long) The royal component of Melchizedek’s identity is a factor which is often overlooked in the interpretation of Heb 7, but an examination of the way in which the writer takes up the OT tradition will demonstrate that the element of royalty is a highly significant aspect of what is often regarded as an overwhelmingly priestly christology. (D. Rooke)

The words which the 110th psalm applied to the Messiah, “Thou art a priest forever after the order of Melchisedek,” are a proof that there existed a deep-seated conviction that the Levitical priesthood had never achieved the purpose for which it had been established. It had proved itself incapable of securing victory over sin and the sense of a full communion with God. And the failure of the priesthood meant the failure of the entire legal system, for the Levitical priesthood was the heart and core of the Jewish Law. The need, therefore, of a new order of priesthood involved a revolutionary change in the whole legal system. The Law depended for its validity and efficacy upon the success of its priesthood, and when the priesthood failed, the whole system became obsolete and useless. (H. Andrews) We do not attempt to draw near to God through the old, temporary, unprofitable order, but through the new order instituted at Christ’s appointment as a Melchisedekian priest. (J. Pentecost)

Hebrews 7:17 For (explanatory) it has been testified (μαρτυρέω, PPI3S, Gnostic; in Scripture) that (introductory): You (Subj. Nom., proleptic: “You and only You” - Jesus Christ) will be (ellipsis, verb supplied) a priest (Pred. Nom.) unto the age (Acc. Extent of Time; Kingdom of the Son of Man) according to the battalion (Adv. Acc.) of Melchisedek (Gen. Spec.).

^{BGT} **Hebrews 7:17** μαρτυρεῖται γὰρ ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισέδεκ.

^{VUL} **Hebrews 7:17** contestatur enim quoniam tu es sacerdos in aeternum secundum ordinem Melchisedech

LWB Hebrews 7:18 **For on the one hand, there came to pass an annulment [removal] of the commandment [Mosaic Law] which was previously issued because of its powerless nature [it covered sin rather than taking it away & it could not give life] and uselessness [it authorized a now obsolete priesthood],**

^{KW} **Hebrews 7:18** For there is indeed a doing away with a preliminary commandment because of its weakness and unprofitableness,

^{KJV} **Hebrews 7:18** For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

TRANSLATION HIGHLIGHTS

The commandments in the Mosaic Law were eventually annulled (Historical Present tense) for three very good reasons. The law was and is still today abrogated because it is weak and useless. First, the law was powerless (Latin: infirm) to take sin away, could not give life, and did not solve the problem of the old sin nature. Second, it became historically useless (Latin: lacking utility) because it authorized a priesthood that was/is now obsolete. Something better was coming and it was time for it to be removed, voided, deprived of any further authority in the new dispensation (Church Age). It served its purpose during the dispensation of Israel, but the new dispensation operates under different divine principles. The new priesthood did not operate under the Mosaic Law. The third good reason is covered in the next verse: the law could not lead

anyone to maturity. The Levitical priesthood and the Law could not bring the Israelites into close communion with God. He always remained inside the Holy of Holies and with the exception of the Levitical priesthood, they always remained outside the tabernacle. The new order makes priests out of every believer so they can enter the Holy of Holies and have access to God themselves. Our only intermediary today is Jesus Christ, our High Priest.

RELEVANT OPINIONS

Although the people affirmed the objective to live obediently before God: “We will do everything the Lord has said,” (Exod. 19:8, 24:3), they never attained perfection. (S. Kistemaker) Laws and ceremonies alone could not work out for us any real deliverance from sin, or work in us any true and progressive spiritual life. We need vitality and power in any system or person who would render to us effective help. (W. Jerdan) The expression “weak and unprofitable,” does not imply that there was failure in God’s former method. The regulations about the Jewish priesthood were intended to be “weak and unprofitable;” that was their benefit. Only thus could they lead on to the heavenly things they foreshadowed. (C. New) Such a solemn introduction by God of a new priest itself sets aside or cancels out the old order and proves that it was only former or foregoing, i.e., temporary and provisional. (A. Stibbs) The law could not bring men to justification or sanctification before God, which is the “perfection” that we need in order to be accepted of Him, and which we have in Christ. (R. Jamieson)

The law as a covenant was never intended to be a covenant of works for salvation. The Mosaic covenant was given to intensify the awareness of sin by manifesting the weakness of the flesh. How can that which is weak and faulty be a means of salvation? The law was the objective standard, but it applied no subjective power to measure up to its holy standard. The law may restrain man’s practice, but grace gives him a new disposition. The Jews made the law faulty by turning that which was meant to be an aid to God’s people into a means of salvation. (W. Best) That whole law of ordinances has been “disannulled” by God “because of its weakness and unprofitableness,” and it is wholly blameworthy to perpetuate what God has annulled; it is obviously an offence against Him as much as if magistrates should persist in administering a law which the king had abrogated ... Happy is the individual Christian who excludes from his life what is not justified by the Word of God. (G. Lang)

Hebrews 7:18 **For** (explanatory), **on the one hand** (correlative conj.), **there came to pass** (γίνομαι, PMI3S, Historical, Deponent) **an annulment** (Pred. Nom.; removal, depriving of authority, void; technical, juristic word) **of the commandment** (Adv. Gen. Ref.; Mosaic Law) **which was previously issued** (προάγω, PAPtc.GSF, Historical, Attributive; preceded, idiom for “former”) **because of its** (Poss. Gen.) **powerless nature** (Causal Acc.; weakness, it covered sin rather than taking it away, it could not give life, it did not solve the problem of the old sin nature) **and** (connective) **uselessness** (Causal Acc.; because it authorized a now obsolete priesthood),

^{BGT} **Hebrews 7:18** ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές-

^{VUL} **Hebrews 7:18** reprobatio quidem fit praecedentis mandati propter infirmitatem eius et inutilitatem

LWB **Hebrews 7:19** For the law could bring nothing to maturity [cannot assist a believer to grow in grace]; on the other hand, *there is* a more useful [preferable], compelling prospect [opportunity], through which [royal priesthood of the believer] we may continually approach God.

^{KW} **Hebrews 7:19** For not even one thing did the law bring to completion; but a bringing in to take its place of a better hope [does], by means of which we are drawing near to God.

^{KJV} **Hebrews 7:19** For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

TRANSLATION HIGHLIGHTS

The Mosaic Law could not bring anything to maturity (Gnomic Aorist tense). It did not enable the people of Israel to have a close relationship with God, because it didn't have the ability to lead them to maturity. They could not attain the type of experiential relationship with God they needed. The law does not provide the elimination of guilt from daily sin or ensure forgiveness. The law cannot provide a bride for Christ, not can it assist a believer in growing in grace. As a matter of fact, law and grace are like vinegar and water – mix them up and you get nothing but a mess. The law as a schoolmaster can point to various categories of sin, but it cannot empower the believer do anything about sin and actually hinders the work of the Holy Spirit in the believer's spiritual life. The gnomic aorist means this is an absolute fact. If you don't believe it, more than likely you are involved in some form of asceticism or legalism that is automatically rejected by the norms and standards of God during the dispensation in which we live.

Paul finishes this 3-point outline against the use of the law in a Christian's life. The prospect he offers us by contrast is a better, advantageous, superior opportunity. Instead of going back to the Mosaic Law under the dispensation of Israel, which was the basis for the Levitical protocol, we are to move forward under grace protocol according to our own royal priesthood under Christ. Residence and function under His protocol is a far more convincing and compelling offer than the Mosaic Law. Through our royal priesthood which we have obtained from Him, we may continually approach God (Iterative Present tense) in communion and fellowship. The only intermediary we require is Jesus Christ. We do not exercise our royal priesthood through any human agent. We may draw near to Him any time we want through prayer and Bible study in the filling of the Spirit. The potential indicative means it is up to us to approach Him; our volition is involved in experiential sanctification. Christ did not obtain eternal redemption for us and then go on vacation; He continues to assist us in living that eternal redemption experientially.

RELEVANT OPINIONS

He has obtained eternal redemption on the cross, He *applies* the blessings of eternal redemption from the holy of holies. (A. Saphir) Our High Priest does not continue endlessly offering sacrifices for us, much less is He Himself offered in a “perpetual sacrifice” for our sins, as taught by the Church of Rome. (C. Stam) The Mosaic economy brought nothing to a conclusion. It could not offer a sacrifice that would pay for sin, therefore, it could not save anyone. (K. Wuest) A more useful and compelling introduction to fellowship with God the Father began with the interruption of the Jewish dispensation and the ‘introduction’ of the Church Age. (R.B. Thieme, Jr.) According to the psalm, there takes place, on the one hand, a disannulling of the preliminary commandment because it was weak and unprofitable, unable to perfect anything, and on the other hand, the introduction of a better hope. (M. Vincent) In contrast to the sense of despair which the Law created in the minds of men, the new era is described as the era of hope; and its supreme characteristic is to be found in the fact that it does what the Law could never do – it enables men to draw nigh unto God. (H. Andrews) It is one thing to recognize that, by the once offering of Himself, Christ has “obtained eternal redemption for us.” It is quite another to perceive that His intercession is required in order to the *fruits* of His oblation *being applied* to those for whom it was made. (A. Pink)

Now man’s relationship to God is no longer one of external ordinances simply, but it is an inward spiritual relationship which guarantees true communion with Him. (H. Andrews) A perfection never to be obtained by the law is now enjoyed through the excellency of the new priesthood; beside the privilege of drawing nigh to God – a blessing never even suggested by the law ... Our hope adds, to the privilege of inheriting heavenly things, that of being brought nigh to God. There was nothing of this kind under the Levitical economy. Far from admitting man into His presence, God remained hidden in the sanctuary. (J. Darby) The law made beginnings, taught rudiments, gave initial impulses, hinted, foreshadowed, but brought nothing to perfection, did not in itself provide for man’s perfect entrance into God’s fellowship. Therefore there was introduced that which did achieve in perfect form this reconciliation with God, a better hope, by which we draw near to God. (W. Nicole) We stand in urgent need of the continuing priestly ministry of Christ, that in His intercession, God might send us His Spirit, grant us renewed supplies of grace, deliver us from our foes, keep us in communication with the Father, answer the accusations of Satan, preserve us to the end of our earthly course, and “receive us unto Himself faultless before the presence of His glory.” (A. Pink)

There is a vast difference between coming *to* Jesus for salvation, and coming *after* Jesus for service. Coming *to* Christ makes one a believer, while coming *after* Christ makes one a disciple. All believers are not disciples. To become a believer one accepts the Gospel; to be a disciple one obeys the challenge to a life of dedicated service and separation. Preaching results in believers, but only by teaching the saints can we make them disciples. (M. DeHaan) The reign of the law is limited to a period of about 1,500 years, or from Sinai to Calvary – from Moses to Christ. These boundaries are fixed beyond question in the Word of God. (L. Chafer) The access through the legal sacrifices was only symbolical and through a priest; that through Christ is immediate, perfect, and spiritual. (R. Jamieson) The apostle then reasons thus: The Law was only a beginning; then something more perfect was necessarily to follow; for it is not fit that God’s children should always continue in childish elements. (J. Calvin) We will summarize the contrast between the priesthood of Aaron and the priesthood of Melchisedek as follows (J. McGee):

Law vs. Power
(law restrains – power enables)
Commandment (external) vs. Life (internal)
Carnal (flesh) vs. Endless (eternal life)
Changing vs. Unchanging
Weakness and unprofitableness vs. Nigh to God
Nothing perfect vs. Better hope

Hebrews 7:19 For (explanatory) the law (Subj. Nom.; Mosaic) could bring nothing (Acc. Dir. Obj.; could not provide a bride for Christ, nor can it assist a believer to grow in grace) to maturity (τελειώω, AAI3S, Gnostic; the process of completion); on the other hand (correlative conj., contrast), there is (ellipsis, verb supplied from prior verse) a more useful (Gen. Comparison; advantageous, preferable, higher in rank, superior), compelling (Rare Genitive formation; convincing, persuasive) prospect (Obj. Gen.; opportunity, introduction, expectation), through which (Abl. Means; royal priesthood of the believer) we may continually approach (ἐγγίζω, PAI1P, Iterative, Potential Ind.; draw near to) God (Dat. Adv.).

^{BGT} **Hebrews 7:19** οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος- ἐπεισαγωγή δὲ κρείττονος ἐλπίδος δι' ἧς ἐγγίζομεν τῷ θεῷ.

^{VUL} **Hebrews 7:19** nihil enim ad perfectum adduxit lex introductio vero melioris spei per quam proximamus ad Deum

LWB **Hebrews 7:20** **And in as much as not without the taking of an oath, (for on the one hand [during the dispensation of Israel], they [the Levitical priesthood] were priests who became so without the taking of an oath [they became priests through heritage],**

^{KW} **Hebrews 7:20** And inasmuch as not without an oath [was He made priest]; for indeed without an oath they have become priests,

^{KJV} **Hebrews 7:20** And inasmuch as not without an oath *he was made priest.*

TRANSLATION HIGHLIGHTS

The Levitical priesthood did not require the taking of an oath. During the dispensation of Israel, they were priests (Historical Present tense) without taking an oath. They became priests through physical birth, by being born in the tribe of Levi and passing purity qualifications (Consummative Perfect tense). Paul is going to point out another reason the priesthood of Christ is superior to that of Aaron, because He has an oath from God that seals His priesthood forever. The oath pointed to a transition from the temporary Levitical system on earth to the permanent priesthood of Christ in the heavens.

RELEVANT OPINIONS

The priesthood of Jesus is granted with an oath, which ensures its permanency (Heb 7:20-22). This too is a major characteristic of the priesthood of the sacral monarch, who will remain a priest until the day of his death due to the oath which has been sworn to him, and the responsibility which has therefore been laid upon him, by God. The oath is an expression of what was described above as the ‘ontological’ priesthood of the monarch, in other words, the identity of being which the monarch bears as priest. It does not simply make it possible for him to function as a priest, and carry out the duties of attendance at a sanctuary; it makes it impossible for him not to be a priest, since his divinely appointed destiny is to be such. It means that his very nature is to be a priest and that he is designated as a permanent representative and mediator for his people before the deity. (D. Rooke) The Aaronic priesthood was instituted by divine law; Christ’s priesthood, by divine oath. A law can be annulled; an oath lasts forever. (S. Kistemaker) God did not underwrite the old Levitical priesthood as He did the new. This means to the writer that it was only temporary – provisional. The priest ‘after the order of Melchisedek,’ however, was confirmed in his office by an oath from God, hence His priesthood is eternal. (H. Andrews)

Hebrews 7:20 And (continuative) in as much as (correlative) not (neg. adv.) without (improper prep.) the taking of an oath (Abl. Means, verbal noun), [for (explanatory) on the one hand (correlative conj.; during the Jewish dispensation), they (Poss. Nom.; the Levitical priesthood) were (εἰμί, PAI3P, Historical & Customary) priests (Pred. Nom.) who became so (γίνομαι, Perf.APtC.NPM, Consummative, Substantival, Deponent) without (improper adv.) the taking of an oath (Abl. Means, verbal noun; God did not make an oath of any kind, they became priests through heritage, i.e. physical birth),

^{BGT} **Hebrews 7:20** Καὶ καθ’ ὅσον οὐ χωρὶς ὀρκωμοσίας· οἱ μὲν γὰρ χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες,

^{VUL} **Hebrews 7:20** et quantum est non sine iureiurando alii quidem sine iureiurando sacerdotes facti sunt

LWB **Hebrews 7:21** **But on the other hand, He [Jesus Christ], by taking an oath through the One [God the Father] Who spoke face-to-face with Him [during the conference on the divine decrees]), the Lord [God the Father] made a solemn oath and will not change His mind [immutability]: You and only You [Jesus Christ] will be a priest unto the age [superiority of the royal priesthood during the Kingdom of the Son of Man].**

^{KW} **Hebrews 7:21** But this One with an oath through the agency of the One who says to Him, The Lord placed Himself under oath and will not change His mind. As for you, a priest forever you are.

^{KJV} **Hebrews 7:21** (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;

TRANSLATION HIGHLIGHTS

Jesus Christ, on the other hand, took an oath through God the Father. The Father and the Son made solemn oaths to each other. The Father spoke face-to-face with Him on this matter (Historical Present tense) in a conference between the Godhead in eternity past. None of this crept into history by mistake or without all three Persons of the Trinity knowing exactly what was going to unfold. The divine decrees were laid out in eternity past; the royal priesthood is part of the divine decrees. God the Father made a solemn oath (Dramatic Aorist tense) and He will never change His mind (Gnomic Present tense) about that oath. The Father does not have fickle emotions about His Son. When He said, “You will be a priest unto the age,” that oath must come true.

The royal priesthood of Jesus Christ will extend from the Church Age through the Perfect Kingdom, including the Millennium which we have considerable information about in Scripture. The superiority of His priesthood will stand without qualification, in contrast to the Levitical priesthood which is now obsolete. FYI: Due to the parenthesis, there is manuscript confusion over which words belong in verse 20 and which words should be in verse 21. The parenthesis is: “for on the one hand, they were priests who became so without the taking of an oath, but on the other hand, He by taking an oath through the One who spoke face-to-face with Him.” The two verses without the parenthesis is: “And in as much as not without the taking of an oath, the Lord made a solemn oath and will not change His mind.”

RELEVANT OPINIONS

Psalms 110:4 unequivocally states that God swore an oath when He appointed Christ. This is unique. God told Moses to consecrate Aaron and his sons to the priesthood and stipulated, “The priesthood is theirs by a lasting ordinance” (Exod. 29:9). But God did not swear an oath; He only administered an ordinance. No law was enacted when God appointed Christ to the priesthood of Melchisedek. Instead God swore an oath. (S. Kistemaker) God made a firm decision about this and He would never give it a second thought. It could not come up for reconsideration. (R. Earle)

Hebrews 7:21 But on the other hand (correlative conj., contrast), He (Subj. Nom.; Jesus Christ), by taking an oath (Abl. Means, verbal noun) through the One (Gen. Rel.; God the Father) Who spoke (λέγω, PAPtc.GSM, Historical, Substantival, Articular; reference to the conference on divine decrees in eternity past) face-to-face with Him (Acc. Dir. Obj.; Jesus Christ)], the Lord (Subj. Nom.; God the Father) made a solemn oath (ὅμνυμι, AAI3S, Dramatic) and (continuative) will not (neg. adv.; never) change His mind (μεταμέλομαι, FMI3S, Predictive & Gnomic, Deponent, anthropopathism: God has no fickle emotions): You and only you (Subj. Nom.; and only You: Jesus Christ) will be (ellipsis, verb supplied) a priest (Pred. Nom.) unto the age (Acc. Extent of

Time; Kingdom of the Son of Man; superiority of the royal priesthood).

^{BGT} **Hebrews 7:21** ὁ δὲ μετὰ ὀρκωμοσίας διὰ τοῦ λέγοντος πρὸς αὐτόν· ὤμοσεν κύριος καὶ οὐ μεταμεληθήσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα.

^{VUL} **Hebrews 7:21** hic autem cum iureiurando per eum qui dixit ad illum iuravit Dominus et non paenitebit tu es sacerdos in aeternum

LWB **Hebrews 7:22** **By so much [doctrinal evidence, including an oath from the Father], indeed, Jesus became the guarantee of a much better covenant [unconditional].**

^{KW} **Hebrews 7:22** By so much was Jesus made a guarantee of a better testament.

^{KJV} **Hebrews 7:22** By so much was Jesus made a surety of a better testament.

TRANSLATION HIGHLIGHTS

Jesus became the guarantee, the surety, of a much better covenant than that related to the Levitical priesthood (Consummative Perfect tense). The Abrahamic covenant had conditions attached to it; the better covenant was unconditional. The much better covenant was guaranteed by the Person of Christ and the oath of the Father. God remains responsible for the fulfillment of the better covenant. Unconditional grace guaranteed by deity is a much better covenant foundation than conditions of the law placed on sinful men.

RELEVANT OPINIONS

There is not the least trace of the meaning “testament” in the Greek Old Scriptures (LXX), and the idea of a *testament* was indeed foreign to the Jews till the time of the Herods. The ordinary Greek word for “covenant” was *syntheke*, which does not occur in the NT. This term indicates an agreement made between two or more parties. The reason the sacred writers chose *diatheke* is clear: *syntheke* was used for a covenant made between equals, but God’s covenant with mankind is a unilateral agreement: God dictates the terms. (R. Earle) In His own person, Jesus assured the superiority of the new order over the old because His oath secured His permanent installation in the priestly office. (Z. Hodges) The better covenant is the covenant the Father made with the Son confirming Him as an eternal priest in the Melchisedekian order. This means Christ is a unique priest, an individual priest, a timeless priest, a royal priest, a priest from whom spiritual and material blessings will come. And certainly any priesthood resting on such an eternal covenant is superior to the former priesthood which rested on a temporary and conditional covenant. (J. Pentecost)

Hebrews 7:22 **By so much** (conj. of content; doctrinal evidence), **indeed** (emphatic), **Jesus** (Subj. Nom.) **became** (γίνομαι, Perf.AI3S, Consummative, Deponent) **the guarantee** (Pred. Nom.; surety, one who is responsible for the obligations of another) **of a much**

better (Gen. Comparison; more advantageous, better) **covenant** (Obj. Gen.; testament, compact, contract).

^{BGT} **Hebrews 7:22** κατὰ τοσοῦτο [καὶ] κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς.

^{VUL} **Hebrews 7:22** in tantum melioris testamenti sponsor factus est Iesus

LWB **Hebrews 7:23** Moreover, on the one hand, they [the Levitical priesthood] were many in number who became priests, because they were prevented from continuing [their priestly functions] by means of death,

^{KW} **Hebrews 7:23** And they indeed have been made many priests in number, because they were hindered from continuing by reason of death.

^{KJV} **Hebrews 7:23** And they truly were many priests, because they were not suffered to continue by reason of death:

TRANSLATION HIGHLIGHTS

Paul continues the comparisons between the Levitical priesthood and the royal priesthood of Christ according to the order of Melchisedek. On the one hand, there were a great number of men who became priests in the Levitical system (Historical Present tense). This was by necessity, since these priests were men and were subject to physical death. They were prevented (Latin: prohibited) from exercising the functions of their priesthood (Customary Present tense) because they were each appointed to die. Their priesthood did not continue after death (Tendential Present tense). When a Levitical priest died, his office and duties were transferred to the next Levite who was being trained to take over. This is not the case, however, with the royal priesthood.

RELEVANT OPINIONS

The Levitical priesthood attests to its transitoriness by the deaths of those who held the priestly office; Jesus, who is eternal, fills an everlasting office as intercessor for “those who come to God.” (S. Kistemaker) Josephus says that there were 83 high priests from Aaron to the destruction of the temple in A.D. 70. The Tal says there were 18 during the first temple and more than 300 during the second. (F. Gaebelein)

Hebrews 7:23 **Moreover** (continuative), **on the one hand** (correlative conj.), **they** (Subj. Nom.; the Levitical priesthood) **were** (εἰμί, PAI3P, Historical) **many in number** (Pred. Nom.; in succession) **who became** (γίνομαι, Perf.APtC.NPM, Intensive, Periphrastic, Substantival) **priests** (Pred. Nom.), **because they were prevented** (κωλύω, PPInf., Aoristic & Customary, Causal, Articular; hindered) **from continuing** (παραμένω, PAInf., Tendential, Inf. as Dir. Obj. of Verb) **by means of death** (Instr. Means),

^{BGT} **Hebrews 7:23** Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν·

^{VUL} **Hebrews 7:23** et alii quidem plures facti sunt sacerdotes idcirco quod morte prohiberentur permanere

LWB **Hebrews 7:24** **But He [Jesus Christ], on the other hand, because He abides [due to the resurrection] unto the age [Kingdom of the Son of Man], possesses His [royal] priesthood unchangeable [non-transferrable].**

^{KW} **Hebrews 7:24** But this [priest], because He is abiding forever, had the priesthood which is untransferable,

^{KJV} **Hebrews 7:24** But this *man*, because he continueth ever, hath an unchangeable priesthood.

TRANSLATION HIGHLIGHTS

The Levitical priesthood was transferred through the ages from one priest to another upon death. But Jesus Christ, because He abides throughout the Kingdom of the Son of Man due to the resurrection (Durative Present tense), holds His royal priesthood permanently (Static Present tense). Since He continues to live through the two dispensations within this age (Millennial and Perfect), He does not need to transfer His unchanging priesthood to another.

RELEVANT OPINIONS

The list of names of high priests who served for long or short periods of time is extensive, but the concluding comment for every one of them is this: “and he died.” The priests were many; Jesus is the only priest. Their term of office was limited by death; Jesus lives forever. The Aaronic high priest was overcome by death; Jesus conquered death. (S. Kistemaker) The priestly ministry of Messiah is in view here, a ministry such that no other person can step into it, a ministry that cannot be transferred to another. (K. Wuest)

Hebrews 7:24 **But He** (Subj. Nom.; Jesus Christ), **on the other hand** (correlative conj., contrast), **because He abides** (μένω, PAInf., Durative, Causal; due to the resurrection) **unto the age** (Acc. Extent of Time; Kingdom of the Son of Man), **possesses** (ἔχω, PAI3S, Static) **His** (Poss. Acc.) **priesthood** (Acc. Dir. Obj.; royalty) **unchangeable** (Compl. Acc.; non-transferrable).

^{BGT} **Hebrews 7:24** ὁ δὲ διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύνην·

^{VUL} **Hebrews 7:24** hic autem eo quod maneat in aeternum sempiternum habet sacerdotium

LWB **Hebrews 7:25** **From which fact, He [Jesus Christ] is also able to keep on saving [sanctification salvation] for all time those [Church Age believers] who continue to approach [confession of sin by prayer] God [the Father] through Him [Jesus Christ as our**

High Priest], Who keeps on living [eternal priesthood] for the purpose of making intercession [between the confessing believer and the Father] on their behalf.

^{KW} **Hebrews 7:25** For which reason also He is able to be saving completely and forever those who come to God through Him, being always alive for the purpose of continually making intercession for them.

^{KJV} **Hebrews 7:25** 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.

TRANSLATION HIGHLIGHTS

Because His priesthood is eternal, Jesus Christ is able to keep on saving (Iterative Present tense) for all time Church Age believers who continue to approach God the Father in prayer (Iterative Present tense). This is His unique, heavenly priesthood – not His propitiatory, Aaronic priesthood or His future Melchisedek priesthood related to millennial rewards and blessings. Melchisedek’s function was blessing, not intercession. This continual “saving” is not positional, but rather experiential. It is sanctification salvation, which is dependent on the acknowledgment of sin by the believer to God the Father. This intercessory priesthood is 24-hours a day. It is highlighted in 1 John 1:9 and is often called the *rebound prayer*. Church Age believers need to make it a regular habit to confess their sins to God - daily at a minimum, many times a day if necessary. Confession of sins must be done through our High Priest, Jesus Christ.

So we pray to the Father in the name of Jesus Christ. Jesus Christ keeps on living (Durative Present tense) for the purpose of making intercession for us (Iterative Present tense). After His resurrection, ascension and session, His ministry became permanent; it was not terminated by His death, because He was resurrected! The nature of His intercession is to take our *imperfect* prayers and offer *perfect* prayers to the Father on our behalf. He is able (has the power) to do this “at all times.” He is always ready to hear our confession - at any time, in perpetuity (Latin). “Our” behalf refers to those believers who confess their sins. He does not intercede for those who refuse to acknowledge their sins. He does not offer prayers to the Father for reversionists who refuse to confess. The iterative present means He intercedes for those who *continually* approach Him in prayer. One prayer of confession a week does not constitute a healthy relationship.

RELEVANT OPINIONS

He is constantly applying His sacrificial work and making it effective in the justification AND sanctification of sinners. Moreover, He is ever making intercession for those that are His, pleading for their acceptance on the basis of His completed sacrifice, and for their safe-keeping in the world ... applying to them the fruits of His merits: complete pardon, and the renewal of their lives through the powerful operation of the Holy Spirit. (L. Berkof) God has not only provided us with an Intercessor at *His* right hand, but has also provided us a Divine Intercessor at *their* right hand, even the Holy Spirit. (A.W. Pink) Don’t confuse reconciliation (positional truth) with intercession - experiential truth. (W. Newell) This intercession was typed under the

Old Testament by the living fire that was continually burning on the altar; by the daily sacrifice, morning and evening, for the people; and by the incense that was burned in the sanctuary. (J. Owen) This priesthood is connected with intercession, such as Christ has it now. (J. Darby) In this present life the believer in Christ is also being saved from the *power of sin*. (E. Radmacher) It is of first importance that we should understand what this phrase “Jesus making intercession for us” means, for our experience must be based on understood truth. (R. Hession) It is important to notice His twofold work of Priesthood and Advocacy ... The priesthood refers to the prevention of sin ... The Advocacy refers to its cure or sufficiency of restoration. (W. Thomas)

It is of first importance that we should understand what this phrase “Jesus making intercession for us” means, for our experience must be based on understood truth. We must understand that what is in view here is the matter of guilt and that it constitutes a continual need in the lives of the saints. They have not finished with the problem of guilt just because they have put an initial faith in Christ. The guilt of all that has happened up to that moment is certainly expunged and they are assured forever of their position as children of God. But subsequent failures and sins all leave their legacy of guilt; and the guilt that we incur before God is reflected by a corresponding sense of guilt in our hearts and we lose our peace, our joy, our sense of triumphing, and we know that things are not right between us and God. It is not suggested here that the saint who has sinned loses his place in the family of God, but he certainly loses his fellowship with his heavenly Father. And to the one who knows the reality and sweetness of that fellowship, that is a grievous loss ... The whole context of this epistle makes it clear that it is the matter of guilt and the defilement of the saints which is the subject of the continuous intercession of Christ in heaven. (R. Hession) When the writer asserted that He is able to save completely, he continued to have in mind the salvation-inheritance first referred to in 1:14. (Z. Hodges)

I say again, if the blood that He shed was enough to bring Him into heaven after being made a terrible effigy of sin on the cross, it is certainly enough to give me peace with regard to my particular sins and bring me into fellowship with God. This, then, is His intercession for me as an erring, failing saint ... The result of His intercession for me is that I may know a *continual, contemporary salvation*. This continual salvation also includes something else. Down from my High Priest in heaven comes a *continual supply of His own life*. (R. Hession) There are three divine provisions for the prevention of sin in the Christian: the Word of God with its clear instructions, the present interceding, shepherding ministry of Christ in heaven, and the enabling power of the indwelling Spirit. However, *should the Christian sin, there is the divinely provided cure, which is the present advocacy of Christ in heaven by which He pleads His own sufficient, sacrificial death*. By this means alone imperfect believers are kept saved. (J. Walvoord) The present tenses of the verbs *save* and *draw near* may well suggest a sustained experience resulting from a continuous practice. He is able “to be saving” those who are “continually coming,” i.e., those who make it a regular habit thus to draw near to God. (A. Stibbs) God saves the sinner *in his sins*, as he is and where he is; He saves him *from his sins*, and teaches him that sin no longer has the power to enslave him. (R. Anderson)

It is obvious that, while God will exercise parental discipline (Heb. 12:3-15), His child will never be condemned because our Advocate has satisfied the claims of justice. Satan can never again bring a case to the bar of justice which will win. It is Christ who bore our sin who appears

in heaven on our behalf, and Christ is the very righteousness in which the Christian is accepted before God. There is therefore no sin we can ever commit which will cause us to lose our salvation because of the advocacy and propitiation for all sin provided by Jesus Christ the righteous One. He is able to save forever, or to the “uttermost,” because He lives forever to pray for us. Our eternal security is made to depend upon the advocacy and intercession of Christ. Through His offering for sin and intercession we are (Heb. 10:14) “perfected for all time.” (J. Dillow) What is it that His tender-hearted love for us most desires? It is this, that having become regenerated through the “washing of water by the Word,” we should become *sanctified* through entire yieldedness to Him, and by the infilling of the Holy Spirit. Is there anything more urgently needed among the churches today than a recall to this individual sanctification? Was there ever more regimentation with less sanctification? An unsanctified church dishonors the Lord by its incongruity. (J. Baxter) The work of Christ in heaven is related to the believer’s walk on earth. Christ is the believer’s intercessor. (R. Lightner)

The author reverted again to a truth he had already enunciated (4:14-16) where he had invited the readers to avail themselves boldly of the mercy and grace accessible to them through Jesus’ priesthood. As they did so, they would find that their Captain and High Priest could get the job done! He could lead them victoriously into the glory of the many sons. In this way He saves “completely.” (Z. Hodges) The particular mode in which His eternal priesthood applies itself to those who through Him approach God is that He intercedes for them, thus effecting their real introduction to God’s presence and their acceptance by Him, and also the supply of all their need out of the Divine fullness. (W. Nicole) Instead of turning away from us in disgust because of our culpable ignorance, God has not only provided us with an Intercessor at *His* right hand, but what is to the writer even more remarkable, God has given His needy people a Divine Intercessor at *their* right hand, even the Holy Spirit. If it be asked, Why has God provided two Intercessors for His people, the answer is: *To bridge the entire gulf between Him and us*. One to represent *God* to us, the Other to represent *us* before God. The One to *prompt* our prayers, the Other to *present* them to the Father. The One to ask blessings *for* us, the Other to convey blessings *unto* us. (A. Pink) No child of God will ever know before reaching heaven from what dangers and testings he has been saved by the faithful and unfailing intercession of his Lord. (L. Chafer)

Jesus is the Good Shepherd who not only lays His life down for His sheep in holy sacrifice, but also intercedes for them. Jesus as priestly mediator between God and man gives Him certain privileges including “direct, unmediated access to God, interceding before God on behalf of the people, performing redemptive sacrifices on behalf of the people, hearing confession of sin and announcing forgiveness for them, and giving God’s blessing to His people ... Another powerful passage that accentuates Christ’s role as an intercessor is 1 John 2:1-2. This passage highlights the understanding that believers have an advocate with the Father when they sin, giving Christians assurance that Jesus is merciful and compassionate and will forgive when one asks. One can be assured of their forgiveness and right standing before God because Jesus is the righteous, priestly intercessor who stands as an advocate for believers before the Father. Jesus is the Eternal High Priest of God’s people. He sacrificed Himself as the Lamb of God to redeem mankind and provide the Father a people who worship Him forever. He blesses the people through the power of the Holy Spirit so that they may boldly pray and confess and be forgiven their sins. He blesses them with comfort and confidence, fellowship with the Father and

ultimately with eternal life. Jesus Christ also performs the role as intercessor. He prays and offers up petitions on behalf of His sheep to God. Through this undertaking, Christ is able to present believers, through His blood, righteous and blameless before the Father. (R. Palculict)

A priest is a member of the human race who represents the human race or some portion of it before God. He operates for man's benefit. Since he functions in the sphere of spiritual phenomena, he must receive a spiritual appointment. To even qualify for such an appointment, he must partake of the nature of those whom he represents, of those for whom he officiates. Hence, the Second Person of the Trinity had to become true humanity in order to become our High Priest and provide our salvation. (R.B. Thieme, Jr.) In this dispensation we now have no longer any conscience of sin, because he that has come unto Jesus Christ, who died once for all, has received the absolute and entire remission of sins, and needeth not but that *his feet should be washed daily, that his trespasses should be acknowledged and confessed to Him who is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* (A. Saphir) In this epistle the main thought is invariably of the salvation which is at once continuous, permanent, and perfect, and in this text, in particular "keep on saving," the truth is that of the believer's *continual deliverance* ... Looking back over the past, we have been saved from the condemnation and guilt of sin; looking round upon the present, we are being saved from the power, love, and defilement of sin; looking forward to the future, we shall be saved from the very presence of sin in the glorified state above. (W Thomas)

Hebrews 7:25 From which fact (Adv. Cause; "for which reason"), He (Jesus Christ) is also (adjunctive) able (δύναμαι, PMI3S, Aoristic, Deponent; has the power) to keep on saving (σώζω, PAInf., Iterative, Inf. as Dir. Obj. of Verb; sanctification-salvation) for all time (Acc. Extent of Time) those (Acc. Gen. Ref.; Church Age believers) who continue (make it a practice or habit) to approach (προσέρχομαι, PMPtC.APM, Iterative, Substantival, Deponent; mechanics of rebound prayer: confession of sin in I John 1:9) God (Dat. Adv.; the Father) through Him (Abl. Agency; Jesus Christ as our High Priest), Who keeps on living (ζάω, PAPtc.NSM, Durative, Modal; resurrection, ascension, & session: His ministry was not terminated by His death) for the purpose of making intercession (ἐντυγχάνω, PAInf., Iterative, Purpose, Articular) at all times (Temporal Adv.; always, on every occasion) on their behalf (Gen. Rel.; those who utilize rebound).

^{BGT} **Hebrews 7:25** ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.

^{VUL} **Hebrews 7:25** unde et salvare in perpetuo potest accedentes per semet ipsum ad Deum semper vivens ad interpellandum pro eis

LWB **Hebrews 7:26** For such a high priest as this [Jesus Christ] was appropriate for us [a royal family requires a royal priest]: pleasing to God [having great integrity], without guile [free from mental or verbal sins], undefiled [clear thinking], having been separated [due to

His resurrection and ascension] from sinners [impeccability], even becoming more elevated than the heavens [seated at the right hand of the Father],

^{KW} **Hebrews 7:26** For such a high priest was also fitting to us, holy, without guile, undefiled, having been separated from sinners and made higher than the heavens;

^{KJV} **Hebrews 7:26** For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

TRANSLATION HIGHLIGHTS

Jesus Christ was quite appropriate for us as a high priest, since a royal family requires a royal priest. He is pleasing to God, which means He possesses great integrity and fulfilled all possible spiritual qualifications. He is without guile and blameless, which means He never succumbed to mental or verbal sins. He is undefiled, which means His thinking is clear and pure. He is separated from sinners physically because of His resurrection and ascension to heaven, and He is separated from them spiritually because of His impeccability (Descriptive Perfect tense). He became more elevated (Culminative Aorist tense) than the heavens, since He is seated at the right hand of the Father. He is, therefore, *precisely* the kind of high priest we need; everything about Him is superior to a Levitical priest.

RELEVANT OPINIONS

My spirit is sanctified from the defilement of this world; my soul is being sanctified from the defilement of this world, and my body will be sanctified from the defilement of this world. Another way to state it is to say this: “I am sanctified, positionally in spirit, practically in soul, and ultimately in body. (K. Lamb) He gives a full description of our only high priest Jesus Christ and compares His perfect sacrifice with the daily sacrifices offered by the Levitical priests. Jesus’ death on the cross was a once-for-all event. (S. Kistemaker) The word *holy* in Hebrew sometimes means *bountiful, merciful, beneficent*. And so they have the same meaning in some passages of the NT. See Titus 1:8 and Hebrews 7:26. (E. Bullinger) The *intercession* for us in the heavens is ever continuing: whence it follows that we can never be separated from the love of God in Christ. He *intercedes* specially for those who come unto God through Him, not for the unbelieving world. (R. Jamieson) The contrast is between believers who continually approach Him in confessional prayer and those who don’t. Unbelievers are not in the picture. (LWB) If Jesus Christ Himself is holy, harmless, and undefiled, what kind of life will characterize those who have drawn near to Him and are trusting Him to move them to spiritual maturity? Those who desire to live for Christ and who submit to His work in their lives will progressively become more like Him. (J. Pentecost)

Before God Jesus is a High Priest, holy, harmless, undefiled; towards us He is a merciful High Priest, having compassion on the weak ... It is important for us to discern this position of Christ and to see that the priesthood has for its basis the complete victory over everything with which we struggle here below. If priesthood is a mediation rendered necessary by the glory of the God who holds intercourse with His own down here, it is also the means whereby God unfolds

towards them His tenderness and all the riches of His grace. It is the channel through which *blessing* is poured upon us from above. (J. Darby) White is a symbol of purity. In the linen garments, Aaron offered the sacrifices. When the sacrifices were finished, he left the linen garments in the holy of holies and robed himself in his original robe of beauty and ornament. When Jesus Christ came, He laid aside His robe of beauty and ornament and put on the white robe of humiliation and purity. After finishing the work the Father sent Him to perform, Jesus Christ put on His robe of beauty and ornament. This was Christ's request (John 17:5) when He asked the Father to glorify Him with the glory He was having with Him before the universe existed. (W. Best)

Hebrews 7:26 For (explanatory) such (Nom. Spec., correlative; precisely, kind, category) a high priest (Subj. Nom.) as this (continuing the correlative particle; reference to Jesus Christ functioning after death) was appropriate (πρέπω, Imperf.AI3S, Descriptive; fitting, suitable) for us (Dat. Adv.; a royal family requires a royal priest): pleasing to God (Descr. Nom.; possessing great integrity, fulfilling all spiritual qualifications), without guile (Descr. Nom.; blameless, never succumbed to mental or verbal sins), undefiled (Descr. Nom.; clear thinking), having been separated (χωρίζω, Perf.PPtc.NSM, Descriptive, Circumstantial; due to resurrection and ascension) from sinners (Abl. Separation; impeccability), even (ascensive) becoming (γίνομαι, AMPtc.NSM, Culminative, Modal, Deponent) more elevated than (Comp. Nom.; more exalted, higher, mightier) the heavens (Gen. Place; seated at the right hand of the Father),

^{BGT} **Hebrews 7:26** Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος ἄκακος ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος,

^{VUL} **Hebrews 7:26** talis enim decebat ut nobis esset pontifex sanctus innocens inpollutus segregatus a peccatoribus et excelsior caelis factus

LWB Hebrews 7:27 Who [Jesus Christ] does not have the daily necessity, such as those [Levitical] high priests, to keep offering sacrifices, first on behalf of his own sins [the Levitical priest had to be in fellowship with God before he offered sacrifices for his people], then for His [the Father's] people; for He [Jesus Christ] accomplished this at one time [on the Cross] when He offered up Himself.

^{KW} **Hebrews 7:27** He who does not have a daily need, even as the aforementioned high priests, first to be offering up sacrifices for their own personal sins, then for those of the people, for this He did once for all, having offered up himself [as a sacrifice];

^{KJV} **Hebrews 7:27** 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.

TRANSLATION HIGHLIGHTS

Jesus Christ does not have the daily necessity (Customary Present tense), as did the Levitical high priests, to keep offering sacrifices one after another (Iterative Present tense). First, the high priest had to offer a sacrifice on behalf of his own sins. The Levitical priest had to be in fellowship with God before he was able to offer sacrifices for his people. “His” people could refer to the people represented by the high priest, or it could refer to the Father’s people. Either way, it refers to the elect of Israel, those that the Father had given him or Him, depending on the type or antitype. There are allusions to Christ and His people here, represented in type by the Levitical high priest and his people. But the primary reference is to the high priest’s personal sins and the sins of those whom he represents. Jesus Christ only offered one sacrifice – Himself. He accomplished this (Culminative Aorist tense) at one time on the Cross, when He offered Himself up (Dramatic Aorist tense).

RELEVANT OPINIONS

Christ appears here as both priest and sacrifice. (L. Berkof) Jesus does not need to offer sacrifices day after day. Our heavenly high priest is completely different; He is sinless, blameless, spotless. He has no need to offer a sacrifice for Himself either on a daily or an annual basis. He is set apart from sinners. He is holy. (S. Kistemaker) In contrast to the Levitical priests, He has no need repeatedly to offer sacrifices for sins. If He had, He would have to offer them *daily*, for His priestly work is going on every day. (A. Stibbs) Probably these verses telescope that ritual with the regular sacrificial routine. There seems to be some evidence from Jewish tradition that a high priest was thought to offer daily sacrifice, and the stipulations of Leviticus 6:12-13 may refer to him. (Z. Hodges) “Daily” refers to the other guilt offerings the priests had to make as they regularly sinned, e.g., Exod. 29:38-41, Num. 28:3-8. (D. MacLeod) Verse 27 speaks both generally of daily sin offerings and specifically of the Day of Atonement. (J. Owen)

Some insist that sacrifices reinstated would contradict Hebrews. It is emphasized in such passages as Hebrews 9:26, 7:27 and 9:12 that Christ once and for all offered an acceptable sacrifice to God, which needs not be repeated. Such an alleged contradiction can only arise when one fails to see the distinction, dispensationally, between God’s program for the church and His program for Israel. Unger has well stated the necessary distinction to be observed: “Regarding the imagined clash between the teaching of the Epistle to the Hebrews and Ezekiel’s prophecy, it may be said the whole conflict vanishes when the ground and position of the one are seen to be entirely different from the ground and position of the other. One has in view members of the Body of Christ, the Church, since their redemption while Christ is on high. The other is concerned with earthly Israel, and embraces the Glory of Jehovah once more dwelling in the land of Canaan. One concerns Christianity where there is neither Jew nor Gentile, but all are one in Christ. The other deals with restored Judaism, where Israel is blessed directly, and the Gentiles only mediately or subordinately to the Jews – a state of things in diametrical contrast with Christianity.” (J. Pentecost)

The continual sacrificing in the OT must have gotten pretty old and pretty tiresome. I am sure that many times when the priests would meet there at the laver to wash their hands and feet, one of them would turn to the other and say, “How many times have you been here today?” “Well, I

don't know. I'm sure I have been here at least a dozen times." The other would reply, "Well, I have been here fifteen times. I've washed my hands here so many times that I've got dishpan hands! And look at my feet – they look like I've been standing in water all day. I'm so tired of going to that altar and offering sacrifices again and again and again." (J. McGee) In Israel's daily sacrifices, the priest had to offer a sacrifice for his own sins before he could offer one for the sins of others, e.g., Exod. 29:38-46; Lev.4:3-12. (T. Constable) It was always possible for the high priest, as for other people, to commit inadvertent sin, which required the offering of a sin offering (Lev. 4:2-3) and that thus the high priest needed to offer daily to ensure his fitness for the ministry. We should also bear in mind that Leviticus requires the high priest (Lev. 6:19-23) to offer the cereal offering each day. (F. Gaebelien)

Hebrews 7:27 Who (Subj. Nom.; Jesus Christ) does not (neg. adv.) have (ἔχω, PAI3S, Customary) the daily (Acc. Time) necessity (Acc. Dir. Obj.; need, pressure), such as (comparative adv.) those (Nom. Spec.; Levitical) high priests (Ind. Nom.), to keep offering (ἀναφέρω, PAInf., Iterative, Inf. as Dir. Obj. of Verb) sacrifices (Acc. Dir. Obj.), first (Acc. Measure; in sequence) on behalf of his (Poss. Gen.) own (Poss. Gen.; private) sins (Gen. Adv.; the Levitical priest had to be in fellowship with God before he offered sacrifices for his people), then (Temporal Adv.) for His (Gen. Rel.; those the Father had given Him) people (Gen. Adv.; the elect only); for (explanatory) He (Jesus Christ) accomplished (ποιέω, AAI3S, Culminative; did) this (Acc. Dir. Obj.) at one time (Adv. Time; only once: on the Cross) when He offered up (ἀναφέρω, AAPtc.NSM, Dramatic, Temporal) Himself (Acc. Dir. Obj.).

^{BGT} **Hebrews 7:27** ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνευέγκας.

^{VUL} **Hebrews 7:27** qui non habet cotidie necessitatem quemadmodum sacerdotes prius pro suis delictis hostias offerre deinde pro populi hoc enim fecit semel se offerendo

LWB Hebrews 7:28 For the [Mosaic] law authorized men [Levites] as high priests, although they possessed weakness [the old sin nature], but the word of His [the Father's] solemn oath taking, which *came* after the law, *authorized* the Son, Who will remain absolutely perfect [impeccability] unto the age [Kingdom of the Son of Man].

^{KW} **Hebrews 7:28** For the law constitutes men having infirmity high priests, but the word of the oath which was after the law, constitutes One who is in character Son [of God] a High Priest, who has been brought to a state of completion forever [through His sacrificial death].

^{KJV} **Hebrews 7:28** 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.

TRANSLATION HIGHLIGHTS

The Mosaic law authorized men (Historical Present tense) from the tribe of Levi to function as high priest, in spite of the fact that they possessed weakness (Latin: infirmity) and incapacity for such a spiritual occupation (Concessive Participle). They were as powerless as any other man because they all had sin natures (Customary Present tense). But the word of the Father's solemn oath, which came after the law, authorized Jesus Christ as the High Priest of His unique priesthood. And in contrast to the Levitical high priests who had sin natures, Jesus remains absolutely perfect (Intensive Perfect tense) to this day and will continue to be impeccable through all future dispensations. The law appointed weak men, but the oath appointed the Son of God.

RELEVANT OPINIONS

When the author of the epistle comes to speak of perfectness through His offering and His appearing in the presence of God for us, he does not speak of Him as priest at all; the reference to His priesthood is wholly dropped. Though contrasted with the Jewish priesthood, infirmities, help, intercession, ever living to make it, and these alone are identified with His priesthood ... and when our perfecting by His offering of Himself, and His appearing in the presence of God for us, are spoken of, priesthood is wholly dropped. There is distinct and marked contrast. That is not priesthood, intercession *is*, according to the epistle to the Hebrews. (J. Darby) His death cancels our condemnation, and His life guarantees our access to the very presence of God. (W. Thomas)

In chapters 7–9 the cult is not the norm to which Jesus's ministry is being assimilated, but the element with which it is being *contrasted*; and those contrasts take whatever form the writer deems appropriate for conveying his understanding of Jesus's person and work. (D. Rooke) The Son is eternal; high priests are mortal and therefore temporal. The Son is sinless and consequently perfect; high priests are sinners and in need of redemption. (S. Kistemaker) His mediation must go low enough to reach the Cross, high enough to reach the heaven, and deep enough to enter into and abide in our hearts. (A. Saphir)

Hebrews 7:28 For (explanatory) the law (Subj. Nom.; Mosaic) authorized (καθίστημι, PAI3S, Customary & Historical; appointed, put in charge) men (Acc. Dir. Obj.; Levites) as high priests (Compl. Acc.), although they possessed (ἔχω, PAPtc.APM, Customary & Historical, Concessive) weakness (Noncompl. Acc.; incapacity, powerlessness, the OSN), but (contrast) the word (Subj. Nom.) of His (Poss. Gen.; God the Father's) solemn oath taking (Obj. Gen., verbal noun), which (Adv. Gen. Ref.) came (ellipsis, verb supplied) after the law (Acc. Extent of Time), authorized (ellipsis) the Son (Acc. Dir. Obj.; Jesus Christ), who will remain absolutely perfect (τελειώω, Perf.PPtc.ASM, Futuristic & Intensive, Substantival; impeccability) unto the age (Acc. Extent of Time; Kingdom of the Son of Man).

^{BGT} **Hebrews 7:28** ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

^{VUL} **Hebrews 7:28** lex enim homines constituit sacerdotes infirmitatem habentes sermo autem iurisiurandi qui post legem est Filium in aeternum perfectum

CHAPTER 8

LWB **Hebrews 8:1** Now, the main point about the things which we have been communicating is: We [Christians] continue to have the category of high priest, Who has sat down [strategic victory] at the right hand of the throne of the Majesty [God Almighty] in the heavens,

^{KW} **Hebrews 8:1** Now, in the consideration of the things which are being spoken, this is the chief point: such a High Priest we possess, who took His seat on the right hand of the throne of the Majesty in the heavens,

^{KJV} **Hebrews 8:1** 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;

TRANSLATION HIGHLIGHTS

The main point (capstone, pillar, focus) concerning the things Paul has been communicating so far, is that we Christians continue to have (Durative Present tense) the kind of high priest Who has sat down at the right hand of the throne of the Majesty in the heavens (Culminative Aorist tense). The phrase “sat down” is an anthropopathism for His strategic victory on the cross. The phrase “right hand” is an anthropomorphism for the *location* or place of honor next to the Father in heaven. The “Majesty in the heavens” is a periphrasis for God Almighty. The picture is of the session of Jesus Christ in the heavens, where He acts as our High Priest, our Intercessor, our Advocate King. The Levitical priests never sat down on the job; their job of offering sacrifices was continual. Jesus could sit down because He offered Himself as the final sacrifice on the cross. The throne which He occupies now is in heaven and is for the benefit of Church Age believers. The throne He will occupy during the millennium is Davidic and is for the benefit of restored Israel in the land.

RELEVANT OPINIONS

The apostle, after declaring the order of His priesthood, enters upon and dwells exclusively in detail upon the Aaronic priesthood, as characteristic of that which the Lord Christ now exercises. He shows that He exercises it, anti-typically, within the veil, the priesthood being, in its exercise,

now one entirely of a heavenly character. He is gone within, not the *typical* veil, but into heaven itself, now to appear in the presence of God for us. The blood is not of bulls and goats, with which the patterns of things in the heavens were purified, but His own blood – those better sacrifices by which the heavenly things themselves could be purified ... In chapter 8 we have the whole doctrine of the priesthood summed up before the unfolding of the worth of the sacrifice, and His appearing in the presence of God for us, are gone into. We have a high priest set on the right hand of the throne of the majesty in the heavens, a minister of the sanctuary, a purely heavenly one. *None of this belongs to Melchisedek*. The priesthood spoken of is solely while Christ is on high. It is in the sanctuary – that is, in heaven itself – exercised in that of which the tabernacle man pitched was the shadow, made according to the pattern of things in the heavens, a heavenly priesthood in a heavenly sanctuary. This is so distinctly the case, that if He were on earth He would not be a priest. Of Melchisedek's exercise of priesthood on His throne no trace or hint is found. (J. Darby)

Our Lord ministers in the new tabernacle. This concept of the heavenly tabernacle is difficult to grasp since our minds are limited by conceptions about time and space. The true tabernacle is real and perfect – Heaven itself – and that in which Christ ministers today. Reality must be divorced from materiality in this concept. (C. Ryrie) A potential difficulty for this reading of Heb 7 is that having supposedly described Jesus in terms of a sacral monarch, the writer then goes on in Heb 8–9 to describe Jesus's priestly function in terms of that of the Levitical (Aaronic) high priest, making particular use of the analogy of the Day of Atonement (9:6-14, 24-26). In other words, the 'sacral monarch' theme is not continued throughout the priestly analogy, which as remarked earlier is probably one reason why commentators have so consistently read chapter 7 as the description of a primarily priestly figure. Certainly, attention to context is an important hermeneutical principle which acts as a control against atomistic and distorting exegesis of isolated passages. (D. Rooke)

The throne of God and the sanctuary (the true tabernacle) bring king and high priest together into one place. This is not all surprising if we think of the tabernacle in the desert, where God placed His throne in the Most Holy Place. God took up residence behind the veil in the Tent of Meeting ... Jesus is serving in the sanctuary. His ministry in the heavenly sanctuary is superior to the priestly service on earth because He is the only high priest who has ascended to heaven ... Jesus brought His once-for-all offering and, entering the true sanctuary, began His priestly ministry in the presence of God. Jesus serves in the sanctuary that is the true tabernacle. Tabernacle and sanctuary are the same ... From God's tabernacle flow blessings that surpass any blessings from the Levitical sacrificial system. (S. Kistemaker) The tabernacle and temple furniture did not include a seat. The high priest's work was never completed, hence he never sat down in the holy places. In striking contrast, the Chief Priest of the new order had finished His work, and sits at the right hand of the Majesty in the heavens. (A. Knoch)

The apostle has now arrived at the main point of the Epistle, the High-priesthood of Christ in heaven. He had treated of His Melchizedec-Priesthood; but that is for blessing on earth, to those approved of God. He had yet to tell how pardon of sin can come to the lost. And the tidings of grace, now going forth, attach to the Saviour's present Priesthood in heaven; which is after the pattern of Aaron's. He will exercise His Melchizedec Priesthood when He appears "the second

time without sin." But His Priesthood on high, during the day of grace, is connected wholly with the putting away of sin, and preparing the elect for the glory. Refusal of Christ as the Melchizedec-King, entails loss of the thousand years. But the rejection of Christ as High Priest atoning for sin, can only be followed by perdition. (R. Govett) Having seen in the preceding chapter the substitution of the priesthood of Christ for that of Aaron, we get in this chapter the position of the new priesthood and the change in the covenants which it involves. (J. Darby)

Here's a new chart (1st part here, 2nd part on verse 7) that contrasts the King-Priest covenant between the Father and Son in eternity past, the Old Covenant of Mosaic Law during the dispensation of Israel, the New Covenant with Israel purchased on the Cross during the Hypostatic Union, and the New Covenant inaugurated with Israel at the beginning of the Millennium.

Ref	Topic	Category	Dispensation				
			Eternity Past	Israel	Hypostatic Union	Church Age	Millennium
Heb. 8:1	We continue to have the category of high priest, Who has sat down at the right hand of the throne of the Majesty in the heavens,	Session				Jesus Christ as unique High Priest in the heavens for Christians	
Heb. 8:2	Minister of the holy places related to the true tabernacle in heaven	Session				Jesus Christ as unique High Priest in the heavens for Christians	
Heb. 8:3-4	Levitical priests offered gifts and sacrifices	Propitiation		Continual sacrifices as part of priesthood			
	Jesus had to offer a sacrifice, too	Propitiation			One sacrifice (Himself), but no priesthood on earth		
Heb. 8:5	Levitical priests & Israel	Propitiation		Worshipped a pattern, a shadow of things in heaven			
Heb. 8:6	He obtained a more excellent ministry	Session				Heavenly rather than earthly	
	He is Mediator of a much better covenant	Blessing & Reigning	King-Priest covenant made between Father		King-Priest covenant paid for on the Cross		King-Priest covenant inaugurated for restored Israel
	Enacted on much better promises	Blessing & Reigning					Unconditional

Hebrews 8:1 **Now** (transitional), **the main point** (Subj. Nom.; chief item, primary subject, aim, purpose) **about the things** (Dat. Ref.) **which we have been communicating** (λέγω, PPpTc.DPN, Static, Attributive, Articular) **is** (ellipsis): **We continue to have** (ἔχω, PAI1P, Durative) **the category of** (Qualitative Acc.) **high priest** (Acc. Dir. Obj.), **Who** (Subj. Nom.) **has sat down** (καθίζω, AAI3S, Culminative; *anthropathism* for His strategic victory) **at the right hand** (Loc. Place, anthropomorphism) **of the throne** (Obj.).

Gen.) **of the Majesty** (Poss. Gen.; periphrasis for God Almighty)
in the heavens (Loc. Sphere),

^{BGT} **Hebrews 8:1** Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς,

^{VUL} **Hebrews 8:1** capitulum autem super ea quae dicuntur talem habemus pontificem qui consedit in dextera sedis Magnitudinis in caelis

LWB **Hebrews 8:2** **The Minister of the holy places [legitimate authority serving His people], even the true tabernacle [in heaven: pointing to the humanity of Christ], which the Lord [Jesus Christ] pitched, not man.**

^{KW} **Hebrews 8:2** A ministering servant of the holy places, even those of the tent, the genuine one, which the Lord pitched, not man.

^{KJV} **Hebrews 8:2** A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

TRANSLATION HIGHLIGHTS

The true tabernacle was not the one pitched in the desert by the Levitical priests, but the true one in heaven. It points to the humanity of Christ. The Lord Himself pitched this tent, not man (Constative Aorist tense). The holy places are in heaven where Christ is the Minister, not on earth where the Levitical priests ministered. The Levitical priesthood and the tabernacle were but types of our Lord Jesus Christ. A political minister is a government official who used his authority properly and served the people. A religious minister was an individual who *functioned* similarly to the political minister, but in a different *sphere of operation*. As a royal priest, Jesus Christ functions in both spheres: political and spiritual. He functions as a spiritual minister during the Church Age as our Advocate and Intercessor; He will function as a political minister during the millennium ruling over Israel and the nations on the Davidic throne.

RELEVANT OPINIONS

Christ's priestly function is two-fold: the believer's access to God (positional) and the basis of fellowship with God (experiential). (R. Zuck) The tent in heaven is not eternal; it had a beginning, it was "pitched." Before finite beings were created it was not necessary; the Divine Persons enjoyed divine intercourse without need of such a sphere. It exists for the benefit of creatures of time and space, as part of the heavenly portion of the creation. (G. Lang) The commentators here strive with all their might to get rid of the natural and true sense of this and like passages. They will not admit that there is a real and literal structure in the heavens, answering, with the exception of its imperfections, to the tabernacle of Moses. Here then we must contend again for the faith. (R. Govett)

The Priest of the new priesthood does not exercise His office on earth. He is in heaven at the right hand of Majesty, a minister of the sanctuary and the true tabernacle which the Lord pitched

and not man. (J. Darby) The writer very logically shows us the necessity of installing Christ in a new sanctuary. By divine appointment the tabernacle was the place where gifts were presented and sacrifices were offered ... For Christ to function as High Priest in the heavens, it was necessary that He be provided with a better sanctuary, and since His ministry is on the basis of resurrection life, that new tabernacle cannot be an earthly tabernacle. (W. Thomas)

Hebrews 8:2 The Minister (Nom. Appos.; government official who used his authority properly and served the people) of the holy places (Obj. Gen.; heaven is the 'true sanctuary'), even (ascensive) the true (Descr. Gen.) tabernacle (Gen. Appos.; Christ's humanity), which (Acc. Gen. Ref.) the Lord (Subj. Nom.; Jesus Christ) pitched (πήγνυμι, ΑΑΙ3S, Constative; creative activity of God, built, virgin birth), not (neg. adv.) man (Subj. Nom.).

^{BGT} **Hebrews 8:2** τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.

^{VUL} **Hebrews 8:2** sanctorum minister et tabernaculi veri quod fixit Dominus et non homo

LWB **Hebrews 8:3** Since each [Levitical] high priest was appointed [after the death of a former high priest] to offer both gifts [agricultural] and sacrifices [animal], therefore necessity has [requires] it that He [Jesus Christ] should offer something also.

^{KW} **Hebrews 8:3** For every high priest is appointed to offer up both gifts and sacrifices. Wherefore it is necessary that this one also be having that which He might offer.

^{KJV} **Hebrews 8:3** For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

TRANSLATION HIGHLIGHTS

Every Levitical high priest was appointed following the death of a former high priest (Historical Present tense). They were appointed to offer both gifts and sacrifices as part of their daily function (Customary Present tense). Gifts referred to agricultural produce, while sacrifices referred to animals. Therefore, since the high priests were required to make offerings, it was only fitting that Jesus should also offer something (Customary Present tense). And He did. Jesus Christ offered *Himself* as a sacrifice (Volitive Subjunctive mood). The sacrifices offered by the high priests were types of the ultimate sacrifice made by Christ. The different sacrifices they offered portrayed the multi-faceted aspects of His singular sacrifice.

RELEVANT OPINIONS

The special sphere of the high priest was the Holy of Holies. He might enter the sanctuary and do service there; but others could not follow him into the Holiest of all. This, then, is fully carried out in our Lord's case. The Saviour's millennial and Melchizedec Priesthood knows

nothing of a sanctuary on high. But, in our day, we are introduced to His service in heaven, wherein He resembles the priests, and especially the high priests of Aaron's order. Those who behold the truth of the Saviour's risen service in heaven, will be led away from all trust in a dying priesthood on earth. It was in the Holiest *below* that the high priest besought the pardon of Israel's sins. It is in the Holiest *above* that our High Priest has brought in forgiveness. (R. Govett)

Hebrews 8:3 Since (concessive) each (Nom. Spec.) high priest (Subj. Nom.; Levitical) was appointed (καθίστημι, PPI3S, Historical; at the death of a former high priest) to offer (προσφέρω, PAInf., Customary, Purpose, Articular) both (enclitic particle) gifts (Acc. Dir. Obj.; agricultural) and (connective) sacrifices (Acc. Dir. Obj.; animal), therefore (explanatory; hence, for this reason) necessity (Subj. Nom.) has (ἔχω, PAInf., Customary, Purpose; requires) it (Acc. Dir. Obj.) that (Acc. Gen. Ref.) He (Jesus Christ) should offer (προσφέρω, AASubj.3S, Constativ, Volitive, Result) something (Acc. Dir. Obj.) also (adjunctive; as well).

^{BGT} **Hebrews 8:3** Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον ὃ προσενέγκη.

^{VUL} **Hebrews 8:3** omnis enim pontifex ad offerenda munera et hostias constituitur unde necesse est et hunc habere aliquid quod offerat

LWB **Hebrews 8:4** **To be sure, if He was on the earth, then He [Jesus Christ] could not be a priest [not being from the tribe of Levi] while there were those [Levitical priests] who continued to offer gifts [food offerings] according to the law.**

^{KW} **Hebrews 8:4** If indeed therefore He were on earth, in that case He would not be a priest, there being those who offer the gifts according to law,

^{KJV} **Hebrews 8:4** For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

TRANSLATION HIGHLIGHTS

If Jesus were still on earth and wanted to be a priest, He could not become one (Intensive Imperfect tense) because He was not from the tribe of Levi. Of course, this is just a hypothetical, as the 2nd class condition tells us. He also could not be a priest because there would be Levitical priests who would continue (Iterative Present tense) to offer gifts according to the law. The Mosaic Law authorized the continuance of the Levitical priesthood for centuries. How could our High Priest, the essence of the shadow priesthood, coexist without becoming one of them? How could two drastically different priesthoods, Levitical and Melchisedek, function at the same time? How could the ministries of law and grace be commingled? How could Jesus continue to watch the Levitical priests make food offerings that were meant to portray His intercession in heaven? The Levitical priests would be worshipping a 'shadow God' and teaching the Israelites

to do the same. Meanwhile, the true substance of their worship would be standing before them unrecognized. Obviously, none of these things could happen.

RELEVANT OPINIONS

The new dispensation demands a new priesthood, therefore Christ must be in heaven to render the Levitical priesthood inoperative on earth. There can not be two types of priesthood on earth simultaneously. Christ functions legitimately in heaven, while the revoked priesthood continued to function illegitimately on earth. (R.B. Thieme, Jr.) This was a time of transition between the two dispensations. We gather from this that the Epistle to the Hebrews was written before the fall of Jerusalem. For what object? First to show the Hebrews their heavenly privileges; but also to bid them to go forth without the camp. (J. Darby) Jesus did not belong to the priestly clan of Levi and therefore could not serve at the altar. Instead, He serves in the true tabernacle, in the presence of God. (S. Kistemaker) Had Christ attempted to operate in the earthly tabernacle, He would have been an intruder and the gifts He presented as well as the sacrifices He offered would have been unacceptable. (J. Pentecost)

He is no priest who offers no sacrifice. To present sacrifice and gifts to God is the very intent of the high priest's appointment. Christ then must present something. But He could not do it on earth, and according to the Law. (1) For He is not of the tribe of Levi; and (2) that which He offers - Himself - is not a sacrifice commanded by the Law ... This is one of the many passages in the Epistle which show that it was written before the Roman destruction of Jerusalem and its temple. The services of the temple were so attractive to the Hebrew Christians in their declining spiritual state, that it was needful to call them off altogether to the heavenly sacrifice, and the Risen High Priest. (R. Govett) The writer's point was that Jesus' priesthood was not an earthly priesthood but one that operated in the realm of heaven. Jesus could have functioned as a priest on earth after the order of Melchizedek, but His real priestly ministry of sacrifice and intercession began when He entered heaven. (T. Constable)

Hebrews 8:4 To be sure (affirmative), if (protasis, 2nd class condition, "but He's not") He was (εἰμί, Imperf.AI3S, Customary) on the earth (Gen. Place; land, planet), then (conditional particle, apodosis) He (Jesus Christ) could not (neg. adv.) be (εἰμί, Imperf.AI3S, Intensive) a priest (Pred. Nom.; Christ was not from the tribe of Levi nor the family of Aaron) while there were (εἰμί, PAPtc.GPM, Historical, Temporal; Causal: "since") those (Gen. Absolute; Levitical priests) who continued to offer (προσφέρω, PAPtc.GPM, Iterative, Substantival, Articular) gifts (Acc. Dir. Obj.; food offerings) according to the law (Adv. Acc.; the Mosaic Law authorized the continuance of the Levitical priesthood for centuries),

^{BGT} **Hebrews 8:4** εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα·

^{VUL} **Hebrews 8:4** si ergo esset super terram nec esset sacerdos cum essent qui offerrent secundum legem munera

LWB **Hebrews 8:5** Who [the Levitical priests] continued to worship [carry out their religious duties] a pattern, even a shadow of heavenly things, since Moses was warned [divine instruction] when he was preparing to construct the tabernacle, for He [God the Father] said: Make sure you build everything according to the pattern [blueprint] which was revealed to you on the mountain [Sinai].

^{KW} **Hebrews 8:5** Who are of such a character as serve the copy and representation of the heavenly things, even as Moses was divinely commanded when about to be completing the tent. For, See, He says, make all things according to the pattern which was shown to you on the mountain.

^{KJV} **Hebrews 8:5** 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.

TRANSLATION HIGHLIGHTS

Paul continues his hypothetical but false assumption, that Jesus remained on earth instead of going to heaven. The Levitical priests would continue to worship (Iterative present tense) a pattern, even a shadow of heavenly things. “Worship” for the priests was carrying out their religious duties of a cultic nature. Why does Paul say these things were mere patterns or shadows (Latin: example) of what was in heaven? Because Moses was warned (Intensive Perfect tense) when he was preparing to construct the tabernacle (Ingressive Aorist tense), to make sure he built everything (Imperative of Command) just like the pattern that was revealed to him on the mountain (Constative Aorist tense). Moses was the general contractor; God was the Architect. Moses and his assistants constructed the tabernacle according to meticulous, divine specifications he received on Mount Sinai. The smallest, tiny detail was recreated on earth to perfection. Therefore, it should go without saying, that there is a version of the tabernacle in heaven – or at least there was a blueprint of one for Moses to study and duplicate on earth. Notice Paul doesn’t say Moses saw the actual tabernacle; he merely saw the pattern. In any case, all the intricacies put into the tabernacle paint pictures (types) of Jesus Christ and the plan of redemption.

RELEVANT OPINIONS

The author extensively uses typology throughout the epistle to promote his argument. Although he used the vocabulary of “type” only twice in the epistle (8:5, 9:24), typology was his dominant way of applying Jewish Scripture to his contemporary audience. (R. Gleason) That this priesthood is exercised in heaven specifically, in its whole character and nature, and only there, is here brought forward as that which became us - that the comparison and contrast of this priesthood in its exercise is wholly within the ordering and servicing of the tabernacle. The priest is according to the order of Melchisedek, but of the exercise of a Melchisedek priesthood there is no mention, hint, or trace. It is a priesthood exercised in heaven only, into which Christ is

entered as Aaron into the holiest made with hands. It is addressed to Christians formally and expressly in all its parts; if it reach over – as a groundwork for Israel’s future hopes, as what is taught in it surely does – it has no direct application to them, save as Christ’s present position and His accomplished work secure these hopes. (J. Darby) While Aaron ministers in an earthly tabernacle that was merely a shadow of the heavenly tabernacle, Christ ministers in the heavenly tabernacle, which is the reality behind the shadow (Heb 8:5). Thus, Christ’s position of ministry is superior to Aaron’s. (A. Woods)

All Israelites dwelt around the Tabernacle. They knew its form, took part in its services, perhaps admired its pure linen, colored coverings, artistic veils, and golden pillars; but only those whose spirits longed after the God of the mount, the God of heaven, and who by faith and love sought in heart His holy place on high, knew the spiritual value of that earthly copy of the heavenly. It is thus to-day. The essential principle and vital secret of the true Christian life is to know Christ where He now is, at the right hand of God. (G. Lang) The tabernacle and its service were patterned after a heavenly original. It was not an exact copy, however, but an adumbration or shadow, merely giving the main outlines. (A. Knoch) If you had been in the wilderness with Israel, you would have seen the tabernacle in the heart of the encampment, with the tents of the tribes camped all around it. You would have seen the pillar of cloud over the tabernacle by day and the pillar of fire by night. You would have seen the priests busily running to and fro carrying on their ministry of offering sacrifices and observing all of the ritual which God had commanded. Now all of that was a shadow of a reality. The reality itself was in heaven. And today Jesus is there in the heavenly tabernacle functioning in behalf of you and me. (J. McGee)

This still further instructs us in the inferiority of the old priesthood. God has long left the earth for the heaven. But while He was on earth, He commanded services to be enacted below, which should give us of this dispensation clear ideas of the services of the Holiest above. The services of the priests of Aaron's line were confined to the old tabernacle of Moses, and its man-made vessels. Now, these stand related to the tabernacle and vessels of Christ's ministry in heaven, as the copy stands related to the *original*, and the *shadow* to the *substance*. Moses, in the wisdom of God, is made a witness to us, against the impatient contradiction of the men of Law, that His Holy Places and their instruments were designedly made inferior to another set, which were shown to him. The consecration of the priests, their sanctuary, their services, their covenant, all were on one level. The apostle of the Law is adduced as an unsuspected witness against the eternity and perfection of the Mosaic system. There is a better tabernacle than the earthly, with its priesthood, and its gifts. As sure as heaven is better than earth, and God's workmanship superior to man's, so certain is it, that God made Moses a witness of better things to come. Moses might see the heavenly things; but he was to confine the ministry of the priests of the Law to man-made copies, fixed on the earth. He was also made to bear witness of the coming of a Prophet like to himself, Who was in every word to be obeyed, at the peril of the refuser. That Prophet has come, and has set aside the earthly system of old. (R. Govett)

I designate the way of life for citizens of Israel as the ritual plan of God, in contrast to the protocol plan of God for Church Age believers. The rituals prescribed by the Mosaic Law were a “dramatic shadow of what is to come.” They were types and teaching aids portraying Christ, salvation, and fellowship with God. The Levitical priesthood’s function and every individual’s

daily life included participation in ceremonies that depicted these tremendous doctrines. When Christ later came in the flesh, the reality fulfilled the shadows, making this magnificent heritage of rituals suddenly obsolete. (R.B. Thieme, Jr.) It is difficult for us to associate with heaven anything so material or so constructed in different sections, but in some way God gave Moses a pattern, and this is used to teach that our Lord's priesthood is not connected with the earthly shadow but with the heavenly reality, and on this account is superior to the Aaronic priesthood, because it is exercised in heaven and not on earth. (W. Thomas) While men could learn from that which was a copy and shadow, those were not the realities they were designed to anticipate ... The earthly tabernacle must give way to the heavenly. The temporary tabernacle must give way to the eternal. An earthly priesthood must give way to a heavenly one. The system that rested on a temporary arrangement must give way to a ministry whose foundation is an eternal covenant the Father made with the Son when He appointed Him as High Priest according to the order of Melchisedek. (J. Pentecost)

Hebrews 8:5 Who (Nom. Appos.; the Levitical priests as a category) continued to worship (λατρεύω, PAI3P, Iterative; carry out their religious duties of a cultic nature) a pattern (Dat. Disadv.; copy, model), even (ascensive) a shadow (Dat. Disadv.) of heavenly things (Adv. Gen. Ref.), since (causal) Moses (Subj. Nom.) was warned (χρηματίζω, Perf.PI3S, Intensive; given a revelation or injunction, divine instruction) when he was preparing (μέλλω, PAPtc.NSM, Aoristic, Temporal; about to begin) to construct (ἐπιτελέω, PAInf., Ingressive, Inf. as Dir. Obj. of Verb; accomplish, perform) the tabernacle (Acc. Dir. Obj.), for (explanatory) He (God the Father) said (φημί, PAI3S, Historical; affirmed, direct discourse): Make sure (ὁράω, PAImp.2S, Tential, Command; be certain, take note, see to it) you (asyndeton: classic idiom in which person & number are different; Moses was the general contractor) build (ποιέω, FAI2S, Volative & Imperative; make, produce) everything (Acc. Dir. Obj.) according to the pattern (Adv. Acc.; blueprint, type, model, detailed specifications) which (Acc. Gen. Ref.) was revealed (δείκνυμι, APPTc.ASM, Constative, Attributive, Articular; explained) to you (Dat. Adv.) on the mountain (Loc. Place; Mount Sinai).

^{BGT} **Hebrews 8:5** οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχηματίσται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν· ὅρα γὰρ φησιν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·

^{VUL} **Hebrews 8:5** qui exemplari et umbrae deserviunt caelestium sicut responsum est Mosi cum consummaret tabernaculum vide inquit omnia facito secundum exemplar quod tibi ostensum est in monte

LWB **Hebrews 8:6** But now, He [Jesus Christ] has obtained a more excellent ministry [heavenly as opposed to earthly], in as much as He is also the Mediator of a much better covenant [authority to rule as King-Priest rather than Aaronic priest], which was enacted upon much better promises [unconditional rather than conditional].

^{KW} **Hebrews 8:6** But now a more excellent ministry He has obtained, by how much also He is a mediator of a better testament, which is of such a character as to have been enacted upon the basis of better promises.

^{KJV} **Hebrews 8:6** 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.

TRANSLATION HIGHLIGHTS

Paul leaves his false hypothetical situation and returns to the facts. Jesus Christ has obtained a more excellent ministry (Intensive Perfect tense), one that is heavenly as opposed to earthly. He is the Mediator of a much better covenant (Gnomic Present tense), because this one gives Him the authority to rule as a King-Priest as compared to Levitical priest. And this much better covenant was established upon much better promises (Gnomic Perfect tense), since they are unconditional rather than conditional promises. His ministry actually accomplishes what it set out to do; it was effective and therefore superior to the old covenant. Notice that Paul says “better” covenant, not “new” covenant. At least for now, there is no mention of a “new” covenant, nor is there any mention of Church Age believers. As we shall see, the reason this covenant is “much better” is because it is agreed upon by two Members of Deity, the Father and the Son. This “much better” or superior covenant is not the New Covenant, but a covenant between the Father and Son related to His obtaining the authority to rule as a King-Priest according to the order or battalion of Melchisedek. Ruling as King-Priest according to the battalion of Melchisedek is a much better covenant than serving as a Levitical priest according to the battalion of Aaron. It is a more excellent ministry and is based on much better promises. J. Dwight Pentecost explains this covenant in the Godhead below.

RELEVANT OPINIONS

Some feel that the “superior” covenant here is a reference to the New Covenant of Jeremiah 31:31-34, which was instituted for the house of Israel and the house of Judah by the death of Jesus Christ. This understanding may have some validity. However, the better covenant also may refer to the covenant God the Father made with God the Son at the time of His ascension into glory. There are two aspects to that covenant. First, in Psalm 2:6-9 we read, “I have installed My King on Zion, My holy hill. I will proclaim the decree of the Lord: He said to Me, You are My Son; today I have become Your Father. Ask of Me, and I will make the nations Your inheritance, the ends of the earth Your possession. You will rule them with an iron scepter; You will dash them to pieces like pottery.” Here the psalmist recorded a decree or covenant that God the Father made with God the Son which guarantees the Son the right to rule. The begetting of the Son referred to in verse 7 has to do with appointment to authority; this authority was conferred on Christ at the time of His enthronement at the right hand of the Father following His ascension. (J. Pentecost) It declares a “better covenant” than the Mosaic covenant has been made possible, but it does not state here or anywhere else that this better covenant is “the new covenant with the house of Israel,” or that Israel’s new covenant has been introduced. (J. Walvoord)

I don't feel that you can read the Bible intelligently without seeing that God dealt with men differently in different ages. If you don't want to call them dispensations, then you use your own word, but if you accept the inerrancy of Scripture and believe it is the Word of God, you are faced with the dispensational system – if you read it aright. (J. McGee) The second aspect of the Father's covenant with the Son is recorded in Psalm 110, where we read the words with which the Father welcomed the Son into glory at the time of His ascension. There He was seated at the Father's right hand until the time comes for Him to exercise the authority that was conferred on Him. There He was also appointed "a Priest forever, according to the order of Melchisedek." In other words, by the Father's covenants with the Son, the Son was given authority to rule as a King-Priest. It may well be this covenant to which the writer of Hebrews refers in 8:6. The covenant which was the basis of the authority of the Aaronic priest was a conditional covenant, but the covenant which constituted Jesus Christ as a King-Priest forever was an unconditional covenant, and therefore it is considered a better covenant which was established on better promises. (J. Pentecost)

Jesus is "Mediator of a better covenant." He unites in Himself offices, which of old were divided between Moses and Aaron. Moses was the mediator of the old covenant, who prepared the tabernacle, arranged the inauguration of the covenant, and introduced Aaron and his sons into the priesthood. The two offices are seen here to be closely united, though the sphere of each was different. The high priest belonged to the holy places; the mediator was the agent of the covenant. The new covenant is not the Gospel ... The Melchizedec and Aaronic priesthoods and the mediatorship of the covenant are united in Jesus, the Son of God. He is as superior to Moses in His covenant, as He is to Aaron in His tabernacle and priesthood. This mediatorship of our Lord is not taken up till the ninth chapter. In this Epistle the High priesthood takes the lead. Every covenant with sinful men needs both a mediator and a high priest for intercession, redemption, and atonement. (R. Govett) Christ's priesthood is not an isolated phenomenon but is part of a total re-ordering by God of His dealings with His people. Within this re-ordering, the divine promises hold an essential but subordinate place. (P. Ellingworth)

This "better covenant" is the covenant the Father made with the Son in Psalm 110:4, which appointed the Son an eternal priest: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." From its inception, the Levitical system was a temporary arrangement, whereas Christ's priesthood is based on an eternal covenant made by the Father with the Son, which confirmed Him as a high priest forever after the order of Melchizedek. (J. Pentecost) A better covenant is spoken of in 8:6 and 7:22 and the everlasting covenant in 13:20. (C. Ryrie) Neither "covenant" nor "testament" reproduces the true religious sense of the religious term διαθήκης in the Greek Bible. διαθήκης is from first to last the "disposition" of God, the mighty declaration of the sovereign will of God in history, by which He orders the relation between Himself and men according to His Own saving purpose, and which carries with it the authoritative divine ordering, the one order of things which is in accordance with it. (Behm)

Hebrews 8:6 **But** (adversative) **now** (temporal), **He** (Jesus Christ) **has obtained** (τυγχάνω, Perf. AI3S, Intensive) **a more excellent** (Gen. Comparison; outstanding, superior) **ministry** (Obj. Gen.), **in**

as much as (correlative adv.) **He is** (εἰμί, PAI3S, Gnostic) **also** (adjunctive) **the Mediator** (Pred. Nom.) **of a much better** (Gen. Comparison; more advantageous, more useful) **covenant** (Obj. Gen.; the word 'new' is not used here), **which** (Nom. Appos.; category of covenant) **was enacted** (νομοθετέω, Perf.PI3S, Gnostic, Deponent; ordained, established) **upon much better** (Dat. Comparison; more advantageous, more useful) **promises** (Dat. Ind. Obj.).

^{BGT} **Hebrews 8:6** νυν[ὲν] δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσω καὶ κρείττονος ἐστὶν διαθήκης μεσίτης, ἣτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

^{VUL} **Hebrews 8:6** nunc autem melius sortitus est ministerium quanto et melioris testamenti mediator est quod in melioribus repromissionibus sanctum est

LWB **Hebrews 8:7** For if the first one [covenant of Mosaic Law to Israel] had been sufficient, then a place would not have been required for a second [new covenant to Israel],

^{KW} **Hebrews 8:7** For if that first testament had been faultless, in that case there would not have been a constant searching out of a place for a second.

^{KJV} **Hebrews 8:7** For if that first *covenant* had been faultless, then should no place have been sought for the second.

TRANSLATION HIGHLIGHTS

Paul makes another hypothetical statement in the negative (2nd class condition), in which a second covenant would not have been required (Progressive Imperfect tense) if the first one had been sufficient. The first one, however, was not perfect but rather imperfect. It had conditions that had to be fulfilled by Israel in order to work, and they failed to meet those conditions. Nobody is able to keep the law perfectly due to the old sin nature – nobody, that is, except the man Christ Jesus. If the covenant of the Mosaic Law was able to bring men into close communion with God, a second and better covenant would not have been needed. But a second one was needed. God established this second covenant with the same people He established the first covenant with: Israel and Israel only. The Church has nothing to do with the second or new covenant any more than they did with the covenant of Mosaic Law.

RELEVANT OPINIONS

One of the most important, yet most sensitive of all theological texts, is the new covenant theme of Jeremiah 31:31–34. Hardly has the exegesis of this passage begun when the interpreter discovers to his great delight and consternation that he is involved in some of the greatest theological questions of our day. No matter what he says, some evangelicals are bound to be scandalized because of their commitments either to a covenantal or dispensational understanding of theology. Nevertheless, the issues are too exciting and the passage is too important for a simple retreat to past theological battlelines. For one thing, God's action in historical events has made the contemporary evangelical too responsible and blameworthy for him to simply repeat

the previous generation's theology. For another, too many excellent points have been made by both of the current evangelical schools of interpretation to abandon the attempt for a reproachment. (W. Kaiser) The new covenant in Hebrews 8:7-13 has not yet been made. It is to be made with Israel after they get back to their own land. It is promised in Jer. 31:31-37. It is unconditional, and will cover the Millennium and the New Heaven and New Earth. It is based on the finished work of Christ. (Matt. 26:28) It has nothing to do with the Church and does not belong to this dispensation. (C. Larkin)

At this point the Jewish mind might be asking, "If the Mosaic Law is permanent and the Levitical system is based upon the Mosaic Law, then how could the Melchizedekian order be substituted for the Levitical order?" The writer rebuts this assertion by noting that the Melchizedekian priesthood was founded upon the oath mentioned in Psalm 110:4 (Heb 8:6; 7:21). Psalm 110:4 makes it clear that this oath is eternal. Such eternality stands in contradistinction to the Mosaic Covenant. The Mosaic Covenant is temporal. The author proves the temporal nature of the Mosaic Covenant by quoting the New Covenant (Jer 31:31-34) in verses 8-12. The writer's point is that if the Mosaic Covenant was intended as a permanent arrangement there would have been no need for the New Covenant. (A. Woods) The OT (Jer. 31:31-40) associated the establishment of the New Covenant with the endless existence of the nation of Israel (the physical descendants of Jacob) and with the rebuilding and permanent standing of the city of Jerusalem. (R. Showers) The covenant did not accomplish the purpose for which it was enacted; it did not bring men into spiritual and permanent fellowship with God. (W. Nicoll) The New Covenant is never thus set over against the Abrahamic and Davidic Covenants, as if they needed to be replaced by something better. (A. McClain)

The quotation from Jeremiah is used to show that the old covenant itself was recognized as ineffectual and temporary and was ultimately to be superceded by an effectual covenant, so that the Hebrews should not be surprised that a new and better covenant should be preached, nor should they place further trust in that which had been done away ... In Hebrews 8 the promise of Jeremiah is quoted only to prove that the old covenant, that is the Mosaic, was temporary from its inception, and Israel never could trust in that which was temporary, but had to look forward to that which was eternal ... The passage from Jeremiah is quoted, not to state that what is promised there is now operative or effectual, but rather that the old covenant was temporary and ineffectual and anticipatory of a new covenant that would be permanent and effectual in its working. It is a misrepresentation of the thinking of the writer to the Hebrews to affirm that he teaches that Israel's new covenant is now operative with the church. (J. Pentecost) A view popular among early dispensationalists and still found today is that the new covenant is exclusively for Israel. Since Israel is the specific designee of the new covenant in the Old Testament, the new covenant provisions will be fulfilled by Israel in the eschaton. (R. Compton)

When God gave the first covenant, He also gave a priesthood which was the keystone of the whole economy. This being changed, there is consequently a change of covenant; the first falls with its obsolete priesthood, and the second takes its place. (J. Darby) The first question which naturally arises on reading these words is, "With whom was the new covenant to be made?" And the answer usually rendered is "With the Christian Church! Israel and Judah are figures of the Church." Does the prophet say so? Does the Epistle say so? By no means! The new covenant of

Jeremiah has never yet been made. "I will make." "Days are coming," in which I will make it. Does Paul say, that those days are arrived and the covenant completed? Never! If anywhere, this Epistle was the place to testify it. The church of God was the secret of His counsel, never revealed till the descent of the Holy Spirit; never testified, save by Paul, and the inspired prophets of the New Testament (Eph. iii 1-9; Rom. xvi. 25-27). "The covenants" are a part of Israel's heritage (Rom. ix 4). They were made after the Creation and the Fall. But the Church and its eternal life in the Son of God were God's promise "before the world began" (2 Tim. 1:1; Tit. 1:2): The Gospel is a revelation of the grace of God, and is founded on no stipulations on man's part. (R. Govett)

The New Covenant to Israel promises restoration for the nation under divine discipline and guarantees eventual fulfillment of all unconditional covenants. (R.B. Thieme, Jr.) The New covenant was offered by both Ezekiel (36:24-37) and Jeremiah (31:31-40), who were prophets during and after the fall of Jerusalem. The fall of Samaria in 722 B.C. and the fall of Jerusalem in 586 B.C. were the final evidences of the inability of Israel to keep the Mosaic covenant, the failure of the Davidic dynasty to be loyal to Yahweh, and the resulting disenfranchisement of Israel from the land promised in the Abrahamic covenant ... The New covenant, as inaugurated by Jesus Christ (Lk 22:20), is the final point of convergence for the Abrahamic, Mosaic, and Davidic covenants. (J. Davis) The Jewish mind based all on Moses, Sinai, the law. Few were spiritually minded to discern that the covenant there made was faulty and temporary, and that the true hope of the godly was based on God's promises to Abraham. Far too many do not understand this to-day, and persist in the vain endeavor to be at peace with God by works and ceremonies of the law of Sinai. Being ignorant of God's righteousness they seek to establish their own, not seeing that, their works being morally imperfect, they can never by them become righteous before God (Rom. 10:3; 3:20). (G. Lang)

That Israel is intended by the prophet here, is clear to all who will weigh the matter. To whom is the Apostle writing? To Jews! What do "the house of Israel, and the house of Judah" signify in the mouth of a Jew? What do they mean, as found in the pages of a Jewish prophet? The Church of Christ is one: not in two divisions, or of twelve tribes. The prophet Jeremiah and others foretell the restoration of the tribes to the land given to them, and to Abraham, Isaac, and Jacob, by Jehovah. The passage before us regards the tribes, as divided into ten and two, by the sentence of God upon the sin of Solomon. And He promises, that in a day to come, the division into two nations, which subsisted so long in the land, and which continues to this day, shall be done away; and they shall become one kingdom in their own land, no more to be divided (Ezek. xxxvii.). As sensible of the false interpretation that would be put on these words, the Holy Spirit adds, "that the new covenant shall be entered into with the same people with whom the old covenant was made." The covenant which I made with their fathers when I took them by the hand to lead them up out of the land of Egypt." Can anything be clearer? (Ezek. xix. 3-6). When will this covenant be made? In the millennium. After the Christ has descended (Rom. 11), as the "Redeemer out of Zion, and has turned away ungodliness from Jacob." (R. Govett)

There are three premillennial views as to the New Covenant: (1) Darby's, in which there is only one new covenant, made with the houses of Israel and Judah, and which bears no relationship with the Church whatsoever, although the blessing of that covenant may fall on others besides

them, because the blood was “shed for many”; (2) Scofield’s, in which there is one new covenant with a two-fold application, one to Israel and Judah in the future and one to the Church now; (3) Chafer’s, in which there are two new covenants, one a restatement of the covenant in Jeremiah for Israel only, and the other made with the Church in this age. This view would make Hebrews 8:6, 9:15, 10:29, 13:20 and those in the gospels relate to the Church. Hebrews 8:7-13 and 10:16 would relate to Israel; Hebrews 12:24 would perhaps relate to both. (J.D. Pentecost) I favor the view of Darby. The covenant of the Mosaic Law had absolutely nothing to do with the Church; the Church didn’t even exist. It was a covenant with the nation Israel, and Israel only. (LWB)

Ref	Topic	Category	Dispensation				
			Eternity Past	Israel	Hypostatic Union	Church Age	Millennium
Heb. 8:7	One covenant	Propitiation		Mosaic Law given to Israel only			
	Second covenant	Blessing & Reigning			New covenant purchased/promised for Israel only		New covenant inaugurated for restored Israel only
Heb. 8:8	New covenant for Israel and Judah	Blessing & Reigning			New covenant purchased/promised for Israel only		New covenant inaugurated for restored Israel only
Heb. 8:9-10	Old covenant	Propitiation		Mosaic Law given to Israel only, conditional, failure			
	New covenant	Blessing & Reigning					New covenant inaugurated for restored Israel only
	Laws imparted to their thinking	Blessing & Reigning					Israel only, unconditional, success
	Doctrine engraved on their souls	Blessing & Reigning					Israel only, unconditional, success
	I will become their God, they will be My people	Blessing & Reigning					Israel only, unconditional, success
Heb. 8:11	No need for evangelism or doctrinal teaching	Blessing & Reigning					Israel only, unconditional, success
	Everyone will know Him	Blessing & Reigning					Israel only, unconditional, success
Heb. 8:12	He will be gracious toward unrighteousness	Blessing & Reigning					Israel only, unconditional, success
	He will not remember their sins	Blessing & Reigning					Israel only, unconditional, success
Heb. 8:13	Old covenant	Propitiation		Mosaic Law in effect	Mosaic Law near destruction	Mosaic Law rendered obsolete	
	New covenant	Blessing & Reigning			New covenant purchased/promised for Israel only	Mosaic Law rendered obsolete	New covenant inaugurated for restored Israel only

Hebrews 8:7 **For** (explanatory) **if** (protasis, 2nd class condition, “but it wasn’t”) **the first** (Nom. Spec.) **one** (Subj. Nom.; covenant of Mosaic Law) **had been** (εἶμι, Imperf.AI3S, Descriptive)

sufficient (Pred. Nom.; blameless, faultless), **then** (apodosis, correlative) **a place** (Subj. Nom.; position) **would not** (neg. adv.) **have been required** (ζητέω, Imperf.PI3S, Progressive & Descriptive; sought) **for a second** (Obj. Gen., Spec.; new covenant to Israel),

^{BGT} **Hebrews 8:7** Εἰ γὰρ ἡ πρώτη ἐκέλευε ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος.

^{VUL} **Hebrews 8:7** nam si illud prius culpa vacasset non utique secundi locus inquireretur

LWB **Hebrews 8:8** For when He [God the Father] found fault with it [the conditional first covenant], He said [in Jeremiah 31:31-34]: “Behold, the day [beginning of the millennium] is approaching, said the Lord, when I will bring [at the 2nd advent] a new [unconditional] covenant to completion to the house of Israel [northern kingdom] and to the house of Judah [southern kingdom],

^{KW} **Hebrews 8:8** For, finding fault with them He says, Behold, days come, says the Lord, and I will consummate with the house of Israel and the house of Judah a testament new in quality,

^{KJV} **Hebrews 8:8** 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:

TRANSLATION HIGHLIGHTS

When God the Father found fault with the first covenant (Historical Present tense), He brought a new covenant to Israel and Judah. What was wrong with the first covenant? It was faulty not because there was fault in the Mosaic Law, but because it did not sufficiently provide against the faultiness of the people of Israel. It was impossible for anyone in Israel, including the high priest, to keep the law and fulfill their side of the conditional covenant. When the sin nature is taken into consideration, the only type of covenant that is not faulty is an unconditional covenant. Therefore, the Lord brought a new, unconditional covenant the second time. He said, in Jeremiah 31:31-34, that a day was coming (Futuristic Present tense) when He would bring a new, unconditional covenant (Predictive Future tense). That day in the future is the first day of the millennium.

Did the Lord say He was bringing this new covenant to the Church? No, absolutely not. He said He will bring it to the house of Israel and the house of Judah. Israel was known as the northern kingdom, while Judah was known as the southern kingdom. Though the kingdoms were divided at the time, both when united have always been one nation called Israel. Paul addresses them here as reunited under a new covenant. There is no hint of the Church in either of these kingdoms, either literally or typically. The old (first) covenant was for Israel and the new (second) covenant is for Israel. The effort by some commentators, to take the covenant belonging to the kingdoms of Israel and Judah and give them to the Church, is despicable. It is a violation of fundamental hermeneutics, one that causes total confusion and chaos of large portions of Scripture.

While some students of the Word will politely address what is known as Covenant Theology and Amillennialism with partial respect, I consider that entire system to be anti-Semitic at best and satanic at worst. There is nothing in this passage or in Jeremiah 31:31-34 that has anything to do with the Church or the Church Age dispensation. To take the words “Israel” and “Judah” and replace them with the “Church” is deceitful and heretical. There is no excuse for such theological sleight of hand in Christianity. The Greek word “sunteleo” means to complete or accomplish a purpose. The first, conditional covenant did not accomplish what the nation Israel hoped it would accomplish when they asked for laws to live by. The second, unconditional covenant will bring to completion (Latin: consummate) what the first one attempted but failed to provide.

There are dispensationalists who “expand” the New Covenant to include the church. The reason for this seems to be a means of upholding the ritual of the Lord’s Supper as a Church Age sacrament. While the covenant theology adherent takes all of Israel’s promises away from the Jews and gives them to the Church, this school of dispensationalism cherry-picks some of the promises (the spiritual ones) and allows the Church to share in them with the nation Israel. I believe this is based on a misunderstanding of the Lord’s Supper as a ritual or sacrament for the Church Age – which it isn’t. The handful of other verses in the NT that use the phrase “new covenant” are all related to the messianic commentary given by Jesus at the Passover Feast. If this true nature of the Passover Feast as a full meal, and Jesus’ address to Jews during this feast are properly understood, only one “problem verse” remains: 2 Cor. 3:6.

“The term new covenant is used in connection with the institution of the Lord’s Supper, what is a Christian observance. Therefore, the new covenant as referred to in these passages (Synoptic gospels and Corinthians) is not entirely Jewish.” (G. Rathmell) This is an example of where the error creeps in. As soon as you cordone off the Lord’s Supper as a Christian observance, you end up confusing what belongs to the New Covenant and what does not – what is Jewish and what is Christian. The Lord’s Supper is not a Christian institution or observance. It was a Passover Meal, with strictly Jewish meaning. The Church did not even exist yet. And by the time the “full meal” is discussed again historically (Acts and 1 Corinthians), it is a pot-luck supper (*agape* feast), not a ritual or ceremony. “By examination of 1 Cor. 11:17-34, it seems that the Lord’s Supper is the remembrance meal of the New Covenant, analogous to the remembrance feasts of the old covenant in which Israel recalled God’s benevolent act of redemption on her behalf.” (W. Laughlin, Jr.)

Similarity does not mean *equivalence*. The New Covenant in Hebrews 8 is for Israel and Israel only. The Church is not part of it and does not share in any of its provisions. The Church has its own relationship with the Lord. Don’t take the Passover Meal and Jesus’ messianic commentary in the Synoptic Gospels and create a ritual out of it for Church Age believers. Don’t take the highly debatable “problem verse” in 2 Cor. 3:6 and use it to allow the Church to share in Israel’s protocol. Let the two parallel groups of people (Israel and the Church) live according to their own protocol and arrive at the goal God has created for them. The one act of marriage between Boaz (Jesus Christ) and Ruth (the Church) also restored Naomi (Israel) to God’s favor. Both Ruth and Naomi received protection and blessing, but their relationship to Christ and their protocol was quite different. The heavenly privileges that have been secured for the Church come from the same spiritual death on the Cross that secured the earthly privilges that have been

secured for the nation Israel. The Church does not participate in the promises to Israel, and vice versa. The New Covenant is entirely for Israel during the millennium.

The only New Covenant passage not related to *Israel only* in the NT is 2 Cor. 3:6, but it is eliminated from consideration because of the combination of (a) the word “new” that is qualitative rather than temporal, and (b) Paul’s use of an anarthrous “a” new covenant rather than “the” new covenant. In other words, Paul is referring to “a” new (lowercase **n**) covenant (a change in his ministry from works and self-effort to grace and Spirit) rather than “the” New (uppercase **N**) Covenant. The real issue within the dispensational school, however, is not this passage, but the reluctance by some to abandon the *golden calf* known as the Lord’s Supper. Fortunately, the *traditions of men* (a bad hangover that was not properly addressed during the Reformation) are being set aside by some excellent scholarship on the nature of the Passover Meal, the midrash, the messianic commentary, the full-meal banquet, etc.

The term new covenant (*kaine diatheke*) is used five times in the NT:

<u>Passage</u>	<u>Context</u>	<u>Participants</u>
Luke 22:20	Passover Meal with messianic commentary	for Israel only
1 Cor. 11:25	Passover Meal with messianic commentary	for Israel only
2 Cor. 3:6	Ministry of works vs. ministry of grace	qualitative “new”
Heb. 8:8	Replaces covenant of Mosaic Law	for Israel only
Heb. 9:15	Replaces covenant of Mosaic Law	for Israel only

References to the new covenant in the NT without the “new” (*kaine*) designation:

<u>Passage</u>	<u>Context</u>	<u>Participants</u>
Matt. 26:28	Passover Meal with messianic commentary	for Israel only
Mark 14:24	Passover Meal with messianic commentary	for Israel only
Rom. 11:27	National restoration for Israel	for Israel only
Heb. 8:10	Millennial covenant with Israel	for Israel only
Heb. 10:16	Millennial covenant with Israel	for Israel only

Reference to the new covenant in the NT with new (*kaine*) but no “covenant” designation:

<u>Passage</u>	<u>Context</u>	<u>Participants</u>
Heb. 8:13	Replaces covenant of Mosaic Law	for Israel only

Reference to a new covenant in the NT with a generic new (*neos*) designation:

<u>Passage</u>	<u>Context</u>	<u>Participants</u>
Heb. 12:24	Millennial covenant with Israel	for Israel only

As for the OT, in none of the New Covenant passages in Jeremiah, Isaiah or Ezekiel is the Church even remotely hinted at. The New Covenant is related to Israel and Israel only. So why is there so much disagreement on the New Covenant? The heresy of covenant theology takes every

reference to the nation Israel and does a “Find/Replace” function with the word ‘Church’. The dispensational group that believes there are two new covenants – one for Israel and one for the Church – isolate 2 Cor. 3:6 and believe it refers to the Church because Paul said it. They also share the mistaken belief with another dispensational group (which believes there is one New Covenant and the Church shares in the spiritual blessings with Israel) that the verses that pertain to the “Passover Meal with messianic commentary” became a ritual or ceremony for Church Age believers.

RELEVANT OPINIONS

The Book of Hebrews is not an argument the purpose of which is to prove that Christianity is superior to Judaism as seen in its founder, Christ. The first testament was a covenant made with Israel. The new testament is also a covenant made with Israel. God makes no covenants with the Gentiles. Israel is the chosen channel through which He brings salvation to the human race. The first testament consisted of a system of sacrifices, symbolic in their import. The new testament is a Sacrifice, the Lord Jesus at the Cross, actual in its character, and efficacious in its merits ... The two names, Israel and Judah, refer here to the two parts of the divided nation, Israel the northern kingdom, and Judah the southern. (K. Wuest) The rebellion of Israel brought about the temporary annulment of the covenant, which has been the situation ever since and will remain so till they are changed in heart toward God and the promised new covenant can be made with them ... Even while that former covenant lasted no one ever stood in the favour of God on the ground of it, for from its start that law had denounced its curse upon every person that continued not to keep all its demands (Deut. 27:26; Gal. 3:10). Obedience had to be continuous and complete, on which terms no one had qualified for favour or could do so. (G. Lang) The OT clearly indicated that God would establish the New Covenant with the literal people of Israel, the physical descendants of Jacob. The OT said nothing concerning a relationship of the Church to the New Covenant. (R. Showers)

There is no “If Ye,” as at Sinai, but it is all “I Will.” We behold national Israel today without a covenant, “regarded not” by God. But they will receive a new one in the millenium. To apply verse 8 to Christians today, is blank ignorance, or presumptuous folly. Neither the first covenant, at all, or ever, nor the new covenant, as yet to be made with Israel and Judah, relates to Christians. Believers today must avoid the bondage of the first, and the false hopes aroused by misapplication of the promises of the new. (W. Newell) It is surely clear that to Jeremiah and his contemporaries this promise could mean only what it plainly says: that the two sections of his people, the one already removed from the land and the other just about to be, would return to the land and possess it. To those first readers Israel meant Israel, Judah meant Judah, and the land given to their fathers meant Palestine. No other meaning was conceivable. If the terms did not mean this, but something wholly different, then the prophecy would have thoroughly misled its first readers. If it be suggested that perhaps this restoration took place when that small company (comparatively) returned in the days of Cyrus, one has only to note the details of the promised restoration, and of the times to precede it, to see that this suggestion cannot hold. (G. Lang)

The Amillennialist makes “the house of Israel and the house of Judah” mean the people of God in general. On what basis such statements are made is beyond imagination. One would like to ask

how the Old Testament Scriptures are to be handled, especially the curses on Israel, if passages specifically addressed to the Jews are for all men also. This is certainly not sound exegesis of the words Israel and Judah. The new covenant of Hebrews 8:7-13 belongs to the Jewish people and not to the Church. (C. Ryrie) The multiplied details here given (Jer. 30-31) of that happy era can have only a literal meaning or no meaning at all. The names Israel, Judah, Jacob, Ephraim, Zion, Samaria, Rachel, Ramah, Egypt, Hananel, Gareb, Goah, Kidron, the valley of dead bodies and ashes, the horse gate toward the east—all these must mean the persons and places that bore these names or they become without sense and must be virtually expunged from the prophecy. As treatment of the words of God this would border on profanity. (G. Lang) The Jeremiah prophecy is the most extensive OT quote in Hebrews. The quotation of the Jeremiah prophecy (8:8-12) is found in the central section (8:1-9:28) of the central exposition in Hebrews (7:1-10:18). Hebrews 8:1 begins by declaring that the author is about to explain what the “chief point” of the central exposition is ... the contrast and comparison of the old and new covenants. (J. Whitlark)

The term Israel is not used in the Scriptures to describe anyone but the physical descendants of Abraham. (J. Pentecost) At the beginning of Israel’s national existence the song of Moses (Deut. 32) and the blessing of Moses (Deut. 34) taught that God “will make expiation for his land, for his people” (Deut. 32:43) - the land and the people in conjunction. This is the consensus of all prophecies, and it shines out vividly in chapter 37 of Jeremiah’s contemporary, Ezekiel. Two sticks represent Judah and Israel in their then separation. These two sticks were to become one in the prophet’s hand to signify that God “will make them one nation,” and this, as stated above by Moses, “in the land, upon the mountains of and (as declared also by Jeremiah in chapter 30 above, ver. 9) “one king shall be king to them all, and they shall no more be two nations,” and “David shall be their king.” The whole Old Testament speaks with one undivided voice, and insistently, to this effect, even that Israel and Judah will dwell permanently in their own land, and no other than a literal meaning can be given to the statements upon this point. For example, what other than a plain literal sense can be gathered from our chapter in Jeremiah (31:5): “Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant and shall enjoy the fruit thereof?” “Again shalt thou plant”; as the former planting was unquestionably literal, so must be the latter, or the word “again” is out of place. (G. Lang)

Does a commitment to either the Covenant or Dispensational Theology position *really* make a difference? It does *not* make a difference relative to the issue of whether or not a person is a Christian. There are genuine Christians who are committed to the Covenant Theology position, and there are genuine Christians who advocate the Dispensational Theology view. A commitment to either of these theological positions *does* make a difference, however, relative to several other issues, some of which are quite significant. It has been seen that Covenant and Dispensational Theology disagree concerning such matters as how God fulfills His ultimate purpose for history, how prophetic passages of the Scriptures are to be interpreted, the nature and significance of some of the biblical covenants, God’s program for the nation Israel, the nature of the Kingdom of God, the beginning, nature, and distinctiveness of the Church, and the means through which the Christian is to live a godly life in this present world. (R. Showers) I will go a step further and give my opinion that the last item on this list is the most important item. The mechanics of the Christian way of life, experiential sanctification, are the most important outcome of dispensational theology. Without them, a believer only “stumbles” into God’s plan.

(LWB) *There is a marked and critical difference between the institution of the covenant and the realization of its benefits.* By His death, Christ laid the foundation for Israel's New Covenant – but its benefits will not be received by Israel until the second advent of Messiah. (J. Pentecost)

The New Covenant – which is an unconditional, eternal covenant based on the shedding of blood – guarantees the preservation of Israel as a nation and her ultimate restoration to the land originally given by God to Abraham and Abraham's descendants. It provides for forgiveness of sin and the removal of all uncleanness from the nation. It provides for a new mind so that the nation as a nation may know God, and for a new heart so that those in the nation may love God. It promises the indwelling of the Holy Spirit who will enable them to walk in obedience to the demands of God. And as a result of this covenant, the blessings Israel never found through the Law will at last be experienced ... It is undeniable that the Mosaic Covenant was made with Israel – and since this covenant supplants the Mosaic Covenant, it must of necessity be made with the same people with whom the original Mosaic Covenant had been made ... From the time of the first announcement of the New Covenant onward throughout the OT, that covenant was viewed as future. This means that Israel did not enter into the benefits of the New Covenant at any time in its OT experience, and since Israel has not yet entered into the blessings that flow from the New Covenant, its ultimate fulfillment must still be viewed as yet future. In other words, it can only be experienced after Israel's conversion at the second advent of Christ (Rom. 11:26) and in His thousand-year reign that will follow. (J. Pentecost)

Did God make a mistake when He established a covenant that had to be replaced in later years? No, God's Word is true and without error. The fault in the first covenant did not lie with God but with the people who were God's covenant partners. They did not keep the conditions stipulated in the covenant, and therefore "God found fault with the people." (S. Kistemaker) The term new covenant (*kaine diatheke*) is used only five times in the best texts of the NT: Luke 22:20, 1 Cor. 11:25, 2 Cor. 3:6, Heb. 8:8, 9:15. Other references to the new covenant without the precise designation include at least seven more instances (Matt. 26:28, Mark 14:24, Rom. 11:27, Heb. 8:10, 8:13, 10:16, 12:24). Of the five direct references to a new covenant, only one (Heb. 8:8) is connected by the context directly with the new covenant of Jeremiah. (J. Walvoord) Matt. 26:28, Mark 14:24, Luke 22:20, and 1 Cor. 11:25 are related to what is called "the Lord's Table" or "Supper." The assumption that this is a ritual for Christians is one of the reasons some dispensationalists extend the New Covenant to the church as well as Israel. I do not hold to this position. Jesus did not create a ritual called the Lord's Table for believers. He was merely giving a messianic commentary on the contents of the cup and the various courses served at the Passover Feast. There was nothing related to the Church in this meal; there was no ritual given to believers by Christ. You can read my extensive comments on this topic in my work on 1 Corinthians 10-11. This research eliminates all of the "direct" references to the new covenant outside of Hebrews except one: 2 Cor. 3:6. And by the way, Romans 11:27 speaks of national restoration in the future for the nation Israel. (LWB)

In 2 Corinthians 3:6, Paul speaks of being made "competent as ministers of a new covenant." As Wright notes, "It is now generally agreed that the overall theme of the section ... is Paul's defense, not of his apostolic ministry in itself, but of a particular style or character of that ministry." The major emphasis, then, of this section is not a supposed contrast between the

Mosaic Law and the present dispensation of grace but is related to the style of Paul's ministry. Assuming that Paul is defending his "style" of ministry may shed some helpful light on the contrast between "letter" and "Spirit" found in this verse ... In 2 Corinthians 3:6, the contrast between "letter" and "Spirit" is a contrast between a ministry based on works and self-effort and a ministry dependent upon the Spirit of God ... If "letter" does not refer to the OT but to a ministry based on works, then the mention of a new covenant would point to Paul's divinely empowered ministry as opposed to a ministry related to the works of men. The text does not say that the new covenant is now being fulfilled, only that Paul and others are the ministers (*diakonos*) of the covenant. The idea of being a "servant of" does not seem to point to the necessity of or even the implication that they are "fulfillers" of something ... To take 2 Cor. 3:6 as a statement of the actualization and fulfillment of the new covenant of Jer. 31 fails to deal adequately with the original statements in Jeremiah, with the immediate historical context and specific point of Paul's argument about the style of his ministry, and with the situation of the church's experience. (R. Master)

The anarthrous construction in 2 Cor. 3:6 could suggest that Paul's ministry involves *a* new covenant, but not *the* new covenant promised in the Old Testament and referred to in the Gospels. (LWB) From a dispensational perspective, Paul was ministering in some sense "a" new covenant in that every new dispensation is related to a new covenant. Each dispensation is, in fact, a covenantal arrangement that establishes the stewardship requirements of each dispensation. The dispensations of "human government" and of the "Mosaic Law," or any dispensation including the "church age," involve "new covenants." By definition, a change in dispensations results from a change in stipulations (with the implied or specifically articulated blessings and cursings). The former covenant relationship is replaced with an updated and revised covenant. In some cases this involves the updating of the historical prologue section of the covenant as well. Every new dispensation involves some "new covenant," not only the present church age ... The passages that refer to the new covenant of Jeremiah 31 follow a common thread. All refer to a time when the messianic kingdom is introduced and the people of God are glorifying God through their obedience, brought about by a sovereign work of God. Only if one asserts that 2 Cor. 3:6 teaches the fulfillment of the new covenant of Jeremiah 31 by the church (which this author doubts), does the future fulfillment of the new covenant for national Israel come into question. (R. Master) If you follow the arguments by Master and the Jewish Passover feast, there are no passages left that require the Church to participate in any New Covenant blessings. (LWB)

Jesus spoke of the new covenant in the upper room, where He celebrated the Passover feast with His disciples just before His crucifixion. (R. Master) The New Covenant confirms the future of Israel in spite of the administration of the fifth cycle of discipline to both the Northern and Southern Kingdoms, and relates the future of Israel to the First Advent and strategic victory of Christ, which includes the cross, resurrection, ascension, and session. (R.B. Thieme, Jr.) A fundamental conviction of the church is that God does not change His unconditional unilateral promises to His people in any age, whether to the descendants of Jacob or to believers in the church. (R. Master) Undoubtedly God established the Mosaic Covenant with the Israelites who were at Mt. Sinai. The very focus of the covenant was the formation of a nation through whom the promises of the Abrahamic Covenant could be mediated. The plural second person in Exodus

19:4-6 referred to those individual Israelites who were gathered at the foot of Mount Sinai. Both covenants were particularistic - the former identified an individual and his descendants, the latter identified a national entity composed of those descendants. Denial of particularism in the Mosaic Covenant leads to hermeneutical suicide. No passage says it clearer than Psalm 147: "He declares His words to Jacob, His statutes and His ordinances to Israel. He has not dealt thus with any nation." (W. Barrick)

When Jesus instituted the communion service, He stated the following concerning the cup of that service: "This cup is the new covenant in my blood" (1 Corinthians 11:25; Luke 22:20—literal translation). Two things should be noted concerning Jesus' statement. First, since Jesus used the word *the* in the expression *the* new covenant, and since God had promised only one New Covenant (the one promised to Israel in Jeremiah 31) prior to Jesus' statement, it seems evident that Jesus was referring to that New Covenant. Thus, Jesus was saying that the cup of the communion service represented the New Covenant which God had promised to literal Israel in Jeremiah 31 and other Old Testament prophetic passages. Second, Jesus made His statement to Jewish men. They would have been aware of only one New Covenant - the one God had promised to Israel in Jeremiah 31. Since Jesus did not tell them to think otherwise, they would have understood Him to be referring to that specific New Covenant. It seems obvious that Jesus was stating that the communion cup represents the New Covenant which God promised to Israel in the Old Testament. (R. Showers) Jesus did not institute a communion service, ritual or sacrament. The Church did not exist when He gave His messianic commentary on the Passover Feast, which included bread and wine. The agape feasts that were celebrated during the transition period between the Hypostatic Union and Church Age dispensations looked forward to the Banquet Feast in the future, a feast related to Israel, not the Church. (LWB)

What then is a suggested relationship of the church to the new covenant of Jeremiah 31:31-34? The church is united to the mediator of the new covenant. The new covenant has been cut. The actualization of the new covenant in the lives of believers, however, is yet future, when Christ returns and the house of Israel and the house of Judah are transformed by God's grace to obey completely the commands of God. (R. Master) Not only is the church not a covenant partner, it is not comprised of a covenant people because their relationship is circumscribed by God's *grace* rather than the terms of a covenant ... Grace is not spelled out in terms of a covenant but in facets of a personal relationship with a gracious God. (E. Johnson) The New Covenant specifically mentioned in the Scriptures is yet future for a redeemed and sanctified Jewish people. Theologically there are many new covenants because each dispensation is a new covenant. There is no need to apply the promises of Israel's new covenant to the church because the same spiritual promises are specified for the church. (R. Master) Jesus did not claim that His ministry meant that His reign had begun. (E. Johnson) The New Covenant is not the Gospel, and it belongs not to the Church, but to Israel ... These promises, then, do not belong to the Church - that elected body out of Jew and Gentile, which is to take its heritage on high, in resurrection, in the heavenly Jerusalem, which never has been destroyed, and never shall be rebuilt. (R. Govett)

The immediate context surrounding the announcement of the New Covenant also provides ample evidence that the covenant was given only to Israel. For example, the terms "Israel" and "Judah" clearly refer to the literal Northern and Southern kingdoms. Earlier in Jeremiah 31, God

announced the restoration of Israel. The restored people would live “on the hills of Samaria” (31:5) and “on the hills of Ephraim” (31:6). God then declared that “Judah and all its cities will dwell together” (31:24). Having announced the restoration of both nations separately, God joined the two together by the phrase “the house of Israel and the house of Judah” (31:27). When this identical phrase is used in Jeremiah 31:31, this larger context indicates that it is referring to the literal, physical nations of Israel and Judah. Moreover, the New Covenant is said to be replacing the earlier covenant “which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt” (Jer 31:32). This is a clear reference to the Mosaic Covenant that was made with the nation of Israel. Thus, if the old covenant was made with Israel, then the clear implication is that the covenant that is replacing it was also made with Israel. In sum, according to the Old Testament, the only parties to the New Covenant are God and Israel. (A. Woods)

Once we are permitted to make such plain words as 'Israel' and 'Judah' mean something else, there is no end to how we might interpret the Bible! (W. Wiersbe) It is given to “the house of Israel and the house of Judah,” which, as all commentators admit (however they may afterward spiritualize), in its literal aspect denotes the Jewish people. It is the same people, too, that were “scattered,” “plucked up,” “destroyed,” and “afflicted,” who shall be restored to their “land” and “cities.” (G. Peters) To apply 8:8 to Christians today is blank ignorance, or presumptuous folly. Neither the first covenant, at all, or ever, nor the new covenant, as yet to be made with Israel and Judah, relates to Christians. Believers must today avoid the bondage of the first; and the false hopes aroused by the misapplication of the promises of the second. (W. Newell) Since the bringing of the Mosaic covenant did not abrogate the promise of the Abrahamic covenant, neither did the nullifying of the Mosaic covenant deny them. Nor would the bringing in of the New Covenant affect these promises, for the New is merely replaced the old and both are given in complementary relationship to the Abrahamic covenant. In fact, Christ, as the Sacrifice of the New Covenant, is that which will bring the Abrahamic covenant into its final and greatest realization. (S. Peltonen)

The OT clearly places the fulfillment of the New Covenant for Israel in the millennial kingdom ... Any attempt to erase this promise given to the Jewish people is unscriptural and totally unacceptable ... The covenant is an amplification of the Abrahamic covenant, the specific area of blessing. Israel will not experience the blessings of the New Covenant as a nation until the millennial age. (G. Rathmell) Equally vain is the dream that the Church or the Christian is here contemplated. On every principle of interpretation, the same people, and in its divided houses, is reserved for future blessings, whose iniquities the prophet bewailed and denounced. (W. Kelly) New Covenant blessing does not reach the height of Christian blessing. The New Covenant says nothing of entrance into the Holiest, as we now know it; nothing of being raised up together and seated together in Christ Jesus in the heavenlies; nothing of union with Him as members of His body by the indwelling Holy Spirit. It is blessing for the earth and on the earth in a coming day. (H. Ironside) The New Covenant was not made with the church, as some seem to think. It was made with the same people the Old Covenant was made with: Israel. God has not rejected Israel nor has He transferred His covenant with her to anyone else. (J. MacArthur)

Hebrews 8:8 **For** (explanatory) **when He** (God the Father) **found** **fault** (μέμφομαι, PMPTc.NSM, Historical, Temporal, Deponent; it was

faulty in that it did not sufficiently provide against *their* faultiness) **with it** (Noncompl. Acc.; the *conditional* 1st covenant), **He said** (λέγω, PAI3S, Static; in Jeremiah 31:31-34): **Behold** (Verbal Noun; observe, pay attention), **the day** (Subj. Nom.; beginning of the Millenium) **is approaching** (ἔρχομαι, PMI3P, Futuristic, Deponent), **said** (λέγω, PAI3S, Historical) **the Lord** (Subj. Nom.; God the Father), **when** (temporal) **I** (at the 2nd advent) **will bring** (συντελέω, FAI3S, Predictive; accomplish, fulfill, carry out) **a new** (Acc. Comparison; *unconditional*) **covenant** (Acc. Dir. Obj.) **to completion to the house** (Acc. Gen. Ref.) **of Israel** (Gen. Rel.; northern kingdom) **and** (connective) **to the house** (Acc. Gen. Ref.) **of Judah** (Gen. Rel.; southern kingdom),

^{BGT} **Hebrews 8:8** μεμφομένοις γὰρ αὐτοὺς λέγει· ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινὴν,

^{VUL} **Hebrews 8:8** vituperans enim eos dicit ecce dies veniunt dicit Dominus et consummabo super domum Israhel et super domum Iuda testamentum novum

LWB Hebrews 8:9 Not similar to the covenant [Mosaic Law] which I made with their ancestors, on the day [time of the Exodus] when I took them [Jewish slaves] by their hand to lead them out from the land of Egypt. Since they did not continue [persevere] in My covenant [conditional], I for My part disregarded them [allowed them to wander in the wilderness for 40 years as part of the 5th cycle of discipline], said the Lord.”

^{KW} **Hebrews 8:9** Not according to the testament which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, because they themselves did not continue true to my testament, and I disregarded them, says the Lord.

^{KJV} **Hebrews 8:9** 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.

TRANSLATION HIGHLIGHTS

The new, unconditional promise will not be similar to the old, conditional covenant He made with their ancestors during the time of the Exodus. He took them by their hand (Dramatic Aorist tense) when they were Jewish slaves and led them out of the land of Egypt (Culminative Aorist tense). Then He gave them the Mosaic Law and the Levitical priesthood to accompany it. But since they could not persevere in His conditional covenant (Constative Aorist tense), He ultimately disregarded (Latin: neglected) them in the wilderness, allowing them to wander aimlessly for 40 years as part of the 5th cycle of discipline (Culminative Aorist tense). Blessings from the first covenant were conditional, and they didn't meet the conditions. Looking at the bigger picture, the nation of Israel was set aside temporarily to bring in the Church Age. Notice that Paul continues to cite the history of the nation of Israel, history in which the Church is conspicuously absent.

RELEVANT OPINIONS

God promised many things to the people of Israel in the New Covenant. First, He promised regeneration. (Jer. 31:33, 32:39-40, Ezek. 36:26) Second, God promised forgiveness of sin. (Jer. 31:34, Ezek. 36:27) Third, He pledged the indwelling of the Holy Spirit. (Ezek. 36:27) Fourth, He guaranteed a universal knowledge of Jehovah among the people of Israel. (Jer. 31:34) Fifth, God promised that Israel would obey Him and have a right attitude toward Him forever. (Jer. 32:39-40, Ezek. 36:27, 37:23-24) Sixth, God promised many national blessings to the people of Israel. He pledged that His Spirit and words would never depart from them (Isa. 59:21), that the nation would have a great reputation because of God's special blessing (Isa. 61:8-9), that Israel would have a unique relationship with Him as His special people (Jer. 31:33, Ezek. 36:28), that God would do them good (Jer. 32:40-42), that wild beasts would be eliminated from their land (Ezek. 34:25, 28), that Israel would enjoy complete security in its land (Ezek. 34:25-28), that the nation would receive no more threats and insults from other nations (Ezek. 34:28-29), that great abundance of good would eliminate famine (Ezek. 34:27, 29, 36:29-30), that Israel's land would be so luxurious that it would have the reputation of being like the Garden of Eden (Ezek. 34:29, 36:34-35), that rainfall would be controlled perfectly (Ezek. 34:26), that Israel's cities would be rebuilt and inhabited (Ezek. 36:33), that the nation would enjoy a population explosion (Ezek. 36:37-38, 37:26), that the nation would be completely unified (Ezek. 37:21-22), that the people of Israel would live in their own land forever (Ezek. 37:25), that once again God would have His sanctuary in Israel and would dwell in the midst of the nation forever (Ezek. 37:26-28), and that God would never turn away from the people of Israel (Jer. 32:40). (R. Showers)

The "old covenant" is not the Hebrew scriptures, but the compact made with Israel at Mount Sinai. It was two-sided. The people proposed to do their part and Jehovah engaged to do His. They promised to obey Him, but dismally failed to do so, consequently He could not fulfill His promises to bless them. (A. Knoch) It should be obvious to every candid expositor of this passage that only the premillennial interpretation provides possibility of a literal fulfillment of all these provisions. To spiritualize the passage to the extent of making Israel mean the Church and to restrict the passage to a spiritualized fulfillment of the details of the covenant, robs the covenant of its essential feature ... Isaiah 61:8-9 declares that the covenant is everlasting and especially designed to reveal to all observers that God has blessed the seed of Israel. The context is the same as in Jeremiah – the covenant will be fulfilled following a period of trial and judgment and preceded by the regathering of Israel ... The present age of grace does not fulfill these provisions (in Ezek. 37:21-28) in many particulars ... The OT taken alone would never have suggested the spiritualized interpretation adopted by the amillenarians. (J. Walvoord)

The Scripture nowhere abrogates the new covenant with Israel or assigns its fulfillment to the Church. Indeed, the NT explicitly states that the new covenant with Israel will be fulfilled at the Second Coming of Christ. Israel means Israel and her promises have not been fulfilled by the Church. (C. Ryrie) The subject of the whole section is the restoration of Israel, its ultimate Messianic reference being patent to all who acknowledge any such at all in prophecy. In evidence of this there is not only the passage before us, pointing to an entirely new covenant with Israel, and the ideal tone of the whole prophecy, but also, in particular, the view of all the

scattered tribes, not Judah only – the whole ideal Israel – being gathered together from all countries to Zion ... The national and local framework, which the picture has in common with other prophetic visions of the coming days, is of course no difficulty to those familiar with the style of the prophetic books. (J. Barmby) When Israel failed to be true to the covenant, God's solicitude and concern for His chosen people gave place to one of righteous indignation, which attitude culminated with the captivities. (K. Wuest)

Hebrews 8:9 Not (neg. adv.) similar to the covenant (Adv. Acc.; Mosaic Law) which (Acc. Gen. Ref.) I made (ποιέω, AAI1S, Constative) with their (Gen. Rel.) ancestors (Dat. Ind. Obj.) on the day (Loc. Time; time of the Exodus) when I took (ἐπιλαμβάνω, AMPtc.GSM, Dramatic, Temporal, Deponent) them (Gen. Adv.; Jewish slaves) by their (Poss. Gen.) hand (Abl. Means; a grace metaphor) to lead (ἐξάγω, AAInf., Culminative, Result) them (Gen. Adv.) out from the land (Abl. Separation) of Egypt (Adv. Gen. Ref.). Since (causal, protasis) they (Subj. Nom.) did not (neg. adv.) continue (ἐμμένω, AAI3P, Constative; persevere, stand by) in My (Poss. Gen.) covenant (Loc. Sphere; the 1st covenant's blessings were conditional, man had his "part"), I for My part (reciprocal relation, apodosis) disregarded (ἀμελέω, AAI3P, Culminative; neglected, was unconcerned with; the 5th cycle of discipline began) them (Gen. Disadv.; they were temporarily set aside to bring in the Church Age), said (λέγω, PAI3S, Historical) the Lord (Subj. Nom.)."

^{BGT} **Hebrews 8:9** οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατέραςιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου, ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἡμέλησα αὐτῶν, λέγει κύριος·

^{VUL} **Hebrews 8:9** non secundum testamentum quod feci patribus eorum in die qua adprehendi manum illorum ut educerem illos de terra Aegypti quoniam ipsi non permanserunt in testamento meo et ego neglexi eos dicit Dominus

LWB **Hebrews 8:10** For this is the covenant [new] which I will confer upon the house of Israel after those days [when the Church Age and Jacob's Trouble have passed], said the Lord, for I will impart [without intermediaries] My laws for the purpose of their thinking, even upon the mentality of their souls I will engrave them [doctrinal infusion], and I will become their God, and they will become My people;

^{KW} **Hebrews 8:10** Because this is the testament which I will arrange with the house of Israel after those days, says the Lord, giving my laws into their mind, also upon their hearts I will write them. And I will be to them God, and they themselves will be to me a people.

^{KJV} **Hebrews 8:10** 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:

TRANSLATION HIGHLIGHTS

The new covenant will be unconditional, which means there will be no requirement for the recipients to receive His divine blessings. The Lord will confer the new, unconditional covenant (Predictive Future tense) to the house of Israel after the dispensations of the Church Age and Jacob's Trouble (tribulation) have passed. In other words, He will place the new covenant into effect at the beginning of the millennium. The Lord will impart His laws and doctrines to them (Futuristic Present tense) for the purpose of saturating their thinking with divine principles. As a matter of fact, He will engrave His doctrines upon the mentality of their souls (Predictive Future tense). The Greek word "kardia" means this doctrinal infusion will be thorough, upon the right lobe of the soul where it is ready to be applied to daily life during the millennium. The Lord also said that He will become their God and they will become His people. This is both predictive and gnomic, which means it will come to pass just like He promises, and there will be nothing that anybody can do to prevent its fulfillment. Nothing like this has ever happened during the Church Age and nothing like it will happen during the Tribulation. These promises are part of millennial protocol.

RELEVANT OPINIONS

The Church has a heavenly calling, Israel an earthly. The Church is Christ's Body; Israel, while in the future to be His nation on earth, is never called Christ's Body. Believers today are created in Christ - in a heavenly, risen Christ, and are the righteousness of God in Christ. While the remnant of Israel which will enter the Millennium are to be an "all righteous" nation, they have not this marvelous relation which belongs by sovereign grace to believers during this time when God is taking out from the Gentiles "a people for His name". (W. Newell) The fulfillment of the promises of the New Covenant would not depend upon the obedience of Israel ... Instead of the New Covenant being dependent upon Israel's obedience for its fulfillment, it would *cause* Israel's obedience. (R. Showers) Within the original Abrahamic Covenant were promises concerning *land*, *seed*, and *blessings*. The Palestinian Covenant developed the *land* promises; the Davidic Covenant furthers the *seed* promises. Now it is the New Covenant that develops and guarantees the *blessing* promises of the original Abrahamic Covenant. (J. Pentecost) The benefits of the Mosaic covenant will be attained, and at the same time its moral requirements will be secured; not as a legal condition of blessing but as its divinely caused result. And the issue will be a new manner of life ... The New Covenant rests on what God is and does. (A. McClain)

So certainly is this the future as foretold by God that in the eternal state these national entities, including Israel, will continue. The notion that all distinctions are to be annulled and all believers to be merged into the heavenly company, the church now being gathered, makes void the whole testimony of the Old Testament and also the final testimony of the New Testament. For, in Rev. 21, when the holy city, the new Jerusalem, descends out of heaven from God, and the tabernacle of God is with men, it is stated distinctly (vers. 2, 3) that "they shall be His peoples," in the plural. And on the gates of that city "are the names of the twelve tribes of the children of Israel," as plainly as the twelve names of the twelve apostles of the Lamb are on the foundations of its wall (verses 12 & 14). The apostles must be reduced to nonentities if Israel is to be eliminated. In this final vision of the final conditions, the bride, the apostles, the nations, and Israel are all

present, each distinct from the others in the eternal kingdom. Much more might be urged, but this must suffice to justify the view that our passage means that the actual Israel and Judah are to share in the blessings of the new covenant of which Jesus is the mediator. A radical defect in those who argue the reverse view is, that they cannot face the first, the plain, the uniform meaning of the vast array of passages concerned from both the Old and New Testaments. (G. Lang)

The writing of the law upon the heart is a divine assistance toward the keeping of the kingdom law which was in no wise provided under the reign of the law of Moses. However, *the written law on the heart, as it will be in the kingdom, is not to be compared with the power of the indwelling Spirit which is the present divine enablement provided for the believer under grace.* (L. Chafer) The new covenant which He will make with them after they have been restored to their land, and have received their Messiah, is radically different from the old. The people have no active part in it whatever. All depends on Jehovah. Hence it will not be a failure. The law that was written on stones will be written on their hearts. Instead of demanding a penalty for every infraction, He will be propitious. Instead of recalling their sins and lawlessnesses, He will blot them out. Instead of an “atonement” or shelter for sin made by the blood of he-goats and calves, the blood of Christ will put them completely away. (A. Knoch) Note that it is declared that Abraham’s seed, his physical descendants, will inherit all the land of Canaan for an everlasting possession. Moreover, He will be their personal God which may well suggest that the new covenant blessing of inward spiritual union with Christ, Heb. 8:8-10, is eventually to come to them as a people. (E. Hulse)

Under the new covenant, the house of Israel and the house of Judah would obey the law of God. The new covenant would be different from the Mosaic covenant it replaces in that it would guarantee a *unilateral divine change in its recipients* so that they will obey the commands of God. The problem of the conditional nature of the land blessings is thus overcome by the promise of a divine work that brings about such *an inner transformation that obedience results* and the covenant conditions are met. The need for this inner transformation and the work of God was even mentioned by Moses in Deuteronomy 30:6, well before the revelation of the new covenant to Jeremiah. (J. Master) The standard of conduct which will be required under the law of the kingdom is advanced and intensified in its demands beyond that which is presented under the law of Moses. In the kingdom rule, portions of the Mosaic law are extended beyond the overt act to include the very thought and intent of the heart. Added to this, there are entirely new requirements concerning matters of personal yieldedness and devotion to God which are foreign to the Mosaic system. The degree of enablement which will obtain under the rule of the kingdom is seen in three provisions: (a) the environment, (b) the inclined heart, and (c) the outpoured Spirit. (L. Chafer)

Hebrews 8:10 **For** (continuative) **this** (Subj. Nom.) **is** (ellipsis, verb supplied) **the covenant** (Pred. Nom., Cognate; new covenant; Note: the *gospel* is not a covenant) **which** (Acc. Gen. Ref.) **I will confer upon** (διατίθημι, FMI1S, Predictive, Deponent; decree, assign, unconditional) **the house** (Dat. Adv.) **of Israel** (Adv. Gen. Ref.) **after those** (Acc. Spec.) **days** (Acc. Extent of Time; when

the dispensations of the Church Age and Jacob's Trouble have passed), said (λέγω, PAI3S, Historical) the Lord (Subj. Nom.), for I will impart (δίδωμι, PAPtc.NSM, Futuristic, Causal; no intermediaries) My (Poss. Gen.) laws (Acc. Dir. Obj.; principles, doctrines) for the purpose of their (Poss. Gen.) thinking (Acc. Purpose), even (ascensive) upon the mentality of their (Poss. Gen.) souls (Acc. Place; not just *gnosis* in the left lobe, but *epignosis* in the right lobe) I will engrave (ἐπιγράφω, FAI1S, Predictive, *anthropopathism*) them (Acc. Dir. Obj.; God's doctrines), and (continuative) I will become (εἰμί, FMI1S, Predictive) their (Dat. Rel.) God (Acc. Dir. Obj.), and (continuative) they (Subj. Nom.) will become (εἰμί, FMI3P, Predictive) My (Poss. Dat.) people (Acc. Dir. Obj.);

^{BGT} **Hebrews 8:10** ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτοῦς, καὶ ἔσομαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν·

^{VUL} **Hebrews 8:10** quia hoc testamentum quod disponam domui Israhel post dies illos dicit Dominus dando leges meas in mentem eorum et in corde eorum superscribam eas et ero eis in Deum et ipsi erunt mihi in populum

LWB Hebrews 8:11 Also, each person shall stop teaching his fellow citizen [no external instruction during the millennium], and each person his brother [close friend], by saying: “Know the Lord,” because [in the perfect environment of the millennium] all categories of people [no class distinction] shall know Me, from the least unto the greatest of them [no such thing as equality during the millennium],

^{KW} **Hebrews 8:11** And in no wise shall each one teach his fellow citizen and each one his brother, saying, Come to know the Lord in an experiential way, because all shall know me in an absolute way, from the least to the greatest of them,

^{KJV} **Hebrews 8:11** 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.

TRANSLATION HIGHLIGHTS

Paul provides some additional information on millennial protocol. During the millennium, there will be no external preaching or teaching (Subjunctive of Prohibition). The preaching and teaching process that we have in place through evangelists and pastors today will not be in place. In the prior verse, Paul explained that the Lord will transmit His doctrine directly into the minds of men. So during the millennium, neighbors will not need to teach neighbors, nor will friends or family teach those closest to them. Nobody will be sent to preach the gospel or teach doctrine, saying, “Know the Lord.” The commands we have to do these things during the Church Age become a prohibition during the millennium, because they are no longer needed. All categories of people, without distinction of any kind, will know the Lord (Predictive Future tense). The

least person to the greatest person (Latin: minor to major) shall know Him. The use of the words “least” and “greatest” point to lack of equality during the millennium.

RELEVANT OPINIONS

The whole of chapters 8 and 9 show the present exercise of the Lord Christ’s priesthood to be after the Aaronical *pattern*, though He be in no sort after the Aaronical *order* ... He is a Priest upon His throne (Zech. 6) and here we have the real full exercise of the Melchisedek priesthood. We speak of Christ as Priest after the order of Melchisedek, in the day of His power on *His* throne. He had sat on His Father’s throne till His foes were made His footstool, but now – gathering all things in heaven and on earth into one – He sits on His own throne. (J. Darby) Now it is obvious that Jer. 31:34 is in no way fulfilled at the present time. Certainly it is not true that all know the Lord and that there is no longer a need for personal evangelism. (J. Dillow) The basis of the hope Jeremiah held out to a nation about to undergo discipline was not that they would become strong in themselves and would be able to obey the Lord, but rather that God would give them a New Covenant that will provide the divine enablement necessary for them to walk in obedience and experience the blessings of the covenant. (J. Pentecost)

During the Jewish dispensation, the average Jew had only an exceedingly dim apprehension of religious truth, whether about God or the way to Him, or about holiness or immortality. But, under the new covenant, spiritual truth shall become stronger the more clearly perceived, and the more widely diffused ... There shall be a universal diffusion of the knowledge of God. (J. Barmby) God intends to work in the lives of the Israelites so that they will finally and fully obey the commands of God that will lead to their entering into the fullness of God’s blessings and the blessings of the Promised Land ... The need for obedience on the part of the people to enjoy the promises of the kingdom given to Abram gives the new covenant an important role. It is the unilateral and unconditional covenant that guarantees, by the grace of God, that His people will be obedient. Thus, through the three major covenants God has taken the responsibility upon Himself to provide the land, the leaders, and the obedient people. (R. Master)

This is a strong contrast to the prevailing ignorance of the Lord in the present age. (J. Walvoord) The internalized knowledge of God that marks the transformed quality of new covenant life will be characteristic of every covenant participant, without exception ... There is no elitism here, no selectivity regarding those who experience the full benefits of the covenant. All together will seek the Lord and bind themselves to Him under this grand and everlasting new covenant ... It seems clear that the promised new age, in which the new covenant would finally be realized, would come only when God’s king would liberate Israel from its oppressors and when God’s Spirit would inhabit the whole company of the people of God. Consequently, in OT perspective, while the time of the new covenant’s enticement was uncertain, one thing was certain, namely, that when God would bring to His people the promised spiritual transformation, it would also be accompanied by the promised physical, national, and geographic blessings. (B. Ware)

Why is God so concerned about His relationship with Israel? What is special about this nation that leads God to make such wonderful promises to its people? The basic answer is that the Lord has identified Himself with the nation to the extent that His reputation and honor are at stake. (L.

Pettegrew) Now, this promise is not fulfilled to the Church, or in the Gospel day. The Saviour sent forth His apostles to be witnesses to Himself to Jerusalem, Judaea, Samaria, and the ends of the earth. Some would listen to their words, and some refuse them. "How should I know except some one should teach me?" said the eunuch. "How shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?" (Rom. 10:14) is the word now ... We are in this day very far from such a thing. (R. Govett) As for Christians, as seen in Scripture, they are not "covenanters" at all, but the objects of grace. *The gospel is not a covenant*, but the proclamation of news of the finished work of Christ. (W. Newell)

Hebrews 8:11 Also (adjunctive), each person (Subj. Nom.) shall stop (double neg.; "not ever") teaching (διδάσκω, AASubj.3P, Culminative & Epistolary, Prohibition; no more external instruction) his (Gen. Rel.) fellow citizen (Acc. Dir. Obj.; Israelites during the Millenium), and (connective) each person (Subj. Nom.) his (Gen. Rel.) brother (Acc. Dir. Obj.; intimate friend), by saying (λέγω, PAPtc.NSM, Customary, Means): "Know (γινώσκω, AAImp.2S, Constative, Command) the Lord (Acc. Dir. Obj.)," because (causal; in the perfect environment of the Millenium) all categories of people (Subj. Nom.; no class distinction) shall know (οἶδα, FAI3P, Predictive) Me (Acc. Dir. Obj.), from the least (Gen. Spec.) unto the greatest (Gen. Comparison) of them (Adv. Gen. Ref.; there's no such thing as 'equality' during the Millenium either),

^{BGT} **Hebrews 8:11** καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων· γινῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσιν με ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν,

^{VUL} **Hebrews 8:11** et non docebit unusquisque proximum suum et unusquisque fratrem suum dicens cognosce Dominum quoniam omnes scient me a minore usque ad maiorem eorum

LWB **Hebrews 8:12** Because I will be gracious towards their unrighteousnesses, and I will not remember their sins anymore,

^{KW} **Hebrews 8:12** Because I will be merciful in the case of their unrighteousnesses, and their sins I will in no wise remember anymore.

^{KJV} **Hebrews 8:12** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

TRANSLATION HIGHLIGHTS

During the millennium, the Lord will be gracious toward the unrighteous thoughts, words and deeds of His people (Predictive Future tense). Nor will He remember their sins anymore (Culminative Aorist tense). During the Levitical priesthood, sins were brought to mind every year by reason of the constant repetition of the sacrifices. The Lord will not be reminded of sins during the millennium. Protocol during this dispensation is not based upon the law, but upon grace and mercy.

RELEVANT OPINIONS

The New Covenant is an unconditional covenant, as proven by the number of times God affirms “I will” as He outlines all the things He will perform through this covenant. It is wholly unconditional because it rests solely on the affirmation of what God Himself will do. (J. Pentecost) One cannot deny that the Church received similar blessings to those of the new covenant with Israel, but *similarity is not fulfillment* ... The NT teaches that the promises are in no way abrogated or assigned to the Church ... The epistle to the Hebrews is, as its title indicates, addressed to Jewish people. It was written to Hebrew converts and treats Hebrew institutions. The point is simply this: in an Epistle addressed to Jewish believers one would expect to find a reference to Israel’s covenants and in particular to the new covenant with Israel. (C. Ryrie) The great key words under the Mosaic system were “law” and “obedience;” the great key words in the present age are “believe” and “grace;” while the great key words in the kingdom are “righteousness” and “peace.” (L. Chafer)

This is a better provision than was found under the Old Covenant. Under the Old Covenant, the ongoing sacrifices were “a reminder of sins year by year” (Heb 10:3). But the New Covenant even “provided an expiation for the guilt of those who lived under the Mosaic covenant” (Heb 12:22-24).¹⁹ This in itself shows the inferiority of Old Covenant forgiveness ... New Covenant forgiveness of sins is of a different nature than forgiveness of sins under the Old Covenant. (L. Pettegrew) This blessing is ours through the testament of Christ, and through the grace of God *outside the covenant* which has yet to be made with Israel, and before it begins. (R. Govett) Israel has a crucial role to play, but it is the role of a recipient and beneficiary, not that of an initiator or benefactor. In the new covenant, God *will act* on behalf of His people, and *they will be benefited* by His powerful and gracious work. But let us not lose sight of the fact that the obligation here is assumed by God alone, so that when the new covenant is realized, there will be absolutely no question of who is to be credited with its marvelous accomplishment. (B. Ware)

Hebrews 8:12 **Because** (causal) **I will be** (εἰμί, FMI1S, Predictive) **gracious** (Pred. Nom.; merciful) **towards their** (Poss. Gen.) **unrighteousnesses** (Dat. Ind. Obj.; iniquities), **and** (continuative) **I will not** (double neg., adv. & particle; never) **remember** (μιμνήσκομαι, AMSubj.1S, Culminative, Prohibition, Deponent; sins were brought to mind every year by reason of the constant repetition of the sacrifices) **their** (Poss. Gen.) **sins** (Obj. Gen.) **anymore** (Adv. Time),

^{BGT} **Hebrews 8:12** ὅτι ἕλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

^{VUL} **Hebrews 8:12** quia propitius ero iniquitatibus eorum et peccatorum illorum iam non memorabor

LWB **Hebrews 8:13** **Concerning which it was said before: He [God the Father] rendered obsolete the first [covenant of Mosaic Law] by means of the new [covenant to Israel]; therefore, that [covenant of Mosaic Law] which has been rendered obsolete and which has**

grown old is near destruction [disappeared forever after Christ fulfilled its demands on the Cross].

^{KW} **Hebrews 8:13** In the fact that He says, New in quality, He has permanently antiquated the first. Now, that which is being antiquated and is waning in strength, is near to the point of vanishing away.

^{KJV} **Hebrews 8:13** 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.

TRANSLATION HIGHLIGHTS

Paul returns to his previous mention of the new covenant as compared to the old covenant, both covenants pertaining to Israel only. It was said before (Historical Present tense) that God the Father rendered the first covenant of the Mosaic Law obsolete (Consummative Perfect tense) by the introduction of the new covenant to Israel. The covenant of Mosaic Law which was rendered obsolete (Latin: antiquated) and which had grown old (Historical Present tense) was near destruction. The 5th cycle of discipline was imminent as Paul wrote this letter, perhaps as close as 3-years. There would be no more Levitical priesthood, and therefore no way to fulfill the requirements of the law. The former covenant to Israel was about to vanish away forever, as the result of Christ's work on the Cross.

RELEVANT OPINIONS

The law prophesied that we were going to die. When it had finished its work, we had no need of it. It simply was a vehicle whereby God revealed our sinful condition and let us know what He would do to establish righteousness. When God had finished everything the law called for, it became obsolete. Jesus is the end of the law and the fulfillment of it. (K. Lamb) Already in the days of Jeremiah, approximately 600 years before the birth of Christ, God spoke of a new covenant. By implication, the existing covenant was then already "obsolete and aging." (S. Kistemaker) So, my friend, we are not under the Mosaic system. God says that it is an old model and He has brought in a new model. (J. McGee) In the power of the prototype divine dynasphere, Christ fulfilled the Mosaic Law, rendering it obsolete ... Because all parts of the Law functioned together as one code, the Law has been abrogated as a whole. The entirety of the Law is no longer pertinent and no longer governs any people or nation. The regime of the Mosaic Law has ended ... Because Christ fulfilled and abrogated the Mosaic Law, practices instituted for the nation of Israel are not included in the postsalvation plan of God for the Church Age. They do not contribute to the Christian way of life. (R.B. Thieme, Jr.)

The first covenant, then, was a covenant made with Israel; the second covenant is a covenant made with Israel, but not yet accomplished in its effects. The use which the apostle makes of it is to shew that the old covenant was faulty, and they should not rest in it - that it was ready to vanish away, thus leading them on to the Mediator of the new. (J. Darby) There are still quite a number of God's children who have hazy ideas concerning this New Covenant (or testament as it is translated in Matthew 26:28), therefore it will be helpful if we set out its chief features from

the passage before us, before passing on to chapter 9. (1) The New Covenant is made with Israel and Judah and with no other people. (2) It was not engraven upon stone as at Sinai, but will be written upon the heart. (3) The Old Covenant was connected with the exodus from Egypt, and its commemorative feast was the Passover, whilst the New Covenant is connected with a greater and a spiritual deliverance, and its commemorative feast was instituted at the Passover by the Lord (Matt. 26:28). (4) It is essentially connected with the national restoration of Israel (Jer. 31:35-40).

(5) The only reference to this New Covenant memorial feast, outside the three synoptic gospels (for John omits it) is in that section of 1 Corinthians, that is addressed to those “whose Fathers’ went through the Red Sea.” This section covers chapters 10 and 11. With chapter 12 the apostle addresses those who were ‘Gentiles’ and who had been idolators in 1 Cor. 12:1-2. (C. Welch)

The distinction between the institution and the fulfillment of a covenant must be clarified further. To institute a promissory covenant is to introduce provisions of the agreement which are now available to be received. To inaugurate fulfillment is to keep all of the provisions of the agreement. The new covenant was instituted only after the death of Christ, the Mediator of the covenant; then He and the provisions of the covenant were offered to the nation, following His resurrection and ascension. Some of the provisions were then made available as given to the remnant gathered in Jerusalem for Pentecost. The new covenant will be inaugurated in fulfillment when Israel as a nation will accomplish her national destiny.” (E. Johnson) There is a marked and critical difference between the institution of the covenant and the realization of its benefits. By Christ’s death, Christ laid the foundation for Israel’s new covenant - but its benefits will not be received by Israel until the second advent of Messiah. (J. Pentecost) It should be noted that nowhere in this passage is the new covenant with Israel declared to be in force. The only argument is that which was always true – the prediction of a new covenant automatically declares the Mosaic covenant as a temporary, not an everlasting covenant. (J. Walvoord)

That Mediator, being gone into the heavens, into the holiest of all, has not accomplished the actual new covenant formally with Israel and Judah, as it shall surely be fully and distinctly accomplished. But as the patterns of the things in the heavens were given when the old covenant, dependent on their own obedience, was given from Mount Sinai; so now, when the new covenant has been founded in the blood of the Mediator (not yet accepted or owned in grace by the nation), the heavenly things themselves are disclosed to faith by the entering in of the Mediator into the holiest through resurrection. The veil being rent in His flesh, and the Mediator Himself dying (the exercise of His priesthood, and the offering of His blood in the holiest, by which we have access there, being necessarily a resurrection and ascension work), we have boldness to enter into the holiest by the blood of Jesus, by a new and living way through the veil (that is to say His flesh). During the first, this way was not yet made manifest; nor, moreover, was the conscience so purged once for all as to have a portion there. Both these blessings are now the portion of the children of God; and the whole of our portion now is not in the formal accomplishment of the new covenant with Israel and Judah, but entirely in the heavenlies with Christ, according to the pattern of the then tabernacle, with this only added - that the veil is rent from the top to the bottom. (J. Darby)

It is, then, the annexed circumstances of the covenant with which we have to do, not the formal blessings which in terms have taken the place of the conditions of the old, though some of them may, in a sense, be accomplished in us. Thus the heavenly and distinct character of the dispensation is most plainly brought out; and we find that our place is to be identified with the Mediator, as gone within the veil, not in the blessings which result to Israel in consequence of His title and power to bless in grace therefrom resulting. It is generally stated that the high priest came forth and blessed the people on the day of atonement, when he came out of the most holy place; but there is nothing of the kind in the account of it in Scripture; and to me it seems rather to involve mistake, for His place on that day formed no part of his kingly office; but on that day it was either humiliation or ascension to glory, or offices purely priestly - death, confession, intercession, and the like. (J. Darby) It is well-known that the NT antitype of the OT types is not the Christian Church, but the Kingdom which is still future. (W. Thomas)

The New Covenant is a branch of the Abrahamic Covenant. In the Abrahamic Covenant, God promised Abraham a piece of real estate for his descendants, an incalculable number of descendants, and blessing for his descendants and for all people through his descendants (Gen. 12:1-7; et al.). Deuteronomy 29—30, sometimes called the Palestinian Covenant, gave more information about the land God had promised to Abraham. The Davidic Covenant gave more information about God's promises regarding descendants (2 Sam. 7). The New Covenant revealed the particulars of the promised blessing (Jer. 31). Each of these later covenants relates to the Abrahamic Covenant organically; they were outgrowths of it. In contrast, the Mosaic (Old) Covenant does not relate organically but "was added" (Gal. 3:19), as an appendage. It explained how the Israelites could maximize the benefits God had promised in the Abrahamic Covenant. Consequently when God terminated the Old Covenant it did not eliminate anything He had promised Abraham. (T. Constable)

Dispensational commentators have taken various positions on the relationship of the New Covenant promised in Jeremiah 31 to the New Testament references to the New Covenant. Was it the same covenant, or is a second New Covenant in view? Some believe there are two new covenants, one with Israel and one with the church.²⁸² This position rests on the fact that the New Covenant promised in Jeremiah 31 was specifically with the house of Israel and the house of Judah (Jer. 31:31). Those who hold this view take the New Covenant under which Christians live as a different New Covenant (2 Cor. 3:6; Heb. 8:8; 9:15). They regard Jesus' references to the New Covenant as to a New Covenant with the church (Luke 22:20; cf. 1 Cor. 11:25). Most dispensationalists (following Darby) believe there is only one New Covenant. Most of those who hold this view believe that the church enters into the blessings of this covenant. (T. Constable) This is where I part company with many of my dispensational friends. (LWB)

Hebrews 8:13 Concerning which (Dat. Ref.) it was said before (λέγω, PAInf., Historical, Temporal, Articular): He (God the Father) rendered obsolete (παλαιόω, Perf.AI3S, Consummative) the first (Acc. Dir. Obj.; covenant of Mosaic Law) by means of the new (Acc. Means; new covenant to Israel); therefore (inferential), that (Subj. Nom.; covenant of Mosaic Law) which has been rendered obsolete (παλαιόω, PPpTc.NSN, Historical,

Attributive, Articular; grown old, decayed strength) and (connective) which has grown old (γηράσκω, PAPtc.NSN, Historical, Attributive) is (ellipsis, verb supplied) near (prep, Time) destruction (Adv. Acc.; disappearance, vanish away; the 5th cycle of discipline was imminent-within 3 years).

^{BGT} **Hebrews 8:13** ἐν τῷ λέγειν καινὴν πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

^{VUL} **Hebrews 8:13** dicendo autem novum veteravit prius quod autem antiquatur et senescit prope interitum est

CHAPTER 9

LWB **Hebrews 9:1** To be sure, therefore, even the first [Mosaic Law covenant] had regulations for worship and an earthly sanctuary,

^{KW} **Hebrews 9:1** Then indeed the first testament was having ordinances of divine service, and its sanctuary a sanctuary of the earth.

^{KJV} **Hebrews 9:1** Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

TRANSLATION HIGHLIGHTS

Paul is going to expand on his comparison of the earthly tabernacle as a pattern or shadow of the true tabernacle in heaven. In verses 1-10 the emphasis is on the Levitical system; verses 11-14 focus on Christ's sacrifice of Himself. Paul is going to include the sacrificial system and how it portrayed the work of Christ on the Cross typologically. The covenant of Mosaic Law with its accompanying Levitical system had a plethora of regulations and requirements for worship (Durative Imperfect tense). This old (first) covenant also had an earthly sanctuary. But both of these were but shadows of that which was in heaven. The imperfect tense is an ideal description of this covenantal system: it was imperfect. But the types and patterns of Jesus Christ and His ministry on earth are quite informative and Paul is going to use them as a reminder to his Jewish readers that it would be complete folly (spiritual stupidity) to return to these types and shadows when the reality is now available to them.

RELEVANT OPINIONS

This allusion to the pattern of heavenly things has led the inspired writer to the whole order of the sanctuary, to unfold the worth of Christ's work and sacrifice. And here let me make a remark not without its importance in the study of the Hebrews. The mention of the temple is carefully excluded. That was connected with royalty, with the establishment on earth what was practically Melchisedek rule and priesthood, the rule of the Son of David. The tabernacle only is mentioned; this was the pattern of heavenly things. The temple is never given as such, whatever analogies there may be; the tabernacle is. Even when he speaks of the system as having still its standing (9:8), it is the tabernacle, not the temple. It is the camp they were to leave, and come outside. The analogy of Christ's service is distinctly, definitely, and declaredly after the similitude of the Aaronic service in the tabernacle, not after any Melchisedek service. The pattern is what Moses gave, but it is in heaven, and in heaven only and specifically. It is a present thing, specifically a present thing, as He is in heaven now; not a future thing as Melshisedek is. (J. Darby)

Although the topic of the covenant has become an integral part of the epistle at this point, the author nevertheless has to link the topic to the continuing discussion of the priesthood of Christ. In chapter 9 the author of Hebrews brings together these two strands and weaves them into a grand design ... God did not leave the practice of worship to the invention of the Israelites. With the design for the tabernacle, God also gave Moses the detailed ordinances for divine worship. In other words, Moses passed on to the Israelites God-ordained regulations for worship ... Rules for worship and the mandate for the erection of the sanctuary are closely connected in Exodus 25-30. (S. Kistemaker) The Old Covenant with Israel, the Mosaic Law, figures in the discussion concerning the tabernacle. (C. Ryrie) The sanctuary was 'worldly' - as it was made (1) by man, of (2) materials furnished by the earth, and (3) set in a spot of this globe. (R. Govett)

The epistle to the Hebrews is the New Testament Leviticus. (J. Barmby) The sanctuary to be constructed was suitable to this world, the system of things existing in this material earth (*kosmikon*). It was a copy, but only a copy, of what is suitable to the spiritual world, where the spirit transcends the external. (G. Lang) As an earthly sanctuary, the tabernacle is not only transitory but participates in the imperfection of the present world. (W. Lane) The most perfect type of our Lord Jesus in the entire Bible was the Tabernacle in the wilderness. It was called the "tent of meeting," the one place where God would meet with man, and where the humanity and Deity of Christ were united in one. Every part of this building, every single little detail spoke of some characteristic of Christ and His ministry. The materials spoke of Him: silver spoke of redemption, gold of His Deity, wood of His humanity, brass of His judgment, the altar His cross, the showbread the Bread of Life. (M. DeHaan)

Ref	Topic	Category	Dispensation				
			Eternity Past	Israel	Hypostatic Union	Church Age	Millennium
Heb. 9:1	First covenant	Propitiation		Regulations for worship, earthly sanctuary			
Heb. 9:14-15	Experiential sanctification	Conciliation, Advocacy			Blood of Christ, eternal Spirit	Purification of conscience	
	New Covenant	Blessing & Reigning		Redemption from transgressions of old covenant	Blood of Christ, Mediator		Called of Israel receive everlasting inheritance
Heb. 9:16-18	Last will and testament	Blessing & Reigning			Inaugurated by the death of the Testator		Called of Israel receive everlasting inheritance
	First covenant	Propitiation		Inaugurated by blood of sacrifices			
Heb. 9:19-20	Last will and testament	Blessing & Reigning		<i>Announced</i> in type by spoken commandments, blood of bulls/goats, water, hyssop, scarlet dyed wool, sprinkling of blood and each Israelite	<i>Inaugurated</i> by the death of the Testator		Called of Israel receive everlasting inheritance

Ref	Topic	Category	Priestly Order	Dispensation	Primary Priestly Function		
					Mediation (earthly)	Intercession (heavenly)	Blessing (millennial)
Heb. 9:2-7	Earthly tabernacle	Propitiation	Aaronic	Israel	Holy place: lampstand, table, sacred loaves		
	Earthly tabernacle	Propitiation	Aaronic	Israel	Holy of Holies: altar of incense, ark of the covenant, pot of manna, Aaron's rod, tables, cherubim, mercy seat		
	Earthly tabernacle	Propitiation	Aaronic	Israel	Holy place: priests, ceremonial rites		
	Earthly tabernacle	Propitiation	Aaronic	Israel	Holy of Holies: high priest, Day of Atonement, animal blood		
Heb. 9:9	Earthly tabernacle	Propitiation	Aaronic	Israel	Gifts and sacrifices		
	Heavenly tabernacle	Conciliation, Advocacy	Royal paraclete, advocate king	Church Age		Purification of conscience	
Heb. 9:10-11	Regulations	Propitiation	Aaronic	Israel	Bodily hygiene, solid food, liquids, washings		
	New order	Conciliation, Advocacy	Royal paraclete, advocate king	Church Age		High Priest of heavenly tabernacle, not made by humans	
Heb. 9:12-13	Ceremonial cleansing	Propitiation	Aaronic	Israel	Earthly tabernacle: blood of bulls and goats, high priest entered repeatedly		
	Obtained redemption	Conciliation, Advocacy	Royal paraclete, advocate king	Church Age		Heavenly tabernacle: His own blood, Jesus entered once	

Hebrews 9:1 To be sure (affirmative particle; indeed), therefore (inferential; then), even (ascensive) the first (Subj. Nom.; Mosaic Law covenant) had (ἔχω, Imperf.AI3S, Durative; during that dispensation) regulations (Acc. Dir. Obj.; requirements, ordinances) for worship (Gen. Purpose; service) and (enclitic particle) an earthly (Acc. Place; belonging to this world; made of fading, perishing materials) sanctuary (Acc. Dir. Obj.; holy place),

^{BGT} **Hebrews 9:1** Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιοῦματα λατρείας τό τε ἅγιον κοσμικόν.

^{VUL} **Hebrews 9:1** habit quidem et prius iustificationes culturae et sanctum saeculare

LWB **Hebrews 9:2** For the first tabernacle was constructed, inside of which was the lampstand [Christ as the living Word] and the table [Christ as the written Word] and the

presentation of the breads [12 loaves representing the 12 tribes of Israel], which was designated the Holy Place,

^{KW} **Hebrews 9:2** For a tent was constructed, the first in which was both the lampstand and the table and the presentation of the loaves of sacred bread, which [the tent] is of such a character as to be called the Holy Place.

^{KJV} **Hebrews 9:2** For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

TRANSLATION HIGHLIGHTS

The first tabernacle on earth was constructed as a large tent-like structure (Constative Aorist tense). It didn't look like much on the outside, but on the inside the tabernacle revealed increasing displays of God's glory. Inside the first room of the tabernacle, the Holy Place, was the lampstand (Latin: candelabra), which represented Christ as the living Word and the source of spiritual Light to His Church. Also inside the earthly tabernacle was the table upon which Moses laid the twelve rods. The table also portrayed Christ as the written Word. A third item Paul mentions as located inside the tabernacle is the presentation of the twelve loaves of bread, representing the twelve tribes of Israel. This area just inside the tabernacle was called the Holy Place (Historical Present tense). It was the first of two rooms, the second called the Most Holy Place or the Holy of Holies. The second section of the tabernacle is discussed in verses 2-5.

RELEVANT OPINIONS

They did not use candles in the tabernacle. (R. Earle) There were seven lamps burning on this lampstand. (K. Wuest) The outside of the tabernacle was primarily badger skins, obscuring the glory that was within. The unbeliever was (is) unable to see the beauties of God. (R.B. Thieme, Jr.) Several witnesses add verbiage here in order to remove the difficulty concerning the author's statement regarding the location of the golden altar of incense in the tabernacle. (B. Metzger) The earthly tabernacle consisted of two parts - the outer court known as "the holy place" and "the holy of holies" within the veil; but in the heavenly sanctuary there is no division. (O.B. Greene) I once wandered alone through the vast temple of the goddess Menachi at Madura, South India. One passed through the outer court where worshippers brought sacrifices and where was the tank of water where they washed their persons and clothing, reminiscent of the brazen altar and the laver in the tabernacle. Then came a second region, the outer halls; and last came an inner room, where stood the statues of the great goddess. She had her infant son at her breast, obviously the Hindu example of that most ancient Babylonian cult of the Queen of heaven and her son, the original of the Catholic Madonna and child. (G. Lang)

The tabernacle proper was just a big gold box thirty cubits (about 45 feet long) long, ten cubits (about 15 feet) wide, and ten cubits high. It was divided into two sections. (J. McGee) We must notice that it is the tabernacle pitched by Moses in the wilderness which is spoken of here. There is no mention made of the temple built by Solomon. The temple was not the shadow of heavenly things, but a figure of the government of God during the millennium. When the ark of the

covenant was placed in it, it contained neither the pot of manna nor Aaron's rod, which are both symbols of the resources displayed by grace in the wilderness. But the tabernacle, with its furniture and service, set forth the provision of the grace of God to help us during our journey here below. In fact this tabernacle belongs to a higher order of things, for it was not, like the temple, the expression of a terrestrial rest; it exhibited the grace of God going with His people till their introduction into the heavenly rest. (J. Darby) It is not here mentioned, but we know that around the whole building was a courtyard, surrounded by a white linen screen, with a single entrance, to which entrance the worshippers could approach, and in which courtyard the Levites and priests served. (G. Lang)

Hebrews 9:2 For (explanatory) the first (Nom. Spec.) tabernacle (Subj. Nom.; large earthly tent) was constructed (κατασκευάζω, API3S, Constativ; erected, built, assembled), inside of which (Loc. Place) was (ellipsis) the lampstand (Pred. Nom.; Christ as the living Word, the source of light) and (connective) the table (Pred. Nom.; upon which Moses laid the twelve rods; Christ as the written Word) and (connective) the presentation (Pred. Nom.; hendiadys: table of sacred bread) of the breads (Adv. Gen. Ref.; showbread: presentation of the 12 loaves), which (Nom. Appos.; furniture) was designated (λέγω, PPI3S, Historical; called) the Holy Place (Pred. Nom.; sanctuary),

^{BGT} **Hebrews 9:2** σκηνή γὰρ κατασκευάσθη ἡ πρώτη ἐν ἣ ἢ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν ἄρτων, ἣτις λέγεται Ἁγία·

^{VUL} **Hebrews 9:2** tabernaculum enim factum est primum in quo inerant candelabra et mensa et propositio panum quae dicitur sancta

LWB **Hebrews 9:3** **And behind the second curtain, the large tent which was designated the Holy of Holies,**

^{KW} **Hebrews 9:3** And after the second veil, a tent which is called the Holy of Holies,

^{KJV} **Hebrews 9:3** And after the second veil, the tabernacle which is called the Holiest of all;

TRANSLATION HIGHLIGHTS

Inside the outer tabernacle, behind the veil, is a large tent-like sanctuary designated the Most Holy Place or Holy of Holies (Attributive Participle). This is where the Shekinah glory of God once dwelled above the ark of the covenant. There is only one tabernacle in Paul's depiction; it has two compartments. There was never two earthly tabernacles in existence.

RELEVANT OPINIONS

In the Holy of Holies (which was separated from the Holy Place by a veil and into which only the high priest entered), there were two articles of furniture. There was the ark, which was just a

box made out of gopher wood and overlaid inside and outside with gold, and on top of the ark was a highly ornamented top called the mercy seat. It was fashioned with cherubim, made of pure gold, looking down upon the top of the box. That was where the blood was placed, and that was what made it a mercy seat – for “without shedding of blood is no remission” of sins. (J. McGee) To the tabernacle in Israel belonged three veils; the veil at the entrance gate, beyond which only Levites and priests might pass; the veil to the holy place, beyond which only priests might pass, and the second veil before the holy of holies, beyond which only the high priest might pass, and he only once in the year, and then not without blood of atonement. (G. Lang)

Hebrews 9:3 And (continuative) behind the second (Acc. Spec.) curtain (Acc. Place; veil), the large tent (Pred. Nom.) which was designated (λέγω, PPtc.NSF, Historical, Attributive, Articular) the Holy (Pred. Nom.) of Holies (Adv. Gen. Ref., superlative; most holy place),

^{BGT} **Hebrews 9:3** μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνῆ ἢ λεγομένη Ἁγία Ἀγίων,

^{VUL} **Hebrews 9:3** post velamentum autem secundum tabernaculum quod dicitur sancta sanctorum

LWB **Hebrews 9:4** Having the golden altar of incense [intercession and fellowship], and the ark of the covenant [made of acacia wood] which was overlaid [plated] on all sides with gold [deity], inside of which a golden urn *existed* which held the manna [Bread of Life], and Aaron’s rod which budded, and the tables [tablets] of the covenant [the 10 commandments of the Mosaic Law],

^{KW} **Hebrews 9:4** Having a golden censer and the ark of the testament overlaid round about with gold, in which was a golden pot having the manna, and the rod of Aaron, the one that budded, and the tablets of the testament,

^{KJV} **Hebrews 9:4** 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;

TRANSLATION HIGHLIGHTS

Inside the Holy of Holies there was the golden altar of incense, which represented intercession and fellowship with the Lord (Customary Present tense). There is a lot of debate on whether this was *an altar with incense on it* or *a censer that contained incense*. Scholars seem to be evenly divided on the issue. I’m not convinced that it matters which view is held, because Paul keeps his use of typology in Hebrews to a summary level, not going into great detail on any particular piece of furniture or step-by-step ritual. It is a good thing to have a general understanding of Leviticus when studying Hebrews, but I would reserve an in depth study for that book itself or you might get so involved in the minute details that you miss Paul’s intended, comparative message. Whether it was an altar or a censer, the idea is that it pointed to His high priestly intercession.

Also inside the Holy of Holies was the ark of the covenant, which was built of acacia wood and plated with gold (Intensive Perfect tense) on all sides. The acacia wood represented the humanity of Christ, the gold plating the deity of Christ. Inside the ark was a golden pot or jar which held the manna (Attributive Participle). Manna was the heavenly food that rained from the sky for the Israelites during the wilderness wandering. It represents the Word of God, spiritual truth, Bible doctrine. Also inside in ark of the covenant was Aaron's rod which budded (Constative Aorist tense), blossomed and produced almonds. It represented the future priesthood of the believer. Also inside the ark of the covenant was the tables or stone tablets of the covenant - the Ten Commandments of the Mosaic Law – which they had broken.

RELEVANT OPINIONS

The smoke of the incense daily offered on the altar of incense was supposed to penetrate the veil to the Holy of Holies, representing the sweet savour of intercession before the mercy-seat itself; and on the Day of Atonement, not only was its incense taken by the high priest within the veil, but also it, as well as the mercy-seat, was sprinkled with the atoning blood. (J. Barmby) What happened to the golden censer or the golden altar? It has been moved inside the Holy of Holies. Aaron on the great Day of Atonement came with the blood to sprinkle upon the mercy seat, taking a censer filled with coals and with incense in it, and he went inside the Holy of Holies. He was actually transferring, as it were, the altar of incense to the inside. He took the censer of burning coals from off the altar with sweet incense on it, and took it into the Holy of Holies, but he brought it back out again. And he had to do that again the next year and then again the next. (J. McGee)

Neither the incense-altar nor the censer was kept in the Holy of Holies. There was a censer used on the day of expiation that was different from that used on any other day, different in that it was made of gold, and of a particular and precious kind of gold. This golden censer, full of burning coals of fire was carried into the Holy of Holies by the high priest on the Day of Atonement. The incense was then put on the fire, and the cloud of the incense covered the mercy seat. The meaning of the writer therefore would be that the golden censer had to do with the Holy of Holies, but was not a permanent article of furniture which it contained ... The Gemara mentions a tradition that with the ark disappeared the pot of manna, and the cruse of anointing oil, and the rod of Aaron with its almonds and blossoms, and the chest which the Philistines sent for a trespass-offering. (K. Wuest) It may mean either an *altar upon which*, or a *censer in which*, incense was burnt. (H. Alford)

Hebrews 9:4 **Having** (ἔχω, PAPtc.NSF, Customary, Attributive) **the golden** (Descr. Gen.) **altar of incense** (Acc. Dir. Obj.; intercession and fellowship; censer?), **and** (connective) **the ark** (Acc. Dir. Obj.; chest, box built of acacia wood) **of the covenant** (Adv. Gen. Ref.) **which was overlaid** (περικαλύπτω, Perf.PPtc.ASF, Intensive, Attributive; covered, plated) **on all sides** (Adv. Place; entirely) **with gold** (Instr. Manner; diety), **inside of which** (Loc. Place) **a golden** (Descr. Nom.) **pot** (Subj. Nom.; jar, urn) **existed** (ellipsis, verb supplied) **which held** (ἔχω,

PAPtc.NSF, Customary, Attributive) the manna (Acc. Dir. Obj.; heavenly food, Bread of Life), and (connective) Aaron's (Poss. Gen.) rod (Subj. Nom.) which budded (βλαστάνω, AAPtc.NSF, Constative, Attributive; sprouted, germinated), and (connective) the tables (Subj. Nom.; flat stones, tablets) of the covenant (Adv. Gen. Ref.; Mosaic law),

^{BGT} **Hebrews 9:4** χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ἣ ἰστάμινος χρυσοῦ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλάκες τῆς διαθήκης,

^{VUL} **Hebrews 9:4** aureum habens turibulum et arcam testamenti circumtectam ex omni parte auro in qua urna aurea habens manna et virga Aaron quae fronderat et tabulae testamenti

LWB Hebrews 9:5 **And above it [the ark of the covenant]: the Cherubim of glory which overshadowed the mercy-seat [place of propitiation], concerning which things we are not going to speak about in detail at this present time.**

^{KW} **Hebrews 9:5** And over it the cherubim of glory overshadowing the mercy seat, concerning which things we cannot now speak in detail.

^{KJV} **Hebrews 9:5** And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

TRANSLATION HIGHLIGHTS

Located above the ark of the covenant were the Cherubim of glory. One represented His justice, the other His righteousness. They both overlooked sin in the ark. Their glory represented His divine essence. They overshadowed the mercy-seat, which was the place of propitiation. This is where the high priest sprinkled the blood seven times on the Day of Atonement. But Paul is not going to go into greater detail on these items at this time (Customary Present tense).

RELEVANT OPINIONS

The posture of the cherubim on the cover of the ark projects the idea of guarding the way to God. Between the two cherubim God dwells, far from that place Moses heard God speak. (S. Kistemaker) The old sanctuary consisted of a system of barriers between the worshiper and God. The reason for detailing the arrangement of the tabernacle and its furnishings in 9:2-5 is manifestly to show the lack of access to God under the old cultus. (W. Lane) During the Age of Israel, the preincarnate Jesus Christ as the Shekinah Glory dwelt in the Tabernacle or Temple. (R.B. Thieme, Jr.) It is the disposition of “religionists” to go deeper and deeper into the bondage of the forms and ceremonies of their “religion.” The Gospel, believed, delivers the heart, and enables the mind to view types and shadows with profit, but not be enslaved by them. (W. Newell)

The writer declined to speak of the tabernacle furnishings in more detail (v. 5) because his main purpose was to contrast the two rituals and the two covenants. (T. Constable) That statement makes it clear that the writer has no interest in any hidden significance of the two compartments or the sanctuary furnishings. He does not intend to give a typological exposition of the cultic objects he has briefly enumerated. The writer exploits only those aspects of the biblical account of the tabernacle and its cultic ministry that are to be applied to his own exposition, omitting entirely those elements that are not to the point. (W. Lane) Those in Ezekiel have four faces, of a man, a lion, an ox, and an eagle, representing, respectively: intelligence, strength, steadfastness, and rapidity. (K. Wuest)

Hebrews 9:5 And (continuative) above it (Gen. Place; the ark of the covenant): the Cherubim (Subj. Nom.) of glory (Descr. Gen.; representing divine essence: one for His justice, another for His righteousness, both overlooking sin in the ark) which overshadowed (κατασκιάζω, PAptc.NPN, Descriptive, Attributive) the mercy-seat (Acc. Dir. Obj.; the place of propitiation), concerning which things (Adv. Gen. Ref.; the Cherubim and the mercy-seat) we are (εἰμί, PAI3S, Customary) not (neg. adv.) going to speak about (λέγω, PAInf., Customary, Inf. As Dir. Obj. of Verb; elaborate) in detail (Acc. Spec.) at this present time (temporal adv.).

^{BGT} **Hebrews 9:5** ὑπεράνω δὲ αὐτῆς Χερουβὶν δόξης κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν λέγειν κατὰ μέρος.

^{VUL} **Hebrews 9:5** superque eam cherubin gloriae obumbrantia propitiatorium de quibus non est modo dicendum per singula

LWB **Hebrews 9:6** Now, after these things were appropriately prepared, then the priests repeatedly entered into the first large tent [the Holy Place], performing ceremonial rites [sacred duties],

^{KW} **Hebrews 9:6** But these things having been thus arranged, into the first tent the priests enter continually, fulfilling the sacred service.

^{KJV} **Hebrews 9:6** Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

TRANSLATION HIGHLIGHTS

After the furniture just mentioned by Paul were appropriately prepared in the tabernacle (Temporal Participle), then the priests entered into the first large tent on a repeated basis. They entered into the Holy Place (Iterative Present tense) and performed various sacred duties (Customary Present tense). Some of their activities were daily routine maintenance; other activities were specialized spiritual functions. They did not, however, go beyond the veil into the Holy of Holies.

RELEVANT OPINIONS

The priests entered regularly into the outer room to carry on the ministry. The OT teaches what these duties were: to burn incense every morning and evening, to tend to the lamps of the lampstand “from evening to morning,” and to replace the twelve loaves on the table each Sabbath. (S. Kistemaker) The tabernacle and sacrificial system was as good as it could be, and yet the results were poor so far as man’s true position to God was concerned. The entire structure suggested restriction, imperfection, limitation, and exclusion, and it was a continual parable of deeper realities. (W. Thomas)

The routine activity included trimming the lamp, replacing the bread on the table every seven days, burning incense, and offering of the scheduled sacrifices. (F. Craddock) He clearly conceives of the whole system and arrangement as subsisting, but not in every minute detail. The arrangement was essential to the system: the failure of some of its parts, accidental to it ... The services meant are the morning and evening care of the lamps, the morning and evening offering of the incense, and the weekly change of the showbread. (H. Alford)

Hebrews 9:6 Now (temporal), after these things (Gen. Absolute) were appropriately (Adv. Manner) prepared (κατασκευάζω, Perf.PPtc.GPN, Intensive, Temporal; constructed, equipped), then (continuative) the priests (Subj. Nom.) repeatedly (Gen. Extent of Time; continually, daily) entered into (εἰσείμι, PAI3P, Customary & Iterative) the first (Acc. Spec.) large tent (Acc. Place; the Holy Place), performing (ἐπιτελέω, PAPTc.NPM, Customary, Circumstantial; carrying out, accomplishing) ceremonial rites (Adv. Acc.; spiritual functions, detailed sacred duties, daily routine maintenance),

^{BGT} **Hebrews 9:6** Τούτων δὲ οὕτως κατασκευασμένων εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίσιασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,

^{VUL} **Hebrews 9:6** his vero ita compositis in priori quidem tabernaculo semper introibant sacerdotes sacrificiorum officia consummantes

LWB **Hebrews 9:7** But the high priest alone *entered* beyond the second [curtain: into the Holy of Holies], once a year [Day of Atonement], never without blood [representing the saving work of Christ], which he offered on behalf of himself and the unknown sins of the people [Israel],

^{KW} **Hebrews 9:7** But into the second, once a year, alone, the high priest entered, not without blood which he offers in behalf of himself and in behalf of the sins of the ignorance of the people,

^{KJV} **Hebrews 9:7** 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:

TRANSLATION HIGHLIGHTS

The priests never entered beyond the second curtain into the Holy of Holies, but the high priest, alone, entered beyond the second curtain or veil once a year on the Day of Atonement. He never entered without blood, which was a symbol for the saving work of Christ. It represented propitiation when he offered it (Customary Present tense) on behalf of himself and the unknown sins of the people of Israel. The preposition “*huper*” points to the substitutionary nature of His salvation work on the Cross. The sins of the people are “sins of ignorance” in the Latin, which really means they are sins the people are not cognizant of - unknown sins. The Levitical system covered unknown sins, but it did not cover deliberate sins. Rabbinic tradition had an elaborate scheme for purging some deliberate sins, but not all of them. There was some type of prescribed restitution for a select type of deliberate sin, but the others demanded judgment: usually excommunication or death. By contrast, Christ’s sacrifice also took care of deliberate sins.

RELEVANT OPINIONS

The literal animal blood was the shadow; the figurative blood was the reality. (R.B. Thieme, Jr.) The high priest never entered without the sacrificial blood of an animal: the blood of a bull at first and then the blood of a goat. The high priest, therefore, went into the inner sanctuary twice. The last stipulation concerned sin. The high priest sprinkled the blood of the bull on and in front of the cover of the ark (called the atonement cover) as a sin offering for himself and his household. He offered this blood to God for the purpose of covering his sin and the sin of his family. After that, he entered the Most Holy Place again, but now with the blood of a goat. This he sprinkled on and before the atonement cover. This offering covered the sins of the people ... Unintentional sins will be forgiven; intentional sins cannot be forgiven, for the man who commits them blasphemes the Lord. (S. Kistemaker)

Hebrews 9:7 But (adversative) the high priest (Subj. Nom.) alone (Nom. Spec.; only) entered (ellipsis, verb continued from previous verse) beyond the second (Acc. Place; curtain: into the Holy of Holies), once (numerical adv.) a year (Gen. Time; Day of Atonement), never (Neg. Adv.; not) without blood (Prep. Gen., Accompaniment; verbal symbol for the saving work of Christ, esp. propitiation), which (Acc. Gen. Ref.) he offered (προσφέρω, ΠΑΙ3S, Customary) on behalf of (substitutionary prep.) himself (Gen. Adv.) and (connective) the unknown sins (Obj. Gen.; sins of ignorance, errors) of the people (Poss. Gen.; Israel),

^{BGT} **Hebrews 9:7** εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,

^{VUL} **Hebrews 9:7** in secundo autem semel in anno solus pontifex non sine sanguine quem offert pro sua et populi ignorantia

LWB **Hebrews 9:8** This [sin offering] being revealed by the Holy Spirit, because the entrance [Jesus Christ] through the Holy Place could not yet [since the time for His work

on earth had not arrived] be revealed [it was still a mystery] as long as the first tabernacle [earthly tent] still had existence,

^{KJV} **Hebrews 9:8** The Holy Spirit all the while making this plain, that not yet was made actual the road into the Holiest while still the first tent had standing [i.e., remained a recognized institution],

^{KJV} **Hebrews 9:8** 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:

TRANSLATION HIGHLIGHTS

This sin offering was explained by the Holy Spirit (Gnomic Present tense), because the entrance through the Holy Place could not yet be revealed (Dramatic Perfect tense). Paul is using typology in its deepest sense here. The “entrance” through the Holy Place is Jesus Christ. But the time for His work on earth had not yet arrived, because the first tabernacle still existed on earth (Static Present tense). As long as God’s plan allowed the earthly tent and its Levitical priesthood to exist, it was not time for Jesus to come to earth in hypostatic union. This earthly tabernacle was the first, the shadow of the reality of Christ Jesus. The tabernacle, the priesthood, the furniture, the garments, and the various sacrifices were all types of the Person and work of Jesus Christ.

RELEVANT OPINIONS

In the state which they were in they never could have approached God in the light; therefore it was necessary that there should be this order of things between them and God. Evidently in an earthly system of religion, and under a regimen in which God reveals Himself to man in judgment and providence, God must remain veiled: only the grace which is in Jesus is that which fits man to approach to God without a veil. (J. Darby) The Spirit speaks and interprets the Word of God. He discloses the meaning of the Word (John 14:26, 15:26) and guides the believer in the truth. The Holy Spirit makes it plain that He is involved in the work of redemption. (S. Kistemaker) As we ponder all these references to the earthly tabernacle and its essential limitations, we see by contrast that Christianity is a religion of *access*. As such, there is constant danger of hindrances being put to our freest, fullest approach to God. (W. Thomas)

Hebrews 9:8 This (Acc. Gen. Ref.; sin offering) being revealed (δηλώω, PAPtc.GSN, Gnomic, Circumstantial; explained, made clear) by the Holy (Descr. Gen.) Spirit (Gen. Absolute), because the entrance (Acc. Dir. Obj.; Jesus Christ) through the Holy Place (Gen. Place) could not yet (temporal, neg. adv.; the time for His work on earth had not arrived) be revealed (φανερώω, Perf.PInf., Static, Epexegetical; it was still a mystery) as long as the first (Gen. Spec.; original) tabernacle (Gen. Absolute; earthly tent) still (temporal adv.) had (ἔχω, PAPtc.GSF, Customary, Circumstantial) existence (Compl. Acc.; continuance, standing, prominence),

^{BGT} **Hebrews 9:8** τούτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν,

^{VUL} **Hebrews 9:8** hoc significante Spiritu Sancto nondum propalatam esse sanctorum viam adhuc priore tabernaculo habente statum

LWB Hebrews 9:9 Which [earthly tabernacle] *was* a type during the dispensation which was then present [Israel], according to which [type] both gifts and sacrifices [Levitical offerings] were offered which were not [weakness of ritual], with reference to the conscience [norms and standards of the soul are not touched by shadows], able to bring to maturity [supergrace] the one who made it a practice to worship [ceremonial purification only],

^{KW} **Hebrews 9:9** Which [tent] was of such a nature as to be an explanation for the ensuing time, according to which both gifts and sacrifices are being offered which are not able to make complete the one who offers them so far as the conscience is concerned;

^{KJV} **Hebrews 9:9** 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;

TRANSLATION HIGHLIGHTS

The earthly tabernacle was a type of Jesus Christ and His work on the Cross; that was their primary function during the dispensation of Israel (Gnomic Perfect tense). The gifts and sacrifices that were offered by the Levitical priesthood (Customary Present tense), however, did not have the power to bring any of the worshippers to anything resembling maturity (Ingressive Aorist tense). Those who made it a practice to worship as instructed by the Mosaic Law (Customary Present tense) only received ceremonial purification. Neither the law nor the sacrifices were able to bring an Israelite to supergrace. The norms and standards of the conscience cannot be reached by mere shadows and types. That part of the soul requires Bible doctrine and the power of the Holy Spirit to accomplish progressive spiritual growth. Rituals and ceremonies cannot accomplish the goal, no matter how repetitive and earnest the adherents practiced them.

RELEVANT OPINIONS

An aspect of the perfection achieved by Christ's ministry that allows and empowers the believer to approach God and experience His ongoing enabling presence is the purification of the conscience, which is a central focus of the exposition and following exhortation in 8:1-10:25. (J. Whitlark) Knowledge produces growth, not doing things. (R.B. Thieme, Jr.) It cannot be said that, under this order of things, the conscience of the Israelite remained deaf to the communications of God; but by the sole effect of sacrifices, it was never in a state to bear the presence of God ... There was a tabernacle in which God was hidden in obscurity, and sacrifices which were not able to perfect the conscience of the worshippers. (J. Darby) The teasing truth is that temporal categories are important in Hebrews and should never be abandoned. (F.

Craddock) The material offerings of animals are only parables, referring to the time when that which is parabolically set forth becomes actual and passes into reality. They are, considered of themselves, incapable of any action on the inner part of a man. (H. Alford)

Man's conscience is the barometer of his moral sensitivity to deeds performed. Before the death of Christ, believers driven by a guilty conscience brought gifts and sacrifices to God. But these offerings, given to the priest who served as intermediary, did not quiet the awakened conscience of the worshiper. Gifts and sacrifices failed to remove guilt that continued to bother the believer's conscience. They could not clear the conscience of the sinner who came to God with offerings. They were unable to make the worshiper whole, perfect, and complete with respect to his conscience. Therefore, the illustration points to reality. Gifts and sacrifices made the believer outwardly clean, ceremonially, but the blood of Christ removes sin, cleanses the conscience, and makes man whole. That is reality. (S. Kistemaker) In the LXX the word *conscience* is lodged in the wisdom literature, where it conveys the idea of being aware of sin or wrong in one's life and can be translated "inner thoughts." (F. Craddock) A conscience stained with sin is the one effective barrier to man's fellowship with God. (F. Bruce)

Hebrews 9:9 Which (Subj. Nom.; earthly tabernacle) was (ellipsis, verb supplied) a type (Pred. Nom.; figure, parallel illustration, symbol) during the dispensation (Acc. Extent of Time) which was then present (ἐνίστημι, Perf.APtC.ASM, Gnostic, Attributive, Articular; that present age), according to which (Acc. Gen. Ref.; type) both (adjunctive) gifts (Subj. Nom.) and (connective) sacrifices (Subj. Nom.; Levitical offerings) were offered (προσφέρω, PPI3P, Customary) which were not (neg. particle; ritual could not accomplish the goal), with reference to the conscience (Acc. Gen. Ref.; the part of the soul where norms & standards are located cannot be assuaged by shadows), able (δύναμαι, PMPtC.NPF, Gnostic, Attributive, Deponent; did not have the power) to bring to maturity (τελειόω, AAInf., Ingressive, Inf. As Dir. Obj. of Verb; to complete the goal: supergrace) the one (Acc. Dir. Obj.) who made it a practice (endless repetition) to worship (λατρεύω, PAPtC.ASM, Customary, Substantival; ritual, ceremonial purification only),

^{BGT} **Hebrews 9:9** ἥτις παραβολή εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα,

^{VUL} **Hebrews 9:9** quae parabola est temporis instantis iuxta quam munera et hostiae offeruntur quae non possunt iuxta conscientiam perfectum facere servientem

LWB **Hebrews 9:10** *Being only [due to their inherent limitations] regulations pertaining to the body [hygiene], along with solid food [meat & manna] and liquids and different kinds of washings, which were imposed until the dispensation of the new order [Church Age].*

^{KW} **Hebrews 9:10** Which [the Levitical system] had its basis only in food and drink and various ceremonial ablutions, ordinances befitting human beings, enjoined until the season of bringing matters to a satisfactory state.

^{KJV} **Hebrews 9:10** Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

TRANSLATION HIGHLIGHTS

The regulations, ordinances, and activities in the tabernacle pertained only to the body, not to the inner recesses of the conscience. They painted a marvelous picture of Jesus Christ and His work on the Cross, but they had their obvious limitations. Some ordinances pertained to personal hygiene, such as the many types of required washings. Others utilized solid food, such as the meat of various animals and fowl, as well as manna and showbread. Other activities required water and other beverages. The entire system, with all of its intricacies, was imposed upon the nation of Israel through the Levitical system (Customary Present tense) until the dispensation of the new order would arrive. This was, of course, the time immediately after the Cross and the inauguration of the Church Age at Pentecost. This “time of reformation” or “correction” has already begun. The work of Christ on the cross ushered in the Church Age dispensation with its unique, non-legalistic, non-ceremonial, non-ritualistic protocol.

RELEVANT OPINIONS

Hebrews 9:10 states that the Mosaic covenant with its ordinances of divine service and its earthly sanctuary had its standing only in meats and drinks and divers washings, or baptisms, all being carnal ordinances imposed until the time of reformation. Thus the word *baptismos* is used to describe all of the purification ceremonies of the Levitical law. None of these was an immersion, but rather washings and sprinklings. (C. Baker) God gave them (external rules) to His people for their own benefit and well-being; also He gave them the assurance that they were His special people who lived in harmony with His laws and rules. But apart from these objectives the external regulations did not advance the believer in his search for the cleansing of his soul. External rules achieve external objectives. But the external ceremonial rules and regulations were not meant to cleanse the believer’s conscience and to renew him spiritually. (S. Kistemaker) In His eternal program, God had a better plan. The time was to come when the veil would no longer shut men out of His presence. (E. English)

The “divers washing” may be taken to include both the ablutions of the priests before sacrifice, and those enjoined on the people in many parts of the Law after ceremonial defilement, which kind of washings had been further multiplied variously in the traditional law. (J. Barmby) In Hebrews 9:10 *baptisma* is translated “washings” and refers to the ceremonial ablutions of Judaism. (K. Wuest) The Old Covenant system of worship did not meet the deepest need of God's people, namely, intimate personal relationship with God. Its rites and ceremonies extended mainly to external matters until God would provide a better system at "a time of reformation" (v. 10). This comparison helps us keep externals in their proper perspective as secondary to inward reality with God. Relationship with God purifies the conscience. It is possible to fulfill all the

outward obligations of religion and still have a conscience that is not right with God (v. 9). This is one of the tragic inadequacies of religion that does not involve relationship with God. (T. Constable) The earthly sanctuary had nothing to do with changing people's lives. (J. McGee)

These orders were a yoke imposed by Jehovah, and might not be shaken off till He withdrew the command. Now, on the other hand, it is unlawful to observe them. Thus the Christian Hebrews are shown, that they were no longer to observe the rite of Moses. (R. Govett) "Until the season of rectification" means when all these things would be better arranged, the substance put where the shadow was before, the sufficient grace where the insufficient type. (H. Alford) There is a danger therefore in the study of this great book of Hebrews (which takes us back to the whole sweep of OT history, type, and prophecy), that we become occupied with our journey "through this world," and are ready to set up the "tabernacle in the wilderness" again, as it were, and spend our time in religious forms, and man-invented ceremonial worship. Let the preacher and teacher of the Word of God be occupied with the doctrines belonging to the assembly of God today ... as contrasted with the former earthly worship. (W. Newell)

Hebrews 9:10 Being (ellipsis, verb supplied) only (neg. adv.; due to their limitations, insufficiency) regulations (Pred. Nom.; ordinances) pertaining to the body (Adv. Gen. Ref.; hygiene), along with solid food (Dat. Accomp.; meat, manna) and (connective) liquids (Dat. Accomp.; beverages) and (connective) different kinds of (Dat. Ref.) washings (Dat. Accomp.), which were imposed (ἐπίκειμαι, PMPTc.NPN, Customary, Attributive; incumbent, pressed upon) until (temporal adv.) the dispensation (Gen. Extent of Time) of the new order (Dat. Adv.; the Church Age, reformation).

^{BGT} **Hebrews 9:10** μόνον ἐπὶ βρώμασιν καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς μέχρι καιροῦ διορθώσεως ἐπικείμενα.

^{VUL} **Hebrews 9:10** solummodo in cibis et in potibus et variis baptismis et iustitiis carnis usque ad tempus correctionis inpositis

LWB **Hebrews 9:11** But Christ, making a public appearance [at the 1st advent] as the High Priest of good things which were to come, by means of a greater and more perfect tabernacle [the one in heaven], not made by human hands, that is, not from this order of creation [from the 3rd heaven, not earth],

^{KW} **Hebrews 9:11** But Messiah having appeared upon the scene, a High Priest of good things realized, through the instrumentality of the greater and more complete tent not made by hands, that is to say, not of this creation,

^{KJV} **Hebrews 9:11** 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;

TRANSLATION HIGHLIGHTS

Christ made a public appearance as the High Priest of good things which were to come (Constative Aorist tense) at the 1st advent (Dramatic Aorist tense). He made His public appearance by means of a greater and more perfect tabernacle, the one is pitched in heaven rather than the one constructed on earth (Latin: manufactured) by the hands of men. The tabernacle in heaven was fully developed and complete to perfection. The one on earth was built according to divine blueprints, but by humanity instead of deity. What Paul means is that the tabernacle the Lord ministers in is in the 3rd heaven, not on earth (Gnomic Present tense). There is a temporal (dispensational) and spatial (typological) element throughout Hebrews. Sometimes one is in play, sometimes the other. In this verse, *both* should be kept in mind.

RELEVANT OPINIONS

Christ is represented as entering the heavenly sanctuary through blood – not literally, but figuratively, must we accept this. (J. Barmby) The Old Covenant sanctuary was inferior for five reasons. It was an earthly sanctuary (v. 1), it was a type of something greater (vv. 2-5), and it was inaccessible to the people (vv. 6-7). Furthermore it was only temporary (v. 8) and its ministry was external rather than internal (vv. 9-10). (T. Constable) The conception of Christ's death as a liturgical high priestly action is developed as a major argument in 9:11-28. Prior to this point in the homily, the high priesthood tended to be linked with Christ's present activity as heavenly intercessor. (W. Lane) These temporal expressions (“which were to come”) should not be allowed to flatten out the passage into a past/present scheme only; the spatial categories of earthly/heavenly, shadow/real are still essential to the argument. (F. Craddock) The transition from old to new dispensations in verses 1-14 is typically gradual. (P. Ellingworth)

Hebrews 9:11 But (adversative) Christ (Subj. Nom.), making a public appearance as (παραγίνομαι, AMPtc.NSM, Dramatic, Circumstantial, Deponent) the High Priest (Pred. Nom.; at the 1st advent) of good things (Gen. Absolute) which were to come (γίνομαι, AMPtc.GPN, Constative, Attributive, Deponent), by means of (accompanied by) a greater (Gen. Rank, Dignity) and (connective) more perfect (Comp. Gen.; fully developed, completed) tabernacle (Abl. Means; the one in heaven), not (neg. adv.) made by human hands (Abl. Means, Agency), that (Subj. Nom.) is (εἰμί, PAI3S, Gnomic), not (neg. adv.) from this (Gen. Spec.) order of creation (Abl. Source; our source of supply, blessing and provision does not come from earth, but from the 3rd heaven),

^{BGT} **Hebrews 9:11** Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης τῆς κτίσεως,

^{VUL} **Hebrews 9:11** Christus autem adsistens pontifex futurorum bonorum per amplius et perfectius tabernaculum non manufactum id est non huius creationis

LWB **Hebrews 9:12** Nor [like the Levitical priests] through the blood of goats and young bulls, but by means of His Own blood [pregnant verbal symbol for the saving work of

Christ], entered into the Holy of Holies one time only [as opposed to the endless repetition of the Levitical priesthood], having obtained [secured for a particular people] eternal redemption [a completed work for a particular chosen people, not a hypothetical provision for an uncertain blob of humanity].

^{KW} **Hebrews 9:12** Nor even through the intermediate instrumentality of the blood of goats and calves, but through that blood of His Own, he entered once for all into the Holy of Holies, having found and procured eternal redemption.

^{KJV} **Hebrews 9:12** 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*.

TRANSLATION HIGHLIGHTS

Jesus Christ did not go into the tabernacle in heaven with the blood of goats and young bulls like the Levitical high priest did in the tabernacle on earth. He was both High Priest and Sacrifice rolled into one. “By means of His Own blood” is a pregnant verbal symbol for His saving work on the Cross. The “blood of Christ” is a representative analogy for His spiritual death. The life of an animal is in its blood; the life of humanity is in the soul. The literal animal blood from the sacrifices in the tabernacle was a type for the spiritual death of Christ on the Cross. There is so much scholarly support for this use of the word “blood” that I am continually amazed at the ignorance of it by Christians today – including pastors who should have done their homework. Start with Kittel’s TDNT and go from there. Even the majority of commentators recognize that the blood spoken of does not refer to the literal drops of blood that were spilled during the beatings before the Cross and the crucifixion itself. Jesus did not bleed to death.

The Levitical priests entered the Holy Place over-and-over again. It was an endless, daily activity. Even the Levitical high priest entered the Holy of Holies on a frequent basis. But Jesus entered the Holy of Holies in the heavenly tabernacle one time only (Dramatic Aorist tense). The redemption that the Levitical high priest simulated time-and-time again was obtained by Jesus Christ for His people on the Cross (Culminative Aorist tense). The *synecdoche of species* points to an accomplished, secured redemption for a *particular* people. The middle voice means Jesus Christ Himself completed the action; He obtained redemption for His sheep. He did not ask any of them for their help or opinion. There is no room for a hypothetical redemption for hypothetical people here. The humanistic philosophy called unlimited atonement is a damnable heresy. It makes a mockery of the work on the Cross, creates division in the Godhead, and arrogates the glory due to God for redemption by placing it in the hands of sinful men.

The everlasting quality of redemption means it is endless in duration, as opposed to the temporal redemption applied to the nation Israel once a year on the Day of Atonement. *Redemption* means the ransom note was paid, releasing us from the slave market of sin. This is a completed work for a particular chosen people, not a hypothetical provision for an uncertain blob of humanity. The word *redemption* itself comes from an ancient slave market. The wealthy slaveowner would go to the marketplace and purchase slaves off an auction block. They looked over the daily human merchandise, selected the ones they wanted to purchase, and paid the going price for the ones

they selected. They did not make a payment for every slave in the auction and then ask each slave if they wanted to be purchased. The stupidity of that scenario is self-evident. The wealthy merchant man had 100% of the power, 100% of the ransom price, and 100% of the choice of which slaves he wished to purchase out of the multitude. Just as He chose the nation Israel out of all the nations on earth to be His chosen people, He also chose each believer who would make up the bride of Christ.

RELEVANT OPINIONS

It is to beggar the concept of redemption as an effective securing of release by price and by power to construe it as anything less than the effectual accomplishment which secures the salvation of those who are its objects. Christ did not come to put men in a redeemable position, but to redeem to Himself a people. The same goes for propitiation, expiation and reconciliation. Christ did not come to make sins expiable. He came to expiate sins, and when He made purification of sins, He sat down on the right hand and the Majesty on high. Christ did not come to make God reconcilable. He reconciled us to God by His Own blood. (J. Murray) The expression goats and calves is a reminder of the Day of Atonement. On that day, once a year, the high priest entered the Most Holy Place with the blood of a bull and of a goat. The high priest had to sprinkle the blood of the bull as an atonement for his own sins and the blood of the goat as an atonement for the sins of the people. The implication is that the blood of animals effected forgiveness and reconciliation. (S. Kistemaker)

It is the clear teaching of Scripture that the result of Christ's death is the "obtaining of eternal redemption" for us, not the mere removal of bars. The mere removal of bars is a redemption that does not redeem. The mere removal of bars is not substitutionary. Ultimately, it proves to be only hypothetical. Consequently, it is a mockery of God's wisdom, for it recognizes no results and degrades Christ's priesthood. (G. Long) Christ completed His atoning work on Calvary's cross. When He suffered and died on the cross, in a sense He entered the Most Holy Place of the temple. God affirmed this by tearing the curtain of the temple in two from top to bottom ... After His figurative entrance into the Most Holy Place of the temple in Jerusalem, He once for all, on the strength of His own sacrificial blood shed on the cross, procured redemption of everlasting validity for all His people. He bought His people with the price of His blood; He redeemed them with His death. Their redemption became eternally valid when Christ figuratively entered the Most Holy Place. (S. Kistemaker)

This is not a hypothetical redemption that we somehow "validated" or "consummated" by the addition of our faith to the work of the cross. When Christ entered the Holy Place in heaven He had *obtained* eternal redemption. He had not merely made it a theoretical possibility, dependent for its efficaciousness upon the "free will" of the creature. (J. White) The shed blood, rivers of it from the Levitical offerings, have now been replaced by "the precious blood of Christ." His life's blood poured out to pay our debt of sin. And we may be assured that the blood from the 22,000 oxen and the 120,000 sheep offered in sacrifice at the dedication of Solomon's temple (2 Chron. 7:5) did not even *begin* to match the value of the blood of Christ shed at Calvary. (R. Stam) The Holy Place often refers to the first compartment of the tabernacle, but here it obviously refers to

the Most Holy Place, the Holy of Holies. (F. Craddock) The statement that Christ approached God by means of His own blood has specific reference to His death on the cross. (W. Lane)

The description of the result of Christ's work as "eternal redemption" is in marked contrast with the redemption for one year, implied and involved in the action of the high priest on the Day of Atonement. (W. Thomas) It was not necessary for Christ to physically transport His physical blood into heaven to provide a basis for His priestly ministry. (J. Pentecost) We are not to understand that our Lord took His blood into heaven. (K. Wuest) It was not with His blood (the Greek here would not mean this), but through, by virtue of, in the title and power of His own blood that He entered there. (G. Lang) The selective process had a well-defined objective, not to redeem the world, but to create a special people for a special purpose. (A. Custance) The indirect middle voice here shows that Christ obtained eternal redemption by Himself. He found the way. (A. Robertson)

Hebrews 9:12 Nor (neg. particle; like the Levitical high priest) through the blood (Abl. Means; the life of an animal is in its blood) of goats (Poss. Gen.) and (connective) young bulls (Poss. Gen.; calves), but (adversative) by means of His Own (Poss. Gen.; He was both High Priest and victim) blood (Abl. Means; pregnant verbal symbol for the saving work of Christ), entered (εἰσερχομαι, AAI3S, Dramatic, Deponent) into the Holy of Holies (Acc. Place; heaven, the most holy place) one time only (Adv. Number; frequency, as opposed to the endless repetition of the Levitical priesthood), having obtained (εὐρίσκω, AMPtc.NSM, Culminative, Circumstantial, Middle Voice: Himself, simultaneous action; *synecdoche of species*: accomplished, secured redemption for a particular people) eternal (Acc. Extent of Time; everlasting, endless in duration) redemption (Acc. Dir. Obj.; paid our ransom note, releasing us from the slave market of sin: a completed work for a particular chosen people, not a hypothetical provision for an uncertain blob of humanity).

^{BGT} **Hebrews 9:12** οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος εἰσήλθεν ἐφάπαξ εἰς τὰ ἅγια αἰωνίαν λύτρωσιν ἐύραμενος.

^{VUL} **Hebrews 9:12** neque per sanguinem hircorum et vitulorum sed per proprium sanguinem introivit semel in sancta aeterna redemptione inventa

LWB **Hebrews 9:13** For you see, if the blood [literal animal] of goats [salvation offering] and bulls [rebound offering], and the ashes of a heifer which was sprinkled upon those who were ceremonially defiled, kept purifying them with reference to the ceremonial cleansing of the flesh,

^{KW} **Hebrews 9:13** For if, as is the case, the blood of bulls and of goats, and the ashes of a heifer, sprinkling those who are in a state of [ceremonial] uncleanness, set that person apart with reference to the purity of the flesh,

^{KJV} **Hebrews 9:13** 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:

TRANSLATION HIGHLIGHTS

The protasis of a 1st class condition means the statements Paul makes about animal blood and ceremonial cleansing are true. The animal blood of goats and bulls, representing salvation and rebound respectively, and the ashes of a heifer which were sprinkled (Customary Present tense) upon those who were ceremonially defiled (Intensive Perfect tense), kept purifying them (Durative Present tense) with reference to the cleansing of the flesh. These animal blood offerings and the ashes of a heifer combined to cleanse those who were sprinkled by them. These shadow purification and cleansing offerings will be compared to the true purification and cleansing accomplished by Jesus Christ in the next verse. These offerings cleansed the outer man, but not the conscience of the inner man.

RELEVANT OPINIONS

The function of the sacrifices as depicted in Ezekiel would resemble their role in the life of the OT believer, being efficacious for ceremonial cleansing. They will thus have the function of temporal cleansing as mentioned in Heb. 9:13. (D. Campbell) What perfection there is in this work of salvation! There is no room left for man to take a part in the divine operations; a redemption which saves him is accomplished, but this work is entirely of God. (J. Darby) In 9:13–14, the author of Hebrews contrasts the forgiveness provided by the Mosaic sacrifices with the forgiveness provided by the sacrifice of Christ. The former, he declares, was effective “for the cleansing the flesh,” while the latter is able to “cleanse our/your conscience.” As mentioned earlier, the issues surrounding the efficacy of the Old Testament sacrifices are complex. The author of Hebrews appears to be contrasting cultic or ceremonial cleansing accomplished through the Mosaic sacrifices with moral or spiritual cleansing accomplished by the sacrifice of Christ. In the next verse, the author of Hebrews links the forgiveness of sins with Christ’s role as mediator of the new covenant, “For this reason He is the mediator of a new covenant...since a death has taken place for the redemption of the transgressions.” (R. Compton)

The author now describes the practice of sprinkling the unclean person with water of cleansing (Num. 19). A red heifer in perfect condition and that had never been harnessed had to be slain and burned. As it was being burned, the priest had to throw cedar wood, hyssop, and scarlet wool onto the heifer. The ashes then were gathered and kept for use in the ceremony of sprinkling the water of cleansing. Anyone who had touched a dead body was considered unclean for seven days. Ashes from the burned heifer were put into a jar; fresh water was poured over them; and with hyssop dipped into the water, an unclean person was sprinkled on the third and seventh days ... The writer of Hebrews deletes numerous details from the laws concerning the Day of Atonement and the ceremonial cleansings for the persons declared unclean. He purposely omits these details to put in stark relief the contrast between the external observance of religious ceremonies and the inner transformation of a man cleansed by the blood of Christ. (S. Kistemaker) The author of Hebrews says that an Old Testament ceremony of sacrificial

sprinkling sanctified people – that is, it made them ceremonially clean, so that they could once again worship with God’s people. But it was only outward sanctification, not the internal sanctification that accompanies true salvation. (W. Grudem)

In verse 13, the author refers to two Levitical rituals that provided for external cleansing. The first was the propitiary sacrifice on the Day of Atonement (Lev. 16). The second was the cleansing through the ordinance of a red heifer (Num. 19). The first had to do with national uncleanness; the second dealt with individual uncleanness. Both of these provided for purification, but it was a purification “of the flesh,” that is, they dealt with external purification. They removed outward defilement and gave outward cleansing. But the need of the sinner went far deeper than the external. There was a need in the sphere of the conscience, which was internal. This need was spiritual rather than physical. And to meet this need, an offering of greater value than the offering of bulls or goats or heifers was required. The “blood of Christ” alone could satisfy the sinner’s deep spiritual need ... As a result of the kind of offering that was made, Christ’s death removed not only the defilement, but also the *source* of the defilement. The conscience was cleansed so it did not continue to do its condemning work. The result was that men felt free to serve God. (J. Pentecost) Old Covenant sacrifices for sin on the Day of Atonement only provided temporary cleansing, but the sacrifice of Jesus Christ provided permanent cleansing. (T. Constable)

Hebrews 9:13 For you see (explanatory), if (protasis, 1st class condition, “and it did”) the blood (Subj. Nom.; literal animal) of goats (Poss. Gen.; salvation offering) and (connective) bulls (Poss. Gen.; rebound offering), and (continuative) the ashes (Subj. Nom.; Number 19:9) of a heifer (Poss. Gen.) which was sprinkled (ῥαντίζω, PAPtc.NSF, Customary, Attributive) upon those (Acc. Dir. Obj.) who were ceremonially defiled (κοινώω, Perf.PPtc.APM, Intensive, Substantival; profaned, desecrated), kept purifying (ἀγιάζω, PAI3S, Durative & Iterative) them (Acc. Dir. Obj.) with reference to the ceremonial cleansing (Acc. Gen. Ref.; shadow cleansing) of the flesh (Gen. Spec.),

^{BGT} **Hebrews 9:13** εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,

^{VUL} **Hebrews 9:13** si enim sanguis hircorum et taurorum et cinis vitulae aspersus inquinatos sanctificat ad emundationem carnis

LWB **Hebrews 9:14** How much more [reality is much greater than the shadows] may the blood of Christ [representative analogy for the saving work of Christ], Who through the eternal spirit [the essence of Christ’s own spirit] offered Himself [in contrast with animals], without blemish [as opposed to the defilement of those He represented] to God [the Father], keep on cleansing [depends on the believer’s confession of sin] your conscience [experiential sanctification] from dead works [human plans or activities done without the filling of the Spirit], so that you might keep on serving [priestly function of the believer] the God Who is living [Christ as the resurrected sacrificial offering].

^{KW} **Hebrews 9:14** How much more shall the blood of the Messiah, who by virtue of the intermediate instrumentality of [His] eternal spirit [His divine essence as deity, thus by His own volition as a member of the Godhead] offered himself spotless to God, purge our conscience from dead works to the serving of the living God.

^{KJV} **Hebrews 9:14** 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?

TRANSLATION HIGHLIGHTS

The apodosis to verse 13 is that the blood of Christ keeps on cleansing your conscience (Progressive Future tense) from dead works. The blood of Christ is a representative analogy for the saving work of Christ. The reality of Christ is much greater than the shadows of the animal sacrifices and offerings. The cleansing here depends on the believer's confession of sin (Potential Indicative mood). Confession of sin on the believer's part and the resultant cleansing on the Father's part is the entrance into the spiritual life for the born again believer. Continual cleansing of the conscience is part of experiential sanctification. Cleansing the conscience (Latin: immaculate) from dead works is restoring the believer to temporal fellowship with the Father and Son. This enables him to produce spiritual fruit as opposed to dead works. Dead works are the plans and activities of the believer that are done without the filling of the Spirit. Any human plan or activity performed while out of fellowship is a dead work. They are merely "vain, legal efforts to relieve a troubled soul," as opposed to spiritual fruit. A believer with a cleansed conscience is hungry for the Word of God and motivated to serve Him.

Believers who are not interested in the Word of God prove to themselves and the world that their conscience is defiled by sin and is in need of cleansing. This continual cleansing makes it possible for us to keep on serving God (Iterative Present tense) the God who is living (Durative Present tense). Jesus Christ is the resurrected sacrificial offering, which means "He continues to live." In order to fulfill our priestly function as believers, so that we may truly serve the living God (Purpose Infinitive), we must be in fellowship – which means we must be filled with the Spirit. We cannot serve Him if we are out of fellowship; we cannot serve Him by producing dead works. So the confession of sins in 1 John 1:9 is absolutely crucial to maintaining temporal communion with God in this life and being able to serve Him. This possibility was purchased for us by Jesus Christ, who through the eternal spirit possessed by His deity, offered Himself (Dramatic Aorist tense) without blemish to God as the one and only sacrifice in heaven. Of course, His being without blemish is in contrast with the defilement of those whom He represented on the Cross. The eternal spirit is Christ's own spirit, not the Person of the Holy Spirit who sustained Him on the Cross.

RELEVANT OPINIONS

A high priest must make offering *to* God *for* a people and not *for* God *to* a people. For if the atonement of Christ falls under the category of His priesthood, and it does, it is impossible for it to be impersonal, indefinite, ineffective, unlimited; for the priesthood is not. In order to its very

constitution, it preresquires personal relation; and the same must be true of the Atonement, unless the Atonement transpires outside the limits and actings and conditions of the priesthood. The priesthood is “for men,” and for “sins.” Not for mankind in general, but “for men” - particular men. And not for sin in general, but “for sins” - particular sins. The personal relation of the priest is a relation to particular persons, with especial reference to their particular sins; or more briefly, it is a relation to these persons considered as sinners. A general reference of relation is out of the question. (H. Martin) Therefore, it is concluded that the introduction of an unlimited reference into the priestly office of Christ is without foundation. It is without foundation, first, because it is not a fulfillment of the Old Testament typical sacrifices; and second, because the writer of Hebrews makes it evident that Christ’s sacrifice and intercession are co-extensive for a definite people. (G. Long) This is not a reference to the Holy Spirit, who is never so designated, but Christ’s own human spirit: the higher element of Christ’s being in His human life, which was charged with the eternal principle of the divine life. (M. Vincent)

Christ’s cleansing of the conscience does not only stand at the beginning of the Christian’s pilgrimage but is the basis of the empowering that the pilgrim experiences to approach God throughout the pilgrimage to the heavenly Jerusalem. We can think of a decisive cleansing experienced at the beginning of the sojourn that transforms the human condition. But Hebrews also represents this transformation as abiding and the experience of an empowered approach to God as ongoing. By putting “cleansing” in the present tense, the cleansing of Jesus is not relegated to a past action but is represented as an ongoing present experience ... Cleansing has decisive and ongoing validity for the believer’s fidelity ... an ongoing abiding effect in the believer’s present experience. (J. Whitlark) The arrogant Christian’s power is merely human and, therefore, cannot produce growth. Spiritual progress does not occur. He runs in vain and toils in vain. He may impress himself and other Christians with his production, but at the Judgment Seat of Christ this believer’s “Christian service” will be condemned and destroyed as “dead works.” Jesus Christ as the escrow officer will eternally reward only believers whose service reflects spiritual growth, which is an intrinsically good achievement. Genuine Christian service is a *result* of growth and a chance to apply Bible doctrine already assimilated. (R.B. Thieme, Jr.)

The scope of the covenant sacrifice is limited to those God has chosen, or, in the language of Hebrews, to those God “has called.” All of these election motifs in Hebrews affirm that the foundation of the benefits the Christian pilgrims receive through Jesus Christ reside in the elective will of God. His choice is necessary for any to experience the benefits of Jesus’ high priestly ministry. But does God’s grace of election only stand at the beginning of the Christian’s sojourn? Is then the Christian’s ongoing fidelity to God predicated upon his or her gratitude to God for that choice? For Hebrews, God’s election stands not only at the beginning of the Christian’s pilgrimage, but extends to the Christian’s ongoing faithfulness. Therefore, we must discuss Hebrew’s representation of human transformation and ongoing divine enablement ... Hebrews does not invoke the rationale of reciprocity or this type of “debt thinking” to motivate fidelity to God. God’s gifts liberate through His moment by moment enabling presence instead of shackling the believer with a sense of obligatory indebtedness. God does not continually give gifts to people in a hope that the overwhelming volume and costliness of the gifts would eventually melt a person’s heart and bind him or her to Himself out of a feeling of grateful indebtedness. (J. Whitlark)

An unlimited reference into the priestly office of Christ violates the qualifications of the kinsman-redeemer concept. The four qualifications for a kinsman-redeemer are that he must: (1) be a near kinsman, close relative; (2) be able to accomplish the redemption; (3) be willing to redeem; (4) accomplish the redemption. Yet, if an unlimited reference is introduced into the priestly office, it would make Christ the near kinsman of the seed of the serpent, and it would have required Him to be willing to redeem them for whom the Father had not willed to give Him. In addition, the fourth qualification cannot be met at all unless one is willing to hold to universal salvation. The universal redemptionist attempts to get around this problem by saying that Christ died not to accomplish redemption for all mankind, but only to provide it for all mankind. But, does this not completely eliminate the fourth qualification for a kinsman-redeemer? What kind of a redeemer is it who does not accomplish redemption? Many fail to see the sacrifice of Christ as a priestly work on earth. All who are orthodox in their beliefs hold that the supreme significance of Christ's sacrifice was its substitutionary nature, although many logically deny it in effect when they insist that Christ died for all mankind without exception. The penal substitutionary nature of Christ's atonement is consistent only with a definite atonement. (G. Long)

In Hebrews, the perfection of the believer occurs when the promises of the new covenant blessings are realized in the believer's experience ... This perfection includes the present effect of Christ's ministry that "cleanses our conscience from dead works so that we can serve the living God." This inward cleansing transforms the defiled state of the believer and empowers the believer to approach God out of which he or she receives all he or she needs for ongoing fidelity to God. This logical connection is explicit in 9:14. The believer is cleansed so that he or she may serve God ... Hebrews reinterprets the promises of inscribing the law on the hearts of the people, of knowing God, and the experience of the forgiveness of sin in the new covenant through this cultic metaphor of purification of the conscience that transforms and empowers the worshipper's approach to God. Without this purification there is no ability to "serve the living God" or "to approach" Him in a way that sustains the worshipper's fidelity. (J. Whitlark) By "the eternal Spirit" we understand, "not the Spirit of the Father dwelling in Christ, nor the Holy Spirit given without measure to Christ, but the Divine Spirit of the Godhead which Christ himself had, and was in His inner personality. Our Lord's Divine nature acquiesced in the redemptive plan and purpose, and contributed to its fulfillment. (W. Jerdan)

"Through His own blood" means on the grounds of His already accomplished sacrificial death. (A. Stibbs) The ordinance of the red heifer in Numbers 19 speaks of the life of the believer and the fact that as believers you and I need constant cleansing. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses [keeps on cleansing] us from all sin ... If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1:7, 9) You see, the blood of Christ cleanses, not the flesh, but the conscience. (J. McGee) According to the Father's plan, Christ did not use the omnipotence of His own deity to support His humanity (Phil. 2:7-8). Instead, God the Holy Spirit constantly empowered and sustained the humanity of Christ amid the hostility of the devil's world, e.g., Matt. 4:1, 12:18; Luke 4:1, 14-15, 18; John 3:34; Rom. 1:4 ... The Holy Spirit constantly sustained Him on the cross ... Experiential sanctification is residence, function, and spiritual momentum in the divine dynasphere during the believer's life on earth. Living in the

divine dynasphere, which the Holy Spirit energizes, fulfills the protocol plan of God ... In union with Christ, every Church Age believer belongs to the most exalted of all priestly orders under the high priesthood of the resurrected Jesus Christ. (R.B. Thieme, Jr.)

The spheres of the two priesthoods, and of the two sacrifices, are different, and independent one of the other. *The blood of bulls cleanses the flesh*, but cannot cleanse the spirit. *The blood of Christ cleanses the conscience*, but leaves the *flesh* where it was. The cleansing of the flesh by sacrifice is not now needed for Christians, because we worship *in spirit* a God up in heaven. But when God shall have descended again to dwell in the temple at Jerusalem, the old sacrifices will be needed once more for those who draw near to God *in the flesh*. And accordingly it is declared, that the Mosaic priesthood and sacrifices shall return (Ezek. xlv; xlvi; Psa li. 19). There shall in millennial days be a temple above, and a temple below, and two Jerusalems, one on earth, and one on high. 'But shall *we* need the old sacrifices?' Of course not! The flesh in the risen is cleansed at once, and for ever, *by resurrection*. (R. Govett) Carnal works, having their origin in sin, with which death is bound up, pollute the conscience. They are like the touching of the dead body, rendering the man unclean in God's sight, as not springing from life in Him, inducing decay and corruption in the spirit. (H. Alford) The outcome of Christ's offering and ministry is now seen to be spiritual, not ceremonial. (W. Thomas) So should our worship of Him be. (LWB)

Hebrews 9:14 **How much** (apodosis: correlative pronoun, indirect question) **more** (Comp. Adv., Degree; to a greater degree, the reality is much greater than the shadows) **may** (Potential Ind. Of καθαρίζω) **the blood** (Subj. Nom.) **of Christ** (Poss. Gen.; representative analogy for the saving work of Christ), **Who** (Subj. Nom.) **through the eternal** (Adv. Gen. Time) **Spirit** (Abl. Means; the essence of Christ's own spirit, not the Person of the Holy Spirit, although the Holy Spirit did sustain Him on the cross) **offered** (προσφέρω, AAI3S, Dramatic; voluntarily) **Himself** (Acc. Dir. Obj.; in contrast with animals) **without blemish** (Compl. Acc.; as opposed to the defilement of those whom He represented) **to God** (Dat. Adv.; the Father), **keep on cleansing** (καθαρίζω, FAI3S, Progressive, Potential Ind. depends on the believer's orientation to Rebound: confession of sin; in the same manner as a person who touches a corpse is ceremonially unclean) **your** (Poss. Gen.) **conscience** (Acc. Dir. Obj.; experiential sanctification) **from dead** (Descr. Gen.; as opposed to divine) **works** (Abl. Separation; any human plan or activity performed while out of fellowship, vain legal efforts to relieve a troubled soul, as opposed to fruit), **so that you might keep on serving** (λατρεύω, PAInf., Iterative, Purpose & Result; priestly function of every believer in fellowship) **the God** (Dat. Adv.) **Who is living** (ζάω, PAPtc.DSM, Durative, Substantival; Christ as the resurrected sacrificial offering).

^{BGT} **Hebrews 9:14** πόσω μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαρῶς τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι.

^{VUL} **Hebrews 9:14** quanto magis sanguis Christi qui per Spiritum Sanctum semet ipsum obtulit immaculatum Deo emundabit conscientiam vestram ab operibus mortuis ad serviendum Deo viventi

LWB Hebrews 9:15 **In addition [to His work on the Cross for the Church], because of this [ultimate sacrifice], He [Jesus Christ] is the Mediator of a new covenant [with the nation Israel], in order that those who have been called [elect Israel] will receive the promised eternal [national] inheritance, now that a death has taken place [Christ's spiritual death] for the redemption of the transgressions against the first covenant [Mosaic Law].**

^{KW} **Hebrews 9:15** And because of this, of a testament new in quality He is mediator, in order that a death having taken place for the redemption of the transgressions under the first testament, those who have been divinely summoned [into salvation] might receive the promise of the eternal inheritance.

^{KJV} **Hebrews 9:15** 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.

TRANSLATION HIGHLIGHTS

Verse 14 and verse 15 go together in tandem. Verse 14 represents the work on the Cross for Church Age believers; verse 15 represents the work on the Cross for the nation of Israel which goes into effect during the millennium. The adjunctive “in addition” points to the His dual work on the Cross. Because of His ultimate sacrifice on the Cross, He also became the Mediator of a New Covenant with Israel - at the same time He was redeeming His bride, the Church. This new covenant will be inaugurated when His millennial reign begins. The purpose of this new covenant with Israel is to replace the old covenant of Mosaic Law and to provide them with their promised everlasting inheritance (Result Subjunctive mood). Those who have been called (Dramatic Perfect tense) as elect Israel (not the Church in this context), will receive the promised everlasting inheritance. The futuristic aorist sees the inheritance purchased historically on the cross, while its inauguration waits for the future millennium. And now that His spiritual death has taken place (Temporal Participle) for the redemption of the transgressions against the first covenant, the Mosaic Law is no longer in effect. The new covenant in this verse is the same New Covenant spoken of in Jeremiah 31; the recipients of the New Covenant are also the same: Israel and Israel only. This is the same covenant that He validated during the Passover Feast with His twelve disciples.

RELEVANT OPINIONS

Although Christ's priesthood is based upon the covenant of Psalm 110, His death allowed the benefits of the New Covenant to be mediated (Heb 9:15-22). Blood often mediated benefits in Old Testament times. Of the four ways covenants were entered into in Old Testament times

(striking of hands, exchanging sandals, exchanging salt, blood sacrifice) the blood covenant was the most permanent. Severed animal pieces were separated into two rows. When the parties to the covenant passed through the animal pieces they invoked a similar fate upon themselves that the animals experienced if they failed to keep their obligations under the covenant. At this point the parties were considered dead men because the covenant became permanent and the parties were powerless to change its terms. Thus, the blood of the animals mediated the benefits of the covenant by making those benefits permanent. Even the Mosaic Covenant was inaugurated by blood. Because the Tabernacle was comprised of items from the cursed ground, it and everything within it had to be sanctified through the sprinkling of blood. Just as blood mediated benefits in Old Testament times, Christ's blood also mediated the benefits of the New Covenant. Although the blood shed by Aaron postponed sin's indebtedness for one year, it did not mediate the benefits of the New Covenant. (A. Woods)

He is still looking forward to receiving the fulfillment of the promise of the eternal inheritance made to Abraham. (W. Kaiser, Jr.) The first covenant brought in consequences for which it was not provided: for law makes sin to abound and only acts towards transgressors by punishing them with death. But here is another covenant founded on the value of the blood of Christ and this blood answers for the transgression committed under the first. It is a retro-active effect applying itself to transgressions committed beforehand, as it applies now to the state of the called ... Calling opens the door of the new covenant to those who found themselves under the grave consequences of the first, even as also to those who did not belong to it at all. Nevertheless it is with reference to the first of these classes that these truths are unfolded. Mark how the expressions "entered in once," "an eternal redemption," "through the eternal Spirit offered," "an eternal inheritance" contrasted that heavenly priesthood, and the new covenant with the earthly privileges of the Jews and their conditions under the first. Yet these expressions are still Jewish, they describe very little of heaven; the privileges of saints united to Christ on high are not touched upon ... The way in which the apostle always avoids the direct application of the new covenant is very striking. (J. Darby)

The inheritance should take the meaning it takes elsewhere in Hebrews - ownership of the millennial land of Canaan, the future reign of the servant kings, joint rulership with Messiah in the heavenly country, the millennial land of Palestine. (J. Dillow) Here we come to a point on which many stumble. Man loves unity; and when God presents two truths, he generally prefers a false unity, by treading down one of the two in the mire. (R. Govett) Whatever benefits the church presently enjoys that are associated with the new covenant stem not from a direct relationship to the new covenant, but indirectly through the church's relationship to the mediator of the new covenant, that is, through Jesus Christ ... The church is united to the mediator of the new covenant. The new covenant has been cut. The actualization of the new covenant in the lives of believers, however, is yet future, when Christ returns and the house of Israel and the house of Judah are transformed by God's grace to obey completely the commands of God. (J. Master) As a high priest under the new covenant, Christ is viewed both as the mediator of the new covenant, providing for its ratification (8:6; 9:15; 12:24), as well as the guarantor of the new covenant, guaranteeing the fulfillment of its promises. (R. Compton)

This new covenant is for Israel and Judah only. The nations have no part in it at all. They never had the law and never will have it. They never had a divine service or a tabernacle, neither were the promises made to them. All of this is for the Hebrews only. (A. Knoch) In the power of the prototype divine dynasphere, Christ fulfilled the Mosaic Law, rendering it obsolete. In the power of the operational divine dynasphere, the Church Age believer advances spiritually and acquires the virtues of the humanity of Christ. (R.B. Thieme, Jr.) It should be noted that both the old and new covenants, though they *affect* us, were *made* with *the nation Israel*, and the new covenant simply promises that Israel will one day render spontaneously the obedience required of her under the old covenant. (R. Stam) We encounter an election motif in Heb. 9:15. Here we are told that Jesus' death redeems from the sins committed under the first covenant so that those who are called might receive the eternal inheritance. Again, the designation is a perfect passive pointing to the enduring nature of this call and the divine initiative of God who calls. Both aspects refer to the divine election of the one who receives the eternal inheritance ... The scope of the covenant sacrifice is limited to those God has chosen or, in the language of Hebrews, to those God "has called." (J. Whitlark)

The death of the Messiah was a conception highly objectionable to Jews, and it was therefore particularly important to show its true meaning. (W. Thomas) The will-maker names in his will those who are to enjoy his property. Moses, in his testament of blessing made for the benefit of Israel just before his death, names the twelve tribes (Deut. xxxiii). So Christ: "Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him" (John xvii. 2). The word "called" is used by Jehovah when speaking of those to be delivered out of Egypt into the land of promise. (R. Govett) The eternal inheritance for Israel is *earthly* and rests solely on the *death* of the Testator. The eternal inheritance of Church Age believers is *spiritual* and is a *reward* for spiritual growth and service. Both were ratified by His death on the Cross and both will go into effect at the beginning of the millennium. There are no requirements for Israel to meet to obtain her inheritance during the millennium. But the inheritance for Church Age believers does have a spiritual requirement which must be met – attaining spiritual maturity during the time given to you on earth. (LWB) The meaning of "the called" in this verse seems to refer to OT saints who could not inherit until sins were done away with ... OT saints derived benefit from the redemption wrought by Christ. (W. Thomas)

Reading this verse carefully, we see that if those that were called, God's elect, were to receive the promise of the eternal inheritance, there must be the redemption of the transgressions that were under the first covenant. Strictly speaking, this limits the application of this verse to those who were under the Law: for Gentiles were never in covenant with God. To every sincere Hebrew believer, this "redemption" or removal from before God of their former transgressions under Law, came as a welcome thing. The Law with its "ten thousand things" (Hosea 8:12), is no longer between the Hebrew believer and the eternal inheritance. Indeed, the Law had nothing to do with this inheritance. (W. Newell) In other words, the inheritance spoken of here is earthly and relates to the future of Israel during the millennium. It is unconditional, and therefore is not related to the inheritance *obtained* by Church Age believers by growing in the grace and knowledge of our Lord Jesus Christ. Again, let Israel have her unconditional inheritance, while we pursue our conditional inheritance – conditioned by our daily response to the Word of God and the continued filling of the Holy Spirit. (LWB)

Hebrews 9:15 In addition (adjunctive; to the work on the Cross for the Church), because of this (Causal Acc.; ultimate sacrifice), He (Jesus Christ) is (εἰμί, PAI3S, Descriptive) the Mediator (Pred. Nom.) of a new (Gen. Quality, Kind; for Israel only during the millenium) covenant (Obj. Gen.), in order that (Purpose conj.) those (Subj. Nom.) who have been called (καλέω, Perf.PPtc.NPM, Dramatic, Substantival; elect Israel) will receive (λαμβάνω, AASubj.3P, Futuristic, Result) the promised (Adv. Acc.) eternal (Adv. Gen. Time; everlasting) inheritance (Obj. Gen.), now that (subordinating) a death (Gen. Absolute; Christ's spiritual death) has taken place (γίνομαι, AMPtc.GSM, Dramatic, Temporal, Deponent) for the redemption (Acc. Result; ransom) of the transgressions (Obj. Gen.) against the first (Dat. Spec.) covenant (Dat. Ind. Obj.).

^{BGT} **Hebrews 9:15** Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

^{VUL} **Hebrews 9:15** et ideo novi testamenti mediator est ut morte intercedente in redemptionem earum praevaricationum quae erant sub priore testamento repositionem accipiant qui vocati sunt aeternae hereditatis

LWB **Hebrews 9:16** For where a last will and testament *exists* [comparing the new covenant to a will], necessity requires the death of the One [Testator] who made the last will and testament [Jesus Christ],

^{KW} **Hebrews 9:16** For where a testament is, a death must of necessity be brought in, the death of the testator,

^{KJV} **Hebrews 9:16** For where a testament is, there must also of necessity be the death of the testator.

TRANSLATION HIGHLIGHTS

Where a last will and testament exists, necessity requires (Customary Present tense) the death of the one who made the last will and testament (Constative Aorist tense) before its provisions are executed. This is true of most wills that are written, as long as we don't get into living trusts such as we have today. But in simple terms, a "last will and testament" isn't read or the provisions executed until the person who wrote the will dies. Leon Morris suggests, "it seems that the writer is playing on the double meaning." There has to be a comparison between a covenant and a last will and testament in this passage. Death is not required for either party in a covenant, but it is (in most cases) required for a will or testament. Similar to a last will and testament, the new covenant was made by God and the spiritual death of Jesus Christ fulfilled its requirements for execution.

The Cross was not an accident; it was necessary to fulfill the terms of the last will and testament. The terms of last will and testament were met in the ratification of the new covenant; the nation of Israel is merely waiting for the millennium for the provisions of the last will and testament to become operative. The one who made the last will and testament (testator) was Jesus Christ. In order for the inheritance to become ratified, the Testator had to die. The provisions of the last will and testament will not go into effect until Israel is restored to the land and the Davidic throne is in place once again. In God's plan, the Church Age and Tribulation (Jacob's Trouble) must come to an end before the New Covenant begins. These are the *temporal* provisions of the last will and testament.

RELEVANT OPINIONS

A "will" is completely inoperative until the testator dies. When a man makes a will, it is necessary for his death to occur before the terms of the will become operative. As long as he lives, nothing happens. And Christ's new "covenant" is likewise inoperative until the death of Christ. (L. Morris) Death is said to be necessary (ver. 16). Now, death of the covenanting parties is *not* necessary to a *covenant*. It would end the covenant, if the parties died. But death *is* necessary to the validity of *a will and testament* ... To the validity of a will, making over to a man his inheritance, it is necessary that the death of the will-maker to be legally proved. (R. Govett)

How Christ's death makes this inheritance available will become evident in the writer's play on the word "covenant" as also meaning "will." If the writer is here playing on the ambiguity of the word and means "will," then verses 16-17 are clear and straightforward: A will does not go into effect until the death of the one making the will. The application to Christ's death is self-evident. Such a wordplay is possible here; the author has already proved to be quite a rhetorician and certainly wordplays were not only permitted but encouraged by teachers of rhetoric. (F. Craddock) The structure of the comparison brings together the old and new covenants by implicitly comparing them both with a will. (P. Ellingworth)

Hebrews 9:16 For (explanatory) where (subordinating particle) a last will and testament (Subj. Nom.; covenant) exists (ellipsis, verb supplied), necessity (Subj. Nom.; compulsion, distress) requires (φέρω, PPInf., Customary, Inf. As Modifier; bears, leads) the death (Acc. Dir. Obj.; spiritual death) of the One (Gen. Absolute; Jesus Christ) who made the last will and testament (διατίθημι, AMPtc.GSM, Constativ, Substantival, Articular),

^{BGT} **Hebrews 9:16** Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου.

^{VUL} **Hebrews 9:16** ubi enim testamentum mors necesse est intercedat testatoris

LWB **Hebrews 9:17** For a last will and testament *is* secured [validated] upon the deaths [spiritual and physical], since it is not valid while the One [Testator] who made the last will and testament [Jesus Christ] continues to live.

^{KW} **Hebrews 9:17** For a testament is of force after men are dead, since it has no strength when the testator is living.

^{KJV} **Hebrews 9:17** For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

TRANSLATION HIGHLIGHTS

A last will and testament is secured and established upon the deaths of the One who made the last will and testament (Constative Aorist tense). The plural “deaths” refers to the spiritual and physical deaths of Christ on the Cross. In effect, Jesus died twice. The new covenant was not valid (Gnomic Present tense) while He was still alive (Durative Present tense), so He had to die to meet the conditions of the covenant. In the case of this covenant, there was a spiritual dimension as well as a physical dimension; that is why He had to die spiritually and physically in order for all the requirements of the covenant to be met (Latin: confirmed). There is an undeniable link or overlap between the New Covenant and the required provisions of a last will and testament. They are not made to be one and the same, but they are compared in the sense that the provision of death from a last will and testament is required for the earthly inheritance of the New Covenant to be ratified.

RELEVANT OPINIONS

When Jesus experienced the curse of God during which every trace of divine grace was removed, He actually “descended into hell.” Consequently, on the cross His spiritual death preceded His physical death. Jesus suffered what John in his Apocalypse calls “the second death.” This second death means to be spiritually cut off from God. (S. Kistemaker) There certainly is a difference between the institution of the covenant and the realization of the benefits of it. (J. Pentecost) It is not true, that “a *covenant* is not valid, while the mediating sacrifice [allowing for a moment the possibility of the translation] is alive.” A sacrifice is not necessary to a covenant. (R. Govett) One may understand death, therefore, as necessary for the effectiveness of a “covenant” as well as for a “will.” (F. Craddock)

Hebrews 9:17 **For** (explanatory) **a last will and testament** (Subj. Nom.) **is** (ellipsis, verb supplied) **secured** (Pred. Nom.; made certain, established, validated) **upon the deaths** (Loc. Time; plural: spiritual and physical), **since** (causal) **it is not** (neg. particle) **valid** (ἰσχύω, PAI3S, Customary & Gnomic; effective, in power) **while** (temporal) **the One** (Subj. Nom.) **who made the last will and testament** (διατίθημι, AMPtc.NSM, Constative, Substantival) **continues to live** (ζάω, PAI3S, Durative).

^{BGT} **Hebrews 9:17** διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτε ζῆ ὁ διαθέμενος.

^{VUL} **Hebrews 9:17** testamentum enim in mortuis confirmatum est alioquin nondum valet dum vivit qui testatus est

LWB **Hebrews 9:18** From which fact, neither was the first [Mosaic covenant] inaugurated without blood [the saving work of Christ was portrayed by the animal sacrifices],

^{KW} **Hebrews 9:18** From whence it follows that neither was the first testament inaugurated without blood.

^{KJV} **Hebrews 9:18** Whereupon neither the first *testament* was dedicated without blood.

TRANSLATION HIGHLIGHTS

The saving work of Christ was portrayed by the animal sacrifices, therefore the old covenant of Mosaic Law was also inaugurated (Gnomic Perfect tense) with blood as was the new covenant. Animal blood commemorated the old covenant, the death of Christ validated the new covenant. The comparison and overlap between a covenant and a last will and testament continues, “blending” the two ideas together as Moffatt and Thomas surmise. The reason why the topic of “death being a necessity” was not introduced to fulfill the requirements of a covenant, was because there was no such requirement. The topic was introduced because there is an inheritance due to the nation of Israel and an inheritance does require the death of the One who made the last will and testament. Christians have a spiritual inheritance which has nothing to do with a last will or testament; but Israel has an earthly inheritance (estate, land) that was also purchased on the Cross. Both *covenant* and *will* are related to Israel, not the Church. The New Covenant to Israel includes an earthly inheritance which required the death of the Testator. Israel’s inheritance required the death of the Will-maker, which was represented by the animal sacrifices offered by the high priest in the tabernacle. The animal blood was representative proof of His death.

RELEVANT OPINIONS

Just as the Mosaic covenant had been ratified (perfect indicative) with the death of animals (cf. 9:19–20) in the same way the new covenant has been ratified with the death of Christ. (W. Lane) The meaning of 'testator' is also satisfactorily established. 1. Death is necessary to the validity of a will. 'Living men,' says the legal proverb, "have no heirs." 2. The author is treating of inheritance; "and inheritances are disposed of by will. Morally also, we sinners enter on eternal life as a gift by grace. Now, legacies are gifts sovereignly disposed of. We cannot inherit by obedience to covenant. 3. Proof of death is required, to the satisfaction of the government, before an heir can enter on an estate left by will - it is not necessary to a covenant (ver. 16, 17). How this is established by the history of Exodus will come into notice in the nineteenth verse. (R. Govett) The “covenant” of which Christ is mediator is identified with the “testament” of which Christ is the testator ... and the covenant has, in fact, come to us in the shape of a testament which His death has made good. But the apostle returns immediately to the former thought of covenant. (F. Grant)

Hebrews 9:18 From which fact (inferential), neither (neg. adv.) was the first (Nom. Spec. & Time; Mosaic covenant) inaugurated

(ἐγκαίνιζω, Perf.PI3S, Gnostic; dedicated, commemorated) without blood (Gen. Accompaniment),

^{BGT} **Hebrews 9:18** ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται·

^{VUL} **Hebrews 9:18** unde ne primum quidem sine sanguine dedicatum est

LWB Hebrews 9:19 For after each commandment had been spoken by Moses to each person [Israelites only] according to the law, then he took the blood of young bulls and goats, along with water and scarlet-dyed wool and hyssop, and he sprinkled both the book itself [Mosaic Law] and each person [each individual had to be present for this ritual, it was not performed ‘en masse’ for an indefinite blob of humanity],

^{KW} **Hebrews 9:19** For after every commandment was spoken by Moses to all the people, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

^{KJV} **Hebrews 9:19** 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,

TRANSLATION HIGHLIGHTS

Moses read each commandment to each person in Israel that was present at the ritual according to the requirements of the law (Constative Aorist tense). Then he took the blood of young bulls and goats (Temporal Participle), along with water and scarlet-dyed wool and hyssop, and he sprinkled both the book and each person in the congregation (Culminative Aorist tense). After sprinkling the book containing the Mosaic Law, he moved up-and-down the rows of people who were assembled, sprinkling the blood and water on them by using a hyssop and wool dispersion device. Each particular person had to be present for this ritual. The blood and water mixture had to be sprinkled on them directly; the ritual was not performed en masse for an indefinite blob of humanity. The blood was applied only to those in the nation of Israel who were present and accounted for, i.e., the elect. The animal blood represented the saving work of Christ on the Cross. The water represented both the Word of God and the serum that accompanied the coagulated blood that came from the side of Jesus when the Roman soldier thrust his spear into the Lord's side. Hyssop was commonly used as a purification agent, so it was bound or intertwined with scarlet-dyed wool as a dispersion agent. It was dipped into the basin of blood and water and then sprinkled on the individuals for whom Christ died. As many animals were sacrificed as necessary to ensure that everyone present was sprinkled with blood.

RELEVANT OPINIONS

The blood being mixed with water so as to make it aspersible, Moses took a bunch of hyssop bound up with scarlet wool, and dipping it into the basins, sprinkled the blood, until it was all spent in that service. This sprinkling was chosen by God as an expressive sign of the effectual communication of the benefits of the covenant unto them that were sprinkled. (J. Owen) Perhaps

the most illuminating passage is Isaiah 1:18, where God calls to His backslidden people and says: "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." In this passage scarlet represents the intensity, the glaring offensiveness of sin, and its indelible stain on the character, while wool is parallel to snow as a symbol of the purity that can be produced by the blood and water of cleansing. It would seem to be the whiteness of Palestinian wool that caused it to be chosen as a symbol of a cleansed sinner. Comp. Ps. 147:16; Ezek. 27:18; Dan. 7:9; Rev. 1:14, for this feature. (G. Lang)

But what mean those additions: the "water, scarlet wool, and hyssop"? We do not read of them as employed in the Sinaitic covenant. No! But assuming again the reality of the fact, and the dictation of these words by the Holy Spirit, we may see what force they lend to the argument. Moses did not name these accessories, because they pointed to the "testament," and not to the "covenant." Paul introduces them, because they add greatly to the proof of his point. All three, and historically in the order here given, appear in the death of the Great Mediator and Testator. (R. Govett) The Bible knows nothing of the offensive idea of a fountain of blood and of sinners plunging therein. The grosser of heathen religious customs included such a ceremony, the taurobolium. But the Divinely appointed ceremonies excluded this. Blood was sprinkled, washing was always with water. (G. Lang) Some witnesses omit text here in order to conform this ritual to the one in Exodus 24:5, either accidentally or intentionally. (B. Metzger)

Both blood and water were equally indispensable. It emphasizes the indissoluble connection between justification in Christ and sanctification in the Spirit, imputed righteousness and practical righteousness, the altar and the laver. Both are indispensable to communion with God, to life among His sanctified people, and to service in the holy place now and hereafter. (G. Lang) There can be no entering on the inheritance while the ban of law stands against the outlaw. Trespasses are here regarded as debts; and they must be cleared off, before the mortgaged estate could be ours. The putting away of the sins is necessary to the freedom of the inheritance. The blood has made eternal redemption (ver. 12). The Mediator has paid the price, in order that both the person and the estate of the slave and the bankrupt might be enfranchised. The death was suffered, in order to pay the debts of the former covenant - For the Law only left behind it transgressions; and death is the due of sin (Gal. iii; Rom. vi. 23). Israel was a debtor, and its priesthood and sacrifices could not clear off the debt. (R. Govett)

Hebrews 9:19 **For** (explanatory) **after each** (Gen. Spec.) **commandment** (Gen. Absolute) **had been spoken** (λαλέω, APptc.GSF, Constative, Temporal) **by Moses** (Abl. Agency) **to each** (Dat. Spec.) **person** (Dat. Adv.; Israelites only) **according to the law** (Adv. Gen. Ref.), **then he took** (λαμβάνω, AAPtc.NSM, Constative, Temporal) **the blood** (Acc. Dir. Obj.) **of young bulls** (Poss. Gen.) **and** (connective) **goats** (Poss. Gen.), **along with water** (Gen. Assoc.; the Word) **and** (connective) **wool dyed scarlet** (Gen. Assoc.) **and** (connective) **hyssop** (Gen. Assoc.; used for purification), **and** (continuative) **he sprinkled** (ράντιζω, AAI3S, Culminative; moving up-and-down the rows of people) **both**

(adjunctive) **the book** (Acc. Dir. Obj.; the Mosaic Law, info not given in Exodus) **itself** (Acc. Spec.) **and** (connective) **each** (Acc. Spec.) **person** (Acc. Dir. Obj.; Exodus 24:8, each *particular* person had to be present for this ritual, it was not performed 'en masse' for an *indefinite blob* of humanity),

^{BGT} **Hebrews 9:19** λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβῶν τὸ αἷμα τῶν μόσχων [καὶ τῶν τράγων] μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισεν

^{VUL} **Hebrews 9:19** lecto enim omni mandato legis a Mose universo populo accipiens sanguinem vitulorum et hircorum cum aqua et lana coccinea et hysopo ipsum quoque librum et omnem populum aspersit

LWB Hebrews 9:20 Reciting over-and-over again [saying to each individual Jew when they were being sprinkled]: This is the blood of the last will and testament which God Himself decreed to you.

^{KW} **Hebrews 9:20** Saying, This is the blood of the testament which God enjoined to you.

^{KJV} **Hebrews 9:20** Saying, This *is* the blood of the testament which God hath enjoined unto you.

TRANSLATION HIGHLIGHTS

Moses recited a phrase over-and-over again (Iterative Present tense) as part of the ritual in Exodus 24:7. Each time he sprinkled an individual Jew in the assembly, he said: "This is the blood of the last will and testament which God Himself decreed to you (Gnomic Aorist tense)." Every Jew present knew exactly what was going on; each Jew present heard all the commandments in the law recited, and was sprinkled with animal blood. They were spoken to directly and sprinkled directly; they were not addressed as a blob of humanity nor was the blood thrown out into a crowd waiting for someone to run and place himself or herself into its path. The procedures performed by Moses and the recipients of the message and the sprinkled blood were precise and exact, pointing to a definite, particular, effective atonement – not an indefinite, universal, ineffective atonement. The offices of Mediator of a New Covenant and Testator of a last will and testament are not the same, although the same Person fulfills them both.

RELEVANT OPINIONS

"This is the blood of the testament" notices the production in court of the proof of the testator's death, and so is just in point in his argument. The proof was to be presented to God above ... and was also to be exhibited below, for our comfort. The sprinkled blood of Israel marked out the ransomed of the Lord, the legatees of the Mediator's testament. (R. Govett)

Hebrews 9:20 Reciting over-and-over again (λέγω, PAPtc.NSM, Iterative, Circumstantial; Exodus 24:7, repeatedly, saying to each individual Jew when they were being sprinkled): **This** (Subj. Nom.) **is** (ellipsis, verb supplied) **the blood** (Pred. Nom.) **of the**

last will and testament (Gen. Assoc.) which (Adv. Gen. Ref.) God (Subj. Nom.) Himself (emphatic) decreed (ἐντέλλομαι, AMI3S, Gnostic, Deponent; ordained, commanded) to you (Acc. Adv.).

^{BGT} **Hebrews 9:20** λέγων· τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός.

^{VUL} **Hebrews 9:20** dicens hic sanguis testamenti quod mandavit ad vos Deus

LWB Hebrews 9:21 Moreover, both the tabernacle and all the vessels of the ritual service he sprinkled with blood in the same manner [he didn't fling the blood indiscriminately toward the vessels in the tabernacle letting it land where it may].

^{KW} **Hebrews 9:21** Moreover, the tent and all the instruments of the service with blood he likewise sprinkled.

^{KJV} **Hebrews 9:21** Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

TRANSLATION HIGHLIGHTS

Moses also sprinkled blood (Constative Aorist tense) directly on the tabernacle and all the vessels used in the ritual service. Each individual vessel and instrument was sprinkled just like each individual person was sprinkled. Moses didn't fling the blood indiscriminately in the direction of the vessels in the tabernacle letting it land where it may, and then mop-up the blood that didn't land on something later. Our God is the God of order not chaos, purpose not indecision, having a precise plan for a precise people rather than flying by the seat of His pants. He operates according to His own purposes and does not allow fickle, spiritually dead humans to interfere with those plans and purposes in any way. Everywhere you look in the tabernacle - the activities of the priesthood, the sacrifices, the furniture and instruments, the clothing, the individuals involved on both sides of a ritual – they all point to a *definite atonement* accomplished for a *definite people*.

RELEVANT OPINIONS

It was a natural addition, to extend that sprinkling to the tabernacle and its vessels, especially as the altar was already to be touched with the blood. (H. Alford)

Ref	Topic	Category	Priestly Order	Dispensation	Primary Priestly Function		
					Mediation (earthly)	Intercession (heavenly)	Blessing (millennial)
Heb. 9:21-24	Animal blood	Propitiation	Aaronic	Israel	Shadows: sprinkled on tabernacle and ritual vessels		
	Blood of Christ	Conciliation, Advocacy	Royal paraclete, advocate king	Conjunction of Church Age & Millennium		Reality: heavenly things require a better sacrifice	Called of Israel receive everlasting inheritance
	Levitical high priest	Propitiation	Aaronic	Israel	Earthly Holy of Holies an antitype, constructed by human hands		
	Jesus as High Priest	Conciliation, Advocacy	Royal paraclete, advocate king	Conjunction of Church Age & Millennium		Heavenly Holy of Holies the reality	Called of Israel receive everlasting inheritance
Heb. 9:25-26	Animals sacrificed over and over again	Propitiation	Aaronic	Israel	High priest offered repeatedly		
	Blood of Christ sacrificed once	Conciliation, Advocacy	Royal paraclete, advocate king	Conjunction of Church Age & Millennium		Sin abrogated for the Church	Sin abrogated for Israel
Heb. 9:27-28	Levitical priests appointed to die once	Judgment, salvation	Aaronic	Israel	Manslayers free to return home		
	Jesus Christ appointed to die once	Judgment, salvation	Royal paraclete, advocate king	Millennium			Israel free to return home

Hebrews 9:21 Moreover (continuative), both (adjunctive) the tabernacle (Acc. Dir. Obj.) and (connective) all (Acc. Measure) the vessels (Acc. Dir. Obj.) of the ritual service (Gen. Rel.) he sprinkled (ῥαντίζω, AAI3S, Constative) with blood (Instr. Means) in the same manner (Comp. Adv.; each individual vessel was sprinkled just like each individual person).

^{BGT} **Hebrews 9:21** καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἑρράντισεν.

^{VUL} **Hebrews 9:21** etiam tabernaculum et omnia vasa ministerii sanguine similiter aspersit

LWB Hebrews 9:22 As a matter of fact, according to the law, almost everything is cleansed by animal blood [expiatory sacrifice]; indeed, without the shedding of animal blood, there is no remission [covering of sin].

^{KW} **Hebrews 9:22** And one may almost say that with blood all things are cleansed according to the law. And without bloodshedding there is no remission.

^{KJV} **Hebrews 9:22** And almost all things are by the law purged with blood; and without shedding of blood is no remission.

TRANSLATION HIGHLIGHTS

According to the Law, nearly everything in the tabernacle was cleansed by animal blood (Gnomic Present tense). Two explanations of “nearly” or “almost” are given below by Calvin and Constable. This purification procedure was absolutely necessary, and animal blood was the only thing that would do the job according to divine protocol. Indeed, without the shedding of animal blood, there is no remission (Gnomic Present tense). Animal sacrifices only *covered* sin, while Christ’s work *took away* sin. But the sacrifices in the tabernacle pointed to the work of the Messiah and they must be done. Animal blood, as it portrayed Christ’s future work on the Cross, was the central feature of the ritual system. This section near the end of chapter 9 may sound a bit repetitive, but “maintaining the contrasts” often involves repetition. It never hurts to nail down the facts in your reader’s minds before moving on to the next stage of a lesson.

RELEVANT OPINIONS

The absolute demand for blood to secure remission of sin responds to the terms of the covenant. Transgression of the laws of the covenant that were agreed upon and ratified by the Israelites constitutes a serious offense. This sin can be removed only by death, that is, the substitutionary death of an animal whose blood is shed for the sinner. The new covenant, instituted by Christ on the eve of His death, is sealed in His blood that has been shed on Calvary’s cross for remission of sin. (S. Kistemaker) The idea seems to be that the life of man is forfeit to Divine justice, and so blood, representing life, must be offered instead of his life for atonement. (J. Barmby)

By saying *almost* he seems to imply that some things were otherwise purified. And doubtless they often washed themselves and other unclean things with water. (J. Calvin) The exception to which the writer alluded was God's provision for the poor in Israel. He allowed them to bring a flour offering in place of an animal if they could not afford two doves (Lev. 5:11; cf. Num. 16:46; 31:22-23; 31:50). As a principle, God required the shedding of blood (death) for forgiveness under the Mosaic Law. The Israelites saw this most clearly on the Day of Atonement. The principle expressed is true of the New Covenant as well. Blood (death) is essential for decisive purgation. (T. Constable)

Hebrews 9:22 As a matter of fact (continuative), according to the law (Adv. Acc.), almost (adv. measure; nearly) everything (Subj. Nom.) is cleansed (καθαρίζω, PPI3S, Gnomic; purified) by animal blood (Instr. Means; expiatory sacrifice); indeed (affirmative), without the shedding of animal blood (Prep. Abl.), there is (γίνομαι, PMI3S, Gnomic, Deponent) no (neg. adv.) remission (Pred. Nom.; pardon, forgiveness, cancellation; animal sacrifices only covered sin, while Christ’s work took away sin).

^{BGT} **Hebrews 9:22** καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

^{VUL} **Hebrews 9:22** et omnia paene in sanguine mundantur secundum legem et sine sanguinis fusione non fit remissio

LWB **Hebrews 9:23** Therefore, on the one hand, *it was necessary* [a requirement] for the copies [shadows] of the things in the heavens to be repeatedly cleansed by these things [animal blood, water and hyssop], but on the other hand, heavenly things *require* better sacrifices [both spiritual and physical] than these [animal].

^{KW} **Hebrews 9:23** It was therefore necessary on the one hand that the representations of the things in the heavens [the earthly tent] should be cleansed constantly with these [animal sacrifices], but on the other hand, the heavenly things themselves with better sacrifices than these [the blood of the Lord Jesus].

^{KJV} **Hebrews 9:23** *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.*

TRANSLATION HIGHLIGHTS

On the one hand, it was necessary for the copies of the things in the heavens to be repeatedly cleansed (Iterative Present tense) by animal blood, water and hyssop. It was a requirement for the shadows of the things in the tabernacle, even though they were only shadows, to be purified before every ritual event. But on the other hand, heavenly things require better sacrifices than animals. The *reality* in heaven, which is of much greater rank than the *shadows* on earth, required spiritual as well as physical sacrifices. The spiritual and physical deaths (plural) of Christ fulfilled this heavenly (Latin: celestial) requirement. There was no spiritual death involved in the cleansing of the shadows on earth, but both physical and spiritual sacrifices (bound together as one) were required to cleanse heavenly things. I'm not sure why so many commentators are concerned about things in the heavens needing "cleansing." After all, Job 15:15 and 25:5 state: "Behold, He puts no trust in His holy ones. Indeed, the heavens are not clean in His sight. The stars are not pure in His sight." Apparently, things in the heavens *do* need cleansing.

RELEVANT OPINIONS

The reason why those Aaronic sacrifices did not suffice is that they did not affect the true tabernacle where Christ was to minister. Better sacrifices were needed to cleanse that heavenly sphere whither the High Priest was to enter. Aaron appeared annually before God on behalf of Israel only, and then in a merely typical place and manner. But it is necessary that the saving intercession of Christ for all men should be exercised in the immediate presence of God, for there are reached judgments and decisions affecting all men everywhere and for ever. (G. Lang) "The heavenly things themselves" appear to mean the religion of the new covenant, and it is very striking and arresting to read of it in this way, and to know that it is said to require cleansing. It cannot mean "heaven," but must mean the heavenly realities connected with Christ's priesthood. Sin is thought to be everywhere, and as "heavenly things" are used by us who are sinful, we constantly need the atoning sacrifice of Christ, and never get beyond this necessity. (W. Thomas) I sense a little squirming here with regard to things in heaven needing cleansing. (LWB)

Hebrews 9:23 Therefore (explanatory), on the one hand (correlative, comparative), it was (ellipsis) necessary (Pred. Nom.; a requirement) for the copies (Acc. Dir. Obj.; shadows) of the things (Dat. Ref.) in the heavens (Loc. Place) to be repeatedly cleansed (καθαρίζω, PPInf., Iterative, Inf. As Dir. Obj. of Verb) by these things (Acc. Means; animal blood, water & hyssop), but on the other hand (comparative, contrast), heavenly (Compl. Acc.) things (Acc. Dir. Obj.; the reality) require (ellipsis) better (Dat. Rank, Dignity; preferable, higher in rank) sacrifices (Dat. Ind. Obj.; the spiritual death of Christ) than these (Comp. Acc.; reference to animal blood, water & hyssop).

^{BGT} **Hebrews 9:23** Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ ταύτας.

^{VUL} **Hebrews 9:23** necesse est ergo exemplaria quidem caelestium his mundari ipsa autem caelestia melioribus hostiis quam istis

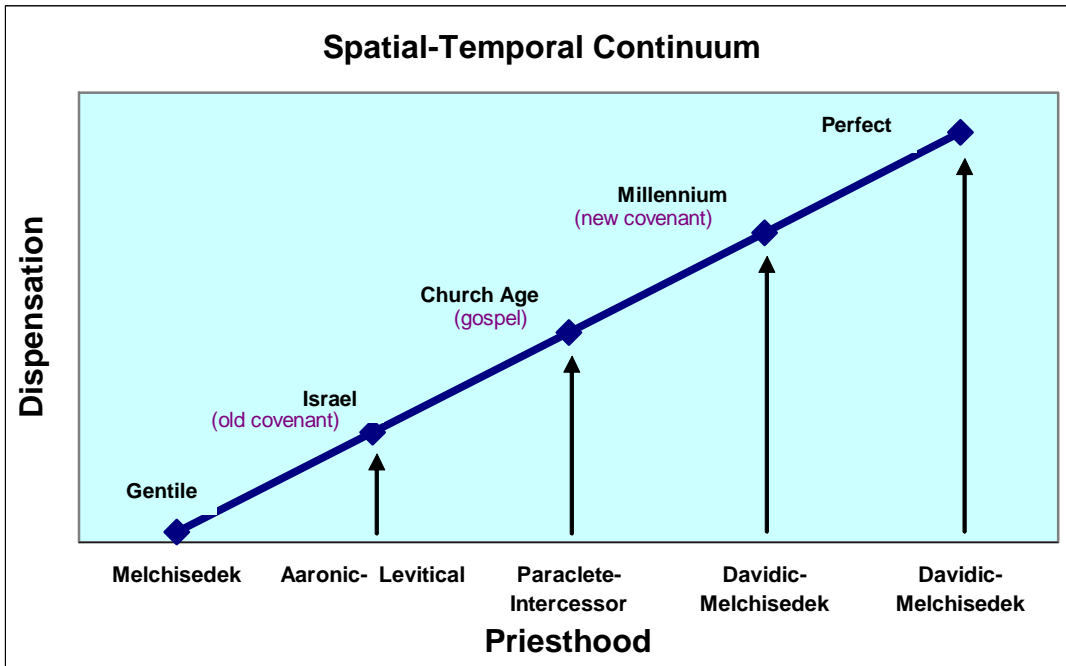
LWB Hebrews 9:24 For Christ did not enter into a Holy of Holies made by human hands, an antitype [copy] of the true one, but into heaven itself, now [after His ascension] to appear [as priestly intercessor] in the presence of God [the Father] on our behalf [mediatorship],

^{KW} **Hebrews 9:24** For not into holy places constructed by human hands did Messiah enter, which are the types of the genuine [holy places], but into heaven itself, now to be manifested before the face of God on behalf of us.

^{KJV} **Hebrews 9:24** 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:

TRANSLATION HIGHLIGHTS

Christ did not enter into a Holy of Holies made (Latin: manufactured) by human hands (Culminative Aorist tense), which was a mere antitype (figure or representation) of the true one in heaven. He entered into heaven itself, after His ascension, to then appear in the presence of God the Father on our behalf (Constative Aorist tense). He is now in heaven as a priestly intercessor and mediator for us. The culminative aorist points to His entering the Holy of Holies once and the constative aorist points to his appearing before the Father the first time in an eventual continuation of appearances as Intercessor. Christ entered into the heavenly Holy of Holies in the past, is now functioning as our unique High Priest, Mediator and Intercessor in heaven, and will be ruling over Israel during the millennial and perfect ages in the future. You could call these Phase 1 (once and for all sacrifice), Phase 2 (continuing heavenly priesthood), and Phase 3 (earthly, king-priest on the throne of David) if that helps you to distinguish the variety in God's overall plan. Paul is continually shifting emphasis from one phase of God's plan to another, comparing and contrasting the *temporal* and *spatial* dimensions of each phase.



RELEVANT OPINIONS

Moreover those sacrifices were of only animal blood, failing of adequate moral or legal value, and they had to be presented frequently, by a fallible priest. Such sacrifices offered by such priests could never secure eternal redemption. If Christ were no more than Aaron, and His body and His blood of no richer worth than those of beasts, then would it be incumbent upon Him to have suffered unto death in perpetual recurrence ever since the world began. (G. Lang) These Hebrews had been saved out of legalism, and delivered from the law of ordinances and placed in the liberty of grace. But the old covenant still had its appeal and these Hebrews were constantly prone to slip back into legalism and compromise with their old religion. To show the folly of such a position, the author of Hebrews seeks to show the infinite superiority of Christ, as better than the OT economy of shadows, types, and symbols ... This lesson of grace must still be repeated and repeated. (M. DeHaan)

Hebrews 9:24 **For** (explanatory) **Christ** (Subj. Nom.) **did not** (neg. adv.) **enter into** (εἰσέρχομαι, AAI3S, Culminative, Deponent) **a Holy of Holies** (Acc. Place; Most Holy Place) **made by human hands** (Adv. Acc.), **an antitype** (Acc. Appos.; copy, representation) **of the true one** (Gen. Rel.; reality), **but** (adversative) **into heaven** (Acc. Place) **itself** (Acc. Appos.), **now** (temporal; after His ascension) **to appear** (ἐμφανίζω, APInf., Culminative, Purpose & Result; continually occupied with us, priestly intercession) **in the presence** (Loc. Place; face-to-face with) **of God** (Adv. Gen. Ref.; the Father) **on our behalf** (Gen. Adv.; mediatorship),

^{BGT} **Hebrews 9:24** οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν·

^{VUL} **Hebrews 9:24** non enim in manufactis sanctis Iesus introiit exemplaria verorum sed in ipsum caelum ut appareat nunc vultui Dei pro nobis

LWB **Hebrews 9:25** Nor so that He [Jesus Christ] should offer Himself on a frequent basis, like the high priest who made it a practice to enter into the Holy of Holies each year [Day of Atonement] with alien [not one's own: animal] blood,

^{KW} **Hebrews 9:25** Nor yet [did He enter] in order that He might be offering Himself often, even as the high priest enters the holy places every year with blood belonging to another,

^{KJV} **Hebrews 9:25** Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

TRANSLATION HIGHLIGHTS

Jesus Christ did not enter heaven over-and-over again so that He should offer Himself as a sacrifice on a frequent basis (Retrogressive Present tense). The high priest of the Levitical system made it a practice to enter into the Holy of Holies in the earthly tabernacle each year (Iterative Present tense) with animal blood. Paul is comparing the frequency of entering the Holy of Holies and the type of blood offered there. The high priest entered frequently, Jesus Christ entered once. The high priest offered foreign (alien, animal) blood, Jesus Christ sacrificed Himself.

RELEVANT OPINIONS

Observe that “offer himself” in verse 25 does not refer to the death upon the cross, but to the intercession before the eternal mercy-seat after accomplished atonement, answering to the high priest's entrance, with the blood of previous sacrifice, within the veil. (J. Barmby)

Hebrews 9:25 **Nor** (negative conj.) **so that** (purpose) **He** (Jesus Christ) **should offer** (προσφέρω, PASubj.3S, Retrogressive, Purpose) **Himself** (Acc. Dir. Obj.) **on a frequent basis** (Temporal Adv.; day-in and day-out), **like** (comparative) **the high priest** (Subj. Nom.) **who** (Nom. Appos.) **made it a practice to enter** (εἰσέρχομαι, PMI3S, Iterative, Deponent) **into the Holy of Holies** (Acc. Place; Most Holy Place) **each year** (Acc. Time; annually) **with alien** (Dat. Ref.; different kind: animal, foreign, strange, not one's own) **blood** (Dat. Accom. Circum.; propitiation),

^{BGT} **Hebrews 9:25** οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὡσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ,

^{VUL} **Hebrews 9:25** neque ut saepe offerat semet ipsum quemadmodum pontifex intrat in sancta per singulos annos in sanguine alieno

LWB **Hebrews 9:26** For if that were true [but it's not], He would have had to suffer many times from the foundation of the world. But now, once, at the conjunction of the ages [where the Age of Israel is interrupted and the Church Age begins], He was revealed for the abrogation [removal] of sin [Adam's imputed sin] by means of the sacrifice of Himself.

^{KW} **Hebrews 9:26** Since then it would have been a necessity in the nature of the case for Him to suffer often since the foundation of the universe. But now at this very time, once in the consummation of the ages, for the putting away of sin through His sacrifice has He been manifested.

^{KJV} **Hebrews 9:26** 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.

TRANSLATION HIGHLIGHTS

Paul uses a 2nd class conditional clause to pose a situation about Christ that is not true. For if that were true (Descriptive Imperfect tense), but it's not, Jesus would have had to suffer many times from the foundation of the world (Dramatic Aorist tense). Again, this is a hypothetical situation, an erroneous conclusion – although one that would have been a necessity if He was following the pattern of the Levitical priesthood. But instead, at the conjunction of two dispensations, He sacrificed Himself on the Cross only once. He did this at a moment of time, when the Age of Israel was being interrupted and the Church Age was about to begin. He was revealed at this moment of time (Hypostatic Union) for the purpose of abrogating Adam's imputed sin (Dramatic Perfect tense) by means of the sacrifice of Himself. This abrogation of Adam's imputed sin also included the personal sins from the old sin natures of His sheep. In the technical, juristic sense of the word, His sacrifice removed and disannulled sin.

RELEVANT OPINIONS

Worship in the implied society consists of direct, personal access to God, an access available to all members. Such worship is the antithesis of a ritualistic society where ritual expresses the internal classification system. (R. Johnson) Christ's sacrifice on the cross is so effective that it removes the sins of all the OT believers. His sacrifice is retroactive and goes back to the creation of the world, that is, to the time that Adam fell into sin. Thus, Christ's sacrifice is valid for all believers, whether they lived before or after the coming of Christ. His sacrifice is for all times. (S. Kistemaker) "But now once in the end of the world" should read "the end of the *age*." This has no reference to what some people call the end of the world. Actually, the Bible does not teach the end of the world; it does teach the end of the age. (J. McGee) While the sacrifices Israel brought once had a *prospective* meaning, the sacrifices brought in the millennial temple have a *retrospective* meaning ... The resumed sacrifices will be the memorial of the Cross and the whole wonderful story of the redemption for Israel and the nations of the earth, during the kingdom reign of Christ. (A. Gaebelein)

Objections to sacrifices in the millennium stem mostly from NT affirmations concerning the one sacrifice of Christ ... Those who consider the millennial sacrifices as a ritual which will be

literally observed in the millennium invest the sacrifices with the central meaning of a memorial looking back to the one offering of Christ. The millennial sacrifices are no more expiatory than were the Mosaic sacrifices which preceded the cross. (J. Walvoord) Christ's death dealt conclusively with the sin question (Heb 9:26-28). Just as men die once and then face the judgment, Christ dealt in finality with sin. Thus, when Christ returns He will not be dealing with the sin question but rather will take those who have believed in Him to their promised inheritance. Such finality stands in sharp contrast to the Aaronic system where sacrifices only postponed sin's indebtedness for one year but never completely satisfied God's wrath against sin. Thus, animal sacrifices had to be repeatedly offered under the Aaronic system. (A. Woods) The term "ages" denotes lapses of time during each of which was being accomplished some phase of the Divine purpose. (W. Newell)

Hebrews 9:26 For if (explanatory & subordinating conjs., apodosis, 2nd class condition, "but it's not true") that were true (δέ, Imperf.AI3S, Descriptive; must be), He would have had to suffer (πάσχω, AAInf., Dramatic, Causal, protasis of an erroneous conclusion; by necessity) many times (Adv. Measure, Frequency; often) from the foundation (Adv. Gen. Time; beginning) of the world (Adv. Gen. Ref.). But (adversative) now (temporal particle), once (numeral), at the conjunction (Dat. Ind. Obj.; completion, near the end, the Cross at a moment in time) of the ages (Adv. Gen. Time; where the Age of Israel is interrupted and the Church Age begins), He was revealed (φανερώω, Perf.PI3S, Dramatic; made manifest) for the abrogation (Acc. Purpose; removal, disannuling: technical, juristic sense of the word) of sin (Abl. Separation; Adam's imputed sin, the old sin nature) by means of the sacrifice (Abl. Means) of Himself (Abl. Agency).

^{BGT} **Hebrews 9:26** ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν [τῆς] ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

^{VUL} **Hebrews 9:26** alioquin oportebat eum frequenter pati ab origine mundi nunc autem semel in consummatione saeculorum ad destitutionem peccati per hostiam suam apparuit

LWB **Hebrews 9:27** Moreover, inasmuch as it was appointed for men [Levitical priests] to die once [physically], then, after this, judgment [manslayers allowed to return home from refuge],

^{KW} **Hebrews 9:27** And inasmuch as it is appointed to men once to die, but after this judgment,

^{KJV} **Hebrews 9:27** And as it is appointed unto men once to die, but after this the judgment:

TRANSLATION HIGHLIGHTS

It was appointed by God (Gnomic Present tense) for Levitical priests to die once (Culminative Aorist tense). Then, after they have died physically, judgment-salvation was available for manslayers. I think Welch is much closer to the truth of this passage than most commentators. The “men” referred to here are the Levitical priests that Paul has been discussing and comparing to Christ for quite some time. Upon death, the Levitical priests provided a form of “judgment” and “salvation” rolled into one. When a man (manslayer) accidentally killed someone – in other words, not premeditated murder – he often fled to a refuge city. Once he was captured and brought to trial, the citizens who participated in his trial protected the man (who accidentally killed someone) from those who wanted revenge upon him. They were a buffer between the man who committed the accidental crime and those who wanted revenge for the loss of a loved one. Once the man was found innocent of premeditated murder, he was returned to the city of refuge where he had fled to avoid arrest. He had to live in this refuge city until the death of the current high priest. When that high priest died, the manslayer was able to return to the city where he once lived and be reunited with his friends and family. There is a *combination judgment and salvation* within this law. It paints a picture of the dispersion of Israel, living in refuge, waiting to return to their promised land.

RELEVANT OPINIONS

Now what is the intention of the writer when he says, ‘and as it is appointed unto men once to die, but after this the judgment’? The majority of commentators take it to refer to mankind in general, and that the offering of Christ ‘once’ is set over against the dying ‘once’ of verse 27. While this contains truth, we are not persuaded that it is the true meaning of the passage. For one thing there is hardly a deviation from the one great theme discernible in the whole of chapters 7, 8 and 9. Every effort and argument is brought to bear upon the one absorbing theme, the superiority of the Priesthood and Offering of Christ, and the typical teaching of the types and shadows of the law. ‘It is appointed to ‘the men’ once to die’. The priests of the order of Aaron are definitely called ‘dying men’ (Heb. 7:8), and ‘men having weakness’ (Heb. 7:28). So that, to say the least, we may admit the probability that in the context that speaks of the typical Tabernacle priesthood and offerings, ‘the men’ may refer to these same dying priests. It occurred to us at this point to consult the LXX for the usage of ‘judgment’, knowing that in many cases the word judgment is synonymous with salvation in the Old Testament. (C. Welch)

Turning up the word *krisis* we found the list too formidable for the time at our disposal but believing that the key to Hebrews 9:27, 28 lies in the law concerning the cities of refuge, and knowing that Numbers chapter 35 contains a full statement concerning these cities, we looked to see whether *krisis* occurs in that chapter. It does: ‘And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment (*krisis*)’ (Numb. 35:12). This statement is followed by a law making a distinction between a willful murder and a manslayer, and when these distinctions have been made the Scripture continues: ‘Then the congregation shall judge between the slayer and the revenger of blood according to these judgments (*krimata*): and the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled (*katapheugo*): and he shall abide in it unto the DEATH of the high priest, which was anointed with the holy oil ... after the death of the high priest the slayer shall return

into the land of his possession' (Numb. 35:24-28). This is the 'judgment' equivalent to salvation that was to be pronounced by the congregation, and hinged upon the death of the anointed high priest. (C. Welch)

It will be seen that such an interpretation harmonizes with the simile here intended:

A 27. And as.

B 27. The men die once.

C 27. *Judgment.*

A 28. So also.

B 28. Christ was offered once.

C 28. *Salvation.*

Hebrews 9:27 Moreover (continuative), inasmuch as (Causal Acc.; correlative) it was appointed (ἀπόκειται, PMI3S, Historical) for men (Dat. Ind. Obj.; Levitical priests) to die (ἀποθνήσκω, AAInf., Culminative, Inf. As Dir. Obj. of Verb, Articular; physically) once (numeral), then (adjunctive), after this (Acc. Extent of Time), judgment (Ind. Nom.; salvation for a manslayer after the death of the high priest, allowing him to return home from refuge),

^{BGT} **Hebrews 9:27** καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,

^{VUL} **Hebrews 9:27** et quemadmodum statutum est hominibus semel mori post hoc autem iudicium

LWB **Hebrews 9:28** In like manner, Christ, having been offered once to bear the sins of many [Jew and Gentile], shall appear a second time [2nd advent], (not to bear sin), for the deliverance of those [Jews of the dispersion living in refuge] who continue to eagerly await for Him [Israel is free to return to the promised land].

^{KW} **Hebrews 9:28** Thus also the Messiah once was offered for the purpose of bearing the sins of many; a second time apart from sin shall He be manifested to those who eagerly wait for Him [Israel], resulting in salvation.

^{KJV} **Hebrews 9:28** 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.

TRANSLATION HIGHLIGHTS

In the same manner as men, Christ also, having been offered once to bear the sins of His elect (Constative Aorist tense), shall appear a second time (Predictive Future tense) at the 2nd advent. When Christ appears the second time, it will not be to receive judgment, nor will it be to bear sin a second time. When He appears again, it will be for the deliverance of the Jews at the end of the Tribulation (Jacob's Trouble). He will deliver those who continue to wait for Him with eagerness (Iterative Present tense). He will be returning to take His place on the Davidic throne,

to rule during the millennium. Following the pattern of the prior verse, those who are living in refuge are the Jews dispersed all over the planet. This refers to those Jews who fled Israel during the tribulation as well as those scattered over the planet living in foreign cities. They will be free to return to Jerusalem and the promised land in peace during the millennium.

This is not a supporting verse for the partial-rapture theory, because those who are being delivered are the Jews in Israel, not Church Age believers who are already with Him in the heavens. The Church is not involved in this deliverance, because the Church is not dispersed and living in refuge. Nor is this related to the reference in 2 Timothy 4:8 where Paul is anticipating the crown of righteousness for those who “love His appearing.” All kinds of confusion results when the things referring to Israel and the things referring to the Church are not kept separate and distinct. Amillennialists are so blind as to not see Israel in these passages at all. Some dispensationalists see parallels in Israel’s future with passages referring to the Church, and mix them up as well. The reality is that different things were accomplished on the cross for the Church and Israel, and they should not be taken away and given to somebody else or distributed to a mixed multitude.

RELEVANT OPINIONS

“Many” means solely His Own people and not mankind indiscriminately. (W. Kelly) The “many” are placed in contrast with the “all men” of the former clause. All men die, but the relief granted by Christ ... extends not to all universally, but to “many” of them only. (J. Owen) This appearance of Christ refers to His return to Israel. He will bring salvation to all, whether they watch or are drowsy when He comes for us (1 Thess. 5:10). But to Israel He brings salvation to those awaiting Him. Just as the high priest entered the Holy of Holies on the great day of atonement and came out to bless the waiting throng, so Christ has entered the heavenly sanctuary and will bring a benediction when He comes. (A. Knoch) Christ’s *prophetical* office, as the Divine Teacher, was prominent during His earthly ministry; His *priestly* is now from His first to His second coming; His *kingly* shall be fully manifested at His second coming. (R. Jamieson) They were expecting the fulfillment of the prophecies which promised the coming of Messiah. They could not tell just when or how He would come, even though Simeon had been specially informed it would be in his lifetime. But the uncertainty did not hinder their hearts from being set upon the coming of Messiah as their hope. (G. Lang)

The words “shall He appear for the second time,” refer to His second advent. The words “unto them that look for Him,” refer to Israel. The rapture is not in view here, neither the Church. This is Jewish. The expression refers to the second advent of Messiah to Israel for the Millennium. The first appearance of the high priest on the Day of Atonement was at the Brazen Altar where the sacrifice was slain. This corresponds to the Messiah’s first appearance on earth to die on the cross. The second appearance of the high priest was in the Holy of Holies. This corresponds to Messiah’s present appearance before God in heaven now. The third appearance of the high priest was out the gate of the court surrounding the tabernacle, to Israel, having in a symbolic way accomplished salvation. This corresponds to Messiah’s appearance on earth in the Second Advent to Israel, having actually accomplished salvation. (K. Wuest) The New Covenant sanctuary is superior for five reasons. It is heavenly (v. 11), and its ministry is effective in

dealing with sin (vv. 12-15). Its ministry also rests on a more costly sacrifice (vv. 16-23), represents fulfillment (v. 24), and is final and complete (vv. 25-28). (W. Wiersbe) At this point, the aspect of our Lord's fulfillment of the type of Melchisedek as king is set forth. (W. Thomas)

The type of the city of refuge is now dropped and the great Day of Atonement is in view. The return of the Lord 'the second time' is to be understood in the light of the action of the high priest on the Day of Atonement. There in the holiest of all the high priest appeared in the presence of God for the people (Lev. 16:23-24); then putting on his gorgeous robes he came out to bless the waiting congregation. The apostle could hardly find a grander and more impressive moment in the whole Levitical ritual with which to impress a Jew than this. He, however, refers to it but to draw attention even here to the surpassing excellence of Christ. When the high priest came out from the presence of God, he made a fresh atonement for himself and for the people (Lev. 16:24). This shows once more the failure of the type, for when Christ, the true High Priest, appears the second time it will be 'apart from a sin offering' - 'Christ ... dieth no more'. The second appearing of the Lord, in fulfilment of the type of Leviticus 16, will also be His Second Coming, and as we have already indicated, at the time of the writing of Hebrews that Second Coming was imminent. The Lord had ascended, had entered into the presence of God, and had Israel repented and 'looked for Him', He would have returned in His robes of glory and beauty without sin unto salvation. Israel, however, failed. The Second Coming was deferred. A parenthetical dispensation must now run its course before that typical seventh month is fulfilled, and before every eye shall see Him, and they also which pierced Him. (C. Welch)

Hebrews 9:28 In like manner (comparative), Christ (Subj. Nom.) also (adjunctive), having been offered (προσφέρω, APPTc.NSM, Constativative, Circumstantial) once (numerical) to bear (ἀναφέρω, AAInf., Culminative, Inf. as Obj. of Preposition; *metonymy*: sin and its synonyms are put for the effects or punishment for sin) the sins (Acc. Dir. Obj.) of many (Poss. Gen.; the elect), shall appear (ὄραω, FPI3S, Predictive) a second time (Gen. Measure), [not to bear sin (Gen. Purpose; apart from, this time, not for taking away sin)], for ("to bring") the deliverance (Adv. Acc., Purpose; judgment-salvation for those living in refuge) of those (Dat. Adv.; Jews during the Tribulation) who continue to eagerly wait (ἀπεκδέχομαι, PMPTc.DPM, Iterative, Substantival, Deponent, Articular; not a supporting verse for the partial-rapture theory) for Him (Acc. Dir. Obj.; waiting to return to the promised land).

^{BGT} **Hebrews 9:28** οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

^{VUL} **Hebrews 9:28** sic et Christus semel oblatus ad multorum exhaurienda peccata secundo sine peccato apparebit expectantibus se in salutem

CHAPTER 10

LWB **Hebrews 10:1** So the law, (which possessed a shadow of the good things which were to come [salvation], by means of those sacrifices which they [Levitical priests] kept on offering year-after-year [on the Day of Atonement], merely a representation of the event itself [Christ's sacrificial death]), never had the power to bring to maturity those [legalistic adherents] who kept on approaching [the altar of sacrifice] uninterruptedly [some continued to rely on the law even after it was abrogated],

^{KW} **Hebrews 10:1** For the law having a shadow of the good things about to be, and not the image itself of the actual things, is never able by means of the same sacrifices which they are offering year after year, continually to make those who come to it complete,

^{KJV} **Hebrews 10:1** 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.

TRANSLATION HIGHLIGHTS

The law never had the power (Gnomic Present tense) to bring to maturity (Culminative Aorist tense) those adherents who kept on approaching the altar of sacrifice (Iterative Present tense) uninterruptedly. This was true of those who followed God's commands and brought sacrifices to the altar before the incarnation, and even more true for those who continued to adhere to the law after it was abrogated by the death of Christ. The law ultimately failed, being nothing more than a legalistic system. The law was a mere shadow (Latin: icon) of the good things which were to come (Futuristic Present tense). Important: the sacrifices were not the only shadow, so was the Law. The "good things" were the mechanics of salvation. The sacrifices which the Levitical priests kept on offering year-after-year on the Day of Atonement (Customary Present tense) were merely a representation of Christ's sacrificial death. As types or mere representations of His death, they had no power in and of themselves. So when Christ actually sacrificed Himself on the Cross, what point was there in continuing to offer shadow sacrifices, ordinances and offerings? The Mosaic Law was abrogated when the Lord died on the Cross. This abrogation included 100% of the Law, not just the Ten Commandments and not just the ordinances. The moral code (Decalogue), the spiritual code (ordinances), and the social code (judgments) were all abrogated in favor of the royal family honor code of Christianity.

RELEVANT OPINIONS

In chapter 10, still in express comparison and contrast with the law, the application of Christ's sacrifice is gone into; but it is fact and efficacy – no priesthood now. It is application; we are sanctified. It is taught as that which is known by him who teaches it, a present thing. The position of Christ is still the opposite of that of Melchisedek. He is expecting *till* His enemies be made His footstool. It is not a reign and kingly priesthood after they are destroyed. It is only

heavenly; He sits at the right hand of God ... And mark the consequence. We brethren, "have boldness to enter into the holiest by the blood of Jesus." When and where? Jews under Melchisedek? And now we come back to the high priest. Where? In the holiest in heaven, or in the house of God, whose house are we if we hold fast what we have got. (J. Darby) The sacrifices that were continually offered by the Levitical priests were not able to perfect those who were approaching God, that is, the worshipper. If they could have perfected the worshipper, then they would have ceased to be offered because the conscience of the worshipper would have been cleansed. (J. Whitlark) The victims under the Law were dragged unwillingly to the altar; how inaccurate this feature as compared with the loving obedience and the voluntary self-sacrifice of the Lord Jesus. (J. Barmby)

I designate the way of life for citizens of Israel as the ritual plan of God, in contrast to the protocol plan of God for Church Age believers. The rituals prescribed by the Mosaic Law were a dramatic "shadow of what is to come." They were types and teaching aids portraying Christ, salvation, and fellowship with God. The Levitical priesthood's function and every individual's daily life included participation in ceremonies that depicted these tremendous doctrines. When Christ later came in the flesh, the reality fulfilled the shadows, making this magnificent heritage of rituals suddenly obsolete. A new code was required, and a new code was provided ... God set aside the spectacular rituals and miracles of previous dispensations so that during the postcanon Church Age His manifold wisdom and power are displayed in doctrine - the object of faith - which emphasizes the believer's thoughts and decisions rather than his emotions ... The one form of worship that gives meaning to all other expressions of worship is the perception and application of doctrine. Without a thorough, growing knowledge of doctrine, any alleged worship of God becomes ritual without reality. (R.B. Thieme, Jr.) The writer fails to explain what he means by the words *good things that are coming*. We assume that he means the blessings of salvation, i.e., Isa. 52:7, Rom. 10:15. (S. Kistemaker)

It seems that the Holy Spirit, with His insight into human nature and His foresight into human ways, dealt in advance with man's persistent tendency to maintain a religion with fixed rules, external accompaniments, routine prayers, with priests and sacrifices, a religion of a legal type. Is it not plain that since such a religion, having God Himself as its author and having been tested for fourteen centuries, failed to achieve the end needed, every human imitation of it must needs fail yet more dismally? It is no wonder at all that Churches by law established are a perpetual hindrance to the progress of the truth and an injury to souls. Whatever true spiritual life is found within them has to be developed and maintained in spite of the system and against its downward, oppressing influence. This is true in measure of every sacerdotal, liturgical, ritualistic religion even outside of State churches. (G. Lang) The priesthood made nothing perfect; the Tabernacle services made nothing perfect, and now we are to have the final argument to show that the sacrifices of the law made nothing perfect. The teaching of this epistle is not a threefold negative, but is a glorious positive that the one Offering of Christ did make perfect in its fullest sense. (C. Welch)

Hebrews 7:12 and 10:1 indicate that the Aaronic priesthood and in fact the entire Mosaic Law have been done away. (R. Zuck) The law did not present the coming realities in a form which brought them within the comprehension of the people. (W. Nicole) The Law was shadowed forth

only in rude and imperfect lines what is under the Gospel set forth in living colours and graphically distinct. (J. Calvin) Notice that the Law had to do with the tabernacle and the sacrifices. This idea that you can separate God's commandments from His ceremonial law is entirely wrong. If you want to return to the legal system and put yourself under the Ten Commandments, you had better build a little tabernacle for yourself and start raising goats and sheep, because you are going to need them. But, my friend, Christ finished all of that. We now are on a different basis, a higher plane altogether. For instance, God wants to bring *joy* into your life. The Law never promised joy. There was thunder and lightning, and people were smitten dead at the giving of the Law. But when Jesus came, it was *He* who died that we might have life. (J. McGee) No repetition of the shadow can amount to the substance. (Davidson)

Ref	Topic	Category	Priestly Order	Dispensation	Primary Priestly Function		
					Mediation (earthly)	Intercession (heavenly)	Blessing (millennial)
Heb. 10:1	No power to bring its adherents to maturity	Mere shadows	Aaronic	Israel	Law & sacrifices		
Heb. 10:3-5	Remembrance of sins every year	Continuous standing	Aaronic	Israel	Many sacrifices		
	Sin abrogated for the Church and Israel	Sat down	Royal paraclete, advocate king	Conjunction of Church Age & Millennium		One sacrifice	One sacrifice
Heb. 10:9	Abrogate the first, establish the second	Conciliation, Advocacy	Royal paraclete, advocate king	Conjunction of Church Age & Millennium	Mosaic system abrogated	New Covenant to Israel instituted; Church Age protocol put into place	New Covenant to Israel inaugurated
Heb. 10:11-12	Multiple sacrifices	No expiation	Aaronic	Israel	Priest stands all day every day		
	One sacrifice	Expiation	Royal paraclete, advocate king	Conjunction of Church Age & Millennium		High Priest sat down at right hand of Father	

Hebrews 10:1 So (inferential) the law (Subj. Nom.), [which possessed (ἐχω, PAPtc.NSM, Static, Attributive) a shadow (Acc. Dir. Obj.) of the good things (Adv. Gen. Ref.; salvation) which were to come (μέλλω, PAPtc.GPN, Futuristic, Attributive, Articular), by means of those (Instr. Means) sacrifices (Dat. Ind. Obj.) which (Acc. Gen. Ref.) they (Levitical priests) kept on offering (προσφέρω, PAI3P, Iterative & Customary) year-after-year (Acc. Extent of Time), merely (comp. Adv.) a representation (Acc. Dir. Obj.; form, appearance) of the event (Adv. Gen. Ref.; Christ's sacrificial death) itself (Acc. Spec.)], never (neg. adv.) had the power (δύναμαι, PMI3S, Gnostic, Deponent; inherent ability) to bring to maturity (τελειόω, AAInf., Culminative, Inf. as Dir. Obj. of Verb) those (Acc. Dir. Obj.; legalistic adherents) who kept on approaching (προσέρχομαι, PMPTc.APM, Iterative, Substantival, Deponent; the altar of sacrifice)

uninterruptedly (Acc. Manner; continuously, in spite of the abrogation and ultimate failure of their legalistic system, they refused to give it up),

^{BGT} **Hebrews 10:1** Σκιαὴν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηλεκτὸν οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι·

^{VUL} **Hebrews 10:1** umbram enim habens lex bonorum futurorum non ipsam imaginem rerum per singulos annos hisdem ipsis hostiis quas offerunt indesinenter numquam potest accedentes perfectos facere

LWB Hebrews 10:2 **Otherwise, would not they have stopped being offered? For the ones who made it a practice to worship [at the altar of sacrifice], once they had been cleansed, would have had no more conscience of sins;**

^{KW} **Hebrews 10:2** Since then would they not have ceased to be offered, because the worshippers once cleansed would not be having any longer even one compunction of conscience with respect to sins?

^{KJV} **Hebrews 10:2** For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

TRANSLATION HIGHLIGHTS

The law did not have the power to bring its adherents to maturity. There was a remembrance of sins every year which had to be continually dealt with. If the law and the sacrifices were able to take care of this issue permanently, wouldn't the Levitical priests have stopped (Culminative Aorist tense) offering them again and again (Iterative Present tense)? Hypothetically, if the law did have the ability to cleanse the conscience, then the ones who made it a practice to worship at the altar of sacrifice (Iterative Present tense) would have been cleansed once and for all (Dramatic Perfect tense) and they would have had no more conscience (Gnomic Present tense) of sins. The sacrifices would have come to an end (Latin: cessation). But this is a hypothetical that is contrary to fact, because neither the law nor the sacrifices could purify the conscience. Therefore, the sins of the past year were gathered up on the Day of Atonement and the high priest continued his annual entrance into the Holy of Holies.

RELEVANT OPINIONS

It does not say that the worshippers would have no more *consciousness* of sins, but no more *conscience* of sins. As long as we remain in this body of flesh and live on this earth we will never lose the consciousness of sins. No more *conscience* of sins means the believer is free from sin's condemnation. We have the assurance that our sins are forgiven, the sin-question is settled forever, and therefore sin rests no longer on the conscience as pertaining to our standing before God the Father. (O.B. Greene) So far from these O.T. sacrifices cleaning the conscience and thus perfecting the worshippers, by and in them there is a yearly remembrance of sins, that is, of sins not yet sufficiently atoned for by any past sacrifice ... the remembrance was not of sins previously atoned for, but of sins committed since the previous sacrifice. (K. Wuest) This

recollection of sin means a realization of what was really unforgiven, while forgiveness is intended to be connected with obliteration from memory. (W. Thomas)

God takes sin seriously. He is not satisfied with a sacrifice that is presented to Him without a broken and contrite heart. He desires a life of obedience and dedication to doing His will. (S. Kistemaker) It is very interesting to note that after the Lord Jesus died, it was only a few years until the temple was destroyed. And Israel has not been able to put up another temple. Oh, they have a little miniature temple for display over on the new side of Jerusalem at the Holy City Hotel, but they don't have a temple today. It doesn't look as if they will get one soon either. You see, when Christ became the sacrifice, that ended the need for the tabernacle and temple. (J. McGee) Under the old covenant worshipers never experienced a *definitive* cleansing. (W. Lane) He who is obliged to take a medicine every hour to keep life in him cannot be said to be cured. (R. Govett)

Hebrews 10:2 Otherwise (causal), would (apodosis, contrary to fact conditional particle) not (neg. adv.) they have stopped (παύω, AMI3P, Culminative, Interrogative) being offered (προσφέρω, PPpTc.NPF, Iterative, Modal)? For (explanatory) the ones (Acc. Dir. Obj.) who made it a practice to worship (λατρεύω, PAPtC.APM, Descriptive & Iterative, Substantival; at the altar of sacrifice), once (temporal adv.) they had been cleansed (καθαρίζω, Perf.PPpTc.APM, Dramatic, Temporal, Articular), would have had (ἔχω, PAInf., Gnostic, Inf. as Dir. Obj. of Verb, Articular) no more (Acc. Spec.) conscience (Acc. Dir. Obj.) of sins (Adv. Gen. Ref.);

^{BGT} **Hebrews 10:2** ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθρισμένους;

^{VUL} **Hebrews 10:2** alioquin non cessassent offerri ideo quod nullam haberent ultra conscientiam peccati cultores semel mundati

LWB **Hebrews 10:3** But in those [Levitical offerings], *there was a remembrance of sins every year,*

^{KW} **Hebrews 10:3** But in them [the sacrifices] there was a calling to mind of sins year by year,

^{KJV} **Hebrews 10:3** But in those *sacrifices there is a remembrance again made* of sins every year.

TRANSLATION HIGHLIGHTS

Contrary to Paul's false hypothetical, the Levitical offerings produced a remembrance (Latin: commemoration) of sins every year on the Day of Atonement. The Day of Atonement only reminded people of their sins, it did not abrogate their sins nor cleanse their conscience of sins. None of the sacrifices were able to purify the conscience of sins. In comparison to the Christian

way of life, the confession of sins and its subsequent cleansing and forgiveness from the Father is only the beginning – the entrance into an acceptable spiritual life which is characterized by doctrinal inculcation and application. None of the sacrifices hinted of a spiritual life after the conscience was purged of sins. In a way, the remembrance of sins drove them to Christ, but left them without an *experiential* cultus. The law stepped in, but it only brought further conviction of sin, not life.

RELEVANT OPINIONS

What those annual sacrifices did was to produce an annual remembrance that sin still stood between God and man, that sin had not been put away effectually; the reason for this being that the life-blood of a beast has not the moral worth of the lifeblood of a man, man being of so much higher dignity as made in the likeness of God. In consequence man, as soon as he thinks seriously, feels and knows that neither a beast, nor money, nor any other of his possessions, can satisfy the demand of the law for his life forfeited by sin. (G. Lang) Neither the Levitical priesthood nor the Levitical sacrifices could yield perfection. Infirmity was stamped on the former and insufficiency on the latter. But imperfection was stamped on both. (W. Best)

Life is one long sin, made up of daily omissions and commissions in what are called little things. We see well enough as each day is passing over our heads what wrong words we have spoken, what evil thoughts we have had in our hearts; some days we feel deeply enough the sin of the day; but soon the impression is gone. The total of life's sin, however, still remains, and it is above all things needful that we should not forget it. Then most important of all, perhaps, is it that we should be reminded how much of the trouble and misery of life comes from our ignorance. Sins of ignorance were specially provided for in the Mosaic economy. (D. Young)

Hebrews 10:3 But (adversative) in those (Loc. Sph.; Levitical offerings), there was (ellipsis) a remembrance (Pred. Nom.) of sins (Adv. Gen. Ref.) every year (Acc. Time),

^{BGT} **Hebrews 10:3** ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν.

^{VUL} **Hebrews 10:3** sed in ipsis commemoratio peccatorum per singulos annos fit

LWB **Hebrews 10:4** **For it is impossible for the blood of bulls and goats to take away sins.**

^{KW} **Hebrews 10:4** For it is impossible for the blood of bulls and of goats to be taking away sins.

^{KJV} **Hebrews 10:4** For *it is* not possible that the blood of bulls and of goats should take away sins.

TRANSLATION HIGHLIGHTS

Paul's hypothetical can be summed up by this phrase: "It is impossible for the blood of animals (bulls and goats) to take away sins (Gnomic Present tense)." They had to be repeated over-and-over again because they only *covered* sins (Hebrew: *kapher*, to cover), rather than took them

away. Amoral, non-human, animal sacrifices could not remove sin; they could only point to the One perfect, human sacrifice that would accomplish this goal: Jesus' self-sacrifice on the cross. FYI: *Bull* is from the word "taurus" in both Greek and Latin.

RELEVANT OPINIONS

God did not institute the animal sacrifices under the Mosaic economy for the purpose of taking away sin. They were types and shadows which represented the way in which God would, in the fullness of time, provide a Lamb, a satisfactory and effective sacrifice. (O. Greene) Those offerings repeated year after year, far from taking them away, were, on the contrary, their commemoration. (J. Darby) The argument now rests upon the very nature of things. Nothing more can be said. Can a shadow save us? Will a ceremonial, an external cleansing satisfy us? Can the blood of an animal make reconciliation for a man? The answer is No, and that answer Scripture has already anticipated in the fortieth Psalm. (C. Welch) The sacrifices in Leviticus were not expiatory, but anticipatory. (C. Feinberg) The Israelitish worshiper, be he ever so sincere, would only know that by his trespass offering he was forgiven up to date, but must be ready to offer another trespass offering upon another failure. (W. Newell)

Hebrews 10:4 For (explanatory) it is (ellipsis, verb supplied) impossible (Pred. Nom.) for the blood (Subj. Acc.) of bulls (Poss. Gen.; reconciliation & rebound) and (connective) goats (Poss. Gen.; redemption) to take away (ἀφαιρέω, PAInf., Gnostic, Inf. as Dir. Obj. of elliptical Verb) sins (Acc. Dir. Obj.).

^{BGT} **Hebrews 10:4** ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας.

^{VUL} **Hebrews 10:4** impossibile enim est sanguine taurorum et hircorum auferri peccata

LWB **Hebrews 10:5** **Therefore, when He [Jesus Christ] came into the world [incarnation], He said [as a baby in the cradle]: “Sacrifice and offering You [God the Father] did not want, so You prepared a body for Me [the body of Christ replaced the Levitical offerings];**

^{KW} **Hebrews 10:5** Wherefore, when coming into the world He says, Sacrifice and offering you did not desire, but a body you prepared for me.

^{KJV} **Hebrews 10:5** Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

TRANSLATION HIGHLIGHTS

Since the Levitical offerings did not have the ability to take away sins, what was God's solution to the problem? When Jesus Christ entered the world at the incarnation (Temporal Participle), during what is called the dispensation of the Hypostatic Union, He answered this question by quoting Psalm 40:6-9 as a little baby in the cradle (Historical Present tense). God the Father did not truly desire sacrifice and offering (Constative Aorist tense), so His solution was to prepare a human body (Culminative Aorist tense) for Jesus Christ. The body of Christ replaced the

Levitical offerings. Jesus Christ would eventually become the ultimate Sacrifice that would take away sins. His spiritual and physical death(s) was God's solution.

RELEVANT OPINIONS

In the Psalm, indeed, sacrifice is contrasted with obedience to the will of God. A body is prepared for Christ that in it He may obey God. But it is the offering of this body as a sacrifice in contrast to the animal sacrifices of the law, which the writer emphasizes. The Son's offering of Himself is the true and final offering for sin, because it is the sacrifice, which according to prophecy, God desired to be made. (Davidson) Hebrews 10:5-7 quotes Psalm 40:6-8 and says that David's words were spoken by Christ when He came into the world. He came to do God's will perfectly with His entire being and so sanctified all His people. Yet did David intend these words to describe Messiah, or himself? This is especially sticky, for part of the psalm (40:12) makes confession of sins. (J. DeYoung) The offering of the body of Jesus Christ answers to all the sacrifices offered under the law. (J. Darby)

For Christ it was vitally important and amply sufficient that something was prescribed for Him in the Scripture; "In the roll of the book it is written of me." The Book had Him as its theme; His work was to carry out all and everything written therein about Him. To the last hour of His life this governed His actions. (G. Lang) I designate the approximately 33-year period of our Lord's first advent the dispensation of the Hypostatic Union because this period of history began at the resounding moment in which God became the God-Man. The dispensation of the Hypostatic Union is the epoch recorded in the Gospels, the first four books of the NT. This period began with the virgin birth of Christ and terminated with His death, burial, resurrection, ascension, and session at the right hand of the Father in heaven. (R.B. Thieme, Jr.)

Hebrews 10:5 Therefore (inferential), when He (Jesus Christ) came (εἰσέρχομαι, PMPTc.NSM, Historical, Temporal, Deponent; entered) into the world (Loc. Sph.; at the virgin birth, incarnation), He said (λέγω, PAI3S, Historical; as a baby in the cradle: Psalm 40:6-9): Sacrifice (Acc. Dir. Obj.) and (connective) offering (Acc. Dir. Obj.) You (God the Father) did not (neg. adv.) want (θέλω, AAI2S, Constative; desire), so (resultant) You (God the Father) prepared (καταρτίζω, AMI2S, Culminative; created) a body (Acc. Dir. Obj.; the body of Christ replaced the Levitical offerings; "ear" in Psalm 40) for Me (Dat. Adv.; Jesus Christ);

^{BGT} **Hebrews 10:5** Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει· θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·

^{VUL} **Hebrews 10:5** ideo ingrediens mundum dicit hostiam et oblationem noluisti corpus autem aptasti mihi

LWB **Hebrews 10:6** You [God the Father] have no pleasure with regard to [are not propitiated by] whole burnt offerings for sin."

^{KW} **Hebrews 10:6** In whole burnt offerings also for sin you took no pleasure.

^{KJV} **Hebrews 10:6** In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

TRANSLATION HIGHLIGHTS

Although the Father was pleased when the Levitical priests made their sacrifices as commanded, He was not propitiated by whole burnt offerings for sin (Constative Aorist tense). They were only shadows of the real sacrifice of His Son which would truly please Him. It was not the multitude of animal sacrifices that God took pleasure in, but rather the frame of mind (mentality) of the persons who offered the sacrifices. He was only interested in the worshipers, not the ritual formality of the sacrificial system. David understood this, even though he was required to make a goat offering for his sin as a ruler. But instead, he went directly to God: "Have mercy upon me, O God, according to Thy lovingkindness." He appealed to God's mercy with a broken and contrite heart, rather than adhering to the precepts of the Law. He understood that "Thou has no pleasure in burnt-offering, the sacrifices of God are a broken spirit, a broken and contrite heart." (Psalm 51) David knew the Law, but he *understood* grace. How utterly stupid are Church Age believers who have never been under the Law, but who dare to bring it in alongside of Bible doctrine as a means of satisfying the ascetic whims of the flesh.

RELEVANT OPINIONS

The point is not that God took no pleasure in the offering of the Levitical sacrifices. These offerings were according to His will, and He did take pleasure in the fact that they were offered, since the act of offering them was in obedience to His will. But when it came to the place where they failed to pay for sin, God took no pleasure in them. (K. Wuest) The sacrifices of the old covenant were obsolete; or rather, that a thousand years before Christ, when David wrote, and after only 400 years since they were instituted, they had been already positively reprobated by God, being things He did not want and in which He had no delight. This being the case it is implied that it could be only a question of time and they would be abolished. Enlightened minds should therefore entertain no thought of returning to those antiquated elementary arrangements. If they did so they could but find the light that was in them becoming darkness. (G. Lang)

Hebrews 10:6 You (God the Father) have no (neg. adv.) pleasure (εὐδοκέω, AAI2S, Constative; are not propitiated by) with regard to whole burnt offerings (Adv. Acc.) for sin (Obj. Gen.).

^{BGT} **Hebrews 10:6** ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.

^{VUL} **Hebrews 10:6** holocaustomata et pro peccato non tibi placuit

LWB **Hebrews 10:7** At that time [when Jesus was still in the cradle] I said: "Behold, I have arrived," as it is written concerning Me in the scroll of the book [Gen. 3:15], "to do Your will, Oh God."

^{KW} **Hebrews 10:7** Then I said, Behold, I come, in the volume of the book it stands written concerning me, to do your will, O God.

^{KJV} **Hebrews 10:7** Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

TRANSLATION HIGHLIGHTS

When Jesus was still in the cradle, He said: “Behold, I have arrived (Aoristic Present tense) to do your will (Constative Aorist tense), Oh God.” This is what was written about Him (Consummative Perfect tense) in the scroll of the book, in Genesis 3:15. This is also reminiscent of Jesus later in His earthly ministry when He said, “My meat is to do the will of Him that sent Me, and to accomplish His work.”

RELEVANT OPINIONS

This is Messiah’s written contract (Neh. 9:38) to be our surety. (R. Jamieson) What was seen as the most desirable aim by the psalmist, becomes an expression of fact on the lips of Jesus. He actually did the will of God, even to the extent of becoming obedient to the point of death. (D. Guthrie)

Hebrews 10:7 At that time (temporal adv.; when Jesus was still in the cradle) I said (λέγω, AAI1S, Dramatic): Behold (verbal noun; “see here”), I have arrived (ἦκω, PAI1S, Aoristic), as it is written (γράφω, Perf.PI3S, Consummative) concerning Me (Obj. Gen.) in the scroll (Loc. Place; volume) of the book (Adv. Gen. Ref.; Genesis 3:15), to do (ποιέω, AAInf., Constative, Purpose, Articular) Your (Poss. Gen.) will (Adv. Acc.; from the cradle to the cross), Oh (Voc. Address) God (Ind. Nom.).

^{BGT} **Hebrews 10:7** τότε εἶπον· ἰδοὺ ἦκω, ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι ὁ θεὸς τὸ θέλημα σου.

^{VUL} **Hebrews 10:7** tunc dixi ecce venio in capitulo libri scriptum est de me ut faciam Deus voluntatem tuam

LWB **Hebrews 10:8** Then as I said previously [quoting Psalm 46 in verse 10:5]: “Sacrifices and offerings and whole burnt offerings and *other sacrifices* concerning sin You [God the Father] did not want nor were pleased with [propitiated by], which were offered according to the law.”

^{KW} **Hebrews 10:8** Above, when saying, Sacrifice and offering and whole burnt offerings also for sin you did not desire nor even have pleasure in, which were of such a nature as those being offered according to the law,

^{KJV} **Hebrews 10:8** 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;

TRANSLATION HIGHLIGHTS

Paul repeats the quotation from Psalm 46 that he used earlier in verse 5 (Historical Present tense). In this quotation, David says: sacrifices and offerings and whole burnt offerings and other sacrifices concerning sins You did not want (Constative Aorist tense). Nor was God the Father pleased with them (Constative Aorist tense) or propitiated by them. They were offered according to the law (Customary Present tense) on earth, rather than by grace in heaven. Paul bundles every type of sacrifice mentioned in the law and quoting a relevant psalm, reminds his listeners that none of these sacrifices satisfied God. They merely pointed to the only sacrifice the Father would be propitiated by, the self-sacrifice of His own Son.

RELEVANT OPINIONS

The different sacrifices are gathered together here to show under all aspects the efficacy of the one sacrifice by which there is not only purification of conscience, but liberty and privilege to approach to God. (J. Darby) The will of God was too high and holy, too exacting and inclusive, for such ceremonial observances to assure fulfillment of its demands. And these ceremonies and sacrifices left the worshipper too weak inwardly to render perfect obedience. (G. Lang)

Hebrews 10:8 Then as I said (λέγω, PAPtc.NSM, Historical, Temporal & Circumstantial; repeating Psalm 46) previously (Adv. Place; above, refers back to verse 5): Sacrifices (Acc. Dir. Obj.) and (connective) offerings (Acc. Dir. Obj.) and (connective) whole burnt offerings (Acc. Dir. Obj.) and (connective) other sacrifices (ellipsis) concerning sin (Prep. Gen.) You did not (neg. adv.) want (θέλω, AAI2S, Constative) nor (neg. adv.) were pleased with (εὐδοκέω, AAI2S, Constative; take pleasure in, propitiated toward), which (Subj. Nom.) were offered (προσφέρω, PPI3P, Customary) according to the law (Adv. Acc.).

^{BGT} **Hebrews 10:8** ἀνώτερον λέγων ὅτι θυσίας καὶ προσφορὰς καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες κατὰ νόμον προσφέρονται,

^{VUL} **Hebrews 10:8** superius dicens quia hostias et oblationes et holocaustomata et pro peccato noluiſti nec placita sunt tibi quae secundum legem offeruntur

LWB **Hebrews 10:9** Then [in the cradle] He said: “Behold, I have arrived to do Your will;” He abrogated the first [Mosaic Law sacrifice: legal sin offerings], so that He might establish the second [sacrifice of Christ: grace sin offering],

^{KW} **Hebrews 10:9** Then He said, Behold, I come to do your will. He takes away the first [testament] in order that He may establish the second [testament],

^{KJV} **Hebrews 10:9** Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

TRANSLATION HIGHLIGHTS

Jesus also said (Dramatic Perfect tense): Behold, I have arrived to do Your will (Gnomic Aorist tense). The Son announced this to the Father from the cradle. He knew that the Father's will was to abrogate the legal sin offerings of the Mosaic Law, so that He might establish the sacrifice of grace, which happened to be His Son. His plan was to take away the first (Aoristic Present tense) so that He might put the second into power (Culminative Aorist tense). There is a purpose for everything in God's plan, and the end result will be according to His purpose no matter what the event. The *reoccurring legal offerings* were taken away and replaced by the *one grace offering* of Jesus Christ on the cross. But some of the Hebrew Christians were trying to live under both – the plural sacrifices and the singular Sacrifice. Paul is trying to tell them that they can't live under both covenants at the same time. The old covenant had been abrogated; the new covenant was yet future. And if they were going to live as Christians, they would have to put *both* Jewish covenants aside and live according to Church Age protocol. They were no longer Jew or Gentile, but members of the Church. They were no longer part of the Father's wife (Israel), but rather of the Son's bride (Church).

RELEVANT OPINIONS

In the power of the prototype divine dynasphere, Christ fulfilled the Mosaic Law, rendering it obsolete. In the power of the operational divine dynasphere, the Church Age believer advances spiritually and acquires the virtues of the humanity of Christ. Virtue from executing the protocol plan of God meets and exceeds any demand for morality found in the Law ... Because Christ fulfilled and abrogated the Mosaic Law, practices instituted for the nation Israel are not included in the postsalvation plan of God for the Church Age. They do not contribute to the Christian way of life. (R.B. Thieme, Jr.) The will of God takes two directions : (1) setting aside the old sacrifices, and (2) substituting the new one. Those, therefore, who rest on Christ's sacrifice, fall in with God's will, and are accepted under it. Those who take up with any other, are adversaries of God and His Christ. (R. Govett)

By the will of God, as the impelling motive, and through the offering of Christ as the means, "we have been sanctified as God's people and His priests." Again, it should be remarked, that this word means in our Epistle, not the inward sanctification of the Holy Ghost, which is continually going on, and in this life never perfect; but the eternal consecration of us to God, symbolized of old by the dedication of Aaron and his sons to the priesthood. That took place even under the Law, "once for all." Much more are "the will of God," and "the offering of Christ's body" effectual, to consecrate believers to be priests and kings to God for evermore. (R. Govett) The work of the obedience of Christ takes the place of the Jewish system. (J. Darby)

The priest in Israel might attend with the utmost diligence and most scrupulous care to the God-directed duties of his sacred office, but he could not secure the one all-important result, the doing of the will of God. All the sacrifices he might offer during the thirty years of his service failed to attain that end. The will of God was too high and holy, too exacting and inclusive, for such ceremonial observances to assure fulfillment of its demands. And these ceremonies and sacrifices left the worshipper too weak inwardly to render perfect obedience. (G. Lang) Because all the parts of the Law functioned together as one code, the Law has been abrogated as a whole. The entirety of the Law is no longer pertinent and no longer governs any people or nation (Matt.

5:17-19, Rom. 10:4, Gal. 3:23-25, 5:3-4, 18, Heb. 8:13). The regime of the Mosaic Law has ended. The Church is “not under law, but under grace.” (R.B. Thieme, Jr.)

Hebrews 10:9 Then (temporal; in the cradle) He said (λέγω, Perf.AI3S, Dramatic): Behold (verbal noun), I have arrived (ἦκω, PAI1S, Aoristic) to do (ποιέω, AAInf., Gnostic, Purpose) Your (Poss. Gen.) will (Acc. Dir. Obj.); He (God the Father) abrogated (ἀναιρέω, PAI3S, Aoristic; took away, annulled, discontinued) the first (Acc. Dir. Obj.; Mosaic Law sacrifices: legal sin offerings), so that (purpose) He might establish (ἵστημι, AASubj.3S, Culminative, Result; put into power) the second (Acc. Dir. Obj.; sacrifice of Christ: grace sin offering),

^{BGT} **Hebrews 10:9** τότε εἶρηκεν· ἰδοὺ ἦκω τοῦ ποιῆσαι τὸ θέλημά σου. ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ,

^{VUL} **Hebrews 10:9** tunc dixit ecce venio ut faciam Deus voluntatem tuam aufert primum ut sequens statuat

LWB Hebrews 10:10 Through which will [that Jesus is the one sacrifice] we stand, having been sanctified [positionally] through the one time offering [as opposed to the repeated Levitical offerings] of the body of Jesus Christ.

^{KW} **Hebrews 10:10** By means of which will [God’s will that His Son should be the sacrifice for sin] we stand permanently set apart for God and His service through the offering of the body of Jesus Christ once for all.

^{KJV} **Hebrews 10:10** By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

TRANSLATION HIGHLIGHTS

Paul states unequivocally that through the will of the Father we stand (Durative Present tense), having been sanctified through the one time offering of the body of Jesus Christ (Periphrastic Perfect tense). The verb “we stand” brings to mind the Levitical priests who never stopped standing in the tabernacle. We “stand” in the one sacrifice of Christ. The repeated sacrifices of the Mosaic economy are no longer in effect. We are not sanctified by the Law positionally or experientially. Jesus Christ fulfilled the law and the sacrifices on the cross. The phrase rendered “through the one time” or “once and for all” is *temporal* (one time as opposed to the many times the Levitical offerings were made) and has absolutely nothing to do with the number of people the sacrifice was for. This verse refers to positional sanctification, not experiential sanctification.

RELEVANT OPINIONS

The purpose of this will is ‘sanctification’. Sanctification involves a complete heart dedication to God and His service, set forth typically by the sprinkling of the blood of the Covenant, the people, and the vessels of ministry (Heb. 9:18-22). Sanctification involves cleansing from both

external and internal defilement, set forth typically in the ‘divers washings’ ‘the ashes of the heifer sprinkling the unclean’ (Heb. 9:10, 13). Sanctification involves access, and sonship (Heb. 10:22; 2:11-13). Sanctification is the will of God for all His children irrespective of the differences of dispensations under which they have been called. (C. Welch) The passage does not say, “By the one offering of the body of Jesus Christ it has been made possible for people to be sanctified if they will only exercise free will.” The atonement of Christ *accomplishes* something with certainty, and unless one sees the truth of the elect of God running through the pages of Scripture such passages will make no sense ... The one-time offering of Christ *perfects* forever those who are sanctified. No additions are necessary on the part of man. No sacraments or works of merit are needed. (J. White)

He took away the first Mosaic Covenant and its sacrifices to establish the second New Covenant. Psalm 40 announced the abolition of the old sacrificial system. This was God's will, and it satisfied Him. The writer's view of sanctification here, as elsewhere in this epistle, is positional rather than progressive. God sets aside all believers to Himself at conversion. That is what is in view here. (T. Constable) Here the work of sanctification refers to the placing of the believing sinner into the status of a saved person, with all the accompanying blessings and enablements which that act includes. The words “we are sanctified” are in the Greek text a perfect participle and a finite verb, showing in the strongest way the permanent and continuous state of salvation into which the believer is brought and in which he lives. (K. Wuest) The sanctification meant here is one brought about by the death of Christ. It has to do with making people Christian, not with developing Christian character. (F. Gaebelien)

The purpose of the sacrifice is sanctification in the will of God. Sanctification here means consecration, not purification. It is a ritual, not a moral term, and refers to the removal of all hindrances to fellowship, and not the the inward renovation of the soul. (W. Thomas) This leaves no room for the will of man: the work by which we are sanctified is absolutely, wholly, of God. (J. Darby) Positional sanctification is as complete for the weakest saint as it is for the strongest. It depends only on his union and position in Christ. All believers are classified as “the saints” and “the sanctified.” Positional sanctification and positional holiness are “true” sanctification and holiness. In his position in Christ, the Christian stands righteous and accepted before God forever. But let no person conclude that he is holy or sanctified in *life* because he is now said to be holy or sanctified in *position*. (L. Chafer)

Hebrews 10:10 Through which (Dat. Ref.) will (Instr. Means; sovereign purpose, design; it was through *His* obedience, not ours) we stand (εἰμί, PAI1P, Durative; reside, exist, live), having been sanctified (ἀγιάζω, Perf.PPtc.NPM, Periphrastic, Circumstantial) through the one time (numerical, temporal adv.; as opposed to the repeated Levitical offerings) offering (Abl. Means; on the Cross) of the body (Obj. Gen.) of Jesus Christ (Poss. Gen.).

^{BGT} **Hebrews 10:10** ἐν ᾧ θελήματι ἡγιασμένοι ἐσμεν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.

^{VUL} **Hebrews 10:10** in qua voluntate sanctificati sumus per oblationem corporis Christi Iesu in semel

LWB **Hebrews 10:11** Meanwhile, on the one hand, each priest stands [royalty sits down] day-after-day [the Israelites worshipped *every day*], worshipping and offering [this was a working priesthood as opposed to a resting priesthood] the same sacrifices again and again, which by their very nature [as animal sacrifices] never had the power [no spiritual ability] to make expiation for sins;

^{KW} **Hebrews 10:11** And indeed every priest has stood and continues to remain in that same position, day by day performing his sacred service and often offering the same sacrifices which are of such a nature that they cannot take away sins.

^{KJV} **Hebrews 10:11** And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

TRANSLATION HIGHLIGHTS

Paul continues to compare and contrast the Levitical priests with our High Priest, Jesus Christ. The Levitical priest stands up all day long, day-after-day (Iterative Perfect tense). Royalty sits down. The Levitical priest worships and offers the same sacrifices again and again (Customary Present tense), but Jesus Christ offered Himself as the one sacrifice. The Levitical priesthood was a *working* priesthood as opposed to a *resting* priesthood like that of the royal family of God. The animal sacrifices offered by the Levitical priests by their very nature never had the power (Gnomis Present tense) to remove or take away (expiate) sins (Culminative Aorist tense). Jesus Christ by His sacrifice expiated sins. The correlative particle presents the losing side of this equation, so to speak, since the activity of the Levitical priesthood could not expiate sins. The winning side of the equation, the work of Christ on the cross, is covered in the next verse. There is an important parallel to be seen here, however. The Levitical priests worshipped every day, not just one day of the week. As a type of the priesthood of the believer, that means *we also are to worship every day* rather than just one day of the week. The reality of our Christian lives should be one of continual worship by the intake, metabolization and application of Bible doctrine *every single day*.

RELEVANT OPINIONS

Their constant standing was suggestive of the fact that the ever-repeated sacrifices were of no avail for the pardon of transgression. But our High Priest, after His one offering of Himself as a sacrificial Victim, sat down in the most honorable place of the heavenly Holy of Holies, and still continues to sit there. His very attitude shows that He has fully accomplished the end contemplated by His sacrifice. (J. Barmby) The daily course of the Levitical service is described in the manner similar to 10:1. It was “year by year” (10:1) and “day by day” (10:11), the “same sacrifices” (10:1) and “the same sacrifices” (10:11), they “can never decisively purge” (10:1) and “can never remove utterly” (10:11) ... The cumulative effect of these phrases is a heightened impression of the futility that characterizes the ministry of the Levitical priests. (W. Lane)

Hebrews 10:11 Meanwhile (continuative), on the one hand (correlative & concessive), each (Nom. Spec.) priest (Subj. Nom.; Levitical) stands (ἵστημι, Perf.AI3S, Iterative; royalty sits down) day-after-day (Acc. Extent of Time; during the day, the Jews worshipped every day), worshipping (λειτουργέω, PAPtc.NSM, Customary, Modal) and (connective) offering (προσφέρω, PAPtc.NSM, Customary, Modal; this was a *working* priesthood as opposed to a *resting* priesthood like the royal family) the same (Acc. Spec.) sacrifices (Acc. Dir. Obj.) again and again (Adv. Time; frequently, often), which by their very nature (Subj. Nom., Qualitative: ritual animal sacrifices), never (neg. adv.) had the power (δύναμαι, PMI3P, Gnostic, Deponent; no spiritual ability) to make expiation for (περιαιρέω, AAInf., Culminative, Inf. as Dir. Obj. of Verb; remove) sins (Acc. Dir. Obj.);

^{BGT} **Hebrews 10:11** Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας,

^{VUL} **Hebrews 10:11** et omnis quidem sacerdos praesto est cotidie ministrans et easdem saepe offerens hostias quae numquam possunt auferre peccata

LWB Hebrews 10:12 **On the other hand, this One [Jesus Christ], after He offered one sacrifice [His spiritual death] on behalf of sins, sat down [session] for perpetuity [in contrast to the priests who were continually standing] at the right hand of God [place of power and authority],**

^{KW} **Hebrews 10:12** But this priest, having offered one sacrifice for sins, sat down in perpetuity on the right hand of God,

^{KJV} **Hebrews 10:12** But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

TRANSLATION HIGHLIGHTS

In contrast to the continual sacrifices of the Levitical priests, Jesus Christ offered one sacrifice (Culminative Aorist tense), His spiritual death on the cross. He offered Himself on behalf of sins as a Substitute for His sheep – those that the Father gave Him. After His death, burial, resurrection, and ascension, He sat down (Gnostic Aorist tense) for all time at the right hand of God. This was in contrast to the Levitical priests who were never allowed to sit down while serving in the tabernacle. Also, the place of power and authority in heaven at the right hand of God was never accomplished by a Levitical priest; that honor was reserved for a priest after the order of Melchisedek, Jesus Christ. Don't forget that the Melchisedek priesthood of Christ is not in session during the Church Age. It begins during the Millennium when He sits on the Davidic throne on earth and rules for a thousand years. His function as our High Priest in heaven now is not the same thing as the Melchisedek priesthood of the future.

RELEVANT OPINIONS

Jesus' present work relates to the believers' sanctification, which includes, among other things, forgiveness of sins and cleansing. This work of Christ with respect to forgiveness and cleansing raises other questions: Didn't the atoning work of Christ cover the payment for all our sins? And doesn't that include past, present, and future sins? If all our sins are forgiven at the moment of salvation, why do believers need an Advocate, Jesus Christ the Righteous One, to plead their case before the Father's throne when they sin? (E. Radmacher) In the first case, we have the priests, their sacrifices and their standing "often," "continually," and "daily." In the second case, we have Christ, His sacrifice, and session "once," "once only" and "continually." (E. Bullinger)

It is vital to understand that God has provided for what may be called "initial judicial forgiveness" and also for "repetitive judicial forgiveness." The first provision – initial judicial forgiveness – is given when a person receives Christ as his or her Savior. This forgiveness of sins is available because of the death of Jesus Christ on the cross. He has "offered one sacrifice for sins forever" and that one offering "has perfected forever those who are being sanctified" (10:14). The second provision – repetitive judicial forgiveness – is given through Jesus Christ's continuing work as our Advocate ... What about the confession John wrote about in 1 John 1:9? This forgiveness refers to what may be called "conditional fellowship." God, who is light, wants to have fellowship with us, His children, but He cannot do that if we are walking in darkness. So He has provided a way whereby we can take care of the sin that interrupts that fellowship in God's family. This forgiveness is conditioned on a believer confessing his or her sin. (E. Radmacher)

Hebrews 10:12 On the other hand (contrast), this One (Subj. Nom.; Jesus Christ), after He offered (προσφέρω, AAPtc.NSM, Culminative, Temporal) one (Acc. Spec.; singular, unique) sacrifice (Acc. Dir. Obj.; His spiritual death) on behalf of sins (Gen. Substitution), sat down (καθίζω, AAI3S, Gnostic, anthropopathism for His session) for perpetuity (Acc. Extent of Time; for all time, in contrast to the priests who are continually standing) at the right hand (Loc. Place, anthropomorphism; place of power and authority) of God (Poss. Gen.),

^{BGT} **Hebrews 10:12** οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηκεῖς ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ,

^{VUL} **Hebrews 10:12** hic autem unam pro peccatis offerens hostiam in sempiternum sedit in dextera Dei

LWB **Hebrews 10:13** From that moment forward [while in session] waiting with great expectation until His enemies [angelic] have been appointed a footstool for His feet [unconditional surrender during the Davidic kingdom on earth],

^{KW} **Hebrews 10:13** From henceforth expecting until His enemies be set down as a footstool for His feet,

^{KJV} **Hebrews 10:13** From henceforth expecting till his enemies be made his footstool.

TRANSLATION HIGHLIGHTS

From the moment when Jesus Christ first sat down at the right hand of the Father in heaven, He has been waiting with great expectation (Durative Present tense) until His enemies will be appointed a footstool for His feet (Future Subjunctive mood). His enemies are angelic – Satan, his fallen angels and his human cosmic evangelists. They will surrender to Him unconditionally at the end of Jacob’s Trouble, the tribulation. Jesus “owns” His own enemies in the end. His enemies will become His footstool when He begins to exercise the provisions of the Melchisedek priesthood during the millennium. Until then, they are free to wreak havoc on planet earth, which they are doing indeed.

RELEVANT OPINIONS

Christ is to be viewed in a place where He cannot have that of Melchisedek. So far from all enemies being subdued, they are not yet put under His feet. Can anyone find a single passage in which the world to come, or the Melchisedek priesthood in its only *exercise*, is spoken of in the epistle? I know of none. I affirm, that its uniform object is to make those addressed see that the Aaronic priesthood is set aside, and that they must look up to where Christ is *now*, having a heavenly calling, and see Jesus where He must wait *till* the time comes when all things will be put under His feet, when He will have the Melchisedek throne and exercise the Melchisedek priesthood, which He cannot do now – the time when the world to come will be there. The author makes that priesthood to be, most definitely, one of blessing and refreshment after and consequent upon the destruction of all enemies. That is clearly *not* the priesthood spoken of in Hebrews, for He is a priest at the right hand of God; and such a high priest became us who is made higher than the heavens, and ever lives to make intercession for us, whatever it means, as priest. But what the author admits the Melchisedek priesthood to be is clearly not the present condition of things, declared not to be so in the Hebrews. Yet Christ ever lives to occupy a priesthood now! We have a high priest at the right hand of God, a high priest over the house of God, a priest who makes intercession for us, where it is admitted the exercise of Melchisedek priesthood is impossible. Christ does not exercise the Melchisedek priesthood now. (J. Darby)

There is no “already” kingdom of Christ. He is still waiting to rule, as the Scriptures so plainly state. (S. Toussaint) The writer reiterates the effectiveness of Christ’s sacrifice in Hebrews 10:11-14. While the Aaronic priest performs his religious duties day after day, Jesus sat down at the right hand of the Father awaiting His future theocratic, earthly administration. The implication is that Christ’s sacrifice is final while the Aaronic sacrifices are not. From His position at the Father’s right hand Christ looks both backward to His finished work on the cross and forward to His future Davidic reign. (A. Woods) The fact that Jesus waits for His enemies to be subdued beneath him does not imply that He sits motionless ... For the future He has only to wait for the complete subjugation of every power that resists the gracious redemptive purposes of God. (W. Lane) At the time of His enthronement, Jesus Christ did not institute or begin to execute the authority of a king promised to Him by the decree made with Him by His Father (Ps. 2:6-9). That kingdom will be established here on the earth in fulfillment of the Davidic covenant (2 Sam. 7:16), with Jerusalem as the center of His reign. But having completed the work that

provided eternal redemption, the Lord could be restored to the glory that He had with the Father before the world began (John 17:5). And He awaits the Father’s appointed time for His return to establish the earthly Davidic kingdom, at which time “His enemies are made His footstool.” Seated at the Father’s right hand until that time (Ps. 110:1), the Son can look back to His accomplished work and also look in anticipation to His work as King/Priest that remains to be completed. (J. Pentecost)

Hebrews 10:13 From that moment forward (Acc. Extent of Time; from now on) waiting with great expectation (ἐκδέχομαι, PMPTc.NSM, Durative, Circumstantial, Deponent) until (temporal) His (Poss. Gen.; He owns His Own enemies) enemies (Subj. Nom.; angelic) have been appointed (τίθημι, APSubj.3P, Culminative, Future; laid, placed, served up) a footstool (Pred. Nom.; symbol for *unconditional surrender*) for His (Poss. Gen.) feet (Gen. Purpose; anthropomorphism),

^{BGT} **Hebrews 10:13** τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ.

^{VUL} **Hebrews 10:13** de cetero expectans donec ponantur inimici eius scabillum pedum eius

LWB **Hebrews 10:14** **For by one unique offering, He brought to completion forever [glorification salvation] the ones [His elect] who have been set apart for His service [justification salvation].**

^{KW} **Hebrews 10:14** For by one offering He has brought to completion forever those who are set apart for God and His service.

^{KJV} **Hebrews 10:14** For by one offering he hath perfected for ever them that are sanctified.

TRANSLATION HIGHLIGHTS

By one unique offering, Jesus Christ offered Himself on the cross. He brought to completion forever (Consummative Perfect tense) the eventual glorification of His people, the elect of God. *Glorification* is the third and final phase of salvation. *Sanctification* is the second phase of salvation that is going on in the lives of Church Age believers. Glorification is positional and futuristic. Experiential sanctification is current and ongoing, requiring positive volition from each individual believer. The “ones who have been sanctified” are those who were justified and “set apart” to the service of God. This *justification* salvation or positional sanctification is entirely the work of God, like *glorification* salvation. The passive voice emphasizes the sovereignty of God in setting the elect apart for His service. The aoristic present means it happened in the past, on the day when each believer became justified; this was the first stage of salvation.

RELEVANT OPINIONS

All attempts to deny that a real Christian is in view here can only be described as a refusal to face the author's true meaning. The explanation that the "he" in the expression "by which he was sanctified" refers to Christ has absolutely nothing to commend it. No impartial reader could so understand the text. Furthermore, in Hebrews 2:11, Christ is not described as sanctified, but as the Sanctifier. (Z. Hodges) When the writer declares that the Christian is "perfect" he is expressing the Pauline idea of being righteous in Christ. (C. Ryrie) This is clearly the perfection of the work of Christ for us and must not be related to the Christian's daily life. (L. Chafer) Christ now has continuous and uninterrupted access to the Father, and shares authority at His right hand. Because of His one sacrifice, Christians, though still on earth, share the same permanent access to the Father. (P. Ellingworth)

Hebrews 10:14 For (explanatory) by one unique (Dat. Spec.) offering (Instr. Means), He brought to completion (τελειόω, Perf.AI3S, Consummative & Futuristic; Phase III, positional: glorification-salvation) forever (Acc. Extent of Time) the ones (Acc. Dir. Obj.; the elect) who have been set apart for His service (ἀγιάζω, PPPtc.APM, Aoristic, Substantival, Articular, Passive Voice emphasizes the sovereignty of God the Father in setting them apart; earmarked, Phase I: justification salvation).

^{BGT} **Hebrews 10:14** μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκές τοὺς ἀγιαζομένους.

^{VUL} **Hebrews 10:14** una enim oblatione consummavit in sempiternum sanctificatos

LWB Hebrews 10:15 Moreover, the Holy Spirit also bears witness to us [members of the royal family]. Then, afterwards [after the supreme Sacrifice] He [God the Father] said [addressing the nation Israel in Jeremiah 31]:

^{KW} **Hebrews 10:15** Moreover, there testifies also to us the Holy Spirit. For after having said,

^{KJV} **Hebrews 10:15** Whereof the Holy Ghost also is a witness to us: for after that he had said before,

TRANSLATION HIGHLIGHTS

In addition to the Lord Jesus Christ, the Holy Spirit also bears witness to the members of the royal family (Static Present tense). This should be the end of verse 14 rather than part of verse 15. Paul shifts from addressing Church Age believers to addressing the nation Israel midway through this passage. The division in the KJV is most disappointing. After the supreme Sacrifice of Jesus Christ on the cross, the Father communicated (Infinitive of Subsequent Time) the ratification of the new covenant to the nation Israel in Jeremiah 31. Don't forget, the cross was the meeting place of the Church and Israel. Now and then during Paul's discourse he addresses different people living in different dispensations; this is one of those verses. Not only that, but there are three divine Witnesses in this pericope: all three Persons of the Trinity. This is opposed to the three witnesses in verse 28.

RELEVANT OPINIONS

Under the new covenant, when Judah and Israel are restored to their land, the sin offering will be offered again (Ezek. 43:22), but it is evident that it will not be for those who have been pardoned. (A. Knoch) It is not a question here of the work of the Holy Spirit in the believer, but of the testimony which He gives to the work of Christ accomplished down here. There are three things to be noticed with regard to grace in what precedes: the will of God resolving on the work to be done for us; the sacrifice of Christ accomplishing this divine will; and the testimony of the Holy Spirit given to this will of God accomplished by Christ. (J. Darby) The promises of the New Covenant direct themselves to Israel, and that leaves non-Israelites on the outside looking in ... In Jer. 31:31 and parallel passages (Jer. 32:40, Ezek. 37:26, Hos. 2:18-20), the parties involved are always the Lord and the nation of Israel. Some blessings relate to the Gentile nations, but even these are “spill-over” blessings from Israel ... Isaiah 56:6-8 discusses the “trickle-down” blessings the Gentiles will receive when the New Covenant is fulfilled with Israel in the future kingdom ... When the New Covenant is fulfilled with Israel, God’s program will once again feature nations of faith, not an international organism, and Israel will be the civil and religious center of the world, i.e., Isa. 2:2-4, Zech. 14:16-19. (L. Pettegrew)

Throughout the Millennium there will be universal knowledge of God (Isa. 11:9, Jer. 31: 33-34). Israel will rejoice as God’s client nation ruled by Christ personally. The believer’s postsalvation way of life will again include the ministry of God the Holy Spirit, but unlike the Spirit’s invisible ministry during the Church Age, the filling of the Spirit during the Millennium will stimulate the believer’s emotions (Joel 2:28-29). With Christ present, the Holy Spirit’s ministry of revealing and glorifying Christ can include ecstasies as a genuine spiritual experience, which is not characteristic of the filling of the Spirit in the Church Age. In Christ’s absence from the earth during the Church Age, ecstasies would only distract from the true emphasis of the dispensation of the Church: to demonstrate the sufficiency and tremendous impact of Bible doctrine in the soul of the believer. In the present dispensation the filling of the Spirit does not stimulate emotion. Emotion is not a barometer of spirituality. Instead, emotion responds normally to the mentality of the soul, where truth resides as a result of learning Bible doctrine. God set aside the spectacular rituals and miracles of previous dispensations (1 Cor. 1:22) so that during the postcanon Church Age His manifold wisdom and power are displayed in doctrine – the object of faith – which emphasizes the believer’s thoughts and decisions rather than his emotions. In the Millennium, however, the Living Word will be present along with the written Word, sight will complement faith, and under our Lord’s control ecstasies can be a genuine spiritual phenomenon on a more widespread basis than in any other dispensation. (R.B. Thieme, Jr.)

Hebrews 10:15 Moreover (transitional), the Holy Spirit (Descr. Nom.) also (adjunctive) bears witness (μαρτυρέω, PAI3S, Static) to us (Dat. Adv.; members of the royal family). Then (temporal, inferential), afterwards (after the Supreme Sacrifice) He said (λέγω, Perf.AInf., Intensive, Subsequent Time, Articular; in Jeremiah 31):

^{BGT} **Hebrews 10:15** Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι·

^{VUL} **Hebrews 10:15** contestatur autem nos et Spiritus Sanctus postquam enim dixit

LWB **Hebrews 10:16** “*This is the [new] covenant which I will ratify face-to-face with them [Israel in the Millennium] after those days [Jacob’s Trouble],*” said the Lord, “*when I will impart [absence of human volition] My laws upon the mentality of their souls, even upon their centers of spiritual intellect I will engrave them.*”

^{KW} **Hebrews 10:16** This is the testament which I will make with them after those days, the Lord says, I am putting my laws upon their hearts, and upon their minds I will write them.

^{KJV} **Hebrews 10:16** 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;

TRANSLATION HIGHLIGHTS

God the Father said in Jeremiah 31: This is the covenant which I will ratify with Israel in the Millennium (Predictive Future tense) after Jacob’s Trouble, also called the Tribulation. This is the new covenant to Israel; it has nothing to do with the Church. The Lord continues in Jeremiah 31 (Historical Present tense): When I will impart My laws (Temporal Participle) upon the mentality of their souls, even upon their centers of spiritual intellect I will engrave them (Predictive Future tense). This is obviously during the millennium, because the sovereignty of God imparts His truth into the minds of the believers in the nation Israel. Nothing unilateral like that has happened historically; experiential protocol for Church Age believers requires their continual volition in conjunction with the work of the Holy Spirit. This “impartation” bypasses human volition, therefore it is something that will occur in the future. The new covenant was *instituted* at the Cross, but its provisions will not go into effect until the beginning of the Millennium. The provisions of the new covenant will be *inaugurated* when Israel returns to the land after the Tribulation, and will be *fulfilled* during the Millennium and not before. God always introduces His covenants first and fulfills the provisions of them later.

RELEVANT OPINIONS

The N.T. teaches that the new covenant with Israel is yet future and that the promises are in no way abrogated or assigned to the Church ... The Epistle to the Hebrews is, as its title indicates, addressed to Jewish people. It was written to Hebrew converts and treats Hebrew institutions. The point is simply this: in an Epistle addressed to Jewish believers one would expect to find a reference to Israel’s covenants and in particular to the new covenant with Israel ... Amillennial exegesis makes “the house of Israel and the house of Judah” mean the people of God in general. On what basis such statements are made is beyond imagination. (C. Ryrrie) This is the essential part of the quotation from Jeremiah 31. God says, “I’m going to make a new covenant with Israel.” God is not through with them. If you will read your Bible you will see that. (J. McGee) Hebrews 10:15-17 represents the new covenant to Israel ... promising *restoration* for the nation under divine discipline and guarantees eventual fulfillment of all unconditional covenants. (R.B. Thieme, Jr.) Many Jews lived under the provisions of the Mosaic Covenant and still died in unbelief. The New Covenant, however, guarantees regeneration to its beneficiaries. (H. Kent)

In a careful study of the New Covenant, it soon becomes obvious that many of its spiritual and material provisions can only be fulfilled by national Israel in the future Millennium. By their very nature, it is impossible for these promises to be fulfilled in the Church today ... Some examples are: (1) wild animals will be removed from out of the land, (2) there will be a supernaturally abundant harvest of farm crops, (3) Israel will not receive any threats and insults from other nations, (4) they shall teach no more every man his neighbor and every man his brother. (D. Dunlap) The New Covenant, like the Abrahamic and Davidic covenants made with Israel, was declared everlasting and irrevocable, based on the promise of the sovereign, faithful God of the universe. Thus the nation would possess the promises of the covenants forever ... The Lord promises to prosper Israel with an abundance of physical blessings, including the gathering of the people to the land, productivity, expressions of joy, increase in herds and flocks, and rebuilding of cities (Jer. 31). The spiritual provisions include a transformed heart of flesh, forgiveness of sins, and a consummated relationship with the Lord. Ezekiel 36:27 adds that a permanent indwelling of the Holy Spirit will accompany the law within the heart. (L. Pettegrew)

The basis, then, of the new covenant has been laid, as is proved by the pardon of sin, which the sacrifice of Christ, as the Mediator, has brought in. But it is not said, nor is it true, that the new covenant has been made; for that belongs to the future day, after Israel, long disobedient, shall have been made willing in the day of Messiah's power. In the day of His grace they were unwilling, and so they abide in their blindness and bondage, as did the nation while in Egypt, after refusing Moses. As long as the Gospel lasts, Israel, as the nation, refuses Christ. And it is salvation to us Gentiles who believe (Rom. xi. 28). High will be our place above them, since we are men of faith now, while the nation that was God's previous people dwell in unbelief. Hence a new dispensation is needed to bring Israel in. The New Testament is in force; but the new covenant must introduce Israel. (R. Govett) The new covenant was *instituted* only after the death of Christ, the Mediator of the covenant ... The new covenant will be *inaugurated* in fulfillment when Israel as a nation will accomplish her national destiny. (E. Johnson) The new covenant community will include only believers because that will be the criterion for entrance. (R. Pierce)

These covenant promises will ultimately be fulfilled with a spiritually revived Israel (Zech. 12:10-14) in the Day of the Lord events which culminate in the millennial kingdom ... The New Covenant will not be finally fulfilled until Israel comes into a right relationship with God at the end of the Tribulation. The church does not participate in the land blessings, and may not have full benefit of the spiritual blessings because the king is not yet here on earth ruling. (L. Pettegrew) There is disagreement on whether the Church is enjoying "trickle-down" blessings through Israel as she exists today. (LWB) The Lord made the New Covenant with Israel and presented it to Israel as a foundation of the messianic kingdom program. But the nation rejected the Messiah and His kingdom. Thus the New Covenant will not be fulfilled with Israel until the Day of the Lord events when the nation in repentance accepts the One whom it previously considered to be "stricken, smitten of God, and afflicted." (L. Pettegrew) Dr. Pettegrew believes Church Age believers share in the "trickle-down" blessings of the New Covenant through Spirit baptism into Christ, but I do not concur with that opinion. (LWB)

Ref	Topic	Category	Dispensation				
			Eternity Past	Israel	Hypostatic Union	Church Age	Millennium
Heb. 10:16-18	New Covenant	Blessing & Reigning					Law engraved on their minds
	New Covenant	Blessing & Reigning					Remission of sins and lawlessnesses

Hebrews 10:16 "This (Subj. Nom.) is (ellipsis, verb supplied) the covenant (Pred. Nom.; new covenant to Israel) which (Acc. Gen. Ref.) I will ratify (διατίθημι, FMI1S, Predictive, Deponent; assign, confer) face-to-face with them (Acc. Rel.; Israel in the Millennium) after those (Acc. Spec.) days (Acc. Extent of Time; Jacob's Trouble, tribulation period)," said (λέγω, PAI3S, Historical) the Lord (Subj. Nom.), "when I will impart (δίδωμι, PAPtc.NSM, Futuristic, Temporal; bestow) My (Poss. Gen.) laws (Acc. Dir. Obj.; mandates) upon the mentality of their (Poss. Gen.) souls (Prep. Acc.; right lobes), even (ascensive) upon their (Poss. Gen.) centers of spiritual intellect (Prep. Acc.; understanding, thoughts) I will engrave (ἐπιγράφω, FAI1S, Predictive; write) them (Acc. Dir. Obj.).

^{BGT} **Hebrews 10:16** αὕτη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος· διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράφω αὐτούς,

^{VUL} **Hebrews 10:16** hoc autem testamentum quod testabor ad illos post dies illos dicit Dominus dando leges meas in cordibus eorum et in mente eorum superscribam eas

LWB **Hebrews 10:17** Furthermore, their [Israel's] sins and lawlessnesses I will remember no longer [Israel will be restored from the 5th cycle of discipline]."

^{KW} **Hebrews 10:17** And their sins and their lawlessnesses I will positively not remember any more.

^{KJV} **Hebrews 10:17** And their sins and iniquities will I remember no more.

TRANSLATION HIGHLIGHTS

The Father will not remember the sins or lawlessnesses (Latin: iniquities) of the nation Israel during the Millennium (Predictive Future tense). The triple negative means "no, not ever, never." Israel will be restored from the 5th cycle of discipline that was inflicted upon her by the justice of God centuries ago. The sins and lawlessnesses of Israel during the time of the Levitical priesthood were covered, not removed or expiated. Because they were just covered and not expiated, God remembered them. But they were finally expiated on the cross by Jesus Christ, at the same time that our (Church Age believer's) sins were expiated. The Church Age was inserted (mystery doctrine) between God's plan for Israel under the Mosaic covenant and the future new covenant that will begin in the Millennium.

RELEVANT OPINIONS

The constant repetition of the sacrifices demonstrated that the sin question was not settled. The one-time offering of the Messiah shows that sin is paid for and put away. (K. Wuest) According to these words it was necessary that the question of sin should be solved, for God does not say, "I will not remember," but "I will remember no more." He saw our sins and remembered them, since He determined upon the death of Christ to abolish them. And now that they are abolished He remembers them neither today, tomorrow, nor for ever. (J. Darby)

Hebrews 10:17 Furthermore (continuative), their (Poss. Gen.; Israel in the Millennium) sins (Obj. Gen.) and (connective) their (Poss. Gen.) lawlessnesses (Obj. Gen.) I will remember (μιμνήσκομαι, FMIIS, Predictive, Deponent) no (neg. adv., neg. particle) longer (neg. adv.; Israel will be restored from the 5th cycle of discipline).

^{BGT} **Hebrews 10:17** καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθήσομαι ἔτι.

^{VUL} **Hebrews 10:17** et peccatorum et iniquitatum eorum iam non recordabor amplius

LWB **Hebrews 10:18** Now, where *there is* forgiveness [remission] of these [sins and lawlessnesses], *there is no longer an offering* [shadow sacrifice] for sin.

^{KW} **Hebrews 10:18** Now where a putting away of these is, no longer is there an offering for sin.

^{KJV} **Hebrews 10:18** Now where remission of these *is*, *there is* no more offering for sin.

TRANSLATION HIGHLIGHTS

Paul explains the quotation he just cited from Jeremiah. Where there has been forgiveness (Latin: remission) or *expiation* of these sins and lawlessnesses by the work of Christ on the cross, there is no longer any need for a shadow sacrifice that only *covers* sin. Any offerings or sacrifices that may occur during the millennium are memorials only; the sins of the nation Israel have been expiated just as our sins were expiated. The work of the Cross applies to past dispensations as well as our current one. Paul is still referring to the sins and lawlessnesses of the nation Israel in this passage, but will use it as a launching pad for Church Age believers in the next passage. Both Israel and the Church are in God's plan; both the new covenant for Israel and the gospel for Church Age believers were results of His work on the cross. As we have seen, the Levitical priesthood represents typologically what our High Priest accomplishes for us today in heaven – as Intercessor, Royal Paraclete, and Advocate King - while the Melchisedek priesthood represents what He will do when He returns to earth during the Millennium. There is a lot going on here, so do not fall victim to the *reductionist error* of amillennialism or postmillennialism by "cramming" every verse into a message addressed to the Church.

RELEVANT OPINIONS

The sacred writer does not mean to say that sins were not forgiven to sacrificial worshippers under the Law; but that the legal sacrifices had no inward spiritual power to give peace to the conscience, or any assured sense of pardon, purity to the heart, or any really new beginning of spiritual life. (W. Jerdan) We now stand at the opening of a new, a practical, section which urges the believer to draw near, to endure, to live by faith, to run with patience. (C. Welch) What excuse can be found for those who take refuge in animal sacrifices to escape persecution? (J. Pentecost)

Hebrews 10:18 Now (explanatory), where (particle of Place) there is (ellipsis) forgiveness (Pred. Nom.; abrogation, cancellation, remission, expiation) of these (Adv. Gen. Ref.; sins and lawlessness), there is (ellipsis) no longer (neg. adv.) an offering (Pred. Nom.; shadow sacrifice) for sin (Gen. Substitution).

^{BGT} **Hebrews 10:18** ὅπου δὲ ἄφεςις τούτων, οὐκέτι προσφορά περὶ ἁμαρτίας.

^{VUL} **Hebrews 10:18** ubi autem horum remissio iam non oblatio pro peccato

LWB **Hebrews 10:19** **Since we have, therefore, brethren [members of the royal family], confident access into the Holy of Holies by the blood of Jesus [representative analogy for His spiritual death] -**

^{KW} **Hebrews 10:19** Having therefore, brethren, confidence in the entering into the Holy of Holies by the blood of Jesus,

^{KJV} **Hebrews 10:19** Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

TRANSLATION HIGHLIGHTS

Using the typology of the Levitical system, Paul is going to encourage his readers to live the Christian way of life instead of returning to abrogated, legalistic rituals and ceremonies. All members of the royal family of God have confident access into the Holy of Holies (Retroactive Present tense) by means of the spiritual death of Christ. This spiritual death is represented by a common analogy in the NT called “the blood of Jesus” or “the blood of Christ.” Confident access into the Holy of Holies in heaven is another way of saying communion or fellowship with God. All believers have this access, but all too few know how to enter into it. The causal participle translated with the word “since” is the beginning of a section in this chapter where Paul takes the examples of the things he has reviewed in the OT and uses them to teach his NT readers how to live the Christian way of life. The three hortatories that begin in verse 22 focus on this encouragement to forward momentum under correct spiritual protocol.

RELEVANT OPINIONS

We have the privilege of access into His presence. We have this at present in prayer. Even now in prayer, and spiritually, we may “reach the inmost recesses of the Divine sanctuary, the very heart of God.” And we may do this without the intervention of any human priesthood, or the presentation of any material sacrifice ... This boldness is not rashness, or irreverence, or unreverence. It is rather a holy freedom of access to God because of our assurance that we shall be graciously received by Him ... No believer under the OT dared or could, though under a dispensation of preparatory grace, approach God so freely and openly, so fearlessly and joyfully, so closely and intimately, as we now, who come to the Father by the blood of Jesus, His Son. It was a living way. (W. Jones) Our *position* is, and remains, a heavenly one, simply because we are “in Christ.” We may not always *occupy* this position experientially, or *appropriate* all our blessings in the heavenlies, but our *position* remains the same, and God graciously provides a way for us to *occupy* this position and appropriate these blessings. (C. Stam)

This refers only to the present dispensation of the faith. When Christ leaves the sanctuary above, and is revealed on earth as the Melchizedec-King, the temple below comes into view again, and its priests and sacrifices return. One line of the Aaronic priests is then deposed, because of their falling into idolatry. But the sons of Zadoc "shall come near unto Me to minister unto Me, and they shall stand before Me to offer unto Me the fat, and the blood, saith the Lord God. And they shall enter into My sanctuary, and shall come near to My table to minister unto Me." (Ezek. 44:16). We are now in the time of "The Mystery," a period when God's secret concerning the Church, as the Body of the Christ, so long concealed, has been by Paul made known (Eph. 3). It is the time of the "untraceable riches of the Christ." Much of His glory might have been learned beforehand by the Old Testament prophets. But that Israel and the world should lie two thousand years in unbelief, while a spiritual body was being framed for Christ, the Risen Head, by the Holy Ghost sent down to earth, this was God's secret, which it is joy to see, and know by His testimony. (R. Govett)

Hebrews 10:19 Since we have (ἔχω, PAPTc.NPM, Retroactive, Causal), therefore (inferential), brethren (Voc. Address; fellow members of the royal family), confident (Acc. Manner) access (Acc. Dir. Obj.; entrance) into the Holy of Holies (Gen. Place) by the blood (Instr. Means; representative analogy for spiritual death) of Jesus (Poss. Gen.) -

^{BGT} **Hebrews 10:19** Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ,

^{VUL} **Hebrews 10:19** habentes itaque fratres fiduciam in introitu sanctorum in sanguine Christi

LWB **Hebrews 10:20** **By the way which He dedicated for us [on the cross], new and living [Jesus is a living Sacrifice as opposed to a dead animal sacrifice], through the veil, which was His flesh,**

^{KW} **Hebrews 10:20** Which [entrance into] He inaugurated for us, a road freshly slain and living, through the veil, namely, His flesh,

^{KJV} **Hebrews 10:20** By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

TRANSLATION HIGHLIGHTS

This access into the Holy of Holies in heaven, where we can have communion or fellowship with God, was inaugurated for all Church Age believers (Constative Aorist tense) through the veil which typified His own flesh (Pictorial Present tense). This way into God's presence is new, not previously existing before the session of Christ in heaven. And as opposed to the blood of the dead sacrificial animals sprinkled by the high priest on the mercy seat in the earthly tabernacle, this access into the heavenly realm is living (Predicative Participle) in the Person of Christ. The inner veil of the earthly tabernacle was a heavy curtain, approximately 60-foot long, 30-foot wide, and 1-foot thick. This heavy curtain was a type of the true veil, the body of Christ.

RELEVANT OPINIONS

The old road to the mercy seat of the tabernacle in Israel was a dead road. There was no life there. It was all symbolism, an index-finger pointing to the reality with which this first-century Jew was then faced. In the new road was life. Messiah had now provided the actual entrance for the sinner into the presence of God and the symbolic sacrifices were to be discontinued, for the Reality to whom they pointed had come ... The word "new" in the Greek text is very interesting. The original meaning of the total word is "newly slain." Here the contrast is between the "old-slain road" of the earthly tabernacle where the high priest would sprinkle the blood of the sacrificial animal seven times on the ground as he approached the mercy seat in the Holy of Holies (Lev. 16:14), and the *freshly-slain road* into the Holy of Holies of heaven, sprinkled with the blood of the Lamb of God. (K. Wuest) The newly-slain and living way means a rent veil. (C. Welch)

The veil referred to is surely not that which barred the way into the holiest place on earth, but that which had barred the way into the presence of God Himself – and this was removed by the death of Christ and the glorious truth declared that believers may now enter into the holiest in heaven. Surely all this is peculiarly Pauline truth ... The veil that barred entrance into "the holiest of all" has now been torn away so that the entrance into the Holiest in heaven now stands open to the believer. What was the "veil" that was thus torn asunder? The passage itself answers: His flesh. Surely this all belongs to the revelation committed to Paul. (C. Stam) Christ has opened by His self-offering a new way to life ... By means of His self-offering Christ has done perfectly and in reality for us what the Levitical high priests did imperfectly and figuratively: He gained access by a new way to the living God, not only for Himself, but for all who through Him will share God's life. (P. Ellingworth)

Hebrews 10:20 By the way (Acc. Means; path) which (Acc. Gen. Ref.) He dedicated (ἐγκαινίζω, AAI3S, Constative; inaugurated) for us (Dat. Adv.), new (Compl. Acc.; not previously existing) and (connective) living (ζάω, PAPtc.ASF, Descriptive, Predicative), through the veil (Prep. Abl.; curtain), which (Subj. Nom.) was

(είμι, ΠΑΙ3S, Pictorial) His (Poss. Gen.; Jesus') flesh (Gen. Appos.),

^{BGT} **Hebrews 10:20** ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ,

^{VUL} **Hebrews 10:20** quam initiavit nobis viam novam et viventem per velamen id est carnem suam

LWB **Hebrews 10:21** **Even an illustrious Priest [Jesus Christ] over the house of God -**

^{KW} **Hebrews 10:21** And having a Priest, a Great One, over the house of God,

^{KJV} **Hebrews 10:21** And *having* an high priest over the house of God;

TRANSLATION HIGHLIGHTS

Our Priest is a mighty, illustrious one, with authority over the house of God. The house of God consists of the nation Israel and Church Age believers.

RELEVANT OPINIONS

We are exhorted to come to God; in this earthly life we do so in prayer. The great priest takes our prayers and as intercessor presents them for us to God. (S. Kistemaker) As we become occupied with God's plan of salvation, doctrinally, and if we are instructed aright, we learn to expect the coming again of the Lord from heaven, to rapture His Body, the Church, and to sit upon His millennial throne in Jerusalem. (W. Newell)

Hebrews 10:21 Even (ascensive) an illustrious (Compl. Acc.; great, mighty) priest (Acc. Dir. Obj.; Jesus Christ) over the house (Prep. Acc.) of God (Poss. Gen.) -

^{BGT} **Hebrews 10:21** καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ,

^{VUL} **Hebrews 10:21** et sacerdotem magnum super domum Dei

LWB **Hebrews 10:22** **Let us keep on approaching [fellowship with God] with a dependable mentality of the soul with a full measure of doctrine, having mentalities cleansed [sanctifying ministry of the Spirit after confession of sin] from an evil conscience [mental attitude sins] and having a body [person] washed with pure water [the believer is cleansed daily by the washing of the water of the Word of God].**

^{KW} **Hebrews 10:22** Let us keep on drawing near with a genuinely true heart in full assurance of faith, having had our hearts sprinkled from an evil conscience and having had our body washed with pure water.

^{KJV} **Hebrews 10:22** 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.

TRANSLATION HIGHLIGHTS

Knowing that we have this access to the Holy of Holies, how do we enter into this communion with God? Paul encourages his readers as well as us (Hortatory Subjunctive mood) to keep on approaching God with a dependable mentality of the soul full of Bible doctrine (Iterative Present tense). We must also have the mentality of our soul cleaned by the confession of sin (Iterative Perfect tense). Sprinkling or spiritual renewal is equivalent to the sanctifying ministry of the Holy Spirit after our sins are confessed and subsequently forgiven. Our mentality must be cleansed from an evil conscience, which is a reference to mental attitude sins. *The only way we have communion with God in this life is by being in fellowship with Him through the confession of sin and having a mind saturated with Bible doctrine.* Paul elaborates on this cleansing of our person using typology related to the brass laver. The brass laver is a symbol for rebound, the confession of sin in 1 John 1:9. The pure water of the laver is a type for the Word of God. This is the daily cleansing of the believer by the washing of the water by the Word of God.

This typology has absolutely nothing to do with water baptism. We are to cleanse our conscience with the Word of God on a daily basis (Iterative Perfect tense). We do this by confessing our sins to the Father through Christ as our *unique* priest. This has nothing to do with the Levitical priesthood or the Melchisedek priesthood. The priesthood that Christ is exercising now, today, during the Church Age, is a *unique* priesthood in the heavenlies at the right hand of God for the purpose of intercession and restoration to fellowship. This unique, heavenly priesthood is exercised every time a believer confesses his sins to the Father through Jesus Christ by means of the Holy Spirit in prayer. The Aaronic priesthood (past) focused primarily on propitiation. The Melchisedek priesthood (future) will focus primarily on rewards and blessings. The unique heavenly priesthood (present) focuses primarily on Christ's advocacy and intercession in restoring sinful believers to communion/fellowship with God. These three priesthoods should not be confused as to function or dispensation.

RELEVANT OPINIONS

Verse 22 is Godward; Verse 23 is selfward; Verse 24 is manward; Verse 25 is doctrineward (R.B. Thieme, Jr.) The conscience can tell us whether something is right or wrong. If we reject the conscience to gratify our carnal desires, the next time we are faced with a choice, the conscience becomes less capable of discerning right from wrong. We go from a defiled conscience (Tit. 1:15), to an evil conscience (Heb. 10:22), to a seared conscience (1 Tim. 4:2). At that point, we no longer respond to the dictates of the moral nature of God that are written on the heart of every man, whether he is regenerated or not. But now, through the salvation of God, He can live and rule with a new power over the mind and conscience of every man who has been raised in new life. (K. Lamb) These last two requirements for worship are cast in language suggestive of the ancient ritual performed at the ordination of the Levite into his priestly service (Lev. 8:30, Exod. 29:4, 30:20, 40:30), and are intended to show that the Christian stands in the high place of being a priest himself ordained for worshipful service to God. (G. Hawthorne)

This is not a reference to water baptism, but is an idiom which indicates generally the thoroughness of the cleansing process undergone by the one who surrenders himself, soul, body, and spirit, to God. (M. Vincent) In Hebrews there is the experience of some benefits now, but the believer must wait until the resurrection to experience the fullness of the benefits of perfection . . . this dual aspect of perfection is equated to the “pledge of the Spirit” in Paul. The present enjoyment of perfection is the foretaste of what is to come. The result in both cases is a present approach to God as well as a future consummated joy in the very presence of God. (J. Whitlark) Every believer is a priest, and as such, you can come to God with boldness of speech. So many people ask the preacher to pray for them, which is all right, but we need to remember that *all* believers have access to God. You have as much right in God’s presence as I have, or as anyone else has, because we come by this “newly sacrificed” way that Christ has made for us. It is on that basis that we come to God. (J. McGee)

“And our bodies washed with pure water” is also an introductory privilege, but which extends also to *daily communion*, making allusion to the washing of the priests. On the subject of the perfect sacrifice, we find many unfoldings to exhibit the value of the blood of Christ, and our acceptance through it, but we have relatively little as to the *daily exercise* of the grace which is based upon this offering. Why? It is in order to *keep our thoughts and communion up to the height of our privileges*, and to remove from us any occasion of delighting in our wretchedness. If we suffer in our souls, let us turn to that perfect grace, let us go to God directly through Jesus Christ. (J. Darby) Following the burnt offerings presented for the people, fellowship offerings (peace offerings) would also be offered. The meaning of this was that God was renewing His fellowship with the people of Israel and these sacrifices would point back to Christ as the One who was the supreme sacrifice for sin and who made it possible for them to approach God the Father. (J. Walvoord)

Many would give this a literal, material sense by applying it to the rite of baptism in water. The construction does not allow this: “having our hearts sprinkled . . . and having our body washed” (*rerantismeno . . . kai lelousmenoi*). If the washing of the body is material (the material body washed with material water) then the sprinkling of the heart must be material (the material heart with the material blood), which cannot be. As the sprinkling is figurative so must be the washing. The one refers to the inner life of the conscience being cleansed, the other to the outer life of practice being cleansed . . . The sprinkling is faith appropriating Christ on the cross; the washing is faith gaining holiness of daily life by obedience to the Word and by consequent present grace of the Holy Spirit. It is deeply important to ponder that a holy walk is indispensable to fellowship with the Holy God in His holy place. It lies at the basis of the solemn warnings of this Epistle and all Scripture. (G. Lang)

Ref	Israel (Theocentric)		Church Age (Christocentric)		Millennium (Eschatological)	
	Negative Volition	Positive Volition	Negative Volition	Positive Volition	Negative Result	Positive Result
10:22-23			Wavering by returning to legalism	Confession of sin, daily inculcation of Bible doctrine, conscience cleansed	loss of rewards, promises, and kingdom inheritance	rewards, obtaining the promises, reigning in His kingdom
10:25-26			Abandoning the spiritual life, pursuing lifestyle of sin	The more doctrinal inculcation the better, continual confession of sin to God	increasing levels of divine discipline, even sin unto death	rewards, obtaining the promises, reigning in His kingdom
10:28-29	Reject parts of Mosaic Law and receive capital punishment		Reject confession of sin and receive divine discipline		Treat the Lord and the New Covenant with disdain and receive severer punishment	
10:34-35			Cast away your courage and outspokenness as Christians	Visit believers in prison, accept confiscation of property with relaxed mental attitude, hold doctrine within	Lose substantial rewards	Much better possessions in heaven
10:36				Steadfast endurance in the Word of God, adhere to the protocol plan of God		Receive the promise of rewards and blessings
10:38-39			Leave doctrine behind, retrogressing in to reversionism	Righteous one lives a life of doctrinal inculcation & enrichment of the soul	Discipline instead of blessing, loss of the Lord's delight	Receive the promise of rewards and blessings

Hebrews 10:22 Let us keep on approaching (προσέρχομαι, PMSubj.1P, Iterative, Volitive/Hortatory, Deponent; fellowship with God) with a dependable mentality of the soul (Gen. Attend. Circum.) with a full measure of doctrine (Obj. Gen.), having mentalities cleansed (ἀντίζω, Perf.PPtc.NPM, Iterative, Circumstantial; sprinkling, spiritual renewal: sanctifying ministry of the Holy Spirit after rebound) from an evil conscience (Abl. Separation) and (connective) having a body (Acc. Dir. Obj.; person) washed (λούω, Perf.MPtc.NPM, Iterative, Circumstantial; this has *nothing* to do with water baptism) with pure (Dat. Ref.; brass laver as a symbol for rebound) water (Instr. Means; water is a type for the Word of God: this is the daily cleansing of the believer by the washing of the water by the Word of God).

^{BGT} **Hebrews 10:22** προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφῶρᾳ πίστεως ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῶ·

^{VUL} **Hebrews 10:22** accedamus cum vero corde in plenitudine fidei aspersi corda a conscientia mala et abluti corpus aqua munda

LWB **Hebrews 10:23** Let us faithfully retain [positive volition in the face of pressure] the acknowledgement of our confident expectation [potential of obtaining supergrace] without wavering [not returning to a legalistic system], because faithful is the One [Jesus Christ] Who made the promise.

^{KW} **Hebrews 10:23** Let us constantly be holding fast our confession of the hope, doing so without wavering, for faithful is He who promised.

^{KJV} **Hebrews 10:23** Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

TRANSLATION HIGHLIGHTS

Paul encourages his readers with the second of three hortatory subjunctives. This time, he encourages them to hold fast to the confession of their confident expectation of attaining supergrace status in the Christian life (Iterative Present tense). He wants them to be consistently positive towards the Word of God in the face of pressure, and they were getting a lot of pressure from their non-Christian, Jewish friends and family to abandon the faith. Their friends and family didn't just want them to abandon their confession of Jesus Christ, they wanted them to abandon their daily Bible studies and return to activities that they deemed "more important." In other words, their friends and family were now "enemies of Christ" and "evangelists of Satan" who served as momentum tests for the new believers.

Some of his readers understood this and continued to place the Word of God as their #1 priority in life; others didn't want to alienate their friends and family and were compromising their spiritual life to accommodate them. Paul wants them to take the high ground of supergrace, but some of them were beginning to lose ground instead. They were halting between two opinions, wondering whether to continue with Church Age protocol and lose friends or to return to legalism and the Jewish sacrificial system and retain their old friends. Paul wants them to be resolute, not bending to the whims and peer pressure of unbelievers and reversionistic believers. Why should they do this? Because the One who made the promise (Constative Aorist tense) is faithful, trustworthy and consistent in character: Jesus Christ.

RELEVANT OPINIONS

Our every hope is founded upon Him and His Word, not upon ourselves. (E. English) Believe what you believe and be what you are without wavering and without doubting. Allow nothing to shake your confidence in God. It is a sin to doubt for doubt dishonors God. Unbelief is an insult to God and to His holy Word. (O. Greene) We are joint-heirs with the Son of God, and the Bible is the book which tells us of our glorious future inheritance. Why then be so occupied and concerned with these temporal, fleeting things of time and matter which endure only for a moment? (M. DeHaan)

Hebrews 10:23 Let us faithfully retain (κατέχω, PASubj.1P, Iterative, Volitive/Hortatory; hold fast, guard, consistent positive volition in the face of pressure) the acknowledgment

(Acc. Dir. Obj.; confession) of our (Poss. Gen.) confident expectation (Adv. Gen. Ref.; the prospect of attaining SG status, taking the high ground) without wavering (Adv. Acc.; not halting between two opinions, not losing hope and going back to a legalistic or sacrificial system, not being weak or irresolute of mind, unbending, dogmatic), because (causal) faithful (Subj. Nom.; trustworthy, consistency of character) is (ellipsis, verb supplied) the One (Pred. Nom.; Jesus Christ) Who made the promise (ἐπαγγέλλομαι, AMPtc.NSM, Constativē, Substantivā, Deponent).

^{BGT} **Hebrews 10:23** κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινη, πιστὸς γὰρ ὁ ἐπαγγειλάμενος,

^{VUL} **Hebrews 10:23** teneamus spei nostrae confessionem indeclinabilem fidelis enim est qui repromisit

LWB **Hebrews 10:24** Also, let us keep on considering [by the application of Bible doctrine] one another of the same kind [fellow believers], for the purpose of encouragement [spiritual stimulation] from virtue love [relaxed mental attitude] and honorable production [divine good],

^{KW} **Hebrews 10:24** And let us constantly be giving careful attention to one another for the purpose of stimulating one another to divine and self-sacrificial love and good works,

^{KJV} **Hebrews 10:24** And let us consider one another to provoke unto love and to good works:

TRANSLATION HIGHLIGHTS

Paul encourages his readers to keep on expressing consideration for their fellow believers by the application of Bible doctrine (Iterative Present tense). This contemplation of the truth and application of doctrine is for the purpose of encouraging ourselves and one another by virtue love and honorable production. Paul wants them to use the problem-solving devices of the Church Age, with emphasis on maintaining a relaxed mental attitude and producing divine good (works) in the filling of the Spirit. “One another of the same kind” means they are encouraged to apply the doctrine they are learning towards their fellow believers, members of the royal family. The translation of κατανοέω as “provoke” is horrible, in my opinion. That is the translation one would use if the connotation was negative, but we have a positive exhortation here. The best translation would be either “stimulate” or “encourage.”

RELEVANT OPINIONS

We need to have the Word preached and taught so as to keep our faith, confession, and love active and strong ... The aim of the whole epistle is to counteract the defection from Christianity which had set in among the Jewish Christian readers. (R. Lenski) Our intercourse with fellow-believers ought to be such as to call forth Christian love and arouse good works by our example. (E. English) Each individual believer influences others – we either help or hinder. Our relationship and attitude toward others should be governed by the Holy Spirit. (O. Greene) We are called upon to watch over one another with a view to steadfastness in the faith and

fruitfulness in our lives ... The vast majority of professing Christians wish to be petted and flattered, rather than exhorted and cautioned. Most of them are so hypersensitive that the slightest criticism offends them. One who seeks grace to be faithful and to act in “true love” to those whom he supposes are his brethren and sisters in Christ, has a thankless task before him, so far as man is concerned – he will soon lose nearly all his “friends” and sever the “fellowship” which exists between him and them. But this will only give a little taste of “the fellowship of His sufferings.” (A. Pink)

Hebrews 10:24 Also (adjunctive), let us keep on considering (κατανοέω, PASubj.1P, Iterative, Volitive/Hortatory; contemplate, application of Bible doctrine) one another of the same kind (Acc. Dir. Obj.; fellow members of the royal family), for the purpose of encouragement (Acc. Purpose; stimulation) from virtue love (Abl. Source; relaxed mental attitude) and (connective) honorable (Descr. Gen.; divine, noble) production (Abl. Source),

^{BGT} **Hebrews 10:24** καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,

^{VUL} **Hebrews 10:24** et consideremus invicem in provocationem caritatis et bonorum operum

LWB Hebrews 10:25 Not abandoning yourselves [giving up on Bible class] with reference to the spiritual life [you must have doctrine daily], like the habit of some [reversionists], but making it a practice to call for assistance [you need instruction in the Word of God], and the more the better [maximum doctrine in the soul], in as much as you see the day [rapture of the Church] approaching.

^{KW} **Hebrews 10:25** Not letting down on the assembling of ourselves together, even as the custom of certain is, but exhorting one another, and so much the more as you are seeing the day drawing near.

^{KJV} **Hebrews 10:25** 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.

TRANSLATION HIGHLIGHTS

All believers need Bible doctrine every day. Paul does not want his readers to abandon the spiritual life like some of their reversionistic friends have (Customary Present tense). Some of them have become negligent towards the Word of God. In the 21st century we can learn doctrine from all sorts of communication mediums. Tapes, books, CDs, radio, TV - even online sermons are available on the internet. In Paul’s day, gathering in someone’s house was the most likely place to hear the Word taught. There were few books, so the only remaining medium was to hear a teacher speak firsthand. So it is acceptable to translate this phrase as “assembling yourselves” if you understand that it is for one purpose only: to learn Bible doctrine, the highest form of worship there is. Anything beyond that is social life with other believers which is quite secondary. Paul tells his readers to stop retreating from the spiritual life (could be an Imperatival Participle).

If you think this is a verse that demands “assembling” with others - which I don’t, because the verb is in the singular rather than the plural, and an assembly per se means more than one - you may at least follow John Owen’s purpose for this assembling: “they were the life, the food, the nourishment of their souls, without which they could neither attend unto the discipline of Christ, nor yield obedience to His commands, nor make profession of His Name as they ought.” Paul expands on the reason for assembling – to obtain doctrinal instruction. Rather than turning their back on the spiritual life, they were to make it a practice to call for assistance from a qualified teacher (Iterative Present tense). When you are not in the geographical proximity of a trained pastor or teacher, and if you are not adequately trained to study the Word on your own, you should seek a personal instructor or join a group of believers somewhere to learn doctrine.

Paul says we need doctrine, and the more the better. We need maximum doctrine in the soul, and for those of us who aren’t trained to get it for ourselves, we need to learn from a qualified teacher(s) on a frequent basis. Once a week on Sunday will never result in spiritual maturity. Our rewards at the Evaluation Seat of Christ depend on what we have done with the Word of God, the mind of Christ. This is all the more important to Church Age believers, because the day of the rapture of the Church is approaching (Futuristic Present tense). It won’t be long till we will be called to render an account of our lives and to receive rewards or embarrassment. So don’t abandon the spiritual life like the vast majority of Christendom today. Avail yourselves of every means of instruction and every opportunity to learn the Word of God. Once death or the rapture occurs, the opportunity for attaining supergrace is over.

If you want to follow the argument that “*episunagogue*” means a “gathering together,” you should keep in mind that the practice took place *daily* in Acts 2:46. If I wanted to be legalistic about something – but I don’t – then I would preach a return to *daily* meetings for Bible study. As a legalistic pastor, why would I insist on daily gatherings? Because *there is no way you will ever reach supergrace if all you do is listen and study the Word once a week on Sunday*. The easy-going, laid-back brand of Christianity believes that “attending church” once a week on Sunday (and perhaps a prayer meeting on Wednesday night) is sufficient for spiritual growth. I have not met a single proponent of this philosophy who was not himself or herself in one stage of reversionism or another. This type of Christian is not serious about the wonderful spiritual life we have been given the opportunity to live in the Church Age dispensation. One hour of doctrinal inculcation on one day of the week is better than nothing, but not much better than nothing. We all need daily bread.

RELEVANT OPINIONS

This is not active assembling; it is a *being united*. (W. Bornemann) In the case of liturgical meetings one would expect the plural (Rgg. Schrage), but instead we have the singular. The ἐπισυναγωγή □ which follows rules out the sense of “congregation,” for the conduct which has become a habit in some members of the congregation (ἕθος) cannot be a falling away from the community. (Schrage) Indeed, the local ‘church’ is “an indispensable spiritual classroom where so much of God’s Truth was learned by such early believers as these” (Z. Hodges), but that same process of growing in grace and knowledge can now be done at home, on the road, in military

barracks, etc. by modern forms of communication. (R.B. Thieme, Jr.) To put it in modern terms, the Bible here warns Christians against ‘dropping out’ of the educational process. “Be careful,” warns this writer, “that you don’t drop out of school. Hold fast to your Christian hope.” (Z. Hodges) This is not an admonition to gather in a building or other external place of worship with others, but is an admonition to not give up on your spiritual life, not to neglect the intake of Bible doctrine, wherever, or however, you may find it. (LWB)

If you keep returning to Bible class, obedient under forced and genuine humility, your span of attention will gradually increase until you can easily follow the entire message, even when the topic is technical or unappealing to your usual interests. (R.B. Thieme, Jr.) The body needs the exercise of manual labour, or of athletics, or gymnastics, or it becomes weak and incapable. The mind must be employed in the acquisition of truth, in reflection upon truth and life, or its powers must be called forth in some other way, or it will sink into a condition of feebleness and decay. And the principle is equally applicable to the religious soul. If its powers be not employed in the worship of the Divine Being and in the effort to live usefully and holily, those powers will perish; the eyes of the soul will become blind, its ears deaf, its aspirations extinct. Man needs worship for the life and growth of his own religious nature. (W. Jones) The preceding and ensuing antithesis suggests conduct which embraces the whole life of fellowship rather than a single expression of it. (Deissmann) □ Some argue that the “epi” is important and means “in addition.” They think that some Jewish Christians worshiped in the synagogue and also in the Christian “epi-synagogue.” (F. Gaebelein) There are multitudes who regularly “go to church” who yet never can be said to “draw near to God with a true heart.” (E. English)

The observance of special holy days was legitimate in the OT as teaching aids to reveal the plan of God for Israel and the two Advents of Christ; but once Jesus Christ appeared in the flesh, the rituals became obsolete. These observances are no longer bona fide in the present dispensation of the Church. *The Christian today is to regard every day alike.* We are not to remain in the twilight shadows of ritual, but are to move into the light of Bible doctrine. The infiltration of obsolete rituals into the Christian way of life is indicative of legalism, relative righteousness, and pseudospirituality. To set apart special days as holy, individually or collectively, bears the unmistakable stamp of ritualistic reversionism. (R.B. Thieme, Jr.) Instead of leaving the Christian assembly in order to attend the feasts in an attempt to escape persecution, the Hebrews should participate in the Christian assembly. Such an admonition is all the more true with the expected A.D. 70 judgment rapidly approaching. (A. Woods) The word ‘assembling’ (*episunagoge*), and its cognate (*episunago*), are never used of an ‘assembling’ in the sense of attending service at church ... The present dispensation knows no ‘place of worship’ except where Christ sitteth at the right hand of God, for God dwelleth not in temples made with hands. Churches and chapels are conveniences, not essentials. (C. Welch)

Our own assembling together does not demand a large or outwardly important company: “Where two or three are gathered together in My Name” – we know the promise. (W. Newell) In the 21st century we have many modes of communication available for learning doctrine and worshipping the Lord that did not exist in OT times. They did not have recorded messages on tape, CD, or DVD. They did not have radio, television, or audio/visual conferencing capabilities. Al Gore had not invented the internet. All of these modern modes of communication are acceptable, in my

opinion, as “gathering together.” The important thing about “gathering” is the inculcation of Bible doctrine, not the magic of socializing after church service. There is a phrase that most pastors hate to hear in today’s world, a phrase related to “gathering together,” and that phrase is “voting with your feet.” If you are attending a church that is not meeting your doctrinal needs and has substituted a lot of nonsense for the teaching of the Word of God, vote with your feet. You should not support an organization by merely planting your rearend in a pew and your money in a basket merely to “gather together.” By all means, look for a good church with a qualified, teaching pastor; but don’t settle for less. I worked and traveled in the oilfields for years and learned much from tapes and videos until finding a home and a local church. This is especially relevant to those in the military who do not have access to congregational gatherings. (LWB)

We are living in the day when it is taught that it matters not where one attends church, just so long as he attends – but this is not true. A Christian will be held accountable for the type of church he supports. A true believer should not fellowship with modernists and liberals. “Can two walk together except they be agreed?” (O. Greene) If you can find a Bible teaching, Gospel preaching, God honoring church in your vicinity, by all means attend regularly! But if not, find a way of accessing Bible doctrine somehow – that is your #1 priority in life. (LWB) In reality, the contents of this verse form a faithful warning against apostasy ... It is not the sin of sloth or of schism which is here considered, but that of apostasy ... It is a total and final abandonment of the public profession of Christianity that is here warned against ... The evil which the Hebrews were dehorted was no mere occasionally absenting themselves from the Christian churches, but a deliberate, fixed and final departure from them ... Some who had made a profession of the Christian faith had now abandoned the same and gone back to Judaism. It was to warn the others against this fatal step that the apostle now wrote as he did. (A. Pink)

Hebrews 10:25 **Not** (neg. particle; could be Imperative: “stop abandoning”) **abandoning** (ἐγκαταλείπω, PAPtc.NPM, Customary, Circumstantial; being negligent towards, forsaking, leaving behind, deserting) **yourselves** (Obj. Gen., reflexive; giving up on Bible class) **with reference to the spiritual life** (Acc. Gen. Ref.; summing up, recapitulation), **like** (comparative; as) **the habit** (Subj. Nom.) **of some** (Dat. Disadv.; reversionists), **but** (adversative) **making it a practice to call for assistance** (παρακαλέω, PAPtc.NPM, Iterative, Circumstantial; earnest appeal to God in your time of need, request, implore, entreat; this is also a “seeking for instruction” in the Word, when you are not in the geographical proximity of a trained P-T, or are not adequately equipped to study the Word on your own), **and** (continuative) **the more** (Dat. Measure, Adv. Frequency) **the better** (Comparative Adv.; we all need maximum doctrine in the soul), **in as much as** (Dat. Correlation, Adv. Degree) **you see** (βλέπω, PAI2P, Pictorial) **the day** (Acc. Dir. Obj.; of the Rapture) **approaching** (ἐγγίζω, PAPtc.ASF, Futuristic, Circumstantial).

^{BGT} **Hebrews 10:25** μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες, καὶ τοσοῦτῳ μᾶλλον ὅσω βλέπετε ἐγγίζουσιν τὴν ἡμέραν.

^{VUL} **Hebrews 10:25** non deserentes collectionem nostram sicut est consuetudinis quibusdam sed consolantes et tanto magis quanto videritis adpropinquantem diem

LWB Hebrews 10:26 For if we make it a habit [lifestyle] to sin [presumptuous disobedience] without compulsion [deliberately, without confession], after possessing a full knowledge of the Truth [once saturated with Bible doctrine], no further offering [sacrificial protection] can be made to take away [remove] sins,

^{KW} **Hebrews 10:26** For if we go on sinning willfully after having received a full knowledge of the truth, no longer for sins does there remain a sacrifice,

^{KJV} **Hebrews 10:26** For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

TRANSLATION HIGHLIGHTS

Paul continues to address his readers by a warning against deliberate sinning without using the rebound technique. The 1st class conditional clause assumes that the Christians whom Paul is referring to are reversionists. They are living a lifestyle (Iterative Present tense) of continual sinning with absolutely no compulsion. They are sinning deliberately, intentionally, and are not the least bit concerned about confessing these sins to the Lord. The next phrase points to these believers being reversionists rather than apostates. They were not young believers; they were not neophytes in the faith. They had already possessed (Infinitive of Subsequent Time) a firm grasp of the Truth. *Epignosis* requires considerable Bible study, so these believers were at one time saturated with Bible doctrine. But something happened. They got cocky or bored, started chain-sinning, and were now in desperate straits.

There is no double standard here. There is never a time when any believer, regardless of how mature he or she might be in the Word, is able to ignore their personal sins and remain in fellowship with the Lord. Mature believers must acknowledge their sins to God just like a new believer. There is no other way to obtain forgiveness and restore fellowship. There is no further offering to take away daily sins (Gnomic Present tense) than the rebound technique. If confession of sin is rejected, there is no point in looking to a sacrificial offering that can remove (Latin: relinquish) the impurity of sin. Sacrificial protection is not in effect without the rebound offering. If you are living a lifestyle of sin and are refusing to confess them to God, you are out of temporal fellowship and do not have communion with God. If you are one of those believers that I meet on occasion, who believes there is no need to confess your sins, let me assure you that you are totally divorced from spiritual reality.

RELEVANT OPINIONS

We reap what we sow. We have been warned that there is no sacrificial protection from judgment in time for willful sin ... When the writer of the Epistle to the Hebrews speaks of the

consequences of willful sin, he means that there is no sacrificial protection from the temporal consequences of sin. He has in view the judgment of God in time, not in eternity. (J. Dillow) I simply put forward the view that the “falling away” of Hebrews 6:6 or “sinning willfully” here refers not to losing salvation but one’s rewards at the Judgment Seat of Christ. (R. Kendall) In the OT the distinction is made between sins committed unintentionally and sins committed intentionally. The first can be forgiven; the second cannot ... He points to the same sin that John describes as “a sin that leads to death.” Although he employs different terms, the writer virtually repeats the same thought ... where he speaks of falling away from the living God. (S. Kistemaker) An awful punishment shall descend upon those who sin away their souls, after rejoicing for a season in the light and love of Christ. (J. Barmby) The sacred writer clearly intimates by the very choice of the word *epignosis* that it is not a mere outward and historical knowledge of which he is here speaking, but an inward quickening, believing apprehension of revealed truth. (W. Jones)

The context of Hebrews 10 is about the application of Christ’s death to daily sins for temporal, and not eternal, forgiveness. He has already said they have protection from the judgment of eternal hell (10:10). He has already told them that God will remember their sins and their lawless deeds no more (10:17) and that by one offering He has perfected for all time those who are sanctified (10:14). Would He now turn around and contradict Himself in verses 26-30? Our eternal position before the Father is in view in Heb. 10:17, while 10:26-30 refer to our temporal relationship to Him. The believer today who sins through ignorance and weakness is protected from temporal judgment in time by the blood of Christ. The blood of Christ, however, will not protect the believer who sins willfully. He is in danger of judgment after the O.T. pattern, a judgment in time that may include physical death or worse. If we abandon our confession of (to) Christ, there is no place we can go for sacrificial protection from the judgment of God. There is only one thing left - a certain terrifying expectation of judgment, and the fury of a fire which will consume the adversaries. (J. Dillow)

If they refused to move on from legalism and/or Pentecostalism to the message of grace revealed through Paul, what hope was there for them now? (C. Stam) They were acting as if the temple sacrifices were going on forever. The writer to the Hebrews is telling them that they cannot look to the temple any more, because there is no longer a sacrifice for sin. If a person rejects the truth of Christ’s death for sin, there is no other sacrifice for sin available, and there is no other way to come to God. They are to look to Christ now rather than to the temple ... It is an attitude toward the Word of God which God calls willful rebellion. (J. McGee) The Jews, under the law, were always able to return by new sacrifices; under the gospel this possibility does not exist. (J. Darby) They had received a knowledge of the truth. *Epignosis* means a personal experimental knowledge. Such a knowledge these had received, not merely had an offer of it, a possibility of acquiring it; they had embraced the offer and had gained this experimental knowledge. (G. Lang)

Hebrews 10:26 **For** (explanatory) **if** (protasis, 1st class condition, “and it’s true”) **we** (Gen. Absolute) **make it a habit** (lifestyle) **to sin** (ἁμαρτάνω, PAPtc.GPM, Iterative, Conditional; presumptuous disobedience) **without compulsion** (Adv. Manner; intentionally, deliberately; unconfessed, without using the

rebound technique), **after** (places this category of believers as *reversionists* rather than apostates) **possessing** (λαμβάνω, AAIInf., Constative, Subsequent Time, Articular) **a full knowledge** (Acc. Dir. Obj.; whole realm, firm grasp) **of the Truth** (Obj. Gen.; saturated with Bible doctrine), **no further** (neg. adv.; never again) **offering** (Subj. Nom.; sacrificial protection is not in effect without the *rebound offering*) **can be made to take** (ἀπολείπω, PPI3S, Gnostic; remains, is recognized, is acceptable) **away** (Adv. Prep.; erase, remove) **sins** (Obj. Gen.; personal, daily sins),

^{BGT} **Hebrews 10:26** Ἐκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία,

^{VUL} **Hebrews 10:26** voluntarie enim peccantibus nobis post acceptam notitiam veritatis iam non relinquitur pro peccatis hostia

LWB Hebrews 10:27 But instead a certain fearful expectation of judgment [divine discipline], even a fierceness of fire [sin unto death] which will definitely devour hostile persons [reversionists are enemies of God].

^{KW} **Hebrews 10:27** But a certain fearful expectation of judgment and fiery indignation which is about to be devouring the adversaries.

^{KJV} **Hebrews 10:27** But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

TRANSLATION HIGHLIGHTS

By refusing to confess known sins, even a believer who was once spiritually mature should expect severe divine discipline. Instead of some sacrificial offering for sin as was available through the Levitical priesthood, the Church Age believer who rejects the rebound technique can depend on fearful (Latin: terrible) judgment from the Lord. If this reversionistic believer remains recalcitrant, the divine discipline will become as fierce by nature as a blazing fire. This is a metaphor for God's execution of severe divine discipline, perhaps even the *sin unto death* upon the rebellious believer. This fiery divine discipline will certainly (Futuristic Present tense) devour them (Gnostic Present tense). "Them" refers to reversionistic believers who are considered by their sinful lifestyle to be *enemies of God*. They once learned doctrine and exhibited considerable spiritual progress. But their lifestyle is now contrary to divine norms and standards; they are now adversaries of Christ, evangelists for Satan. If they persist with this mode of operation, divine discipline will be painful.

RELEVANT OPINIONS

What kind of judgment is in view? This judgment is said to be a "fury of fire that will consume the adversaries." This is a quote from Isa. 26:11 which refers to the physical destruction of

Israel's enemies in time, not eternity. The mention of "fire" unnecessarily evokes images of hell in our minds. Normally it simply symbolizes some kind of judgment, either in time or eternity. Here, as the OT citations prove, judgments in time are in view. Very severe consequences may befall a Christian who sins in this way. (J. Dillow) The Lord stands ready to forgive and cleanse His child upon repentance and confession, but if he allows sin to remain unconfessed, God may step in and chasten such an one by the judgment of sickness and weakness or even death. He must pay the penalty. This judgment is called a fiery indignation, but by this very judgment and fiery indignation the adversary who abetted our temptation and stubborn disobedience is destroyed and his work brought to nought. Instead of giving up His child to the adversary of the devil, the Lord chastens His child, and thus robs the adversary of his victim. The judgment and fiery indignation of Hebrews 10:27 does not destroy the impenitent prodigal, but it destroys the adversary's plan, while it corrects the erring one. (M. DeHaan)

Even though the Levitical sacrifices continued to function prior to the temple's destruction in A.D. 70, they no longer had a capacity to remove sins because Christ's death rendered them inoperative. Thus, the Hebrews would be returning to a system with no potency (Heb 10:26). Also, if the Hebrews identified themselves with the nation under judgment (Matt 21:41; Luke 20:16), they could expect to experience that temporal judgment as well. (A. Woods) The word "enemies" shows that the apostates were not regarded as holding a neutral position. They have become the adversaries of God. (F. Gaebelein) Nothing in verses 26 and 27 ought to be taken as a reference to hell. (Z. Hodges) Whereas in God's vocabulary the opposite to sin is grace, the alternative to grace for the one who refuses it, is judgment. (R. Hession) "Fearful" intimates the punishment will be so dreadful that when men come to apprehend it they are filled with horror and dismay. (A. Pink)

Hebrews 10:27 But instead (adversative) a certain (Nom. Spec.) fearful (Descr. Nom.; severe) expectation (Subj. Nom.) of judgment (Adv. Gen. Ref.; temporal, divine discipline), even (ascensive) a fierceness (Descr. Nom.; blazing, fury) of fire (Adv. Gen. Ref.; possibility of the *sin unto death*) which will definitely (μέλλω, PAPtc.GSN, Futuristic, Attributive; certainly, is destined) devour (έσθίω, PAInf., Gnomic, Inf. as Dir. Obj. of Verb) hostile (Noncompl. Acc.; opposed, contrary, adversarial, not according to divine standards, Isaiah 26:11) persons (Acc. Dir. Obj.; people in reversionism are enemies of God).

^{BGT} **Hebrews 10:27** φοβερὰ δέ τις ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπειαντίους.

^{VUL} **Hebrews 10:27** terribilis autem quaedam expectatio iudicii et ignis aemulatio quae consumptura est adversarios

LWB **Hebrews 10:28** Someone [a believer living during the dispensation of Israel] who rejected the Mosaic Law occasionally died [capital punishment] without pity [emotion was ruled out when it came to violations of the law] on the testimony of two or three witnesses [laws of evidence].

^{KW} **Hebrews 10:28** Anyone who has set aside Moses' law, without mercy, upon the evidence of two or three witnesses, dies.

^{KJV} **Hebrews 10:28** He that despised Moses' law died without mercy under two or three witnesses:

TRANSLATION HIGHLIGHTS

Believers who reject Church Age protocol, particularly the confession of sin, are compared to believers during the dispensation of Israel who rejected their protocol. Believers who reject divine protocol during the Church Age receive divine discipline. Believers during the dispensation of Israel who rejected the Mosaic Law (Culminative Aorist tense) often died without pity (Dramatic Aorist tense). Capital punishment was assessed and carried out without emotions getting in the way. Violations of the law were dealt with severely and quickly, often with the death penalty. Some of the violations of the Law that carried the death penalty were murder, idolatry, blasphemy and false prophecy. Paul's readers should be thinking: "Am I sure I want to go back and place myself under the law? There's no mercy under the law!" The laws of evidence required a testimony of two or three human witnesses, as opposed to the divine witnesses of the Trinity referred to earlier in 10:15.

RELEVANT OPINIONS

In order to avoid the possibility of this "sin unto physical death" – God's discipline resulting in ruin of one's physical life – we must persevere in faith. The danger is that they will not. (J. Dillow) In its requirements the Law commands; grace exhorts. Failure to comply with the enactments of the Law brings punishment; in grace failure robs of joy and abounding peace, and stunts spiritual growth. Is it possible to find two principles that differ so decidedly in their essential characteristics? (C. Feinberg) The reference is to Deut. 17:2-7, as shown by the mention of the "two or three witnesses" in verse 6. The sin there spoken of is that of one who "has wrought wickedness in the sight of the Lord, in transgressing His covenant, and has gone and served other gods, and worshipped them, either the sun, or the moon, or any of the host of heaven." (J. Barmby) This same "wickedness in the sight of the Lord" is perpetuated today by environmental wackos who are in reality pantheists and worshippers of the creation instead of the Creator. (LWB)

The more severe punishment is a punishment even worse than physical death. Death without mercy in the OT came for idolatry on the testimony of two or three witnesses. An example of more severe punishment which comes to mind is the mental anguish Saul went through. He became mentally ill and was tormented by evil spirits (1 Sam. 16:14-15). Here was a man who was depressed, consumed with hatred, whose fate was far worse than physical death. He was a regenerate man. A more severe punishment could be a prolonged illness, being kept alive by artificial means, or insanity ... No doubt the writer views millennial disinheritance and a failure to enter rest as more severe than physical death as well. (J. Dillow) If defiance of an inferior covenant could bring such retribution, what about defiance of the New Covenant which, as he

had made clear, is far superior? The answer can only be that the punishment would be substantially greater in such a case. (Z. Hodges)

Hebrews 10:28 Someone (Subj. Nom.; believers living during the dispensation of Israel) who rejected (ἀθετέω, AAPtc.NSM, Culminative, Substantival; nullified, set aside, did not recognize, declared invalid) the Mosaic (Abl. Agency) Law (Acc. Dir. Obj.; idolatry, blasphemy, murder, false prophesy) occasionally (from time to time) died (ἀποθνήσκω, PAI3S, Dramatic & Historical; capital punishment) without (improper prep.; apart from) pity (Gen. Manner; death penalty, emotion was ruled out when it came to violations of the law) on the testimony (Dat. Ind. Obj.) of (particle) two (Dat. Measure) or (adjunctive) three (Dat. Measure) witnesses (Dat. Ind. Obj.; human, as opposed to divine in Hebrews 10:15, laws of evidence).

^{BGT} **Hebrews 10:28** ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·

^{VUL} **Hebrews 10:28** irritam quis faciens legem Mosi sine ulla miseratione duobus vel tribus testibus moritur

LWB **Hebrews 10:29** How much worse discipline do you think he [the reversionist living during the millennium] will deserve, who has trampled under foot [treated with disdain] the Son of God [Who is present on His earthly throne], even considering the blood of the covenant [new covenant to Israel] by which he was sanctified of minor importance [unconcerned with his daily sins], meanwhile insulting the Spirit of grace [Who is continually implanting spiritual knowledge into his mind]?

^{KW} **Hebrews 10:29** By how much do you think shall he be thought worthy of sorer punishment who has trodden under foot the Son of God, and has considered the blood of the testament a common thing by which [blood] he was set apart for God and His service, and has insulted the Spirit of grace?

^{KJV} **Hebrews 10:29** 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?

TRANSLATION HIGHLIGHTS

Paul is presenting a three-tiered, *a fortiori* argument comparing divine discipline for reversionistic believers living during the dispensation of Israel, the Church Age, and the Millennium. Verse 28 refers to capital punishment for the reversionist under the dispensation of Israel. Verses 26-27 refer to divine discipline, even to the point of the *sin unto death*, for the reversionistic Church Age believer. Verse 29 refers to reversionists living during the millennium. Paul asks “how much worse discipline do you think (Static Present tense) a reversionist will deserve (Predictive Future tense) who is living during the millennium?” This question is posed

by the interrogative indicative mood, and is reinforced by a predictive and deliberative future tense. Jesus Christ will be ruling on earth during the millennium, but the sin nature has not been eradicated. There will be those who reject Him in spite of His physical presence on earth.

The metaphor “who has trampled under foot the Son of God” is especially relevant since Jesus will be physically present on earth again. He will not be in the 3rd heavens, which would make this a purely spiritual metaphor. Discipline for someone who rejects Christ “tramples Him under foot” while He is physically present before them has got to be worse (severer by degree) than discipline for a reversionist who violates the Law (Age of Israel) or refuses to confess his sins on a regular basis (during the Church Age). The Lord Jesus Christ is right in front of these reversionists in all His glory and they consider His blood (representative analogy for His spiritual death on the cross) to be relatively unimportant. Even though they were sanctified by the blood of the new covenant to Israel (Dramatic Aorist tense), *instituted* at the Cross and *inaugurated* in its fullness during the Millennium, they shrug it off as something of minor importance.

The reversionist during the Age of Israel insulted the Law and in many cases was dealt with by capital punishment. The reversionist during the Church Age who rejected the *filling of the Spirit* by refusing to confess sins received increasing levels of divine discipline, even leading to the sin unto death. The reversionist during the Millennium who rejects the sanctifying influence of the blood of the covenant insults (Circumstantial Participle) the Spirit of grace - even in the physical presence of Christ Himself – and deserves discipline that is far worse than in prior dispensations. Because he sees Jesus Christ on earth and the daily *modus operandi* that accompanies His reigning over Israel, this reversionist ignores the seriousness of everything going on around him and is therefore far more culpable than a rebellious believer living under any prior dispensation. Jesus Christ is present on earth, the Spirit is ministering to believers, God is implanting spiritual knowledge into the minds of His people – and yet there are those who will continue to resist.

Here’s a compare and contrast summary of Paul’s *a fortiori* argument on divine discipline. I have arranged the comparative criteria into five rows: (1) human condition, (2) teaching method, (3) dispensational protocol, (4) witnesses, and (5) result of rebellion.

<u>Age of Israel</u>	<u>Church Age</u>	<u>Millennium</u>
unrestrained sin nature	unrestrained sin nature	unrestrained sin nature
observe sacrifices	learn from pastors/teachers	Spirit implants into the mind
Mosaic Law rejected	confession of sin rejected	new covenant rejected
2-3 human witnesses	indwelling of Trinity	Son of God, Spirit of grace
capital punishment	discipline, sin unto death	“worse” discipline

God punishes renegades in every dispensation.

RELEVANT OPINIONS

To illustrate the severity of the sin of retrogression, the writer presents an “a fortiori” argument by arguing from the lesser to the greater. If a departure from the Law of Moses brought death

upon the transgressor (Deut 17:4-7), how much more should the Hebrews expect to be swept away in the coming A.D. 70 judgment since they were departing from the complete revelation of the Son of God. Such a sin is indeed severe. It would be the equivalent of trampling the Son of God under foot, treating the covenant that sanctified them as a common thing, and insulting the spirit of grace (Heb 10:29). These harsh phrases are used to describe such retrogression because the Hebrews would be publicly identifying with the nation that crucified Christ. Certainly such a sin is even more deserving of judgment than a mere departure from the Law of Moses, which was a punishable offense under the old order. Thus, the writer argues that participation in the coming A.D. 70 judgment will be the inevitable repercussion of lapsing back into Judaism. (A. Woods)

The sinner figuratively takes the exalted Son of God and grinds Him into the dirt. (S. Kistemaker) The author goes on to portray a threefold offense against the honor of God, particularly heinous because such an assault violates the patron-client relationship, returning not gratitude but insult to the divine benefactor. (D. deSilva) The highest of Beings who has deserved best at his hands is spurned with outrageous scorn. (W. Nicole) If this sequence held for those who reject life under the old covenant, those who reject life under the new can expect even more severity. Greater blessings imply greater judgment; the measure of height is the measure of depth ... That the writer framed this strong sentence as a question (“What do you think these perpetrators deserve?”) does not reflect uncertainty but calls on the readers themselves to pronounce the sentence of judgment. (F. Craddock)

Hebrews 10:29 How much (Dat. Measure) worse (Gen. Degree; severer) discipline (Obj. Gen.; punishment in time that is worse than physical death) do you think (δοκέω, PAI2P, Static, Interrogative; suppose) he (the reversionist during the millennium) will deserve (ἀξιόω, FPI3S, Deliberative, Predictive; fitting, suitable), who (Subj. Nom.) has trampled under foot (καταπατέω, AAPtc.NSM, Constative, Substantival, Articular; treated with disdain) the Son (Acc. Dir. Obj.) of God (Gen. Rel.), even (ascensive) considering (ἡγέομαι, AMPtc.NSM, Constative, Circumstantial; regards, thinks) the blood (Acc. Dir. Obj.; representative analogy for the spiritual death of Christ) of the covenant (Adv. Gen. Ref.; new covenant to Israel) by which (Instr. Means) he was sanctified (ἀγιάζω, API3S, Dramatic) of minor importance (Pred. Acc.; profane, ordinary, common, relative), meanwhile (continuative) insulting (ἐνυβρίζω, AAPtc.NSM, Constative, Circumstantial, Articular; outraging) the Spirit (Acc. Dir. Obj.) of grace (Adv. Gen. Ref.; taking the grace of God for granted)?

^{BGT} **Hebrews 10:29** πόσω δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας;

^{VUL} **Hebrews 10:29** quanto magis putatis deteriora mereri supplicia qui Filium Dei conculcaverit et sanguinem testamenti pollutum duxerit in quo sanctificatus est et Spiritui gratiae contumeliam fecerit

LWB **Hebrews 10:30** For we know the One who said [in Deut. 32:35]: “Discipline [temporal punishment] is Mine, I will repay.” And again [in Deut. 32:36]: “The Lord [Jesus Christ] will judge [temporal chastening] His people.”

^{KW} **Hebrews 10:30** For we know the One who said, To me the meting out of full justice belongs. I will recompense. And again, the Lord will judge His people.

^{KJV} **Hebrews 10:30** 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.

TRANSLATION HIGHLIGHTS

One of the key phrases in this verse is “His people.” This phrase restricts the use of the words “discipline” and “judgment” to the temporal realm, rather than the eternal realm. This is not a passage to send unbelievers (or believers) to hell. The passages quoted from Deuteronomy 32 are about temporal chastening or punishment, not eternal punishment. The intensive perfect means this passage is well known by both Paul and his readers. The Lord Jesus Christ is claiming ultimate authority over His people and the right to discipline them as He sees fit. “I will repay” means He will take care of the reversionistic believer, regardless of which dispensation he lives in. The gnomic and/or predictive future means this “recompense” for a lifestyle of sin will ultimately be dealt with. The second phrase states unequivocally that Jesus Christ will judge His people. Nobody gets away from the consequences of their thoughts, words, and actions. The Lord knows and sees it all and He will administer the type of spanking we deserve at exactly the time He deems such discipline is necessary.

RELEVANT OPINIONS

When a Christian fails to persevere and denies Christ, he is no different than the rebellious people of God in the OT and can only expect a similar fate – judgment in time. (J. Dillow) The same judgment in time is likewise expected for reversionists living during the Millennium. (LWB) When a sinner repents of his sin, approaches the throne of God, and pleads for mercy, God hears and answers. (S. Kistemaker) The better God’s character be known, the more we heed that exhortation of Christ’s, the clearer shall we perceive that there is nothing unsuited to the holiness of God in what Scripture affirms concerning His dealings with the wicked. It is because the true nature of sin is so little viewed in the light of God’s awful holiness, that so many fail to recognize its infinite demerits ... With amazing forbearance He tolerates the immeasurable wickedness of the world, but the Day is swiftly approaching when He will avenge Himself upon all who now so stoutly oppose Him. (A. Pink)

Hebrews 10:30 For (explanatory) we know (οἶδα, Perf.AI1P, Intensive) the One (Acc. Dir. Obj.) who said (λέγω, AAPtc.ASM, Constative, Substantival; temporal punishment in Deut. 32:35): Discipline (Subj. Nom.; punishment, vengeance) is (ellipsis, verb

supplied) **Mine** (Dat. Agency, Poss.), **I** (Subj. Nom., emphatic) **will repay** (ἀνταποδίδωμι, FAI1S, Gnostic & Predictive; give back, recompense). **And** (continuative) **again** (temporal particle), **The Lord** (Subj. Nom.; Jesus Christ) **will judge** (κρίνω, FAI3S, Predictive, Gnostic; temporal, not eternal chastening) **His** (Poss. Gen.) **people** (Acc. Dir. Obj.).

^{BGT} **Hebrews 10:30** οἶδαμεν γὰρ τὸν εἰπόντα· ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω. καὶ πάλιν· κρινεῖ κύριος τὸν λαὸν αὐτοῦ.

^{VUL} **Hebrews 10:30** scimus enim qui dixit mihi vindictam ego reddam et iterum quia iudicabit Dominus populum suum

LWB **Hebrews 10:31** *It is a fearful thing to fall into the hands of the living God [for the purpose of divine discipline].*

^{KW} **Hebrews 10:31** It is a fearful thing to fall into the hands of the living God.

^{KJV} **Hebrews 10:31** *It is a fearful thing to fall into the hands of the living God.*

TRANSLATION HIGHLIGHTS

The reversionistic believer, regardless of dispensation, does not understand how truly terrible (Latin: horrendous) divine discipline from the living God can be until he is under correction. It is indeed a fearful, terrifying thing to receive divine discipline from the Lord. It is much better to acknowledge our sins to Him and avoid falling into His hands (Constative Aorist tense) for a divine spanking. He knows every minute detail of our thoughts and actions and knows exactly how to discipline us where and when it really hurts. It was painful enough for Paul’s readers to receive divine discipline under Church Age protocol. All they had to do was confess their sins to God and “ride the storm out” in the filling of the Spirit. But by placing themselves back under the Levitical system, some of the more severe violations of the Law would require the death penalty. Stepping back in time was hardly better than the dispensation they were living in at the time! And if they thought they would reject Church Age protocol and instead claim provisions under the future new covenant, the discipline that would be meted-out then (during the Millennium) would be even “worse” than under the Age of Israel or the Church Age. In other words, they should appreciate the time in which they live and immediately get with the program!

RELEVANT OPINIONS

There is nothing here about eternal hell or anything that would suggest that the “more severe punishment” implied a loss of salvation. (J. Dillow) The terrifying consequences of living a life of intentional sin ought to be mentioned in sermons. (S. Kistemaker) David, when the option was given him, preferred falling into the hand of the Lord to falling into the hand of man (2 Sam. 24:14), trusting in the greatness of His mercies. But the case contemplated here is that of its being “too late to cry for mercy, when it is the time of justice.” (J. Barmby) What God says concerning those who are the enemies of His people, becomes applicable to His people should

they break and reject His covenant ... By the penitent and obedient, God is loved and adored; but by the impenitent and defiant, He is to be dreaded. (A. Pink)

Hebrews 10:31 It is (ellipsis, verb supplied) a fearful (terrifying) thing (Pred. Nom.; for discipline, correction) to fall (ἐπίπτω, AAInf., Constativ, Inf. as Dir. Obj. of Elliptical Verb, Articular) into the hands (Prep. Acc.; anthropomorphism) of the living (ζάω, PAPtc.GSM, Descriptive, Attributive) God (Gen. Absolute).

^{BGT} **Hebrews 10:31** φοβερόν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζώντος.

^{VUL} **Hebrews 10:31** horrendum est incidere in manus Dei viventis

LWB **Hebrews 10:32** **Now please remember the former days [when the Jews left the sacrificial system and believed in Christ], in which after you were enlightened [made to understand the mystery], you endured a difficult struggle [from those who still embraced Judaism] with suffering:**

^{KW} **Hebrews 10:32** But constantly be recalling the former days in which after being enlightened, you remained steadfast throughout a great struggle consisting of sufferings,

^{KJV} **Hebrews 10:32** But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

TRANSLATION HIGHLIGHTS

Paul pleads with his readers to remember the old days (Imperative of Entreaty), when as Jews they first left the sacrificial system and believed in Jesus Christ. During those days, they were enlightened by the regenerating power of the Holy Spirit (Dramatic Aorist tense). The passive voice emphasizes the sovereignty of God in causing them to receive the light, to understand the mystery of the sacrifices by understanding that Jesus Christ was their actual fulfillment. They did not become enlightened by their own free will (active voice), but by the ministry of the Holy Spirit (passive voice). *They were saved by the grace of God, not by their own willpower.* After those early days in which they became Christians (Temporal Participle), they endured a difficult struggle from their friends and family who still embraced Judaism (Dramatic Aorist tense). They suffered ridicule and were ostracized from their former social network. They should remember the character of those people and how they were treated by them before they abandon Church Age protocol to return to the “old ways.” Going backwards was not a recommended solution.

RELEVANT OPINIONS

The recipients of the Epistle to the Hebrews had experienced firsthand suffering for their faith in Jesus. And they had not forgotten this “great contest,” even though the present was calm and peaceful. (S. Kistemaker) An effective way to fortify people against future trials is to remind them of the courage they displayed in past ones. (Z. Hodges) Faith is to be stimulated by the

record given of God's grace which sustained fellow-pilgrims in by-gone days ... He now bids them to recall the earlier days of their profession, and to consider what they had already ventured, suffered and renounced for Christ, and how they had been supernaturally sustained under their trials ... Right after their illumination by God, they were called upon to feel something of the rage of His enemies. (A. Pink)

Hebrews 10:32 **Now** (transitional) **please remember** (ἀναμιμνήσκω, PPImp.2P, Static, Entreaty; call to mind) **the former** (Acc. Extent of Time) **days** (Acc. Dir. Obj.; when the Jew first left the sacrificial system and believed in Christ), **in which** (Loc. Time) **after you were enlightened** (φωτίζω, APpTc.NPM, Dramatic, Temporal; received the light, made to understand the mystery, caused to believe in Christ), **you endured** (ὑπομένω, AAI2P, Dramatic) **a difficult** (Acc. Comparison; great, hard) **struggle** (Acc. Dir. Obj.; fight from those who still embraced Judaism) **with suffering** (Gen. Attend. Circum.):

^{BGT} **Hebrews 10:32** Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων,

^{VUL} **Hebrews 10:32** rememoramini autem pristinos dies in quibus inluminati magnum certamen sustinistis passionum

LWB **Hebrews 10:33** Those [Jerusalem believers], on the one hand, who were publicly exposed [put to shame by adherents to Judaism] to both insults and afflictions, and on the other hand, those [other Jewish believers] who became partners with those [in Jerusalem] who were treated in this manner.

^{KW} **Hebrews 10:33** On the one hand, this, while you were being publicly exposed to reproach and affliction, and on the other hand, this, while you made yourselves fellow partakers of those who experienced the same.

^{KJV} **Hebrews 10:33** Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

TRANSLATION HIGHLIGHTS

Paul reminds his readers that there were two groups of believers who were persecuted immediately after becoming Christians. Those among them who lived in Jerusalem were publicly exposed by their former friends and family members (Pictorial Present tense) to both insults and afflictions. Their former associates who were still embracing Judaism now hated them for becoming Christians. They hurled insults at them in public (Latin: spectacle, Gr: theatrical), caused family and business pressures, and treated them disgracefully. The Jerusalem believers apparently experienced the worse treatment of all. On the other hand, some of Paul's readers were Jews who became Christians outside the city of Jerusalem. They became partners (Ingressive Aorist tense) with the new believers in Jerusalem who were being treated so poorly (Pictorial Present tense). In other words, the Jewish Christians in Jerusalem were companions

with those who lived outside of town. There was a support network in place to comfort and assist those who were under the most intense pressure from their religious conversion. The answer, therefore, was not to turn back to Judaism when peer pressure got tough, but to join hands with other believers and become strong in the Lord.

RELEVANT OPINIONS

These regenerate people have produced a “crop” of patience in suffering and commendable good works. (J. Dillow) The “Hebrews,” who were known as traitors to the Jewish faith, had become the target of abuse. In effect, they were treated as outlaws. As aliens in a foreign land, they were deprived of legal protection. Persecution was their lot. (S. Kistemaker) They had not fainted or given way to despondency, nor had they renounced their profession. They failed in no part of the conflict, but came off conquerors. This they had been enabled unto by the efficacious grace of God. They had been wondrously and blessedly supported under their sufferings. (A. Pink)

Hebrews 10:33 Those (Acc. Gen. Ref.; Jerusalem believers), on the one hand (correlative, concessive), who were publicly exposed (θεατρίζω, PPpTc.NPM, Pictorial, Substantival; put to shame by adherents of Judaism) to both (adjunctive) insults (Dat. Disadv.; reproach, disgrace) and (connective) afflictions (Dat. Disadv.; stress, pressures), and on the other hand (correlative, adversative), those (Acc. Gen. Ref.; other Jewish believers) who became (γίνομαι, AMPtC.NPM, Ingressive, Circumstantial, Deponent) partners (Pred. Nom.; partakers, companions) with those (Gen. Association; in Jerusalem) who were treated (ἀναστρέφω, PPpTc.GPM, Pictorial, Substantival, Articular; taken over) in this manner (correlative; thus, so).

^{BGT} **Hebrews 10:33** τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων γενηθέντες.

^{VUL} **Hebrews 10:33** et in altero quidem obprobriis et tribulationibus spectaculum facti in altero autem socii taliter conversantium effecti

LWB **Hebrews 10:34** For to be sure, you sympathized with those in prison [visited persecuted believers], and accepted with a relaxed mental attitude [inner happiness] the confiscation [robbery] and disposal of your property, knowing that you hold within yourselves [Bible doctrine in the soul] a much better possession, indeed which keeps on abiding [Bible doctrine is the only thing you get to take to heaven with you].

^{KW} **Hebrews 10:34** For you both sympathized with those in bonds and accepted with joy the plundering of your goods, knowing in yourselves that you have a better and an enduring possession.

^{KJV} **Hebrews 10:34** 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.

TRANSLATION HIGHLIGHTS

Paul reminds and indirectly commends his readers for sympathizing with those fellow Jewish believers (Constative Aorist tense) who were wrongfully imprisoned. Some believers were so hated by their former friends and family that they were wrongfully accused of terrible crimes, taken to court, and were imprisoned for becoming Christians. Some of Paul's readers had compassion on those who met this fate and visited them in prison. Paul also commends those who accepted with a relaxed mental attitude (Constative Aorist tense) the seizure and disposal of their private property. Some believers actually had their land and personal property stolen from them in court and redistributed to their false accusers (Pictorial Present tense). We have liars like this today: politicians who steal the personal property of others by taxation and eminent domain and redistribute it to those who did nothing to earn it, i.e., socialists, communists, welfare statist, globalists and environmentalists. They are vicious, evil opportunists, regardless of the age in which they live and the pseudo-legal ways in which they plunder the property of others.

Paul encourages those who have become victims of such foul play. There might not be any way to recover the property and possessions that were rightfully theirs, but they could never lose the most valuable possession God has given to them: Bible doctrine in the soul. Those believers who have made progress in the spiritual life know that they hold within themselves (Gnomic Present tense) a superior possession which cannot be seized or stolen by others in court. The most valuable possession they hold is Bible doctrine in the soul, which is far superior to material possessions. In fact, the only possession which keeps on abiding (Durative Present tense) and can be taken with you when you go to heaven is the Bible doctrine in your soul. When you die, all of your other property and possessions will be confiscated by some "legal entity" and will be disposed of by some means, either according to your wishes or not. In any case, Paul wants his readers to remember that their spiritual possessions are more valuable than their material ones.

RELEVANT OPINIONS

This is a mean between extremes. To despise worldly possessions, to speak as if they were to be trampled underfoot as always worthless, is not a Christian state of mind. The worldly man overvalues and the ascetic undervalues. The Christian taught by his Master, learns to use the world as not abusing ... But there may come a time when the man has to make his election between the temporal and the eternal, between what the world has to give and what Christ has to give. Then it will be seen where the affections are ... A man will surrender all his wealth to keep his life. How much more, then, should he be willing to surrender his wealth to keep his spiritual hope, his vital connection with the boundless spiritual wealth resident in Christ? (D. Young)

Having endured under persecution, they must not now let down in the hum-drum of everyday activities. The normal routine of life, uninterrupted by persecution, is often the real test of genuineness of one's Christian experience, for the very absence of trials and difficulties tends to promote spiritual drifting, moral sluggishness and lethargy, the slow imperceptible hardening of attitude. Into just such a situation, comes the writer's word of exhortation in order to rouse them from sleep and to advise them that they need to persevere. (G. Hawthorne) Prisoners depended

on relatives, friends, and acquaintances for food, clothing, and other needs ... Cheerfully they gave up their property when, presumably, governmental authorities confiscated their goods ... The statement seems incongruous, unreal. All of us have a natural inclination to cherish and protect our own belongings. We are not unwilling to help people in need. Indeed we give cheerfully. But we certainly do not shout for joy when our possessions are taken from us. (S. Kistemaker)

Hebrews 10:34 **For** (explanatory) **to be sure** (affirmative), **you sympathized** (συμπαθέω, AAI2P, Constative; compassion, visited persecuted brothers and sisters there) **with those** (Dat. Disadv.) **in prison** (Loc. Place), **and** (continuative) **accepted** (προσδέχομαι, AMI2P, Constative, Deponent) **with a relaxed mental attitude** (Adv. Acc.; inner happiness) **the confiscation** (Adv. Acc.; seizure, robbery, stealing) **and disposal of your** (Poss. Gen.) **property** (ὑπάρχω, PAPtc.GPN, Pictorial, Circumstantial, Articular; confiscation of their possessions), **knowing that** (γινώσκω, PAPtc.NPM, Static, Circumstantial) **you hold** (ἔχω, PAInf., Gnostic, Inf. as Dir. Obj. of Verb; possess) **within yourselves** (Acc. Poss.; Bible doctrine in your souls) **a much better** (Comp. Acc.; superior) **possession** (Acc. Dir. Obj.), **indeed** (affirmative), **which keeps on abiding** (μένω, PAPtc.ASF, Durative, Attributive, Articular; Bible doctrine is the only thing you get to take to heaven with you).

^{BGT} **Hebrews 10:34** καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε γινώσκοντες ἔχειν ἑαυτοὺς κρείττονα ὑπαρξίν καὶ μένουσαν.

^{VUL} **Hebrews 10:34** nam et vinctis compassi estis et rapinam bonorum vestrorum cum gaudio suscepistis cognoscentes vos habere meliorem et manentem substantiam

LWB Hebrews 10:35 **Don't cast away, therefore, your courage [outspokenness with reference to your conversion to Christianity from Judaism], which holds within itself a substantial reward [supergrace blessings in time and eternity],**

^{KW} **Hebrews 10:35** Do not throw away therefore your confidence which is of such a nature that it has great recompense of reward,

^{KJV} **Hebrews 10:35** Cast not away therefore your confidence, which hath great recompence of reward.

TRANSLATION HIGHLIGHTS

Paul warns his readers not to throw away the courage they once exhibited (Subjunctive of Prohibition) when they were first converted to Christianity from Judaism. Like most new believers, they were quite outspoken in their new-found relationship to Christ. This very courage (Latin: confidence) to speak freely about one's faith possesses within itself (Static Present tense) a substantial reward of blessings in time and eternity. Supergrace blessings are not something to

shrug your shoulders at as if they were insignificant items. They are rich distributions of material and/or spiritual blessings (Latin: remuneration) directly from the Lord. You've heard that phrase "it's a crying shame what happened to her" with reference to someone who was successful but was in a sudden tailspin. Paul's readers started the spiritual life with great strides, and he doesn't want them to stumble out of bounds or crash and burn in their Christian life. This is a warning against believers losing their rewards, not losing their justification-salvation.

RELEVANT OPINIONS

It is shameful, having begun well, to faint in the midst of the course; but baser still to go backwards when you have already made great progress ... Moreover, he increases the effect of the exhortation by saying that they had performed glorious exploits even then when they were as yet raw recruits: the more shame then would it be if they should faint now after having been exercised by long practice. (D. deSilva) Two words are of tremendous importance. They are *confidence* and *reward*. It does not read, "cast not away therefore your *salvation*." It is not a matter of losing salvation, but losing the *assurance*. And the danger is losing the *reward* which will be given at the Judgment Seat of Christ. (M. DeHaan)

One does not warn professing Christians about the loss of reward, but about their eternal destiny in hell. One does not tell non-Christians to persevere in the faith so that they will receive a reward. Instead, he tells them to believe the gospel. (J. Dillow) If the readers suffered for their Christian faith in earlier days, will they at present throw away the confidence they showed in the face of persecution? (S. Kistemaker) The poor worldling may give way to despair when business is bad, bonds deteriorate, and banks smash, but no child of God ought ever to do so; he has been begotten unto an inheritance which is "incorruptible, and undefiled, and that fades not away." (A. Pink) Rewards for faithful Christians will issue from findings and determinations at the Judgment Seat, and these rewards will be realized in their fullness during the coming day. (A. Chitwood)

Hebrews 10:35 Don't (neg. particle) cast away (ἀποβάλλω, AASubj.2P, Constative, Prohibition; throw away), therefore (inferential), your (Poss. Gen.) courage (Acc. Dir. Obj.; confidence, outspokenness, with reference to their departure from Judaism and adherence to Christianity), which (Subj. Nom.) holds within itself (ἔχω, PAI3S, Static; brings about, possesses) a substantial (Comp. Acc.; great, rich) reward (Acc. Dir. Obj.; distribution of SG material and/or spiritual blessings),

^{BGT} **Hebrews 10:35** Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν.

^{VUL} **Hebrews 10:35** nolite itaque amittere confidentiam vestram quae magnam habet remunerationem

LWB Hebrews 10:36 For you continue to have need of steadfast endurance [persistence in the daily intake, metabolism, and application of Bible doctrine], so that when you have accomplished the will [protocol plan] of God, you might carry off for yourselves

[exploitation of the spiritual breakthrough] the promise [supergrace blessings in time and eternity].

^{KW} **Hebrews 10:36** For you have need of patience in order that, having done the will of God, you might receive the promise.

^{KJV} **Hebrews 10:36** For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

TRANSLATION HIGHLIGHTS

Paul reminds his Hebrew Christian readers that they still need to have (Durative Present tense) persistence in the daily intake, metabolization and application of Bible doctrine. They need to continue their advance in the spiritual life by utilizing the divine assets given to them as part of Church Age protocol. He then takes them forward into the future (conceived result) to the day in which they will have carried out the will of God to completion (Culminative Aorist tense). By persevering in the Christian way of life and accomplishing His will during their sojourn on earth, they might carry away for themselves (Potential Subjunctive mood) the promise of supergrace blessings in time and eternity. By “holding fast until the end” they may exploit the spiritual breakthrough to supergrace status and obtain the reward (prior verse) or promise.

This is not a done deal because they became Christians. They have to remain steadfast in Bible doctrine. They have to pass several stages and categories of suffering by utilizing what they have learned. If they did, they would receive their inheritance-salvation as one of Christ’s *metochoi*. If they did not persevere in the protocol plan of God for Church Age believers, they would still go to heaven, but they would not receive the promise of reward. Paul is speaking directly to his Christian readers, so he is referring to their inheritance-salvation; he is not referring to the inheritance that the Israelites will receive when Christ returns to reign during the Millennium. Don’t confuse the *Christian inheritance* that is obtained by faithfulness to God’s protocol plan during the Church Age with the *Jewish inheritance* that is guaranteed by the new covenant to Israel that begins after the conclusion of Jacob’s Trouble.

RELEVANT OPINIONS

The text says they had not done the will of God fully because they had not yet endured. Their endurance, not their saving faith, is the subject of the passage ... He has before his mind the failure of the largely regenerate Exodus generation who failed to achieve their intended destiny, entrance into the inheritance-rest of Canaan. What is in danger here is the forfeiture of their position as one of Christ’s *metochoi*, those who will partake with Him in the future reign of the servant kings. (J. Dillow) If the writer's concern had been the salvation of those readers who were unbelievers, this would have been an opportune time for him to exhort them to believe in Christ. He could have written, "For you have need of regeneration." Instead he exhorted his readers to *endure* rather than apostatize. (T. Constable) Divine succour and supernatural grace will not be withheld if we humbly and trustfully seek it. (A. Pink)

Entrance into heaven is promised to no one on the basis of doing the will of God. What is promised here refers to the “great reward” for perseverance to the final hour. Facing tremendous persecution, these Christians were contemplating rejecting the faith (doctrine). The danger is not that they will lose salvation, but their reward. They will not be of the *metochoi*, the Partakers, and will not share in the final destiny of man, to rule and have dominion. (J. Dillow) There is no dismissal from the discharge of this duty while we are here upon earth. Whatever the sovereign will of our all-wise and infinitely loving God has ordained for us ... is made known in His Word and is alone the rule by which we are to live and all our ways are to be conformed. (A. Pink) Our eternal destiny is secure. What is contingent is whether or not we will be “richly rewarded” and “receive what He has promised” which is achieved only through faith and patience. (J. Dillow)

Hebrews 10:36 **For** (explanatory) **you continue to have** (ἔχω, PAI2P, Durative; continue to have) **need** (Acc. Dir. Obj.) **of steadfast endurance** (Obj. Gen.; perseverance, fortitude; continue the advance in Bible doctrine, persistence in GAP), **so that** (purpose, conceived result), **when you have accomplished** (ποιέω, AAPtc.NPM, Culminative, Temporal; performed, carried out, kept; followed the colors) **the will** (Acc. Dir. Obj.; protocol plan) **of God** (Poss. Gen.; function of GAP), **you might carry off for yourselves** (κομίζω, AMSubj.2P, Culminative, Potential; exploitation of the breakthrough) **the promise** (Acc. Dir. Obj.; SG blessings in time & eternity, inheritance salvation).

^{BGT} **Hebrews 10:36** ὑπομονῆς γὰρ ἔχετε χρεῖαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσηθε τὴν ἐπαγγελίαν.

^{VUL} **Hebrews 10:36** patientia enim vobis necessaria est ut voluntatem Dei facientes reportetis promissionem

LWB **Hebrews 10:37** **Certainly, a little while longer still, and He [Jesus Christ] will return [at the rapture of the Church]; in fact, He will not linger [delay or take His time].**

^{KW} **Hebrews 10:37** For yet a little, a very little while, and He who comes will come and will not delay.

^{KJV} **Hebrews 10:37** For yet a little while, and he that shall come will come, and will not tarry.

TRANSLATION HIGHLIGHTS

Paul provides a quote from Isaiah 26:20 which predicts the return of Jesus Christ at the rapture in “a little while longer still.” The LXX Hebraism is unmistakable, combining adverbs of time and measure. The time has not yet arrived, but preparations are being made for it historically. Paul is trying to comfort those believers who are in prison or who are suffering from the theft of their property. Their pressures and testing are short in duration in the bigger scheme of things. Jesus Christ is indeed coming back (Gnomic Present tense), and He will return shortly (Predictive Future tense) to take His bride home. In fact, not only will He return, but He will not “take His

sweet time” and delay His return (Predictive Future tense). The exact date and time of His return is known only to the Father. He will not be late (Latin: tardy).

RELEVANT OPINIONS

The quotation serves also as a step of transition to the disquisition on faith, which forms the subject of the following chapter. For the prophet speaks of faith as what the righteous one is to live by until the Lord comes. (J. Barmby) There is indeed nothing that avails more to sustain our minds, should they at any time become faint, than the hope of a speedy and near termination. And in order that this consolation might have more assurance and authority, Paul adduces the testimony of Habukkuk ... The spiritual reference is to the destruction of Jerusalem in 70 A.D. and the overthrow of the Temple and its worship, when official Judaism came to an end and their eventual dispersion ... but it also contains a message for us, a message of comfort and hope ... that of His second coming. (A. Pink)

Hebrews 10:37 **Certainly** (enclitic, affirmative; quote from Isaiah 26:20), **a little** (Acc. Measure) **while** (Acc. Extent of Time) **longer** (Acc. Measure; LXX Hebraism: “how little, how little”) **still** (Adv. Time that has not yet Arrived; yet, preparation takes a long time, pressure & testing is short-lived), **and He** (Subj. Nom.; Jesus Christ) **Who is coming** (ἔρχομαι, PMPtc.NSM, Gnostic, Circumstantial, Deponent) **will return** (ἔκω, FAI3S, Predictive; at the rapture); **in fact** (affirmative), **He will not** (neg. adv.) **linger** (χρονίζω, FAI3S, Predictive; tarry, take His time, delay).

^{BGT} **Hebrews 10:37** ἔτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἤξει καὶ οὐ χρονίσει·

^{VUL} **Hebrews 10:37** adhuc enim modicum quantum qui venturus est veniet et non tardabit

LWB **Hebrews 10:38** Now, the righteous one belonging to Me shall keep on living [maintaining a spiritual life] by means of doctrine. However, if he retreats [leaves doctrine behind], My soul will not delight in him [discipline instead of blessing].

^{KW} **Hebrews 10:38** Now, my righteous person shall live by faith. But if he draw back in fear, my soul shall have no pleasure in him.

^{KJV} **Hebrews 10:38** Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

TRANSLATION HIGHLIGHTS

Paul quotes a passage from Habukkuk with an emphasis on “living” by means of doctrine. The progressive future means a righteous believer that belongs to the Lord will keep on living by means of doctrine and is making consistent progress in the spiritual life. The persistence in doctrine from the prior verse is amplified in this verse by Paul’s quotation. If you want to be considered one of His righteous ones, you will continue to live by means of doctrine. There is a

question whether “My” should be connected with “righteous one” or “doctrine.” I have elected to emphasize “the righteous one” belonging to the Lord. The opposite is of course true: if you don’t continue to live by means of doctrine, you will not be one of His righteous ones. In fact, Paul comments on those who do not persist in doctrine with another quote from the Lord.

If a believer retreats from doctrine, leaving the spiritual life behind him (Potential Subjunctive mood), the Lord will not delight in him (Futuristic Present tense). The believer who abandons the protocol plan for the Church Age will receive discipline instead of blessing. The reason for his withdrawal from the Christian way of life could be to pursue legalism or to embrace antinomianism. It doesn’t matter; the result is the same. But context provides us with the likelihood that Paul is referring to leaving Church Age doctrine to pursue the Law or the sacrificial system. The Lord will not be pleased with this individual, which is way of saying by understatement (*hypotimesis* or *litotes*) that He will be displeased with him and will bring divine discipline upon this rebellious individual, which warning was mentioned earlier in verses 30-31.

In Romans 1:17 the emphasis is on the “just” shall live by faith. In Galatians 3:11 the emphasis is on the just shall live by “faith.” Here and in Habakkuk, the emphasis is on the just shall “live” by faith. And as we have covered in many passages before, *pistis* has a wide range of meanings. The translation of *pistis* as *faith* in the KJV and others has all but obliterated the understanding of the Christian way of life and has led to innumerable heresies. A rule of thumb to use when you see the word *faith* in an English translation is to ask yourself which type or “stage” of faith is being emphasized. It could be the “content of faith,” often called Bible doctrine or the Word of God. It could be the act of listening or reading doctrine, often called the “intake” of doctrine. It could be the process of meditating on the Word of God, often called metabolization or doctrinal inculcation. Or it could be the application of doctrine to daily life. From Hebrews 10:38 all the way through chapter 11 nearly every one of these meanings of “faith” is present.

RELEVANT OPINIONS

Throwing away their *parresia* and the reward which attaches to it would be to refuse the gifts of the benefactor, and hence to “do him despite.” “Shrinking back” recalls the sin of the wilderness generation, who displayed their distrust of God and their disobedience by not pressing on in the journey to which God called them, but rather by seeking to turn back at the very threshold of the consummation of their hope and God’s beneficence. For the addressees to shrink back now, that is, to seek to reacquire their place in the worldly homeland and ease the tension between the unbelieving neighbors and themselves, would mean that they would have “come short” of entering the promised rest (4:1) and, indeed, fallen short of God’s gift. (D. deSilva)

What, then, is the force of this saying of Habakkuk? Clearly it is not to be restricted to the first act of faith; the statement refers to the entire life of the believer. Although justified by faith at the beginning, his justification is continued by means of his perseverance in living faith to the end of his earthly course. The whole list of godly achievements referred to in chapter 11 illustrates how faith is the foundation of a life of holy obedience and of spiritual triumph. The apostle, therefore, reminds his readers that they must persistently “do the will of God” if they would keep themselves from backsliding unto perdition. Only a life of continued faith will secure “the saving

of the soul.” (J. Barmby) Just as before God there is justification and life by faith, so, if a believer deliberately withdraws from the faith attitude, he can only encounter divine displeasure and perdition. (A. Stibbs)

The words are drawn from Habbakuk 2:3-4 and include the famous Pauline proof-text about justification by faith. But the writer does not introduce this quotation with a formula of citation like “the Scripture says,” etc. There is a good reason why he does not. *What he has done is to alter the form of the OT reference in a way that fits the context of his thought.* In that sense the statement of verse 38 is more strictly an OT “allusion” than an OT “quotation.” (Z. Hodges) The only question about the use of μου is where it belongs, some placing it with πίστεως and others after δίκαιός. The same variation occurs in the Septuagint manuscripts. (B. Metzger) Living by faith is placed in contrast with ‘drawing back unto perdition’, and this drawing back is in its turn contrasted with ‘believing unto the acquiring (not "saving") of the soul’. (C. Welch)

They must persevere in the faith. The danger is that they will not. And if that occurs, that is, if “he shrinks back,” then God will have no pleasure in him. This is simply an understatement (litotes) for “God will be very displeased with the Christian who behaves this way.” It is best to interpret Hebrews 10 as a warning against the failure to persevere to the end. The consequences of this failure are, according to the OT references quoted, not a loss of salvation but severe divine discipline in time. The God of grace may not always execute these judgments, but common experience shows that the results of willful sin in emotional life can be more severe than death. The most severe punishment, however, is that God will have “no pleasure in him.” (J. Dillow)

Hebrews 10:38 **Now** (inferential), **the righteous one** (Subj. Nom.; the justified one) **belonging to Me** (Poss. Gen.; could be either: ‘My righteous one’, or ‘My doctrine’) **shall keep on living** (ζάω, FMI3S, Progressive; ordering, maintaining a spiritual life) **by means of doctrine** (Abl. Means). **However** (adversative), **if** (protasis, 3rd class condition, “maybe he will, maybe he won’t”) **he retreats** (ὑποστέλλω, AMSubj.3S, Constative, Potential; withdraws, leaves doctrine behind, returns to the law or to the sacrificial system, fails to follow the colors), **My** (Poss. Gen.) **soul** (Subj. Nom.; anthropomorphism) **will not** (neg. adv.) **delight** (εὐδοκέω, PAI3S, Customary & Futuristic; have pleasure) **in him** (Dat. Disadv., Prep. Loc.; discipline instead of blessing).

^{BGT} **Hebrews 10:38** ὁ δὲ δίκαιός μου ἐκ πίστεως ζήσεται, καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ.

^{VUL} **Hebrews 10:38** iustus autem meus ex fide vivit quod si subtraxerit se non placebit animae meae

LWB **Hebrews 10:39** **However, we ourselves [positive believers associated with Paul] are not shrinking [retrogressing] towards discipline [divine chastening for reverse process reversionists], but towards the enrichment of the soul [spiritual growth] by means of doctrine.**

^{KW} **Hebrews 10:39** But as for us, we are not of the shrinking-back kind who draw back to perdition, but of the believing kind who believe to the end of the saving of the soul.

^{KJV} **Hebrews 10:39** But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

TRANSLATION HIGHLIGHTS

Paul just described the reversionistic believers among his readers in the prior verse, but here he congratulates the “doctrinal types,” those who like him were making great strides in the Christian way of life. Those believers who are moving forward with Paul with God’s plan are not shrinking back or withdrawing from the Word of God (Gnomic Present tense). They are not going backwards toward Judaism, or avoiding grace mechanics, or continuing to digress into reverse process reversionism. They are not destroying their souls with self-induced, legalistic misery, nor are they neglecting divine protocol with the result of divine discipline. Those who are associated with Paul are going in the opposite direction, towards the enrichment of the soul by means of the Word of God. They are consistent in their intake, metabolization and application of Bible doctrine. They are headed for the supergrace life and its resultant rewards.

RELEVANT OPINIONS

Here is a synopsis of Hebrews 10:32-39, entitled “Taking the High Ground.” (R.B. Thieme, Jr.)

vs 32-34	Beginning the attack
vs 35	Pressing the attack
vs 36	Exploitation of the victory
vs 37-38	Importance of Taking the High Ground
vs 39	Follow the Colors

This is not a technical term for hell. The context refers to the possible execution of judgment in time on the sinning Christian. The judgment may include physical death or even worse. So this is a warning against the failure to persevere to the end, the consequence of which is severe divine discipline in time. (J. Dillow) No wonder the writer adds that neither he nor they can have any intention of committing such spiritual suicide. (A. Stibbs) I personally believe that ‘waste’ is the best translation for this word ["destruction"] in Hebrews 10:39. A believer who does not walk by faith goes back into the old ways and *wastes his life*. (W. Wiersbe) The positive alternative set forth at the end of this verse is not a reference to conversion. It refers to the preservation of the faithful believer until he receives his full reward (cf. 1 Pet. 2:9). The "preserving of the soul" is equivalent to "saving the life" (cf. James 5:20). (J. Moffatt) This meaning agrees well with the exposition of 10:32-39. The readers were to live by faith in the midst of difficult times. The result of obedience to the Word of God would be a life-preserving walk instead of temporal discipline, the loss of physical life. (K. Oberholtzer)

The man who denies himself, and takes up his cross, loses his soul in this life. If he turns back to the good things that he has relinquished, making his belly his god, and finding his glory in his

shame, he saves his soul in this life, but becomes the enemy of the cross, for he has refused to bear it. The one who is willing to lose his soul for Christ's sake will find it when the Lord gives reward at His Coming. All this is intended by the words of Hebrews 10:39. (C. Welch)

Here we find such alternatives as:

SHADOW and VERY IMAGE
FIGURE and TRUE
WORLDLY SANCTUARY and HEAVENLY HOLLIEST OF ALL
OLD COVENANT and NEW COVENANT
FLESH CLEANSED and CONSCIENCE CLEANSED
MOUNT SINAI and MOUNT SION
VANISHING and REMAINING,

all set forth, with earnest instruction and entreaty, to urge along the upward path to perfection, and to shun apostasy and perdition. Hebrews 10:19-39, the passage before us, takes up this double exhortation. Doctrine has reached its zenith at verse 18, and from verse 19 to the end of the epistle it is largely a matter of exhortation. The double theme sets the bounds of the section before us.

22. Let us *draw near*
In full assurance of faith.
38,39. We are not of them who *draw back* but
Believe to the saving of the soul.

Let us draw near. Let us hold fast. Let us consider. The true heart with which we are exhorted to draw near is consonant with the fact that Christ is the minister of the true Tabernacle. These three are the true antidote to apostasy. (C. Welch) Doctrine is not mere theory: it must be applied. Faith must be practiced as well as professed. Truth must be lived. (P. Hughes)

Hebrews 10:39 **However** (adversative), **we** (the doctrinal type: those who are moving forward with God's plan) **ourselves** (Nom. Appos.; those who are associated with Paul) **are** (εἰμί, PAI1P, Gnostic) **not** (neg. adv.) **shrinking** (Pred. Gen. Ref.; withdrawing, retreating, averting, avoiding or abstaining from doctrine; unreliability, lack of steadfastness, going backwards; subtracting from what we know rather than adding to what we know, i.e. *reverse-process reversionism*) **towards discipline** (Adv. Acc.; self-destruction of the soul, ruin, spiritual misery, wretchedness, divine chastening, waste), **but** (contrast) **towards the enrichment** (Adv. Acc.; preservation, safekeeping, spiritual growth) **of the soul** (Adv. Gen. Ref.; SG life) **by means of doctrine** (Abl. Means).

^{BGT} **Hebrews 10:39** ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

^{VUL} **Hebrews 10:39** nos autem non sumus subtractionis in perditionem sed fidei in acquisitionem animae

CHAPTER 11

LWB **Hebrews 11:1** In fact, doctrine [the content of our faith] is the reality [title deed] from which we continue to receive confident hope, the proof [inner conviction] of matters which cannot be seen [invisible spiritual realities],

^{KW} **Hebrews 11:1** Now faith is the title deed of things hoped for, the proof of things which are not being seen.

^{KJV} **Hebrews 11:1** Now faith is the substance of things hoped for, the evidence of things not seen.

TRANSLATION HIGHLIGHTS

The content of our faith, Bible doctrine, is the reality (Latin: substance) from which we receive confident hope (Gnomic Present tense) – *confident* hope because there is doctrine behind it, not a mere wish. Biblical knowledge is power, the essence and *title deed* to absolute truth. Doctrine in the soul is the source of inner conviction as regards events, tasks, and undertakings revealed in Scripture but have not been seen (Attributive Participle). We can't see it, but doctrine is the proof (Latin: argument) of their existence, their legal evidence. For instance, we can't see angels, but we know from Bible doctrine that the angelic conflict is going on all around us. We can't see the members of the Godhead, but we know that the Trinity expresses their shared essence, functions, and characteristics as described in the Bible. We can't see our supergrace blessings which are on deposit in heaven, but we know they will be given to us as rewards for executing the protocol plan of God, because the Word of God tells us so. Some of these spiritual realities will be made manifest to us in due course, but for the time being they remain invisible to the naked eye.

Webster's definition of "faith" contains the following: "the assent of the mind to the truth of divine revelation, on the authority of God's testimony, accompanied by a cordial assent of the will or approbation of the heart; and entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, and an unreserved surrender of the will to His guidance, and dependence on His merits for salvation." Notice how many references correlate to the *content* of what is believed (Bible doctrine) and how it is used. *Doctrine* is a much better translation of *pistis* (than *faith*) in this chapter of Hebrews. I'm OK with the translation *faith*, as long as you understand that *faith* in this chapter refers to the *content* of what is taught in Scripture (and believed) and its *application* by the growing believer. *Application of*

doctrine by faith is only possible if there is content of doctrine in the soul to apply by faith.

The translation of πίστewς as “faith” instead of “doctrine” or “doctrinal application” is a misapplication of the sovereignty of God into the realm of experiential sanctification - an elimination of man’s responsibility to pursue God’s protocol plan for the Church Age believer. This is Satan’s greatest victory over believers today: distracting them from *living* by means of doctrine.

By translating *pistis* as “faith” instead of “doctrine,” the entire concept of the Grace Apparatus for Perception (GAP) is buried. The average believer misses the point of this chapter entirely and is left going through life as a spiritual babe, never understanding God’s plan and never growing in the grace and knowledge of our Lord Jesus Christ, i.e., saved, sanctified, and stupefied. The emphasis on doctrine in Hebrews is, as covered in 10:38, “living” by means of that doctrine. Faith is not some ethereal thing that you work up in the flesh without doctrinal substance behind it. It is not the “act” of believing, but the “content” of what is believed and its application to your life that is being emphasized. The emphasis is not in the “act” of believing that God will perform a miracle in His sovereignty, but in man’s “applying” the content of what is believed to tests and trials. All the platitudes which have arisen from heretical ‘faith’ teachings (just have faith, keep the faith, God willing, etc.) are crippling diseases within Christian circles. The goal before us is a life of metabolizing Bible doctrine, not “trusting” (believing) in God to do things for you without your living and applying the doctrinal concepts in His protocol plan.

RELEVANT OPINIONS

This verse is intimately connected with 10:35-39. Specifically, the word *faith* looks back to verses 38-39. (J. Pentecost) The knowledge of faith consists in a positive recognition of the truth, in which man accepts as true whatsoever God says in His Word ... It is NOT a mere taking notice of the things believed. Some moderns take this view and consequently like to speak of faith as a venture. True faith is a certain knowledge, and is mediated for, and imparted to us by the testimony of God in His Word, and is accepted by us as certain and reliable on the basis of the veracity of God. (L. Berkof) The more real knowledge one has of the truths of redemption, the richer and fuller one’s faith will be. It is of the utmost importance, especially in our day, that the churches should see to it that their members have a good, and not merely a hazy, understanding of the truth. Particularly in this undogmatic age, they should be far more diligent than they are in the indoctrination of their youth. (J. Machen)

Outline of apostasy by George Rice 11:1 – 12:29.

- **Theological Exposition** 11:1-40. The great men of faith have not yet received the fulfillment of the promises. They wait for the Hebrew Christians, so all may be made perfect together.
- **Warning** 12:1-24. This is a long passage mixed with various warnings, e.g., "Do not despise the chastening of the Lord" (vss. 5, 6); and exhortations, e.g., "Lift up your drooping hands and strengthen your weak knees" (vs. 12).
- **Judgment** 12:25-29. As those who were disobedient in ancient Israel did not escape Him who warned them on earth, much less shall those who are disobedient now escape Him

who warns from heaven. God's voice will shake earth and heaven to remove all who are not obedient, so that only those who cannot be shaken will remain.

God is the *author* of hope, but doctrine is the *source* of hope. God does not provide hope in any other way. Another well-known but poorly understood passage explains the relationship between doctrine and hope (Heb. 11:1). In its English translation, Hebrews 11:1 is commonly mistaken for a definition of faith. But here the word for faith, *pistis*, is used in its passive sense; it means “what is believed, the object of faith, Bible doctrine.” Bible doctrine reveals the plan of God. Under His plan, He glorifies Himself by blessing us. He can bless us only because of a series of basic imputations. These imputations, especially the imputation of divine righteousness, create a potential for blessing. However, our potential remains unknown to us apart from learning doctrine, and if unknown, unfulfilled. If we are ever to use our God-given volition to adjust our thinking, our actions, our lives to the plan of God, then our ignorance must become cognizance; our uncertainty, confidence; our potential, hope. (R.B. Thieme, Jr.) As revelation deals with invisible things exclusively, faith is the faculty needed by us. By faith we venture our eternal interests on the bare Word of God: this is altogether reasonable. (R. Jamieson)

Faith is a confession, much the same as we call the Apostle's Creed the articles of our Christian faith ... The heroes of faith have one thing in common: they put their undivided confidence in God. In spite of their trials and difficult circumstances, they triumphed because of their trust in God. For the author, faith is adhering to the promises of God, depending on the Word of God, and remaining faithful to the Son of God. (S. Kistemaker) Hebrews 11:1 is actually a definition of hope. Having “the hope” is based on having a potential; true hope is based on reality. Hence, just as we have three successive hopes - one for the unbeliever, one for the immature believer, and one for the mature believer - we also have three successive potentials. Just as each hope, when realized, is replaced by a new hope, each potential, when fulfilled, is replaced by a new potential. We never run out of room in which to grow. When one potential is fulfilled, we acquire an even greater potential whose fulfillment then becomes our next objective in life. (R.B. Thieme, Jr.) Faith, based as it is upon the Word of God, is not at all a “leap into the dark.” It assures one of the reality of the invisible world, and of its superiority to the visible, and thereby enables him to make the right choice in the moment of decision. (G. Hawthorne)

Faith produces two principle effects in the believer: first, it gives to the soul a full certainty as to the object it lays hold of; second, it puts the soul in the enjoyment of the object. (J. Darby) Is this meant as a definition of faith, or only a description of its effect and operation, with especial regard to the subject in hand? Virtually a definition, though not in the strict logical form of one. At any rate, the constituents and essential characteristics of faith are here laid down, i.e., of faith in its most general sense – that of belief in such things, whether past, present, or future, as are not known by experience, and cannot be logically demonstrated ... Spiritual faith has for its objects a higher class of realities – the truths of religion revealed in the Bible ... If faith is the eye, the Bible is the eye-glass through which faith looks. The objects of spiritual faith are all supernaturally revealed truths – the things of God, the things of the Spirit. These embrace all the great truths concerning God, man, the way of salvation, the Church, the last things. (J. Barmby) Faith is an assent unto truths credible upon the testimony of God (not on their intrinsic reasonableness), delivered unto us in the writings of the apostles and prophets. (R. Jamieson)

This context is clear: Faith in God's Word can alone enable us to wait with patience for the fulfillment of His promise. (E. Bullinger)

Before we go further we must make certain that there are three sets of 'sevens', and so taking nothing for granted we begin to count, (1) Abel, (2) Enoch, (3) Noah, (4) Abraham, (5) Isaac, (6) Jacob, and (7) Sarah. Here the record comes to an end for a time, while verses 12-16 speak of the pilgrim character of faith. It will be observed that a woman ends the series. We commence counting again in verse 17, (1) Abraham, (2) Isaac, (3) Jacob, (4) Joseph, (5) Moses, (6) Israel, and (7) Rahab. We have another set of seven, again ending with a woman. In verse 32 the apostle says that time would fail to tell of all that could be brought forward, but nevertheless the apparently haphazard list that is assembled in this verse still presents the spectrum, (1) Gideon, (2) Barak, (3) Samson, (4) Jephthah, (5) David, (6) Samuel, and (7) the prophets. The seven-fold division of Hebrews 11 being an established fact, we can now proceed to a further examination. (C. Welch) The Word of God is an invisible force which cannot be perceived by sense. The great power which lies at the source of all that is does not itself come into observation; we perceive it only by faith ... The words thus become a definition of what faith does, not of what it is. (W. Nicole) Whenever the word faith is found in this chapter, we must bear in mind, that the Apostle speaks of it, in order that the Jews might regard no other rule than God's Word, and might also depend alone on his promises. (J. Calvin)

It is so easy to make the Christian life a series of rules. One of the reasons that so many people like to get under the Sermon on the Mount or the Ten Commandments is because men love rules and regulations. It seems so simple and easy to obey rules ... Life is like that for a great many folk – they want to follow a neat set of rules. But in this chapter we are going to find people who went an altogether different route. They walked by faith, and that is the way God wants us to walk today ... Faith is not something which is added to good works. Some folk in our churches today treat faith like it is the dressing which is added to the salad of good works. You have a salad and you put French dressing on it, or bleu cheese dressing, or Italian dressing. Many people just add their faith as a dressing on top of their good works. My friend, that is not faith at all ... Faith is that which is based upon facts ... It is the Word of God, my friend. If your faith does not rest upon the Word of God, it is not biblical faith at all. It has to rest upon what God says ... "Faith is the substance of things hoped for." I know it is the Word of God. The Spirit of God made it real to me. To know the will of God is to know the Word of God ... Paul prayed that they might know the Word of God. He told the Colossians that he wanted them to have super knowledge which was genuine by *knowing* that the Bible is the Word of God, and he believed the Holy Spirit would make it real to them ... Therefore faith rests upon the Word of God. Our dogmatism comes from this Book. (J. McGee)

In this chapter the Apostle is comparing the blessings of faith with the evils of drawing back. The Jewish Christian of that day was sorely tried. The nation was against him. His foes were of his own household. If the father alone believed, his wife and children and parents despised and hated him. His former friends would assail him with reproaches, and shut their doors against him. Government was then so lax, that injuries, and robberies, and assaults might be made on him with impunity: fines and imprisonments, ejection from the synagogue, scourgings, even death, might be before him. Life was full of thorns and perils. We marvel not, that many were led

to say within themselves, if not openly: “Are the benefits of the Christian faith such, as to make it worth paying so heavy a price?” (R. Govett) *Pistis* is steadfast faithfulness to God and His Word of promise ... the reality of the blessings for which we hope, the demonstration of events not seen ... the reality of the *future* blessings that constitute the *objective content* of hope ... This capacity of faith permits Christians to exercise a present grasp upon undemonstrable truth ... knowing that the blessing for which they hope are firmly secured by the promise of God. (W. Lane)

Everything depends upon the fact that God has spoken, and that what He has said is true ... Abraham’s faith in God’s Word was the *foundation* or ground of that for which he hoped for ... The real question is not, DO we believe? But WHAT do we believe? It is not a question of the *sincerity* with which we believe, but of the *truth* of what we believe ... Our faith rests *in* the truth of what is said. It is used with *upon* in Romans 11:33 and 10:11, which means that faith rests *upon* what we hear, and that what we hear is the *foundation upon* which our faith rests ... God’s Word was the foundation of all that they hoped for; His faithfulness was all that they had to rest upon. (E. Bullinger) Such faith is a primary condition of knowledge, particularly knowledge of the scriptural witness. (A. Stibbs) Assurance is balanced by certainty ... inner conviction. (S. Kistemaker) Paul shows how to seek in all its fullness, under the veil of history, the essential substance of the doctrine sometimes briefly indicated. (Bengel) We have no knowledge of faith apart from the Word of God. (L. Berkof)

Hebrews 11:1 In fact (transitional, emphatic), doctrine (Subj. Nom.; the content of our faith: Knowledge is Power) is (είμι, PAI3S, Gnostic) the reality (Pred. Nom.; essence, foundation, substance, actual being, the *title deed* to Biblical confidence) from which we continue to receive confidence (ἐλπίζω, PPpTc.GPN, Iterative & Customary, Circumstantial), the proof (Pred. Nom., verbal noun; inner conviction, evidence) of matters (Adv. Gen. Ref., verbal noun; events, tasks, undertakings) which cannot (neg. adv.) be seen (βλέπω, PPpTc.GPN, Pictorial, Attributive; angelic conflict, Trinity, unused SG blessings in escrow),

^{BGT} **Hebrews 11:1** Ἔστιν δὲ πίστις ἐπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων.

^{VUL} **Hebrews 11:1** est autem fides sperandarum substantia rerum argumentum non apparentium

LWB **Hebrews 11:2** For our ancestors [supergrace believers during OT times] were approved by the same [Bible doctrine].

^{KW} **Hebrews 11:2** For by means of this [namely, faith] the elders had witness borne to them.

^{KJV} **Hebrews 11:2** For by it the elders obtained a good report.

TRANSLATION HIGHLIGHTS

The OT equivalent of Church Age supergrace believers were confirmed and spoken well of (Culminative Aorist tense) by the same metabolized Bible doctrine circulating in the soul that we are. These “elders” were the *ancestors* of Paul’s readers: their Jewish forefathers. The correct application of doctrine to problems in their daily life served as a testimony to their character and spiritual understanding, a *performance evaluation* of sorts. You cannot have a *life of faith* if you do not have the *content of faith* in your soul. Bible doctrine, the *content* of faith, is essential to a *life of faith*. To put it another way, in order for the just to “*live by faith*” the just must “*have faith to live by*.” We have never seen these “men of old” for ourselves, but we know that they did exist because of the infallibility of Scripture. Paul is about to share with us some of their applications of doctrine to intense pressure situations in life.

RELEVANT OPINIONS

The primary division of Scripture is *not* between Old and New Testaments, nor between law and grace, nor between prophecy and its fulfillment, but between *prophecy* and *the mystery* – that which was “*spoken by the mouth of all His holy prophets since the world began*” and that which was “*kept secret since the world began*” until revealed by the apostle Paul ... *Both purposes center in Christ*. While *prophecy* centers in Christ as King of Israel and the world, *the mystery* centers in Christ as the glorious Head of the Body, God’s heavenly people. (C. Stam) Under every dispensation the believer has ventured his eternal interests upon the bare Word of God. The elders had witness borne to them, i.e., the approving testimony of God and His Word. (J. Barmby) After the exhortations and warnings found in chapter 10, in which the writer closes with a clarion call to *live by faith*, he then proceeds in chapter 11 to parade “so great a crowd of witnesses” (12:1), to illustrate how believers by faith may patiently *endure*. (J. Pentecost)

“*Presbuteroi*” is not used as a title but in the ordinary sense and should not be translated “elders;” it is our “ancients,” people who lived in olden times no matter how many years old each of them may have been. (R. Lenski) This chapter is indeed a wonderful record of the triumphs of faith on the part of eminent servants of God in four different dispensations. Abel, Enoch and Noah, in antediluvian days; Noah and Abraham himself in the dispensation of government; then Abraham, after the promise of the Seed, to Joseph the patriarch; and Moses and the other worthies of the dispensation of law. All these were but preparatory periods leading on to the present glorious dispensation of the grace of God. (H. Ironside) God asks us to believe Him on the record of His Word, backed up by an eternity of faithfulness. (M. DeHaan)

Hebrews 11:2 For (explanatory) our (Nom. Poss.) ancestors (Subj. Nom.; OT SG believers) were approved (μαρτυρέω, API3P, Culminative; attested, confirmed, spoken well of, borne witness) by the same (Instr. Means; Bible doctrine as the methodology).

^{BGT} **Hebrews 11:2** ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.

^{VUL} **Hebrews 11:2** in hac enim testimonium consecuti sunt senes

LWB **Hebrews 11:3** By means of doctrine, we come to understand that the ages [dispensations] were put into operation [framed and put in motion] by the spoken word of God [an invisible essence], so that that [order and protocol of each dispensation] which is seen [on earth] has not come into existence from that [visible essence] which has an outward appearance [the sovereignty of God brought them into existence, not man].

^{KW} **Hebrews 11:3** By means of faith we perceive that the material universe and the God-appointed ages of time were equipped and fitted by God's word for the purpose for which they were intended, and it follows therefore that that which we see did not come into being out of that which is visible.

^{KJV} **Hebrews 11:3** 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.

TRANSLATION HIGHLIGHTS

Paul uses “pistis” and “rhema” in the same passage - the first word referring to our understanding and application of the Word of God, the second referring to the spoken Word of God creating and putting the ages (time) into operation. Paul makes a contrast here between the visible and invisible essence of things. By means of doctrine, we come to understand (Perfective Present tense) that the dispensations were framed and put into operation (Dramatic Perfect tense) by the spoken word of God – an invisible thing. Divine sovereignty cannot be seen by the naked eye, only its results on earth. The ordering and protocol of the dispensations which is seen on earth (Historical Present tense) from age to age did not come into existence (Dramatic Perfect tense) from the visible humanity of Christ, but rather the invisible will of God.

We see and abide by the changes in protocol – the visible essence – even though we cannot see the invisible essence that created them. The Latin words for the *seen* and *unseen* outworking of the dispensations are *visible* and *invisible*. The intake and metabolization of Bible doctrine is *invisible*, but the application of doctrine is sometimes *visible*. Paul is about to remind his readers of a number of *visible applications of doctrine* by OT supergrace heroes. We can't see what they were thinking, but we can in many cases, see “with our mind's eye” the *application of their thinking*. Sometimes the application of doctrine is invisible to man, such as applying what you have learned by thinking correctly (divine viewpoint). But Paul is going to focus on the outward, observable behavior of some OT ancestors to make his point.

RELEVANT OPINIONS

In each case, doctrine made the difference. It converted each believer's potential into hope, and that hope gave him the confidence that led him to maturity and beyond. Each believer expressed his maturity in the various courses of action recorded in this lengthy honor roll. (R.B. Thieme, Jr.) The verb *noew* (I perceive with my mind) discloses that faith is not blind but engages man's intellect and mind. (S. Kistemaker) The author first begins with examples from primeval history (Heb 11:3-7). Because God was the only witness to creation, we exhibit obedience and endurance when we trust His version of how creation happened rather than following popular

pagan cosmologies (Heb 11:3; Job 38:4). (A. Woods) Faith is not something which you put on display in a showcase. Faith rests upon the Word of God ... Abel is the first, and in him you have the *way* of faith. Then in Enoch we have the *walk* of faith. And in Noah we have the *witness* of faith. (J. McGee) The assertion here is that the visible came from the invisible, and the invisible is the Word of God. (F. Craddock)

The emphasis on knowledge and perception of unseen reality in verse 3 gives to the repeated *pistei* in 3-31 the meaning in recognition of what constitutes true reality. (W. Lane) The expression *oi aiones* includes in it all that exists under the conditions of time and space, together with those conditions of time and space themselves, conditions which do not bind God, and did not exist independently of Him, but are themselves the work of His Word. (H. Alford) The word rendered “worlds” is “ages,” and refers not so much to the material creation as to the world regarded from the standpoint of *time* ... This verse is thought to give the secret of the faith of the elders (vs. 2) who did not judge by appearances but understood that the dispensations were prepared by God, and consequently they believed that He would overrule everything for the accomplishment of His purposes. (W. Thomas) The Lord Jesus is the Framer of the ages, the Planner of the *dispensations*, the Originator of the scheme by which time is divided into periods called *ages*. He is not the Everlasting Father, but the Father of the Ages. (W. Pettingill)

Christians who want to make light of the Genesis record, or compromise their belief in it, are in fact compromising their belief in the credibility of God and His Word. This should not be taken lightly ... If faith suffices for things that are past, it certainly is sufficient for things that are future. (J. Pentecost) If things that God has said about the past do not suffice for you, then how can you believe in anything He has said about your future? (LWB) The word rendered “worlds” is not used of the created world, which is *kosmos*, or of the inhabited world, which is *oikoumene*, or of the ploughed and trodden earth, which is *ge*, but it is *aion*, which is here in the plural, and means ages, or dispensations ... And note that the word rendered “word” is not *logos*, but *rhema*, not the creative Word, but the *revealed* words. By believing the prophetic words we grasp the fact that these ages were all foreknown to God, and all perfectly ordered by Him. (E. Bullinger)

Hebrews 11:3 By means of doctrine (Instr. Means), we come to understand (νοέω, PAIIP, Perfective) that (Acc. Gen. Ref.) the ages (Acc. Dir. Obj.; dispensations) were put into operation (καταρτίζω, Perf.PInf., Dramatic, Inf. as Dir. Obj. of Verb; created, prepared, completed, framed) by the spoken word (Instr. Means; planning, decree, an *invisible* essence) of God (Abl. Source), so that (result) that (Acc. Dir. Obj.; the ordering of the dispensations) which is seen (βλέπω, PPtC.ASN, Historical, Attributive, Articular; their fruition on earth) has not (neg. particle) come into existence (γίνομαι, Perf.AInf., Dramatic, Inf. as Dir. Obj. of Verb, Deponent, Hypothetical Result) from that (Acc. Gen. Ref.; the *visible* essence of humanity) which has an outward appearance (φαίνω, PMPtC.GPN, Aoristic, Attributive; God brought them to pass, not man; Sovereignty of God: it's not the *visible* which charts the course of history, it's the *invisible*).

^{BGT} **Hebrews 11:3** Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ βλεπόμενον γεγονέναι.

^{VUL} **Hebrews 11:3** fide intellegimus aptata esse saecula verbo Dei ut ex invisibilibus visibilia fierent

LWB **Hebrews 11:4** By means of doctrine, Abel [the first antediluvian person to reach supergrace] offered to God a more excellent sacrifice than Cain, through which [sacrifice] he was certified to be righteous [supergrace status], being approved by God with respect to his gifts. Moreover, through it [the application of Bible doctrine represented by his sacrifice], although he died [was murdered by his brother], he still speaks [as the first monument to the importance of doctrine in the soul].

^{KW} **Hebrews 11:4** By faith Abel offered to God a more excellent sacrifice than Cain, through which [sacrifice] it was testified that he was righteous, God bearing witness to his gifts, and through it [the sacrifice], though he is dead, yet he speaks.

^{KJV} **Hebrews 11:4** 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.

TRANSLATION HIGHLIGHTS

By means of doctrine circulating in his soul, Abel offered a more excellent sacrifice to God than Cain (Constative Aorist tense). Abel, therefore, was the first antediluvian person to reach supergrace status. He heads the roster of Paul's supergrace heroes. His sacrifice was a meaningful ritual, not a chore – because it had doctrine behind it. Abel's sacrifice was therefore certified by God to be a righteous application of doctrine (Dramatic Aorist tense). Abel received confirmation from God that he was on the right track spiritually. Cain's sacrifice was not certified by God and he was not approved. Abel sacrificed an animal which portrayed the blood of Christ, while Cain sacrificed what he had farmed and harvested by his own hands. Abel's sacrifice taught the doctrine of *substitution* by the death of another; Cain's offering presented works of the flesh ... the *blood of Abel* is contrasted with *the way of Cain* ... *faith* is contrasted with *works*.

God accepts us, like Abel, in the person of our Substitute. Abel's sacrifice emphasized the sovereign grace of God, while Cain's sacrifice emphasized the works of the flesh. Abel's understanding of doctrine and his resultant sacrifice was approved by God (Historical Present tense) in Genesis 4:4. And in addition to this marvelous confirmation from God, Abel continues to speak to us today (Durative Present tense) by communicating to us the importance of the inculcation and application of doctrine to daily life. The application of the doctrine in his soul was attested by his grace-oriented sacrifice as opposed to Cain's works-oriented sacrifice. Abel was murdered by his brother out of religious jealousy (Culminative Aorist tense), but his monument to the supergrace life remains as a teaching tool in Scripture.

RELEVANT OPINIONS

Cain followed his reason and ignored revelation. He argued that his own good works as manifested by the produce which he had grown, would please God rather than a blood sacrifice. (K. Wuest) Abel is at the top of the list of the OT heroes of faith. Even after his death, his example encourages people to seek the Lord, because He rewards those who earnestly seek Him. Abel, then, is the father of believers of the time before Abraham. (S. Kistemaker) The heroes of faith who preceded Abraham were true pioneers: Abel, Enoch, and Noah. These men stood virtually alone in their contest of faith; unbelief and disobedience surrounded them and a believing community to support them did not exist ... Note the following: *For his faith* Abel paid the price of his life. *Because of his faith* Enoch was taken from this life. *By faith* Noah saved his own family's life. (S. Kistemaker) Cain is a type of natural religion, which offers a bloodless sacrifice, which it has "acquired" from the cursed ground. (A. Knoch) Abel offered a blood sacrifice to God, an acknowledgement that he was a sinner and needed such an offering. (E. English) Religion occupies man entirely with himself: with what he has done, what he can and must do ... Man is exalted, God set aside. But man's works are not a substitute for God's words. (E. Bullinger)

We come to God on the one basis that we are sinners and that the penalty for our sins must be paid. That is the reason a little lamb had to be slain. Abel's offering pointed to Christ, and he came by faith – that is the way of salvation. (J. McGee) It is clear that the more excellent sacrifice was due to its being offered in God's way, not man's ... Abel is still speaking by telling of the necessity of blood-shedding for acceptance with God. (W. Thomas) Cain forgot the ground was cursed; he came to God with some of his crop, as a *patronizer*, acknowledging God's existence, desirous of His favor, but not acknowledging himself a *sinner* ... Cain lacked self-judgment as a sinner, and consequently, did not have *faith*. Abel recognized his sinnerhood, his guilt, his inability to approach God. Abel brought death to God, instead of life, as Cain had brazenly done. Abel brought a sin offering and his sacrifice was accepted by God. (W. Newell) It was religion that murdered Abel. It was religion that killed the prophets, crucified Christ and produced the noble army of martyrs. It is religion today that lies at the root of, and pervades the world's political strife. (E. Bullinger) Faith must have some revelation of God on which it fastens. (R. Jamieson)

Cain was not godless, as is often represented. On the contrary he was most "religious," and the offering which he brought cost him much more than Abel's did. But the point is, that the way back which he took, was *his own way*: while the way which Abel took was *God's way*, which He had revealed and laid down. Cain had heard the "report" as well as Abel, but he did not believe God. He invented what he must have supposed to be a better, or more excellent way ... Cain brought, as his offering to the Lord, that which he had pronounced to be "cursed." God's way back (which Abel took) was by sacrifice, by the death of a substitute, by the blood of atonement. Man's way back (which Cain invented) was "without blood" and a way which he had devised out of his own heart ... It was the New Theology of his day, and it consisted in *not believing what God had spoken*, and in inventing a "New" way of his own ... All who are in "the way of Cain" are labouring on behalf of man, and for man's improvement. They are ready with their own ideas as to what man must do to be saved ... Abel was judicially acquitted in the Beloved. (E. Bullinger)

Hebrews 11:4 By means of doctrine (Instr. Means), Abel (Subj. Nom.; 1st antediluvian person to reach SG, beginning the roster of SG heroes) offered (προσφέρω, AAI3S, Constativ) to God (Dat. Ind. Obj.) a more excellent (Compl. Acc.; greater) sacrifice (Acc. Dir. Obj.; meaningful ritual, not a chore) than Cain (Acc. Comparison), through which (Gen. Absolute; sacrifice) he was certified (μαρτυρέω, API3S, Dramatic; received confirmation, attestation, witnessed) to be (εἰμί, PAInf., Descriptive, Inf. as Dir. Obj. of Verb) righteous (Pred. Nom.; Phase II supergrace activity), being approved (μαρτυρέω, PAPtc.GSM, Historical, Circumstantial, Genitive Absolute; certified, attested) by God (Abl. Agency; Genesis 4:4) with respect to his (Poss. Gen.) gifts (Adv. Gen. Ref.). Moreover (continuative), through it (Instr. Agency; Bible doctrine in his soul attested by his sacrifice), although he died (ἀποθνήσκω, AAPtc.NSM, Culminative, Concessive; murdered by his brother), he still (Adv. Time; yet) speaks (λαλέω, PAI3S, Durative; permanent monument to SG, communicating to us the importance of Bible doctrine).

^{BGT} **Hebrews 11:4** Πίστει πλείονα θυσίαν Ἀβελ παρὰ Κάϊν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς ἀποθανῶν ἔτι λαλεῖ.

^{VUL} **Hebrews 11:4** fide plurimam hostiam Abel quam Cain obtulit Deo per quam testimonium consecutus est esse iustus testimonium perhibente muneribus eius Deo et per illam defunctus adhuc loquitur

LWB **Hebrews 11:5** **By means of doctrine, Enoch was transferred [conveyed to heaven] so that he would not experience death, therefore he was not found [no physical body] because God transferred [transported] him; for before his transference, he was declared to be well pleasing to God [he achieved supergrace maturity so quickly that the Lord brought him to heaven unexpectedly].**

^{KW} **Hebrews 11:5** By faith Enoch was conveyed to another place [namely, heaven], with the result that he did not see death, and he was not found because God had conveyed him to another place [heaven]. For before his removal [from earth to heaven] he had witness borne [to him], that testimony still being on record, to the effect that he pleased God.

^{KJV} **Hebrews 11:5** 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.

TRANSLATION HIGHLIGHTS

By means of doctrine, Enoch achieved supergrace maturity so fast that the Lord transported him (Dramatic Aorist tense) to heaven unexpectedly. Because he was such a faithful believer, the Lord rewarded him by bringing him to heaven so that he would not have to experience death (Constativ Aorist tense). Because he was “beamed up” to heaven, his body was not found on earth anymore (Durative Imperfect tense). God was well pleased with Enoch (Intensive Perfect

tense) and declared this in Scripture without reservation (Gnomic Perfect tense), which is why he brought him to heaven in such an extraordinary fashion. “Enoch walked with God; then he was no more, because God took him away.” (Gen. 5:24)

Technically, the word *translation* means you do not die physically, nor does your body come with you to heaven. *Transference* means you do not die physically and your body comes with you to heaven. *Death*, of course, means physical death and your body does not come with you to heaven. Since Enoch did not die and his body was not found on earth, he was *transferred* to heaven rather than translated or raptured. FYI: I’m sure you’ve seen depictions of believers during the rapture floating up in the sky. But the reality is that their physical bodies will remain on earth, while their spirit and soul receive a resurrection body. There will be a lot of burials or funeral pyres after the rapture, because the uninhabited bodies of believers will be everywhere.

RELEVANT OPINIONS

This verse does not teach that Enoch had faith [positional] to be translated. God translated him because he lived a life [experiential] in which He was pleased. It was by faith [experiential: Bible doctrine] that he lived that life ... In the case of Enoch, the word speaks of his sudden transference from earth to heaven. It refers to a change of position. It was one thing put in the place of another, heaven for Enoch rather than earth. (K. Wuest) Faith [doctrine] creates a close personal relation. (M. Vincent) Excuse me for taking the liberty to add the bracketed information in these two quotations, one by Wuest and the other by Vincent. (LWB) When Christ was glorified on the mountain, two historical figures appeared. While Elijah like Enoch had never tasted death, Moses had died and God had buried him ... The ascension of Enoch and Elijah to heaven indicated that the righteous could be taken into God’s presence. The verb which described Enoch’s and Elijah’s ascension (*laqach*) was later used to describe the passage of the righteous out of Sheol into heaven (Ps. 49:15, 73:24). (R. Morey) The very fact that he “walked with God” implies that others did not ... Men looked everywhere for him, but the search parties could not find him dead or alive. They could not find his corpse, for he had not died. (E. Bullinger)

It may be that Enoch was transformed and taken home without experiencing death because in some extraordinary way he had, in a manner of speaking, prematurely matured so that his time of graduation came unexpectedly. For he had this testimony, that he pleased God. (A. Custance) Enoch lived a normal life of rearing sons and daughters, but his entire life was characterized by his love for God. For this reason God took him to heaven. Enoch’s faith was so strong and his relationship to God so close that he was kept from dying. (S. Kistemaker) Enoch, albeit he lived in the scanty twilight of the patriarchal economy, firmly grasped these great doctrines; and the faith of them led him on, step by step, until he found himself in the glorious presence of God in heaven. (J. Barmby) To be in fellowship with another means that one must be following the same course, at the same pace, and toward the same destination, as it were. Two who walk together must be of one mind, for they cannot thus companion except they be agreed. So day by day, for 300 years, Enoch walked with God. (E. English) Enoch did not conform to the standards of the age in which he lived, but walked in accordance with the standards of God’s righteousness. (J. Pentecost)

Hebrews 11:5 By means of doctrine (Instr. Means), Enoch (Subj. Nom.; he achieved complete maturity so quickly that his time of graduation came unexpectedly) was transferred (μετατίθημι, API3S, Dramatic; conveyed to another place) so that he would not (neg. particle) experience (ὁράω, AAIInf., Constativ, Purpose & Result; see) death (Acc. Dir. Obj.), therefore (inferential) he was not (neg. adv.) found (εὕρισκω, Imperf.PI3S, Durative; even the physical body was transferred) because (causal) God (Subj. Nom.) transferred (μετατίθημι, AAI3S, Dramatic, transported, translated) him (Acc. Dir. Obj.); for (explanatory) before his (Poss. Gen.; Enoch's) transference (Prep. Gen.), he was declared (μαρτυρέω, Perf.PI3S, Gnostic; approved, well spoken of) to be well pleasing (εὐαρεστέω, Perf.AInf., Intensive, Inf. as Dir. Obj. of Verb; had obtained SG status) to God (Dat. Ind. Obj.).

^{BGT} **Hebrews 11:5** Πίστει Ἐνώχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ἠὕρισκετο διότι μετέθηκεν αὐτὸν ὁ θεός. πρὸ γὰρ τῆς μεταθέσεως μεμαρτύρηται εὐαρεστηκεῖναι τῷ θεῷ.

^{VUL} **Hebrews 11:5** fide Enoch translatus est ne videret mortem et non inveniebatur quia transtulit illum Deus ante translationem enim testimonium habebat placuisse Deo

LWB Hebrews 11:6 **As a matter of fact, without doctrine [resident in the soul], it is impossible to please God, for when one approaches God [is occupied with Christ] he must understand [be convinced by the doctrine in the soul] that He is and will continue to be [by nature of His essence] a rewarder [supergrace blessings] of those who make it a practice to seek after Him [consistent intake, metabolization and application of Bible doctrine].**

^{KW} **Hebrews 11:6** Now, without faith it is impossible to please Him at all. For he who comes to God must of the necessity in the nature of the case believe that He exists, that He also becomes a rewarder of those who diligently seek Him out.

^{KJV} **Hebrews 11:6** 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.

TRANSLATION HIGHLIGHTS

In this elliptical phrase, Paul tells us that it is impossible to please God (Constativ Aorist tense) without doctrine resident in the soul. The word *impossible* means we are totally unable to please Him without doctrine. The only way to know Him and to love Him is by knowing and loving His Word, His thinking. The more of His thinking we have in our soul, the more we please Him. When a believer approaches God (Customary Present tense) with maximum doctrine in the soul, he must understand (Constativ Aorist tense) that God - by the very nature of His essence - is and will continue to be a rewarder (Futuristic Present tense) of those who seek after Him. The rewards are supergrace blessings in time and eternity. "Those who make it a practice to seek after Him" are positive believers who are diligent and consistent in the intake, metabolization

and application of doctrine (Iterative Present tense). The one who approaches Him is, as Thieme says, “following the colors to the High Ground.”

The mature believer comes to know these things; the immature believer tries to make God pleased with him or her by doing everything *except* metabolizing Bible doctrine. The immature believer tries to bribe God by works of the flesh, doing nice things for people, earning brownie points, etc. Immature believers always seek some form of pseudo-spirituality, some human effort that appears moral, ethical and selfless on the outside. God is pleased by the doctrine in your soul, not your fleshly works. If you want Him to be pleased with you, sit at His feet like Mary and learn doctrine; don't hustle about like Martha and lose His blessings. Seek after Him, approach Him, learn about Him and His ways (Latin: inquiry), and fruit (Latin: remuneration) will eventually come forth. Anything you try to do to please God without doctrinal inculcation is nothing but works of the flesh. Obviously, this verse is about experiential sanctification, not justification.

RELEVANT OPINIONS

It is not “pleasing” to God when one “babbles some emotional claptrap about how God is great and Jesus is wonderful” which “some ignorant believers call worship” or praise. (R.B. Thieme, Jr.) For the believer to be seeking after eternal life would be unbelief. For the believer *not* to be seeking after the prize of *the Kingdom*, is unbelief. To whom is the prize to be given? To those *accounted worthy*. (R. Govett) Because these men of faith formed a heavenly people, God was not ashamed to connect their name with His. The same thing occurs for the saints of this dispensation. (J. Darby) You cannot please God if you do not come to him for reward! Therefore, worship that pleases God is the hedonistic pursuit of God. He is our exceeding great reward! In His presence is fullness of joy and at His right hand are pleasures for evermore. (J. Piper) Every passage in the Word of truth which declares the impossibility of the natural man doing anything acceptable to God demonstrates man's total depravity. (A. Pink) Even in 1 Cor. 13:13, where love is said to be the “greatest” member of the “abiding trinity,” *faith* is still the *first*. It is *faith*, not love, that is of *primary* importance, for “without faith it is impossible to please God.” (C. Stam) If the true knowledge of God has its seat in our hearts, it will not fail to lead us to honor and fear him. (J. Calvin)

Generically, the response of faith, which is in every case a work and gift of God and thus essentially the same, can and should be viewed from three complimentary standpoints: intellectually, attitudinal, and volitional. Between them, these cover the whole of what a human being consciously is, and they yield an analysis of faith matching the familiar 17th century account of it as *notitia* plus *assensus* plus *fiducia* – knowledge, assent and trust. First and basic is *cognitive comprehension*, whereby the reality of God is grasped, the story of redemption through Christ's cross is believed, and God's promises to mankind extended out of that story are acknowledged as authentic and trustworthy. Second and consequential is *convictional consent*, the heartfelt “yes!” of sinners who now know that this mercy of God in Christ is what they need and must have, for without it they are eternally lost. Third and finally definitive is committed confidence, involving actual trust and reliance on God, Christ and the promises as well as some measure, much or little, of assurance and hope, joy and peace. (J. Packer) I like this statement by

Packer, but its application here places too much emphasis on *justification salvation* and not enough emphasis on the context of this entire chapter, which is *sanctification salvation* and *inheritance salvation*. (LWB)

In Hebrews 11:6 we read the whole story. Seeking God is the persistent, consistent, academically disciplined – diligent – intake of the Word of God. We seek because we have a hope of finding, and God has provided that we find Him in the pages of Scripture. God “becomes a rewarder of those who diligently seek Him” when, from the doctrine now resident in our souls, we have the capacity to receive rewards; that is, when we are occupied with the Giver. In so blessing us, God is pleased and glorified. (R.B. Thieme, Jr.) How do we please God? By walking with Him in faith! We must fully trust God and confide in Him as our closest friend. (S. Kistemaker) Walking by faith involves not only believing that God exists, but also believing that He will reward the faithful. The original readers faced temptation to abandon that hope, as we do. Note that those He will reward are those who “are seeking after Him” (present tense in Greek), not believers who have stopped seeking after Him. (T. Constable) The best way to grow in faith is to walk with the faithful. (W. Wiersbe) That God rewards faith is a clear conviction of Hebrews (10:35) and an important feature of the recital in chapter 11. (F. Craddock)

Hebrews 11:6 As a matter of fact (inferential), without doctrine (Abl. Means; resident in the soul), it is (ellipsis) impossible (Pred. Nom.; total inability) to please (εὐαρεστέω, AAInf., Constative, Inf. as Modifier) God (ellipsis, Dir. Obj. supplied), for (explanatory) when one approaches (προσέρχομαι, PMPTc.ASM, Customary, Temporal, Deponent; Follows the Colors to the High Ground, is occupied with Christ) God (Dat. Ind. Obj.) he must (δεῖ, PAI3S, Static; necessity, has to, compulsory) understand (πιστεύω, AAInf., Constative, Inf. as Dir. Obj. of Verb; be convinced by the doctrine in his soul) that (conj. As Dir. Obj.) He (God) is (εἰμί, PAI3S, Static; by nature of His essence) and (continuative) will continue to be (γίνομαι, PAI3S, Futuristic & Iterative, Deponent; by the expression of His essence) a rewarder (Pred. Nom.; of SG blessings) of those (Dat. Adv.; positive believers) who make it a practice to seek after (ἐκζητέω, PAPtc.DPM, Iterative, Substantival; diligence, obsession; consistent intake, metabolization and application of Bible doctrine) Him (Acc. Dir. Obj.).

^{BGT} **Hebrews 11:6** χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι· πιστεῦσαι γὰρ δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

^{VUL} **Hebrews 11:6** sine fide autem impossibile placere credere enim oportet accedentem ad Deum quia est et inquiringibus se remunerator fit

LWB **Hebrews 11:7** **By means of doctrine, Noah, having been warned about things [termination of the antediluvian civilization by the flood] which had not yet been seen [had not yet happened in history], and possessing confidence [reverence for God’s warning],**

constructed an ark for the deliverance of his family [blessing by association], through which [construction of an ark because of doctrine in his soul] he [Noah] pronounced sentence on the world [God turned the course of history at that time around one man], and he [Noah] became an heir [inheritance salvation] to the [experiential, supergrace] righteousness pertaining to doctrine.

^{KW} **Hebrews 11:7** By faith Noah, having been divinely warned concerning the things not seen, with reverential care prepared an ark for the preservation of his household; by means of which [faith] he condemned the world, and became an heir of the righteousness which is according to faith.

^{KJV} **Hebrews 11:7** 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.

TRANSLATION HIGHLIGHTS

By means of doctrine in his soul, Noah constructed an ark (Dramatic Aorist tense) for the deliverance of his family. His supergrace life blessed the non-supergrace members of his family by association. Building an ark in the middle of the desert was quite a spectacular sight and no doubt everyone in the known world heard about such eccentric activity. Noah had been warned (Constative Aorist tense) about the termination of the antediluvian civilization by a flood. There was no amount of flood water to be seen at that time in history (Pictorial Present tense), but Noah believed God and had confidence that His warning would come to pass (Constative Aorist tense). He was occupied with Christ and motivated by the doctrine in his soul.

A man who builds an ark in the middle of the desert with no signs of water over a period of many years has to be either crazy or full of doctrine in the soul. God used Noah to pronounce sentence on the world at that time (Culminative Aorist tense). The whole course of human history turned on this one man and his faithfulness in building the ark. He could have succumbed to the ridicule at any time and quit his construction project, but he did not. His building of the ark and the warnings attached to it damned (Latin) the known world. He became an heir to the experiential, supergrace type of righteousness that comes only by possessing maximum Bible doctrine in the soul. His sanctification-salvation on earth would lead to his eventual inheritance-salvation.

RELEVANT OPINIONS

We must be careful to note here that this righteousness is not justifying righteousness, but experiential righteousness. In Genesis the warning of God was given to Noah because he was righteous. In Hebrews we are told that Noah wrought righteousness in his life by faith. (K. Wuest) The gospel is called the Word of faith, the principal part being stated for the whole; and thus is set forth the mutual relation that there is between them both. (J. Calvin) In this period (dispensation of conscience) there was divine grace also manifested, as some were saved like Enoch, and Noah's family was saved by the ark. The dispensation ended with the flood in which only Noah's family was saved. The purpose of God in this dispensation was to demonstrate

again man's failure under the new situation in which he operated under conscience. However, in this period God preserves the line of the future Redeemer, demonstrated His sovereignty in judging the world by the flood, and manifested His grace to Noah and his family. (J. Walvoord) Noah's faith led to the preservation of his family. Likewise as we continue to trust God we will encourage others to do so and they will also enter into their inheritance if they follow our example of faithful perseverance. (T. Constable)

Although the Scripture bears no record of the ridicule, the harassment, and the delays Noah had to endure while he built a huge ship, presumably on dry land, we can be sure that he felt the rough edge of unbelief. Jeers, taunts, and scorn constituted his daily diet of opposition. Noah stood alone in the midst of a hostile world. Apart from the immediate members of his family, he could not find any support. To believe in God amid fellow believers is relatively easy. But to have no one to lean on except God is the true test of faith ... No prophet ever preached such a message of doom as Noah did for such an extended time – 120 years. Moreover, Noah preached to the entire world of that day. (S. Kistemaker) It further suggests that a man's personal faith can be fruitful in his family, as they share it together. (Z. Hodges) It is not a timorous dread of the catastrophe that is signified, but a commendable caution springing from regard to God's Word. (W. Nicole) Noah attended so much to God's Word, that turning away his eyes from the appearance of things at that time, he feared the destruction which God had threatened, as though it was present. Hence the faith which he had in God's Word prepared him to render obedience to God; and of this he afterwards gave a proof by building the ark. (J. Calvin)

Noah's faith came by "hearing" this report; and the report came to him "by the Word of God." For he was divinely instructed. (E. Bullinger) While from one point of view Christian charity knows no bounds, from another point of view Christianity is very drastic and provoking. This is not limited to the Christian faith. It belongs to all propositions and to all issues. The man who is convinced that the teetotaler is right cannot avoid the alternative that the drinker is wrong. The man who sees in Socialism the panacea for all evil cannot avoid condemning Conservatism and Capitalism by his very conviction. The church by its very constitution condemns the world. There is no justification for bitterness, for wrangling, for strife, but even among professing Christians it is not possible to hold certain vital doctrines without condemning those who deny them. Christian charity is a lovely thing, but it does not enable us to run with the hare and hunt with the hounds. (C. Welch) He proceeded with reverence to prepare the ark, whereby he accomplished a twofold work – that of saving his own house and of condemning the world around him. (W. Thomas)

Noah was not a preacher of the present grace of God, but a herald of the coming judgment of God. He was a herald of righteous judgment, for this is a true side of Divine righteousness ... Noah was a great "preacher," but the Flood was his successor ... If Noah looked on things as they appeared, he would have seen building, and planting, and marriage and giving in marriage going on, on all hands. He would have seen outward progress as upward, and the advancement as onward, but Noah knew that it was downward to destruction and onward to judgment ... Men look around today and see progress in the spheres of invention, science and civilization; they see the advancement in outward things; they discuss social problems; but they judge the outward appearance. Those who are Divinely instructed by the Divine Word, do not thus judge all these

“things that are seen.” They know what is to be the end of it all. They are Divinely instructed that it will end in a flood – not of water, but of fire. They too believe God and have a blessed hope. (E. Bullinger)

Hebrews 11:7 By means of doctrine (Instr. Means), Noah (Subj. Nom.), having been warned (χρηματίζω, APptc.NSM, Constative, Circumstantial) about things (Gen. Absolute; termination of the antediluvian civilization by the flood) which had not yet (neg. adv.) been seen (βλέπω, PPptc.GPN, Pictorial, Attributive; had not yet happened in history), and possessing confidence (εὐλαβέομαι, AMptc.NSM, Constative, Circumstantial, Deponent; motivated by respect, reverence for God’s warning, occupation with Christ), constructed (κατασκευάζω, AAI3S, Dramatic; prepared, built) an ark (Acc. Dir. Obj.; wooden box) for the deliverance (Acc. Purpose; SG believers provide *blessing by association* to non-SG believers) of his (Gen. Rel.) family (Gen. Adv.), through which (Abl. Means; construction of an ark in the desert because of Bible doctrine in his soul) he (Noah) pronounced sentence on (κατακρίνω, AAI3S, Culminative) the world (Acc. Dir. Obj.; condemned, God turned the whole course of history at that time around one man), and (continuative) he (Noah) became (γίνομαι, AMI3S, Culminative, Deponent) an heir (Pred. Nom.; *inheritance salvation*) to the righteousness (Gen. Adv.; SG type, experiential) pertaining to (according to the standards of, on the basis of) doctrine (Prep. Acc.).

^{BGT} **Hebrews 11:7** Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ δι’ ἧς κατέκρινεν τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

^{VUL} **Hebrews 11:7** fide Noe responso accepto de his quae adhuc non videbantur metuens aptavit arcam in salutem domus suae per quam damnavit mundum et iustitiae quae per fidem est heres est institutus

LWB **Hebrews 11:8** **By means of doctrine, Abraham, when he was summoned to depart [from Ur of the Chaldees] to a place [towards Canaan] which he was destined [by utilizing the doctrine in his soul] to obtain for an inheritance [as part of the Abrahamic Covenant], listened carefully [to God’s instructions] and departed [application of doctrine], not knowing himself where he was going [he had no map or destination, just relying on divine guidance].**

^{KW} **Hebrews 11:8** By faith Abraham, while he was being called, obeyed to go out into a place which he was about to be receiving as an inheritance, and he went out, not troubling his mind as to where he was going.

^{KJV} **Hebrews 11:8** 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.

TRANSLATION HIGHLIGHTS

By means of the doctrine in his soul, Abraham paid strict attention to God's instructions (Constative Aorist tense) and departed from the place where he lived in Ur of the Chaldees to an unknown location which turned out to be Canaan (Constative Aorist tense). His listening to God's instructions was equivalent to the *intake* of Bible doctrine, and his departure from his land of current residence to a foreign land as commanded was his *application* of Bible doctrine. He had been summoned by God (Historical Present tense) to leave his home to a place which he was destined to obtain for an inheritance. It was God's plan for him to receive this supergrace blessing, but he had to obtain it by utilizing the doctrine in his soul by obeying God's command.

The tendential imperfect means there was a possibility that he could have failed to apply doctrine; he might have remained where he was and ignored God's instructions to leave for an unknown land. It was God's plan for him to obtain the land of Canaan as part of the provisions of the Abrahamic Covenant, but it was to be part of his *inheritance-salvation*, which means he had to be obedient to God to obtain it. As it turned out, Abraham did obey God, not knowing (Static Present tense) where he was going. He had no map, no compass, and no certain destination. He packed up his belongings and traveled wherever God led him day-by-day (Pictorial Present tense), relying solely on divine guidance. But Abraham during his lifetime never owned any land in Canaan except a burial place for his wife, Sarah.

RELEVANT OPINIONS

The noun *kleronomia* is found in two places in Hebrews (11:8 and 9:15). In Heb. 11:8 it refers to Abraham's acquisition of the land of Canaan. While that land was guaranteed on oath, it was obtained by spiritual obedience. What is stressed in Hebrews 11 is that Abraham "obeyed and went." Had he not obeyed, he would not have inherited. (J. Dillow) God promised unconditionally to "make [Abraham] a great nation." Abraham believed God, and at age 75 he obeyed God's instructions to leave his home and migrate "to the land which I will show you" (Gen. 12:1-4). The fourth divine institution took on new significance as God prepared to found a particular nation by forming a new race of people. His purpose was not only to constrain evil in the world but also to create a model for the protection of human life, freedom, privacy, and property within a nation's own borders. Israel would exemplify the laws of divine establishment. In addition, the spiritual impact of this new race and new nation would continue forever. (R.B. Thieme, Jr.)

Abraham separated: He "obeyed to go out." He abandoned country, business, prospects, politics, society, war, even his family, and walked after God. The separation was a *sine qua non* to such a walk with such a God; it was utterly indispensable. For that world entire, of which he had been a native, was "lying in the Evil One," was his sphere of influence, where his spirit worked and ruled in the sons of disobedience, where God was denied (1 John 5:19; Eph. 2:2). The alternative is inexorable. The world and the kingdom of God are separate spheres of moral existence; they nowhere intersect, overlap; so that it is impossible to stand in both at once. So Abraham "went out," physically in his case, for such was the call of God for him; but all his children must likewise "go out" as to heart affection, interests, and moral associations, or there can be no walk

with God. (G. Lang) Abraham remained an alien and in a sense an outsider who had little in common with the local population. (S. Kistemaker)

He followed the divine voice as it were blindly, not seeing whither it was leading him, knowing only that it was right to follow it ... It was impossible that he could have comprehended the large plan of Providence, of which only one little corner was unfolded in his call; but the precept and the promise were sufficient to determine his action. So he put his hand trustfully into the great hand of God, and allowed Him to guide his feet. Abraham's emigration was the first link in the golden chain of the triumphs of his faith. (J. Barmby) We do not need to spend time browbeating people, telling them they should get busy for God – that is not the proper motivation. But if they can truly worship God and catch something of the glory of the person of Christ, then you can depend on them to work for God and obey Him. (J. McGee) Thus far the examples have been taken from the antediluvian world. Next, he takes them from the patriarchs of Israel. (H. Alford)

Hebrews 11:8 By means of doctrine (Instr. Means), Abraham (Subj. Nom.), when he was summoned (καλέω, PPpTc.NSM, Historical, Deponent, Temporal; called out) to depart (ἐξέρχομαι, AAInf., Dramatic, Inf. as Dir. Obj. of Verb, Deponent; from Ur of Chaldea) to a place (Acc. Place; towards Canaan) which (Acc. Gen. Ref.) he was destined (μέλλω, Imperf.AI3S, Tendential; it was God's plan for him to receive this SG blessing, but he had to obtain it by utilizing the doctrine in his soul) to obtain (λαμβάνω, PAInf., Historical & Tendential, Inf. as Dir. Obj. of Verb) for an inheritance (Acc. Spec.; inheritance-salvation, part of the Abrahamic Covenant), listened carefully (ὑπακούω, AA13S, Constative; paid strict attention to God's instructions: intake of doctrine) and (continuative) departed (ἐξέρχομαι, AA13S, Constative, Deponent; obeyed the instructions he received: application of doctrine), not (neg. particle) knowing himself (ἐπίσταμαι, PMPpTc.NSM, Static, Circumstantial, Deponent; routine understanding, rote memory) where (Interrogative Adv. Place; unknown destination, no map or compass) he was going (έρχομαι, PMI3S, Pictorial, Deponent; relying on divine guidance).

^{BGT} **Hebrews 11:8** Πίστει καλούμενος Ἀβραάμ ὑπήκουσεν ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.

^{VUL} **Hebrews 11:8** fide qui vocatur Abraham oboedivit in locum exire quem accepturus erat in hereditatem et exiit nesciens quo iret

LWB **Hebrews 11:9** **By means of doctrine, he sojourned in the land [Canaan] of the promise [Abraham Covenant] as a stranger, dwelling in tents with Isaac and Jacob, joint-heirs [three generations of supergrace believers] of the same promise,**

^{KW} **Hebrews 11:9** By faith he lived as a foreigner without rights of citizenship in the land of the promise as in a land not his own, having settled down to live in tents with Isaac and Jacob, joint-heirs with him of the promise, the same one,

^{KJV} **Hebrews 11:9** 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:

TRANSLATION HIGHLIGHTS

By means of the doctrine resident in his soul, Abraham lived as a temporary resident (Constative Aorist tense) in Canaan, the land promised to him by the Abrahamic Covenant. But this land was not his at this time, so he lived there as a stranger, as an alien who belongs to another place. He lived there in large tents in the desert (Constative Aorist tense) with his sons, Isaac and Jacob. They started out slow, but eventually they reached supergrace as their father did. This was the beginning of a three-generation blessing. Isaac and Jacob were taught divine viewpoint in their tent-homes, an explanation from their father on why they wandered about in the Canaanite desert instead of returning to Chaldea. They were joint-heirs of the same promise given to Abraham.

RELEVANT OPINIONS

This [reference to the land promises to the patriarchs] refers to the completion of our task and subsequent entrance into our reward. They too were to remain faithful to the end of life, and in so doing, they entered into rest and will one day possess the land. The inheritance should take the meaning it takes elsewhere in Hebrews – ownership of the millennial land of Canaan, the future reign of the servant kings, joint rulership with Messiah in the heavenly country, the millennial land of Palestine. (J. Dillow) If this inheritance was to be the firm possession of the land, then the joint heirs of this promise with Abraham are not only Isaac and Jacob, but all who have received the same promise with him. (W. Kaiser, Jr.) Christ's mediatorial work has as its aim that His sons should enter into that partnership with Him. Their achievement of that destiny, however, as explained elsewhere in the book, is conditioned upon obedience from the heart. It is an eternal inheritance because we will inherit the land forever. (J. Dillow) His stay in Canaan was as temporary as the pegs he drove into the ground to keep his tents pitched. He constantly moved from place to place, and so did his son and his grandson. (S. Kistemaker)

He was a foreigner living in tents with Isaac and Jacob, the fellow heirs of the same promise. Christians are in the world, but we are not of it. This is not our homeland. We are aliens just walking through. The world does not know us and is unconcerned about our welfare. They love their own. (W. Best) God promised Abraham a city as part of his 7th imputation. Abraham knew so well that he would receive eternal rewards that, although he had grown up in a great city, he lived out his life in a tent. God prospered him so that he became a person of great wealth. He could have built his own city. Instead, he expressed his hope³ by refusing to live in permanent buildings, happy to wait for those eternally permanent buildings from the Lord. To Abraham's mind, if the first and second hopes could become reality, so could the third, especially since each successive reality – salvation, blessings in time, blessings in eternity – is easier for God to provide. (R.B. Thieme, Jr.) He dwelt in tents. He did not build any walled city. The only piece of

ground which he ever acquired was a burying-place. But his view of the meaning of the covenant expanded with his spiritual experience. (J. Barmby)

Abraham's life in Canaan as exhibited in the ninth verse may be viewed (1) as a picture of our life upon earth. There is no abiding-place for man in this world; and the Christian's treasure is in heaven, not upon earth; his inheritance also is not here, but is reserved in heaven for him. This part of Abraham's life may be viewed (2) as a pattern for our life upon earth. (W. Jones) Because that heavenly city was to be Abraham's final destiny, he considered himself only a temporary resident in the land of Canaan. That land was the land through which he would pass on his way to that which God had promised. Thus we see that Abraham's faith in God produced immediate obedience. That obedience entailed patient endurance, for the journey was long. And even when he settled in the land of promise, he was called upon by faith to patiently endure, for that land was not his ultimate destiny. By faith he would await the fulfillment of all God had promised. (J. Pentecost)

Hebrews 11:9 By means of doctrine (Instr. Means), he (Abraham) sojourned (παροικέω, AAI3S, Constative; lived as a stranger, to dwell as a temporary resident, just passing through) in the land (Acc. Place; Canaan) of the promise (Adv. Gen. Ref.; Abrahamic covenant) as (comparative particle) a stranger (Pred. Acc.; alien, belonging to another place), dwelling (κατοικέω, AAPtc.NSM, Constative, Circumstantial; living) in tents (Loc. Place; large palatial structures in the desert) with Issac (Gen. Assoc.) and (connective) Jacob (Gen. Assoc.), joint-heirs (Gen. Appos.; patriarchs: 3-generations; they started out poorly, but eventually they reached SG themselves) of the same (Gen. Spec.) promise (Obj. Gen.; divine viewpoint was taught in the home),

^{BGT} **Hebrews 11:9** Πίστει παρώκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·

^{VUL} **Hebrews 11:9** fide moratus est in terra repromissionis tamquam in aliena in casulis habitando cum Isaac et Iacob coheredibus repromissionis eiusdem

LWB **Hebrews 11:10** For he himself [Abraham] was waiting with expectation for the city [the New Heavenly Jerusalem] which has foundations [indispensable prerequisites], whose architect and builder is God [the Father].

^{KW} **Hebrews 11:10** For he was constantly waiting for and expecting the city having the foundations, the architect and builder of which is God.

^{KJV} **Hebrews 11:10** For he looked for a city which hath foundations, whose builder and maker is God.

TRANSLATION HIGHLIGHTS

Abraham was waiting with expectation (Progressive Imperfect tense) for the city which has foundations, the New Heavenly Jerusalem. The longer he lived, the more his expectation became pronounced – much like those today who anticipate the rapture the older they get. But there were indispensable prerequisites for the arrival of this city, just like the foundation of a city that is being built has prerequisites. The architect and builder of this city of the future is none other than God the Father. Abraham, therefore, will inherit this future city – as opposed to a city present in his day, that he was not a citizen of. In other words, Abraham’s citizenship was not truly on the earth, but in heaven.

RELEVANT OPINIONS

One day the city of Zion, the central city of Canaan in the kingdom, the capital of the entire globe (Isa. 2:3), will be the “resting place” (Ps. 132:13-14) of God when He pours out His blessings on that heavenly Jerusalem (Heb. 11:10) which is located in the heavenly country, the restored millennial land of Canaan (Heb. 11:16), which is the subject of many OT predictions. (J. Dillow) Some have tried to spiritualize the New Jerusalem as if it were a company of people. But as Revelation 21:2 continues, it is quite clear that it is a literal city that is intended, and the reference to it being beautiful like a beautiful bride is only a way to refer to its beauty and its newness. The setting of the New Jerusalem in the new earth is God’s provision of a happy home for saints of all ages. Though not revealed in the OT in any great length, Abram, who looked for God’s fulfillment in regard to the millennial kingdom, also looked for a heavenly city. (J. Walvoord)

Israel’s future extends far beyond the Millennium into eternity. When the present heavens and earth have been destroyed by divine cataclysmic judgment (2 Peter 3:7), God will reproduce “a new heaven and a new earth” in pristine beauty and perfection (Rev. 21:1, 5). Then, Abraham will receive his city, “whose Builder and Maker is God.” The Jerusalem and Palestine of the new earth will belong to the Jews, and the rest of the earth will be divided among the saved Gentiles of previous dispensations. The home of the Church is the new heavens, for we are said to be a heavenly people. At the end of the thousand years, God’s plan for human history will have run full cycle; the eternal state begins. (R.B. Thieme, Jr.) Abraham knew his earthly dwelling could not be compared with the heavenly city of which God himself was architect and builder. In faith he envisioned the eventual gathering of all believers for the feast of redemption. (S. Kistemaker)

Hebrews 11:10 **For** (explanatory) **he himself** (Abraham) **was waiting with expectation** (ἐκδέχομαι, Imperf.MI3S, Progressive, Deponent) **for the city** (Acc. Dir. Obj.; the New Heavenly Jerusalem) **which has** (ἔχω, PAPtc.ASF, Futuristic, Attributive, Articular) **foundations** (Acc. Gen. Ref.; indispensable prerequisites), **whose** (Gen. Appos.) **architect** (Subj. Nom.; technical designer, designer) **and** (connective) **builder** (Nom. Appos.; creator, craftsman) **is** (ellipsis, verb supplied) **God** (Subj. Nom.; the Father).

^{BGT} **Hebrews 11:10** ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός.

^{VUL} **Hebrews 11:10** expectabat enim fundamenta habentem civitatem cuius artifex et conditor Deus

LWB Hebrews 11:11 By means of doctrine, even Sarah [at age 86], herself barren [unable to bear children], obtained [as a supergrace blessing] the ability for the deposit of semen, even beyond the normal age [the ability to get pregnant had long passed], because she herself regarded the One [God the Father] who had made the promise trustworthy.

^{KW} **Hebrews 11:11** By faith Sarah herself also received power as regards the deposition of seed, and that when she was past age, because she considered Him faithful who promised.

^{KJV} **Hebrews 11:11** 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.

TRANSLATION HIGHLIGHTS

By means of the doctrine in her soul, even 86-year old Sarah regarded God the Father (Constative Aorist tense) trustworthy in His giving of the promise (Constative Aorist tense). At the time she was barren, unable to bear children in her old age (Latin: sterile). But she obtained as a supergrace blessing from God (Dramatic Aorist tense) the ability to receive a deposit of sperm (Latin: semen) from her husband, Abraham. This also was a miraculous, supergrace blessing, since Abraham was 99-years old and well past the age of sexual competence. But the emphasis here is on Sarah's newly obtained ability to conceive a child (Latin: conception) well beyond the customary age of possible pregnancy. Most important, she received this capability to conceive a child *because* she considered God's promise and believed it to be credible and trustworthy.

If my translation seems a bit "bold," it's because the Latin words present a more stark reality (adult rendition) than alluded to in the KJV, as well as some words in the Hebrew rendition in Genesis. It had been years since Abraham and Sarah were able to have a sex life. The Masoretic Text of Gen. 18:12 would read: "After I am worn out and my husband is old, even until now, will I now have sexual pleasure?" They were both shocked in their old age that the Lord would revive their ability to have sexual relations. It had been so long, they laughed at the idea! Their application of doctrine together (active faith) means they believed God's promise and they resumed the long-time interruption of their sexual relations with each other – which ultimately led to Abraham fathering Isaac. However you weave the phrases in this verse together, the idea is that "it took two to tango" and divine blessing made it all possible.

RELEVANT OPINIONS

Because sperm comes from the male, the "majority of the Committee understood these words to be a Hebraic circumstantial clause, thus allowing Abraham to serve as the subject: 'by faith, even though Sarah was barren, he (Abraham) received power to beget ...'. It is also possible to contrue the words as dative of accompaniment, so that the sentence runs: 'by faith he (Abraham)

also, together with barren Sarah, received power to beget ... σπέρματος ἔλαβεν is regularly used of the male in begetting, not the female in conceiving.” (B. Metzger) Sarah was given power to receive seed and begin a posterity for Abraham in answer to the promise God had given to Abraham, and her conception was even beyond the time for childbearing. She regarded the One having promised faithful. Hence she, like her husband, was living a life of faith. (W. Best) The literal translation is the essence of the problem because of the italicized phrase “is used of the sexual function of the male.” (S. Kistemaker) *Katabolen spermatos* is the standard and technical term for the projection or deposition of the *semen virile* into the womb by the male organ. (R. Lenski)

Her laughter recorded in Genesis 18 does not seem intended to imply any permanent heart of unbelief; for even Abraham had laughed as she did when the same announcement had been previously made to him. (J. Barmby) The sentence may be explained: received strength as regards the deposition of seed. (K. Wuest) There is no faith, without God’s Word, for of his faithfulness we cannot be convinced, until he has spoken. And this of itself is abundantly sufficient to confute the fiction of the sophists respecting implicit faith; for we must ever hold that there is mutual relation between God’s Word and our faith. (J. Calvin) Abraham’s physical powers were renewed by faith ... the expression implies that faith cooperated with his aged body to produce the strength to father a child. The phrase *eis katabolen spermatos* is a fixed Hellenistic idiom for the specifically male function of producing sperm. The sexual expression must be understood in its normal active sense of Abraham’s part in the generation of Isaac. (W. Lane)

Hebrews 11:11 By means of doctrine (Instr. Means), even (ascensive) Sarah (Subj. Nom.; at age 86), herself (Nom. Appos.) barren (Descr. Nom.; unable to bear children), obtained (λαμβάνω, AAI3S, Dramatic; received as a SG blessing) the ability (Acc. Dir. Obj.; inherent power) for the deposit (Acc. Purpose; foundation, establish) of semen (Obj. Gen.; Abraham was involved at the age of 99, which was also miraculous), even (ascensive) beyond (prep.; above) the normal (Descr. Gen.; customary, fixed) age (Acc. Extent of Time; the ability to get pregnant had long passed), because (causal conj.; since) she herself regarded (ἡγέομαι, AMI3S, Constative, Deponent; considered) the One (Acc. Dir. Obj.; God the Father) who had made the promise (ἐπαγγέλλομαι, AMPtc.ASM, Constative, Substantival, Deponent) trustworthy (Compl. Acc.; credible, faithful).

^{BGT} **Hebrews 11:11** Πίστει καὶ αὐτὴ Σάρρα στείρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.

^{VUL} **Hebrews 11:11** fide et ipsa Sarra sterilis virtutem in conceptionem seminis accepit etiam praeter tempus aetatis quoniam fidelem credidit esse qui promiserat

LWB **Hebrews 11:12** As a matter of fact, they [Abraham’s other descendants] also were born from one and the same source [Abraham’s sperm], (although he was as good as dead

[sexually]), as many as the stars of the heaven [heavenly seed: the Church], and as innumerable as the sand [earthly seed: Israel] along the shore of the sea [the world].

^{KW} **Hebrews 11:12** And therefore there sprang from one, and this one a dead man, even as the stars of the heaven in multitude and as the sand beside the lip of the sea [seashore] innumerable.

^{KJV} **Hebrews 11:12** 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.

TRANSLATION HIGHLIGHTS

As a matter of fact, Abraham's other descendants were also born from Abraham's semen (Constative Aorist tense), even though he was as good as dead sexually in his old age (Concessive Participle). The ability for Abraham to have sexual relations with his wife at this late stage in life "cracked them both up." They laughed at the idea, but believed God and resumed their former intimate life with "divinely renewed vigor." The descendants of Abraham nevertheless became as many as the stars of the heaven and as innumerable as the sand along the shore of the sea. These two comparative, numerical phrases are an example of *hyperbole*, representing a vast multitude of descendants. The aoristic perfect means Abraham's sexual ability was indeed dead, so nothing short of a miracle would have enabled him to father even one child at that point in his life. He believed God that it would be possible once again, and it became possible!

RELEVANT OPINIONS

Circumcision was the ritual of confirmation and acknowledgment that the divine covenant required of him. This ritual signified the blessings of restored sexual vigor through which God would "multiply Abraham's seed as the stars of the heavens." Abraham's obedience demonstrated his spiritually mature confidence in God's promises. (R.B. Thieme, Jr.) Both the *sand of the sea* and the *stars of heaven* stand for a large number of people or the unmeasurable population of Israel. (M. Silva) Deadened, means no longer having, as in youth, energetic powers. (R. Jamieson) He was as it were half dead, and Sarah his wife, who had been barren in the flower of her age, was now sterile, being far advanced in years. Sooner then might oil be expected to flow from a stone, than a nation to proceed from them: and yet there sprang from them an innumerable multitude. (J. Calvin) Teeming life was to come from apparent death, a superb example of God's ways differing from man's estimate of what is possible. (D. Guthrie) The "stars of the sky" may suggest the heavenly seed, the Church of God, the Body of Christ. The "sand" may illustrate the earthly seed, the Jewish nation, the kingdom of Israel. (W. Thomas)

Hebrews 11:12 As a matter of fact (inferential), they (Abraham's other descendants) also (adjunctive) were born (γεννάω, API3P, Constative; originated) from one and the same source (Abl. Source; Abraham's sperm), [although (inferential) he (Acc. Gen. Ref.; Abraham) was as good as dead (νεκρώ, Perf.PPtC.GSM,

Aoristic, Concessive; sexually)], **as** (comparative) **many as** (Dat. Measure) **the stars** (Ind. Nom.; *hyperbole* for a vast number) **of the heaven** (Gen. Place), **and** (connective) **as** (comparative) **innumerable as** (Nom. Measure; throng, host) **the sand** (Ind. Nom.) **along the shore** (Acc. Place; edge, lip) **of the sea** (Acc. Gen. Ref.).

^{BGT} **Hebrews 11:12** διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖλος τῆς θαλάσσης ἢ ἀναρίθμητος.

^{VUL} **Hebrews 11:12** propter quod et ab uno orti sunt et haec emortuo tamquam sidera caeli in multitudinem et sicut harena quae est ad oram maris innumerabilis

LWB Hebrews 11:13 In accordance with doctrine [every man is appointed a time to die], these all [Abraham, Sarah, Isaac, Jacob] died [as supergrace believers], not having obtained [in their lifetime] the promises, but instead saw them [through the doctrine in their souls] from a distance [in the future] and welcomed *them*, meanwhile acknowledging that they were strangers and sojourners upon the earth.

^{KW} **Hebrews 11:13** These all died dominated by faith, not having received the promises, but having seen them afar off and greeted them, also confessed that they were strangers, even those who had settled down alongside of a pagan population upon the earth.

^{KJV} **Hebrews 11:13** 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.

TRANSLATION HIGHLIGHTS

According to Bible doctrine, every man is appointed a time to die, including Abraham, Sarah, Isaac and Jacob. They all died as supergrace believers, but they died nevertheless (Culminative Aorist tense). They also died not having obtained the promises in their lifetime (Constative Aorist tense). The highest quality of supergrace blessings were just too much for them to handle. However, they were able to see into the future (Constative Aorist tense) through the doctrine in their souls and see the fulfillment of those promises. They welcomed them even though they knew they would never see them during their lifetime. Meanwhile, that meant they would have to acknowledge that they would spend the remainder of their lives on earth (Constative Aorist tense) as strangers and sojourners. Their promises would not be fulfilled until a future generation, so they would have to “make the best of it.” In a way, this is what many Christians have done over the centuries, watching time go by in anticipation of the rapture and dying before it arrives. It is also the position we are in as believers on this earth; our home is not here but in heaven with our Lord Jesus Christ.

RELEVANT OPINIONS

While ultimately the life of faith cannot be separated from the life of obedience, God seems to particularly exalt the man who persists in faith. When the storm was over and the sea had been

stilled, Jesus was still greatly troubled. “How is it that you have no faith?” He asked His disciples. It was the development of their faith that seems to have been most important to Jesus. Holding fast our confession does imply more than steadfast trust. (J. Dillow) The OT saints knew what it was to be justified by faith. What is the distinction between what they had received and what we have received? They knew what it was like to be established in righteousness, but we know what it is like to be established in the power of God, which is the salvation of God. (K. Lamb) The patriarchs remained tent-dwellers who lived in the land as aliens and strangers. They received the promise of innumerable offspring; yet when they died, the patriarchs had only sons and grandsons. In short, they did not receive the things promised. The patriarchs discerned the fulfillment of God’s promise in the future. (S. Kistemaker)

It is instructive to note, when studying the inheritance in the OT, that a distinction was drawn between inhabiting the land and inheriting it or, to put it in other words, between merely living in the land and possessing it. Abraham, for example, inhabited the land, lived there, but he never inherited it. He lived there, but he never owned it. (J. Dillow) Striking comparison! Pilgrims (travelers) and vagabonds (tramps) are both away from home, but the traveler is on his way to a specific destination, while the tramp wanders aimlessly about, not knowing what will finally become of him, especially when he is also a fugitive from justice. Which are you, dear reader, a tramp or a traveler, a stranger passing through or a fugitive from justice? (C. Stam) The vision that came to them was a vision far too great to be realized in their day. (H. Andrews) Their being in Canaan was not the conclusion of the promise. (W. Best)

Hebrews 11:13 In accordance with doctrine (Adv. Acc.; every man is appointed a time to die), these (Subj. Nom.; the noble family of Abraham, Sarah, Issac & Jacob) all (Nom. Measure) died (ἀποθνήσκω, AAI3P, Culminative; dying grace as SG believers), not (neg. adv.) having obtained (λαμβάνω, AAPtc.NPM, Constative, Circumstantial; in their lifetime) the promises (Acc. Dir. Obj.; SG3 blessings in time were too much for them to handle), but instead (contrast) saw (ὁράω, AAPtc.NPM, Constative, Circumstantial; because they had the capacity to see through Bible doctrine in their souls) them (Acc. Dir. Obj.) from a distance (Adv. Place; looking to the future) and (connective) welcomed (ἀσπάζομαι, AMPtc.NPM, Constative, Circumstantial, Deponent; greeted, saluted, embraced) them (ellipsis, Dir. Obj. supplied), meanwhile (temporal) acknowledging (ὁμολογέω, AAPtc.NPM, Constative, Circumstantial) that (introductory) they were (εἰμί, PAI3P, Descriptive & Historical) strangers (Pred. Nom.; aliens, foreigners) and (connective) sojourners (Pred. Nom.; pilgrims, exiles, transients) upon the earth (Gen. Place),

^{BGT} **Hebrews 11:13** Κατὰ πίστιν ἀπέθαινον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς.

^{VUL} **Hebrews 11:13** iuxta fidem defuncti sunt omnes isti non acceptis repromissionibus sed a longe eas aspicientes et salutantes et confitentis quia peregrini et hospites sunt supra terram

LWB **Hebrews 11:14** For the ones [patriarchs] who communicated such things [that they were strangers and sojourners on the earth] made it clear that they were continually seeking for a homeland.

^{KW} **Hebrews 11:14** For they who say such things as these declare plainly that they are seeking a fatherland.

^{KJV} **Hebrews 11:14** For they that say such things declare plainly that they seek a country.

TRANSLATION HIGHLIGHTS

The patriarchs themselves communicated to us by means of Scripture (Historical Present tense) that they were indeed strangers and sojourners on the earth. They made it abundantly clear (Latin: signified) to everyone who heard their story (Historical Present tense) that they were continually seeking after a homeland of their own (Iterative Present tense). This was a well-known fact, not a secret or mystery to anyone.

RELEVANT OPINIONS

Whatever honest and honorable occupation the believer pursues, God will bless. Nevertheless, this present earth shall pass away, but according to God's promise, "we are looking forward to a new heaven and a new earth, the home of righteousness." (S. Kistemaker) In all this there was no compulsion, because if they had desired to return to their earthly life they could have done so without any trouble or difficulty. (W. Thomas)

Hebrews 11:14 For (explanatory) the ones (Subj. Nom.; the patriarchs) who communicated (λέγω, PAPtc.NPM, Historical, Substantival, Articular) such things (Acc. Dir. Obj.; that they were strangers & sojourners on the earth) made it clear (ἐμφανίζω, PAI3P, Historical; well known, inform) that (introductory) they were continually seeking for (ἐπιζητέω, PAI3P, Iterative) a homeland (Acc. Place; their own country).

^{BGT} **Hebrews 11:14** οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσιν.

^{VUL} **Hebrews 11:14** qui enim haec dicunt significant se patriam inquirere

LWB **Hebrews 11:15** And, as a matter of fact, if they would have recalled that [place of their origin: Ur of the Chaldees] from which they had come out of [Mesopotamia], then they might have had the opportunity [distraction test] to return [geographic reversionism],

^{KW} **Hebrews 11:15** And if indeed they had been remembering that country from which they had gone out, in that case they would have had constant opportunity to bend their way back again.

^{KJV} **Hebrews 11:15** And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

TRANSLATION HIGHLIGHTS

It was always possible for the patriarchs to reject God's daily directions to an unknown promised land. They could have sat around the campfire and exchanged fond memories of the land they used to live in, Ur of the Chaldees. If they would have looked back long enough (Tendential Imperfect tense), fueling the desire to return to that land and quit wandering, they might have had the opportunity on many occasions (Tendential Present tense) to get their bearings and return to the land of the origin (Constative Aorist tense) - what is called in some textbooks Mesopotamia. But the 2nd class conditional clause says they didn't do this; it was an unreal hypothesis. They did not fail the distraction test, continually hankering for another land "where the grass was greener." Returning to Ur of the Chaldees would have been going in the wrong direction. The Lord was leading them on the road to glory and this would have been a mental and geographical deviation from that road. They chose to remain in God's geographical will, wherever that might lead them.

Instead of following His daily lead, they could have rejected His Word mentally and traveled to the wrong place geographically, both forms of reversionism. Returning to your hometown, or desiring to socialize with old friends that you left behind after becoming a Christian, are common tests for us today. Many believers tire of the spiritual life and its daily momentum tests and wish they could return to the "good old days" and their "good old friends." Their life's dreams did not include the loss of old friends, the difficult job, the spiritual struggles, the loss of former social life, the close-knit family, the familiar neighborhood haunts. If they would only give up their fanaticism for the Word of God, their daily Bible studies and prayer meetings, life could be normal once again. Have you ever gone back and visited the place where you were born and raised? Have you returned to your hometown and looked up some old friends? Chances are, you would have a nice social gathering, but your new life with the Word of God and the *strange Christians* that often go with it, would remind you that nothing stands still and it's better to move on.

RELEVANT OPINIONS

Their minds were not on where they had been but on where they were going. They lived a life of faith and obedience with their eyes set on the eternal city of God. (W. Best) Had the patriarchs indeed contemplated returning to their native country, they would have broken faith with God and would have lost the promise God had given them ... They had their sight set, in faith, on a heavenly country. They looked for life eternal with God who had given them the promises ... All who in faith long for the heavenly city that God has prepared receive celestial citizenship. (S. Kistemaker) He has no desire to return to a life of worldliness or of sin. He has no desire to return to the past seasons and experiences of life. (W. Jones) When they were seeking a home country, a fatherland, they were not thinking of Mesopotamia from which they had come. (K. Wuest) Continual hankering would have found a way. (A. Robertson)

Hebrews 11:15 And (continuative), as a matter of fact (inferential), if (protasis, 2nd class condition, “but they did not”) they (the patriarchs) would have recalled (μνημονεύω, Imperf.AI3P, Unreal Hypothesis, Tendentia; remembered, recollected, looked back, longed for, desired to return to it) that (Gen. Origin; land of their origin: Chaldea, country, place) from which (Adv. Gen. Ref.) they had come out of (ἐκβαίνω, AAI3P, Culminative; originated: Mesopotamia), then (apodosis) they might have had (ἔχω, Imperf.AI3P, Tendentia) the opportunity (Acc. Dir. Obj., verbal noun; point of time, failing the distraction test, continual hankering would have found a way) to return (ἀνακάμπτω, AAInf., Constativa, Subsequent Time; returning to Ur of the Chaldees, going in the wrong direction, deviating from the road to glory, geographical & mental attitude reversionism),

^{BGT} **Hebrews 11:15** καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ’ ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι·

^{VUL} **Hebrews 11:15** et si quidem illius meminissent de qua exierunt habebant utique tempus revertendi

LWB Hebrews 11:16 But now [having some doctrine in their souls] they themselves [the patriarchs] long for something better, that is heavenly [in origin]. Therefore God is not ashamed to be designated their God, with the result that He has prepared a city [the New Heavenly Jerusalem] for them.

^{KW} **Hebrews 11:16** But now as the case stands, they are reaching out in their desires for a better [country], that is, a heavenly one, because of which God is not ashamed of them to be surnamed their God, for He prepared for them a city.

^{KJV} **Hebrews 11:16** 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.

TRANSLATION HIGHLIGHTS

Now that they have some doctrine in their souls, they long for something better (Durative Present tense) than returning to Ur of the Chaldees. Returning to their point of origin is not good enough, once they understood that God was preparing something much better for them, something of heavenly origin. They may not have a city to become citizens of now, but they would continue to follow God’s lead to a place He would provide where they would become “heavenly citizens.” Since they remained focused on what God had in store for them, rather than returning to Mesopotamia, God was not ashamed to be called their God. Moreover, He prepared a city for them (Culminative Aorist tense), the New Heavenly Jerusalem. Because they applied the doctrine they had learned about a heavenly homeland, He was faithful to create one for them – a heavenly city that will be the center of the globe during the millennium. This “reward city” will not be in Ur of the Chaldees, but in Israel with its promised, expanded borders from the Davidic Covenant.

RELEVANT OPINIONS

Abraham was already a saved man when he received the promise of the inheritance. Therefore, it was not the act of saving faith which guaranteed Abraham an heir (Gen. 15:4-5) or the inheritance of Canaan (Gen. 15:8). Canaan is not parallel with heaven but with additional blessings which are given to believers on the condition of subsequent acts of faith. Abraham began to look for the reward of possession of the land in the afterlife. He already had heaven, but he did not have the fulfillment of the Abrahamic land promise. That inheritance was gained by those who obeyed Him and continued in faith (Gen. 17:1-2). One particular requirement in the OT was circumcision. If Abraham had not been circumcised, neither he nor the members of his household would have inherited the promise (Gen. 17:14). That the appropriation of the blessings of the covenant was conditioned upon obedience is clearly stated in Gen. 22:15-18. The passage is instructive in that it clarifies that the inheritance which has been given unconditionally to the descendants by oath will only be obtained by each one personally when he obeys. What is true for the “father of those who believe” is true for his descendants. The unconditional nature of the Abrahamic blessing is available for each generation of Israelites. But only that generation which appropriates it by faith will enter into those blessings. God never promised anything to a generation of rebels. It is to the “Israel of God” (Gal. 6:16), the believing remnant of the last days (Rom. 11:26ff), that the promises will finally be fulfilled. The inheritance, while given to the descendants in general by promise, was obtained by individuals or groups of people only by obedience. (J. Dillow)

Is it for Christians or for the Jewish remnant that some better thing than Abraham’s heavenly portion is provided? Is not the perfection resurrection glory, not blessing under Melchisedek? (J. Darby) The OT notion of inheritance does not always include the idea of a guarantee. The Israelite became an heir by birth, but due to disobedience he could forfeit the firstborn privilege. It was necessary that he obey if he would obtain what was promised. We are therefore alerted to the fact that the inheritance is not something which comes automatically to all who are sons, but only to those sons who are obedient. The inheritance was something in addition to salvation and was not equated with it. It was obtained by victorious perseverance and obedient faith. (J. Dillow) The fact that the heavenly country and heavenly city are called “heavenly” does not mean that they were located in heaven “any more than the sharers in the heavenly calling (3:1) who had tasted the heavenly gift (6:4) were not those who lived on earth.” (G. Peters) Similarly, the heavenly Jerusalem was not used to mislead the reader into thinking that Mount Zion was in heaven ... but to affirm its divine origin. (G. Buchanan) God will of course be the God of all in the heavenly city, faithful and unfaithful Christians (Rev. 21:3), but it is apparently possible for us to live life in such a way that God is *proud to be called* our God. The idea here is that God is “proud” to be known as “our God,” because we have persevered to the final hour in contrast to other Christians who are sons but not obedient ones who will draw back from Him at shame (1 John 2:28) at His coming. (J. Dillow) We must not forget the Jerusalem millennial city and temple, with its mountain foundations, yet to appear. Our thoughts are instantly drawn to Revelation 21:1-4, Isaiah 2:2-4, and Ezekiel chapters 40-48. (W. Newell)

We are well aware that some argue that even Abraham and his seed had a heavenly calling, because Heb. 11:16 says that they “desired” a “heavenly city” (place of citizenship). But this commonwealth, or place of citizenship, was to be heavenly *in character*, not *in sphere*, for it is plain that they looked for it *on earth*, since God had promised them “*all the land of Canaan*” in Gen. 17:8. It will be at the fulfillment of this promise that God will be a God to Abraham and his seed, and that the kingdom of heaven will be set up on earth. This will indeed make Canaan a heavenly “country,” or place of citizenship, for them. (C. Stam) A city represented great authority and wealth for its ruler. Thus, the mature believer who is given ten, twenty, or a hundred cities at the Judgment Seat of Christ is depicted as receiving immense wealth. The Lord Jesus Christ will grant him a personal estate measured in billions of light-years. Vast tracts of the universe will become his eternal domain, entailing unheard-of riches and the rulership over those believers who, minus rewards of their own, will live within his realms. (R.B. Thieme, Jr.) Law made men citizens of earth, and landed proprietor in their God-given country. But the Spirit's energy and doctrine taught them to give up house and land for Christ, in the hope of His coming and kingdom (Acts ii. 45 ; iv. 32-34). Then let them revert to the standing and testimony of the patriarchs, and look onward to the first resurrection, as the day of the fulfillment of their hopes! ... As the Old Jerusalem was the centre of God's kingdom on earth, so will the New Jerusalem be the centre of the eternal kingdom of God on high. (R. Govett)

Hebrews 11:16 **But** (contrast) **now** (temporal; now that they have doctrine in their souls) **they themselves long for** (ὀρέγω, PMI3P, Durative, Deponent; desire, strive for) **something better** (Comp. Gen.; preferable, more advantageous, prominent), **that** (Subj. Nom.; SG3 citizenship) **is** (εἰμί, PAI3S, Descriptive) **heavenly** (Gen. Origin). **Therefore** (inferential, causal) **God** (Subj. Nom.) **is not** (neg. adv.) **ashamed** (ἐπαισχύνομαι, PMI3S, Descriptive, Deponent; anthropopathism) **to be designated** (ἐπικαλέω, PPInf., Static, Inf. as Dir. Obj. of Verb; called) **their** (Gen. Rel.) **God** (Pred. Nom.), **with the result that** (result) **He has prepared** (ἐτοιμάζω, AAI3S, Culminative) **a city** (Acc. Dir. Obj.; the New Heavenly Jerusalem) **for them** (Dat. Adv.; SG patriarchs).

^{BGT} **Hebrews 11:16** νῦν δὲ κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν· ἠτοίμασεν γὰρ αὐτοῖς πόλιν.

^{VUL} **Hebrews 11:16** nunc autem meliorem appetunt id est caelestem ideo non confunditur Deus vocari Deus eorum paravit enim illis civitatem

LWB **Hebrews 11:17** **By means of doctrine, Abraham, when he was being tested [to prove his character and his ability to apply doctrine], offered up Isaac, and so, he who had received the promises [Abrahamic Covenant], attempted to offer up [he was stopped in the process by God] his uniquely born one [Isaac was a miracle birth when you consider the old age of his parents].**

^{KW} **Hebrews 11:17** By faith Abraham offered up Isaac while being put to the test; even he who received the promises, offered up his uniquely begotten,

^{KJV} **Hebrews 11:17** By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,

TRANSLATION HIGHLIGHTS

Abraham obeyed God and offered up his uniquely born son, Isaac, on a sacrificial altar. He did not have to go through with the actual killing of his son, however, because God stopped him during the process (Interrupted Dramatic Perfect tense). Abraham was merely being tested by God (Historical Present tense) to prove his character before men and to see if he was able to apply doctrine in his soul – and what an *intensive test* it was. The explicative conjunction points to his having received the promises (Constative Aorist tense) at an earlier date. This is a reference to the Abrahamic Covenant. The phrase “by means of doctrine” means Abraham listened to God’s command, recalled the promises he had been given, and applied that doctrine by obeying God in this trying situation. He knew because of the promises (doctrines) that either God would resurrect Isaac or give him another son. His knowledge and application of the doctrine of the attributes of God provided him with additional comfort that God would honor his promise of an “innumerable posterity.” So he attempted to offer up Isaac (Tendential Present tense), but was stopped just short of slitting his throat on the altar by God.

Paul calls Isaac his “uniquely born one,” a word (*monogenes*) also used to describe the Lord Jesus Christ as the Father’s *uniquely born One*. The attempted sacrifice of Isaac by his father Abraham was a *type* of Christ being sacrificed by his Father. Isaac was also a type of Jesus in that He too was *uniquely born* (virgin birth). Isaac was *uniquely born* because his parents were way beyond the age of giving birth: Abraham was 99 and Sarah was 86. He was *uniquely born* because he was conceived by a miraculous gift from God, a supergrace blessing under the category of sexual prosperity. He was not the “only begotten” son, because Abraham had another son, Ishmael – and later an unknown number of children by Keturah (Gen. 25:1-2). Abraham had a lot of thinking to do on this trip; God’s command to sacrifice his uniquely born son was not as easy thing “to get his head around.” He recalled the promises of God along the way, no doubt agonizing over every word that might help him be obedient when it came time to put Isaac on the altar. He applied the doctrines contained in the promises of the Abrahamic Covenant and passed the test.

RELEVANT OPINIONS

His offering Isaac and receiving him alive was a symbol of Christ’s resurrection, signifying that the fulfillment of the promise would not occur until after the resurrection of Jesus Christ ... The sacrifice was accomplished in Abraham’s will before God stayed his hand. He had taken into account that God was able to raise his son from the dead. Hence, he received him back in type. (W. Best) The test lasted from the moment God called him to sacrifice Isaac on one side of the mountains of Moriah until the angel of the Lord stopped him from slaying Isaac. God tested Abraham to see whether the patriarch’s love for God was stronger than his fatherly love for his son Isaac ... Abraham obeyed. He fully complied with God’s request. In fact, if God had not intervened, Isaac would have been killed. (S. Kistemaker) The meaning is that *while the trial is*

yet in progress, Abraham had already offered up his son, before the trial has come to an issue, by the act of his obedient will, through faith in God. (M. Vincent)

Hebrews 11:17 By means of doctrine (Instr. Means), Abraham (Subj. Nom.), when he was being tested (πειράζω, PPtc.NSM, Historical, Temporal; to prove his character and the application of his doctrine), offered up (προσφέρω, Perf.AI3S, Interrupted Dramatic) Isaac (Acc. Dir. Obj.), and so (explicative), he (Subj. Nom.; Abraham) who had received (ἀναδέχομαι, AMPtc.NSM, Constativ, Substantival, Deponent) the promises (Acc. Dir. Obj.; Abrahamic Covenant), attempted to offer up (προσφέρω, Imperf.AI3S, Tendentia; it was stopped in process by God) his (Acc. Rel.) uniquely born one (Acc. Dir. Obj.; as far as the covenant was concerned, Isaac was his only son),

^{BGT} **Hebrews 11:17** Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος καὶ τὸν μονογενῆ προσέφερεν, ὃ τὰς ἐπαγγελίας ἀναδεξάμενος,

^{VUL} **Hebrews 11:17** fide obtulit Abraham Isaac cum temptaretur et unigenitum offerebat qui susceperat repromissiones

LWB Hebrews 11:18 **Toward whom [Abraham] it had been communicated [in Gen. 21:12] that in Isaac your descendant shall be chosen,**

^{KW} **Hebrews 11:18** With reference to whom it was said, In Isaac shall your offspring be called,

^{KJV} **Hebrews 11:18** Of whom it was said, That in Isaac shall thy seed be called:

TRANSLATION HIGHLIGHTS

It was communicated to Abraham (Constativ Aorist tense) in Genesis 21:12 that his descendant would be chosen (Predictive Future tense) in Isaac. This decision by God eliminated Ishmael from the Jewish covenantal line. Isaac, however, had to be obedient in order to obtain the promise given to him by birthright.

RELEVANT OPINIONS

Certainly Abraham had Ishmael, but this son belonged to the Egyptian servant Hagar. Isaac, not Ishmael, was the heir, the son of promise. If Isaac's life were to end, the salvation of the world would not take place ... If Abraham sacrificed Isaac, he would keep God but lose his soul. If he disobeyed God, Abraham would keep his son but lose God. (S. Kistemaker) Abraham's faith triumphed because he refused to see inconsistency or faithlessness in God. He believed God could and must resolve the problem. (A. Stibbs) The Greek word *sperma* has a different meaning here from what it has in verse 11. There it apparently means "semen," a Latin word that we have

taken over into English. Here it has the more common use in the NT as “offspring” or “descendants.” (R. Earle)

Hebrews 11:18 Toward whom (Acc. Dir. Obj.; Abraham) it had been communicated (λαλέω, API3S, Constativ), that (introductory; in Genesis 21:12) in Isaac (Loc. Sph.; who must continue living in order to fulfill this promise) your (Dat. Assoc.; Abraham’s) descendant (Subj. Nom.; sperm) shall be chosen (καλέω, FPI3S, Predictive; called, designated, named),

^{BGT} **Hebrews 11:18** πρὸς ὃν ἐλαλήθη ὅτι ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα,

^{VUL} **Hebrews 11:18** ad quem dictum est quia in Isaac vocabitur tibi semen

LWB **Hebrews 11:19** Having calculated [ruminated on the doctrine in his soul] that the powerful God would also raise *him* from the dead, because of which fact [that Isaac passed through the likeness of death] he also recovered him in the form of a type [portraying the future death and resurrection of Christ].

^{KW} **Hebrews 11:19** Counting upon the fact that God also was able to be raising him out from amongst the dead, because of which fact [namely, that Isaac only passed through the likeness of death] he also received him back in the form of a parable [i.e., not actually, for Isaac did not die].

^{KJV} **Hebrews 11:19** Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

TRANSLATION HIGHLIGHTS

Abraham ruminated on the doctrine in his soul and concluded (Constativ Aorist tense) that the powerful God would also raise his son Isaac from the dead (Dramatic Present tense) if he faithfully offered him as a sacrifice on the altar. The Greek word *logizomai* (from which we get the word *logic*) is a mathematical term than means adding up all the facts and coming to a logical conclusion. And because Abraham correctly applied doctrine to his extremely difficult situation, he ended up recovering his son Isaac (Dramatic Aorist tense) just moments before he would have slit his throat on the sacrificial altar. This was in fulfillment of a type or figure (Gk. & Latin: parable) that portrayed the future death and resurrection of Christ.

RELEVANT OPINIONS

He knew that Isaac would return with him. He believed that God would give life to the dead, even though no one as yet had been raised from death. (S. Kistemaker) The measure of grace which sustains us in ordinary times is not sufficient in the day of trial; but then the glorious God unfolds new riches of His grace, to make a way out for His child. It is when death was ready to strike Isaac that Abraham tasted the grace of God who raises the dead. His faith was not confounded. (J. Darby) *Logizomai* expresses the formation of an opinion by *calculation* or *reasoning*. (W. Nicole) The test was not so much whether he would obey God, it was a test

whether he would believe that God would fulfill His promises in spite of the death of the only one through whom they could be fulfilled. (J. Pentecost)

Hebrews 11:19 Having calculated (λογίζομαι, AMPtc.NSM, Constative, Circumstantial, Deponent; reckoned, evaluated, ruminated on the doctrine in his soul) that (introductory) the powerful (Descr. Nom.) God (Subj. Nom.) would also (adjunctive) raise (ἐγείρω, PAInf., Dramatic, Result) him (ellipsis) from the dead (Abl. Separation), because of which fact (Causal Adv.; that Isaac only passed through the likeness of death, not actual death) he (Abraham) also (adjunctive) recovered (κομίζω, AMI3S, Dramatic; received back) him (Acc. Dir. Obj.; Isaac) in the form of a type (Loc. Sph.; figure, parable: portraying the future death & resurrection of Christ).

^{BGT} **Hebrews 11:19** λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ θεός, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσασατο.

^{VUL} **Hebrews 11:19** arbitrans quia et a mortuis suscitare potens est Deus unde eum et in parabola accepit

LWB **Hebrews 11:20** By means of doctrine, Isaac blessed Jacob [right hand: covenant blessings] and Esau [left hand: general blessings], even concerning *things* to come.

^{KW} **Hebrews 11:20** By faith, and that concerning things to come, Isaac blessed Jacob and Esau.

^{KJV} **Hebrews 11:20** By faith Isaac blessed Jacob and Esau concerning things to come.

TRANSLATION HIGHLIGHTS

By means of doctrine, Isaac blessed both of his sons (Constative Aorist tense). With his right hand he conferred the covenant blessings to Jacob; with his left hand, he conferred general blessings to Esau. These blessings pertained to things which were to come (Futuristic Present tense). He couldn't see who was standing where, but by means of doctrine he ascertained in his mind where to place his hands to fulfill God's purpose.

RELEVANT OPINIONS

Doubtless, birthright [inheritance right] is not identical with sonship. Esau remained Isaac's son even after he rejected his birthright. In fact, he received, in spite of his great failure, a kind of secondary blessing in Gen. 27:38-40. (E. Sauer) A Christian can forfeit his inheritance rights. This should not come as a surprise because the inheritance in the OT could be forfeited through disobedience. This fact surely informed the viewpoint of the NT writers! While this is not the same as losing one's justification, the consequences for eternity are serious. (J. Dillow) Note that in the case of Abraham's sons, not Ishmael but Isaac received the blessing. Isaac was the son of the promise. In the next generation, not Esau, the first-born, but Jacob received the covenant blessing that God had given to Abraham and his descendants. Next, not Reuben, Jacob's first-

born, but Joseph received the blessings in his sons Manasseh and Ephraim. And last, not Manasseh, Joseph's first-born, but Ephraim received the choice blessing. God's electing love is independent of the rules and regulations concerning the right of the first-born. (S. Kistemaker)

When parents see the love of the Lord in their children, who express a desire to do His will, their hearts are filled with gratitude to God. To see the next generation take up the torch of faith is an evident sign of God's faithfulness. But when parents see their sons and daughters turn away from God and His Word, in spite of the training in home, church, and perhaps school, their parental hearts grieve. Isaac and Rebekah endured constant grief when Esau lived a life of disobedience (Gen. 26:34-35). And on his deathbed Jacob pronounced a curse on Simeon and Levi (Gen. 49:7). Salvation cannot be inherited; it is a gift of God. Parents of spiritually wayward sons and daughters need to pray that God in His grace will give them this gift. By exercising their faith, they trust in God's unlimited power to save their prodigal son or daughter. (S. Kistemaker)

Jacob before he died saw his children's children inheriting the promise. (W. Nicole) Each patriarch who conferred blessing on the next generation did so by faith, anticipating the eventual fulfillment of God's covenant. Thus faith produced patient endurance. (J. Pentecost) God's choice was made, God's will had been made known and heard. The tears of Esau could not alter it. The fears of Isaac could not change it. The trick of Rebekah could not forfeit it. The treachery of Jacob could not affect it. When all these had passed away, the words of the Spirit of truth survive in all their simplicity and solemnity. (E. Bullinger) Esau forfeited his inheritance, but he was still Isaac's son. He did not forfeit his relationship to his father. Furthermore, at the end of his life Isaac blessed Jacob and Esau regarding their future. (J. Dillow)

Esau lost his life because he preferred the pleasure of a single meal above the blessings of his birthright in the chosen family. This is a picture of all people who refuse to deny themselves the "fleeting pleasures of sin." But note well! The main evil is not in choosing a meal, but in despising his birthright. Self-denial is never a virtue in itself. It has value precisely in proportion to the superiority of the reality embraced above the one denied. Self-denial that is not based on a desire for some superior goal will become the ground of boasting ... This is the essence of Christian hedonism: in the pursuit of joy through suffering, we magnify the all-satisfying worth of the Source of our joy. God Himself shines as the brightness at the end of our tunnel of pain. If we do not communicate that He is the goal and the ground of our joy in suffering, then the very meaning of our suffering will be lost. (J. Piper)

Hebrews 11:20 By means of doctrine (Instr. Means), Isaac (Subj. Nom.) blessed (εὐλογέω, AAI3S, Constative; blessing by association) Jacob (Acc. Dir. Obj.; right hand: covenant blessings) and (connective) Esau (Acc. Dir. Obj.; left hand: general blessings), even (ascensive) concerning things (Gen. Absolute) to come (μέλλω, PAPtc.GPN, Futuristic, Circumstantial; destined).

^{BGT} **Hebrews 11:20** Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακώβ καὶ τὸν Ἡσαῦ.

^{VUL} **Hebrews 11:20** fide et de futuris benedixit Isaac Iacob et Esau

LWB **Hebrews 11:21** By means of doctrine, Jacob, when he was dying [dying grace], blessed both the sons of Joseph [right hand: covenant blessings to Ephraim, left hand: general blessings to Manasseh], while he worshipped [leaning] over the top of his scepter [staff of authority and rulership].

^{KW} **Hebrews 11:21** By faith Jacob, when dying, blessed each of the sons of Joseph, and worshipped [leaning] upon his staff.

^{KJV} **Hebrews 11:21** By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

TRANSLATION HIGHLIGHTS

By means of doctrine, Jacob blessed both the sons of Joseph (Constative Aorist tense) while he was in the process of dying (Temporal Participle). He blessed both sons while in a state of dying grace, in the same manner that his father had blessed him and his brother Esau. He conferred covenant blessings to Ephraim with his right hand, and general blessings to Manasseh with his left hand. They were positioned differently in anticipation of a different reception than what actually transpired; Jacob crossed his hands in order to confer them the way he was told to do so by God! Not only was this a dramatic incident to witness, but he conferred this blessing while he was in the process of worshipping God (Constative Aorist tense), leaning on his scepter – a staff which served as a sign to all of his rulership and authority.

RELEVANT OPINIONS

The circumstance in Hebrews 11:21 is Jacob's blessing of the sons of Joseph, which is set in company with Isaac's blessing of his own sons. The two together give the beautiful lesson that Isaac's blessing was given contrary to *the will of the flesh* (his own will), while Jacob's blessing was given contrary to *the will of man* (Joseph's will). It is clear, therefore, that the whole emphasis of the reference is to the occasion of *the blessing*, of which there is not a word in Gen. 47:31, and to which it does not refer. (E. Bullinger) In his first act of blessing, Jacob addressed Joseph and repeated the words of the promise God had given to Abraham, Isaac, and Jacob ... When Joseph with his two sons came to Jacob, he received the blessing of the first-born. He received a double portion not of Jacob's herds and flocks, but of the promised land of Canaan. Not Joseph himself, but each of his two sons Manasseh and Ephraim received this blessing ... Blessing the two sons of Joseph, Jacob functioned as king of the Promised Land. The patriarch crossed his arms and granted the blessing of the first-born not to Manasseh but to Ephraim. In the course of time, the tribe of Ephraim indeed became a leader in Israel. (S. Kistemaker)

The firstborn of the flesh are not necessarily first in the purpose of God. So Jacob had received the blessing Isaac intended for Esau. And now, when blessing Joseph's sons, he guided his hands deliberately so as to give the greater blessing to the younger son, even though Joseph had purposely placed them so that the firstborn should be at his right hand (Gen. 48:8-20). And so Ephraim was preferred to Manasseh, though Joseph would have desired to have it otherwise. (A. Knoch) The meaning in either case is that in extreme bodily weakness, either unable to leave his

bed or if so only able to stand with the aid of a staff, his faith was yet untouched by the slightest symptom of decay. (W. Nicole) If it had not been for the grace of God, Jacob would have been lost. He had no human merit – none whatsoever. I’m not sure but what that is a picture of all of us ... Even when death came, this man did not want to lie down and die. There was no blessing in the life of Jacob. It was a life of sin and deception, chicanery and crookedness – and no blessing ever eventuates from sin. The important thing for you and me to see is that God can take any life and straighten it out. (J. McGee)

Hebrews 11:21 By means of doctrine (Instr. Means), Jacob (Subj. Nom.), when (while) he was dying (ἀποθνήσκω, PAPtc.NSM, Historical, Temporal; dying grace), blessed (εὐλογέω, AAI3S, Constative; again by association) both (Acc. Measure) the sons (Obj. Gen.; crossed his hands: right hand covenant blessings to Ephraim, left hand general blessings to Manasseh) of Joseph (Gen. Rel.), while (ascensive & temporal: “even as”) he worshipped (προσκυνέω, AAI3S, Constative; bowed) over the top (Acc. Spec.; crown) of his (Poss. Gen.) scepter (Obj. Gen.; staff, sign of rulership & authority).

^{BGT} **Hebrews 11:21** Πίστει Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησεν καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

^{VUL} **Hebrews 11:21** fide Iacob moriens singulis filiorum Ioseph benedixit et adoravit fastigium virgae eius

LWB Hebrews 11:22 **By means of doctrine, Joseph, when his end was near [approaching death], remembered the exodus of the sons of Israel, concerning which [historical event] he even gave specific orders regarding his bones [their transportation and burial outside of Egypt].**

^{KW} **Hebrews 11:22** By faith Joseph, when coming near to the end of his life, remembered the exodus of the sons of Israel and so gave a command concerning his bones.

^{KJV} **Hebrews 11:22** By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

TRANSLATION HIGHLIGHTS

By means of doctrine, Joseph gave specific orders (Culminative Aorist tense) regarding his bones regarding their transportation and burial outside of Egypt after his death. He knew his end was near (Historical Present tense) and remembered the departure of the sons of Israel during the exodus. Joseph recalled the provisions of the Abrahamic Covenant and knew that God would honor his promise to bring them out of Egypt and into their own land. He believed this doctrine so wholeheartedly that he gave an order to have his own bones carried out of Egypt and into the promised land for future burial. What an astounding application of Bible doctrine, from a man who lived in wealth and fame in the courts of Egypt and could have had a magnificent tomb built as a memorial to his life there!

RELEVANT OPINIONS

When the exodus occurred, “Moses took the bones of Joseph with him.” And Joseph’s bones, which the Israelites had brought up from Egypt, were buried at Shechem within the land allotted to the tribe of Ephraim. (S. Kistemaker) The various examples taken from the life of the patriarchs, present to us faith in connection with the promises of God. The life of Moses, related in which follows, presents faith, in connection with the system appertaining to these promises. (J. Darby) Joseph on his death-bed remembered the promise of God to give the land of Canaan to the seed of Abraham (Gen. 12:7, 13:15, 15:7), and also the prediction to Abraham that his descendants should pass four hundred years in bondage in a strange land, and should afterward be brought out thence, Gen. 15:13-14. (M. Vincent)

Hebrews 11:22 By means of doctrine (Instr. Means), Joseph (Subj. Nom.), when his end was near (τελευταίω, PAPtc.NSM, Historical, Temporal; approaching death), remembered (μνημονεύω, AAI3S, Culminative) the exodus (Obj. Gen.; departure) of the sons (Poss. Gen.) of Israel (Gen. Rel.), concerning which (Prep. Gen.; historical event) he even (ascensive) gave specific orders (ἐντέλλομαι, AMI3S, Culminative, Deponent; commands) regarding his (Poss. Gen.) bones (Obj. Gen.; their transportation and burial outside of Egypt).

^{BGT} **Hebrews 11:22** Πίστει Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

^{VUL} **Hebrews 11:22** fide Ioseph moriens de profectioe filiorum Israhel memoratus est et de ossibus suis mandavit

LWB **Hebrews 11:23** **By means of doctrine, Moses, after he was born, was hidden [concealed from the Pharaoh] for three months by his parents [Amram and Jochebed], because they saw him [a view of the future due to the doctrine in their souls] as a pertaining to the city child [the great deliverer]. Moreover, they were not afraid of the king’s commandment [Thutmose I decreed that all newborn male children be killed].**

^{KW} **Hebrews 11:23** By faith Moses, having been born, was hid three months by his parents, because they saw that he was a comely child. And they did not fear the mandate of the king.

^{KJV} **Hebrews 11:23** 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.

TRANSLATION HIGHLIGHTS

By means of doctrine, Moses was hidden from the Pharaoh for three months (Dramatic Aorist tense) after he was born (Temporal Participle). His parents, Amram and Jochebed, looked at him carefully after he was born and saw that he appeared different than other children (Constative Aorist tense). They utilized the doctrine in their souls and concluded that he was going to be the

great deliverer, the one who would deliver the Jews from slavery in Egypt. Their panoramic view of the future concluded that the great deliverer would be a powerful, refined, genteel, citified looking person (Latin: elegant) who belonged in a great city. The Greek *asteion* means well-bred and handsome-looking. They combined the doctrine in their souls with the child's appearance and concluded that he should be protected from the Pharaoh for the future purpose God had planned for him.

All babies look about the same to me, and they don't look handsome or beautiful in my opinion. ☺ But Moses must have been one great-looking kid! Even the queen of Egypt decided to keep him, in spite of the fact that she knew he was a Jewish baby. Also, his parents obviously had a firm grasp of eschatological doctrine concerning the *great deliverer*. What else would possess parents to abandon their own "well-bred and handsome looking" child to a river current, assuming he wouldn't drown or be carried out to sea? Paul adds that they were not afraid (Culminative Aorist tense) of the edict of King Thutmose I that all newborn male children be killed. When his mother placed him in the water, she knew God would protect him and deliver him to someone in Egypt who would raise him up for his ultimate purpose in life: to deliver his people from bondage. Amram was not with his wife when she did this, but no doubt they had planned it together.

RELEVANT OPINIONS

God protects Moses royally when the daughter of Pharaoh tells Jochebed to nurse the child and pays her for the service. When Moses is old enough to leave his parental home, he enters the royal palace of Pharaoh. God honors the faith of Moses' parents, because he protects Moses by having him live in the palace of Pharaoh who had given orders to destroy the male babies of the Hebrews. (S. Kistemaker) No mandate of Pharaoh could thwart God's purpose or hinder the fulfillment of the promise. They were confident that the mandate would not be carried out ... This astute method of curbing Israel's power was used by God to place Moses in the family of the Pharaoh, so that the brilliant king himself might provide the very instrument to defeat his own purpose. (A. Knoch)

So, instead of killing the child through fear of Pharaoh and his order, they saved him through faith in God and His co-operating providence. (A. Stibbs) *Asteion* is an old adjective from *astu* (city), "of the city" ("citified"), of polished manners, genteel. (A. Robertson) Their faith consisted in their confidence that God had in store for so handsome a child an exceptional career and would save him to fulfill his destiny. (W. Nicole) Moses illustrated the faith which stands true in the presence of evil, and firm before difficulties. (J. Darby) Pharaoh had issued a decree (Ex. 1:22) that all male Hebrews were to be drowned at birth. But faith in God's promise concerning the future of Abraham's descendants was greater than their fear of reprisal from Pharaoh. They sought a means whereby the life of this heir might be spared. Moses' parents lived in a time of great adversity. Yet their faith operated even in the midst of their circumstances. (J. Pentecost)

Hebrews 11:23 By means of doctrine (Instr. Means), Moses (Subj. Nom.), after (when) he was born (γεννάω, APPTc.NSM, Constatative,

Temporal), **was hidden** (κρύπτω, API3S, Dramatic; concealed from the Pharaoh) **for three months** (Acc. Extent of Time) **by his** (Gen. Rel.) **parents** (Gen. Agency; Amram & Jochebed), **because** (causal) **they saw** (ὄραω, AAI3P, Constative; panoramic view of the future, observed, concluded: eschatological doctrine in their souls) **him** (Acc. Dir. Obj.) **as a pertaining to the city** (Compl. Acc.; citified, of polished manners, genteel - therefore: the great deliverer) **child** (Acc. Appos.). **Moreover** (continuative), **they were not** (neg. adv.) **afraid** (φοβέω, AMI3P, Culminative, Deponent) **of the king's** (Poss. Gen.; Thutmose I) **commandment** (Acc. Dir. Obj.; to kill all newborn male children).

^{BGT} **Hebrews 11:23** Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

^{VUL} **Hebrews 11:23** fide Moses natus occultatus est mensibus tribus a parentibus suis eo quod vidissent elegantem infantem et non timuerunt regis edictum

LWB Hebrews 11:24 By means of doctrine, Moses, after he had become great, refused to be proclaimed the son [heir apparent to the throne of Egypt by adoption] of Pharaoh's daughter [Thermutis],

^{KW} **Hebrews 11:24** By faith Moses, when he had grown up, refused to be called a son of Pharaoh's daughter,

^{KJV} **Hebrews 11:24** By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

TRANSLATION HIGHLIGHTS

By means of doctrine, Moses refused (Dramatic Aorist tense) to be named the son of Pharaoh's daughter, Thermutis. Had he accepted this great honor, he would have been adopted and would have been heir apparent to the throne of Egypt. As he was growing into a great and famous man in the court of Egypt (Constative Aorist tense), an offer came to him to be adopted by the Pharaoh's daughter. If he would have accepted, he would have eventually obtained the crown. Refusing to be an heir to the throne was not a lightweight rejection. There was always the possibility that Moses could have helped his people by being the next Pharaoh, but he chose to identify himself with God's people rather than with his Egyptian family. This is typological when you consider that Jesus Christ voluntarily left His place in heaven with the Father and became one with His people on earth. Acts 7:21 says she (Thermutis? Hatshepsut?) raised him up to be her son, but it does not say that the adoption actually took place. She planned to adopt him and have him marry her daughter, Nephtherus, which would then "seal the deal" in the eyes of the Egyptians.

RELEVANT OPINIONS

Moses was forty years old when he decided to throw in his lot with the Hebrew slaves. In spite of his training at Pharaoh's court, Moses put his faith in Israel's God and severed his ties with Pharaoh's daughter. He refused to be recognized as an Egyptian prince, for he knew himself to be a descendant of Abraham, a son of the covenant that God had made with the patriarch, and a Hebrew who longed for be free. He identified with the oppressed Hebrew slaves ... To break the tie with the daughter of Pharaoh and to choose to be identified with the mistreated Hebrew slaves called for faith and courage. Moses acted not rashly in youthful fervour but maturely as a man who at the age of forty was fully educated. Deliberately he associated with "the people of God," the Hebrews. (S. Kistemaker) The world lay at his feet. Its wealth, glory, power, prospects were in his grasp. He was a prince of the royal house. But he deliberately renounced it all. He chose by preference the evil lot of the people of God. For the pleasures of the world were sinful, and withal transitory. He had been granted a vision of the Messiah (*tou Christou*), and of the reward of righteousness to be gained in Christ's kingdom and day. This he gladly embraced as far, far richer than all the treasures of Egypt. (G. Lang)

In the providence of God the adoption of the infant Moses by the daughter of Pharaoh was the means by which he received the education and training necessary for the great work for which God had destined him. To the human mind, taking into consideration the condition of the Israelites at that time, there does not seem to have been any other means by which he could have obtained instruction so complete and discipline so thorough ... This education, also involving, as it must have done, an intimacy with the highest science and philosophy of Egyptian sages – was well calculated to secure for him the attention and respect of the Egyptians when he stood forth to demand justice for an oppressed race. (W. Jones) Moses apparently refused both the throne and the bride, and thus sacrificed his position in the kingdom and the honor and the wealth that went with it. At this point in his life Moses demonstrated his faith in the God who had given promises to his ancestors. God's program was not to be fulfilled through Egypt's throne, but through a throne which God would establish with Abraham's descendants. (J. Pentecost) The writer showed Moses to be a real hero of faith who had an intelligent regard for the eschatological hopes of the nation of Israel. (Z. Hodges)

Hebrews 11:24 By means of doctrine (Instr. Means), Moses (Subj. Nom.), after he had become (γίνομαι, AMPTc.NSM, Constative, Temporal, Deponent) great (Pred. Nom.; famous), refused (ἀρνέομαι, AMI3S, Dramatic, Deponent) to be proclaimed (λέγω, PPInf., Descriptive, Inf. as Dir. Obj. of Verb; called, named) the son (Pred. Nom.; heir apparent to the throne of Egypt by adoption) of Pharaoh's (Poss. Gen.; Thutmose I) daughter (Gen. Rel.; Hatshepsut, who shared the throne with Thutmose II),

^{BGT} **Hebrews 11:24** Πίστει Μωϋσῆς μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ,

^{VUL} **Hebrews 11:24** fide Moses grandis factus negavit se esse filium filiae Pharaonis

LWB **Hebrews 11:25** **Choosing instead to suffer mistreatment with God's people [the Jewish nation about to be born], than possessing temporary pleasure from sin [fun in the Egyptian court],**

^{KW} **Hebrews 11:25** Having chosen for himself rather to be suffering affliction with the people of God than to be having sin's enjoyments temporarily,

^{KJV} **Hebrews 11:25** Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

TRANSLATION HIGHLIGHTS

Moses chose to suffer mistreatment (Durative Present tense) with God's people rather than to continue possessing (Progressive Present tense) the temporary enjoyment of sin that was part of the Egyptian court. The Jewish nation was about to be born, and even though they were slaves, he was going to join them and lead them out of Egypt. He was 40-years old when he made this historic decision to side with the Hebrew slaves. There would be a lifetime of trials and tests, as opposed to a transitory pursuit of pleasure in Egypt. Not many of us would choose poverty and suffering in a seedy trailer court if offered wealth, fame, power and pleasure in the White House in Washington D.C. The contrast and comparison must be as extensive as your imagination can make it, because that is what Moses faced when he found out who his people really were. What would you have done in his place? How much money and power would it take to persuade you to forgo fellowship with God in exchange for wealth and fame?

RELEVANT OPINIONS

We must worship God in separation, and then we have the ability to let our light shine in public. Along with the Lord, Jacob found out his crookedness and the patience of God; Job was made conscious of his vileness and the glory of God's holiness; Moses learned his personal unfitness for God's service and the secret of God's plan; Isaiah had his own uncleanness and the sufficiency of God's atonement revealed to him; Peter owned his self-confidence and learned the blessedness of God's love; and John saw the evil of man and the greatness of God's purpose. (W. Best) Because we are conscious of volition, we suppose our volition is free. What we discover by experience is that our freedom of will is unidirectional. We are truly free only when we sin, for we are then acting according to our nature, a fact which accounts for the pleasures of sin. It comes as a surprise to many people, when they make this discovery. (A. Custance)

In God's providence, Moses received training that enabled him to become a leader of a nation. He was uniquely qualified to lead the nation Israel out of Egypt to the Promised Land. Thus he regarded himself as God's appointed deliverer of Israel ... Should Moses have sided with the Egyptians and turned his back on the people of God, he would have committed the sin of apostasy. (S. Kistemaker) "The enjoyment to be reaped from sin" does not refer to the pleasure of gratifying sensual appetite and so forth, but to the satisfaction of a high ambition and the gratification of his finer tastes which he might have had by remaining in the Egyptian court. (W. Nicole) The sin Moses might have enjoyed was disobedience - staying in the royal court when the blessings of the promise could only be found by leaving that position. (J. Pentecost)

Hebrews 11:25 **Choosing** (αἰρέω, AMPtc.NSM, Constative, Circumstantial, Deponent) **instead** (Contrast conj., "rather") **to suffer** (endure) **mistreatment with** (συγκακουχέομαι, PMInf., Durative, Inf. as Dir. Obj. of Verb, Deponent) **God's** (Poss. Gen.) **people** (Dat. Disadv.; the Jewish nation about to be born), **than** (comparative: contrast, opposites, mutually exclusive) **to keep on possessing** (ἔχω, PAInf., Progressive, Inf. as Dir. Obj. of Verb) **temporary** (Acc. Extent of Time; transitory, for a season, lasts for only a short while) **pleasure** (Acc. Dir. Obj.; enjoyment) **from sin** (Abl. Source; fun in the Egyptian Court),

^{BGT} **Hebrews 11:25** μᾶλλον ἐλόμενος συγκακουχέισθαι τῷ λαῷ τοῦ θεοῦ ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν,

^{VUL} **Hebrews 11:25** magis eligens adfligi cum populo Dei quam temporalis peccati habere iucunditatem

LWB **Hebrews 11:26** **Considering the persecution [disgrace] concerning the Messiah greater wealth than the treasures of Egypt, for he repeatedly focused his attention upon a reward [remunerative justice glorifies God].**

^{KW} **Hebrews 11:26** Since after weighing and comparing the facts in the case, he considered the reproach of the Messiah greater wealth than Egypt's treasures, for he looked away [from the treasures of Egypt] to the recompense.

^{KJV} **Hebrews 11:26** Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

TRANSLATION HIGHLIGHTS

Moses considered the reproach, the disgrace, the persecution for being connected with Christ (the Messiah) to be greater wealth than the treasures of Egypt (Gnomic Aorist tense). I like this verse so much that I'm going to repeat it again. **Moses considered the reproach (disgrace, persecution) for being connected with Christ (the Messiah) to be greater wealth than the treasures of Egypt.** So he repeatedly, continuously concentrated on obtaining a reward (Iterative Imperfect tense) by joining his people in the slime pits as a slave. Making himself available to God to serve as the deliverer of His people is focusing attention upon a future reward. Yes, seeking a reward from God for pursuing His plan is a good thing. *Remunerative justice* glorifies God. Such a sacrifice is never without a reward, and God is immensely pleased to give the reward.

RELEVANT OPINIONS

The rewards proposed to us by God are not calculated to work in His people a legal spirit, but are designed to support our hearts under the self-denials to which we are called, to cheer us amid the sufferings we encounter for Christ's sake, and to stir us to acts of obedience meet for what is promised. (A.W. Pink) Moses made his great decision to turn his back on the wealth of Egypt

and endure suffering with the people of God “because he was looking ahead to his reward.” Being stimulated by the reward he would receive is viewed as a praiseworthy motivation. Perhaps the Bible is a better judge of our nature and how to inspire it to zeal than the moral philosophers. (J. Dillow) See Psalm 89:51 for the language where “the Messiah” (The Anointed One) is what is meant by *tou Christou*, here rightly applied by the writer to Jesus as the Messiah who had his own shame to bear. (A. Robertson) He is said to have disregarded his adoption; for when he visited his brethren, when he tried to relieve them, when he avenged their wrongs, he fully proved that he preferred to return to his own nation, rather than to remain in the king’s court: it was then the same as a voluntary rejection of it. (J. Calvin) Moses looked forward to the reward. He bore in mind the just consequences of his actions and was not deceived by the glitter of the Egyptian court. History, of course, vindicated him. (F. Gaebelein)

Moses had no idea of the person and work of Christ as we know Jesus from the pages of the NT. Moses had the promises God had given to his ancestors, Abraham, Isaac, and Jacob. These promises related to the growth of the nation Israel, the inheritance of Canaan, and the coming of the Christ. Moses saw the fulfillment of the promise that Abraham’s descendants would be “as numerous as the stars in the sky and as countless as the sand on the seashore.” And he realized that the time for the exodus and the return to Canaan was imminent ... Moses knew that gaining spiritual objectives for the cause of God’s people was incomparably better than becoming heir to the riches of Egypt. He pursued his spiritual objectives, even though that pursuit resulted in scorn, derision, abuse, and disgrace. Moses, however, was looking ahead to his reward. (S. Kistemaker) The word is a good rendering of the Greek words, for it means to give back an equivalent, as a fair day’s wage for a fair day’s work, to make the scales even. FAITH is sure that Christ will do this and it acts accordingly, whether it be Moses the prince or a hapless slave. (G. Lang) Here *misthapodosia* is used for the reward that comes to those who obey God’s will. (R. Earle)

Hebrews 11:26 Considering (ἡγέομαι, AMPTc.NSM, Gnostic & Dramatic, Circumstantial, Deponent) the persecution (Noncompl. Acc.; reproach, insult, disgrace: connected with Christ) concerning the Messiah (Adv. Gen. Ref.; Christ) greater (Acc. Measure) wealth (Acc. Dir. Obj.) than the treasures (Gen. Comparison) of Egypt (Gen. Place), for (explanatory) he repeatedly focused his attention (ἀποβλέπω, Imperf.AI3S, Iterative; concentrated) upon a reward (Acc. Dir. Obj.; remunerative justice: such a sacrifice is never without a reward).

^{BGT} **Hebrews 11:26** μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.

^{VUL} **Hebrews 11:26** maiores divitias aestimans thesauro Aegyptiorum inproperium Christi aspiciebat enim in remunerationem

LWB **Hebrews 11:27** By means of doctrine, he [Moses] abandoned Egypt, not fearing the wrath of the king [Thutmose III: Rameses], for he endured [remained steadfast] as long as he kept on seeing the Invisible One [the unseen Messiah, the Lord Jesus Christ].

^{KW} **Hebrews 11:27** By faith he abandoned Egypt, not fearing the wrath of the king, for he was staunch and steadfast as seeing the Invisible One.

^{KJV} **Hebrews 11:27** By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

TRANSLATION HIGHLIGHTS

By means of doctrine, Moses abandoned his former life in Egypt (Constative Aorist tense), not fearing what might happen to him (Circumstantial Participle) when the wrath (Latin: animosity) of King Thutmose III came down on him. Most commentators believe Thutmose III was Rameses, who was always jealous of Moses and once finding out he was a Hebrew, would have done everything in his power to humiliate and harm him. Some archaeologists believe Thutmose III (Rameses) died while Moses was still in the desert, before the Exodus, and was replaced by Amenhotep II. Of course, this is a different view than that held by those who made the movie “The Ten Commandments.” In any case, Moses endured these difficult times of persecution with his new family and persevered as long as he kept on seeing (Durative Present with a Tendential element) the Invisible One. He remained strong as long as he was occupied with the unseen Messiah, the Lord Jesus Christ.

RELEVANT OPINIONS

Although Moses was not permitted to see the face of God, he did see his back. The abiding presence of God, especially during Moses’ trying days in Egypt, strengthened Moses’ faith. Because of God’s instructions, Moses was able to persevere in faith and accomplish his task to lead the people of Israel out of Egypt. (S. Kistemaker) Moses at the moment was smarting under a sense of failure. His own people had turned against him. He had incurred the enmity of the king. He was forced to abandon the enterprise upon which he had set his heart. It looked as if the opportunity of emancipating his people had gone. And yet he did not lose heart. In spite of disappointment and disillusionment he kept his faith. He knew that Pharaoh could not finally thwart the divine purpose and so *he endured as seeing Him who is invisible*. (H. Andrews)

His resolution to take his portion with oppressed Israel, which he could not, had he stayed, was the motive of his flight, and constituted the “faith” of this act. (R. Jamieson) The two fears are different, the one is the fear arising from the discovery of his slaying the Egyptian, the other is the fear of Pharaoh’s anger on discovering his flight. (W. Nicole) I cannot but think that to understand *katelipen* of the Exodus is altogether impossible. It must then refer to the former flight. And this is the view of all the ancient expositors, Greek and Latin. (H. Alford) While the record in Exodus seems to indicate that Moses fled Egypt because of fear of reprisal from Pharaoh after murdering an Egyptian, the author of Hebrews indicates that his departure from Egypt was a result of his faith. Had he remained in Egypt, he might have been forced to assume the crown and throne for which he had been prepared. (J. Pentecost)

Hebrews 11:27 By means of doctrine (Instr. Means), he (Moses) abandoned (καταλείπω, AAI3S, Constative; left behind, gave up) Egypt (Acc. Place), not (neg. particle) fearing (φοβέω, AMPtc.NSM, Simultaneous, Constative, Circumstantial, Deponent) the wrath (Acc. Dir. Obj.) of the king (Abl. Source; Thutmose III: Rameses), for (explanatory) he endured (καρτερώ, AAI3S, Constative; remained strong, steadfast, persevered) as (inferential) long as he kept on seeing (όράω, PAPtc.NSM, Tendentia & Durative, Temporal; occupation with Christ) the Invisible One (Acc. Dir. Obj.; the unseen: Lord Jesus Christ).

^{BGT} **Hebrews 11:27** Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως· τὸν γὰρ ἄορατον ὡς ὁρῶν ἐκατέρησεν.

^{VUL} **Hebrews 11:27** fide reliquit Aegyptum non veritus animositatem regis invisibilem enim tamquam videns sustinuit

LWB **Hebrews 11:28** **By means of doctrine, he [Moses] executed [initiated] the Passover [birth of the Jewish nation], even the sprinkling of the blood [on the lintel and doorposts], so that the one [death angel] who destroyed the firstborn [male children] could not touch them [those who were protected by the blood].**

^{KW} **Hebrews 11:28** By faith he instituted the Passover and the sprinkling of the blood in order that the destroyer of the first-born should not touch them.

^{KJV} **Hebrews 11:28** Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

TRANSLATION HIGHLIGHTS

By means of doctrine, Moses ushered in the Passover (Dramatic Perfect tense), the first step in giving freedom to the new Jewish nation. Along with the Passover was included the sprinkling of the blood on the lintel and doorposts of every Hebrew home. When the *death angel* came to destroy all the firstborn male children (Historical Present tense), it was not allowed to touch anyone who was in a house that was protected by the blood (Subjunctive of Prohibition). The blood sprinkled on the lintel and doorposts of every Hebrew home formed the outline of the cross, a figure for the death of Jesus Christ for His people.

RELEVANT OPINIONS

When the Israelites were about to leave Egypt, God inaugurated the OT sacrament of the Passover. And he appointed Moses to instruct the people of Israel to implement this sacrament ... God told Moses to keep the Passover and to sprinkle the blood of the lamb that was slain ... They had to put some of the blood of the lamb on the top and sides of the doorframe of the houses of the Israelites ... Moses instituted the festival of the Passover as an annual event ... Before the Israelites were to leave Egypt, they had to sacrifice a lamb and put some of its blood on the doorposts and lintel of their house. God would go throughout the land of Egypt and strike

down every first-born of man and animal. But if a house had the blood of a lamb on its doorpost and lintel, God would spare its inhabitants. Moses listened obediently to God's instructions and in faith passed them on to the Israelites. (S. Kistemaker)

Moses refused, chose, esteemed; had respect, forsook, endured, and kept by faith.

He *refused* to be called the son of Pharaoh's daughter.

He *chose* rather to suffer affliction with the people of God than to enjoy the pleasures of sin.

He *esteemed* the reproach for Christ greater riches than the treasures in Egypt.

He *had respect* unto the recompense of the reward.

He *forsook* Egypt, not fearing the wrath of the king.

He *endured*, as seeing Him Who is invisible.

He *kept* the passover, and the sprinkling of blood. (C. Welch)

The blood of the lamb, sprinkled on the door, was God's appointed defence against an unseen danger. Both the danger and the deliverance rested on the testimony of the Most High, and were received by faith. There was no natural power in blood sprinkled on the door to keep out death. But that was God's way of delivering His firstborn. For Israel were sinners, as well as the Egyptians. Their putting the blood of the lamb on the door, confessed that they too, deserved to die, and that their best possession was forfeited to the God of justice. But it testified also to God's mercy. Egypt rested on its gods, and could not resist the blow of wrath. 'Tis Cain and Abel over again! Blood put on the door was active obedience, and public confession of the God of Israel in a land of unbelievers. If so great was the effect of the blood of the lambs of earth, how much more that of the Lamb of God? The Most High calls on His believing ones now, to confess Christ as their Saviour, before men. (R. Govett)

Hebrews 11:28 By means of doctrine (Instr. Means), he (Moses) executed (ποιέω, Perf.AI3S, Dramatic; brought about, ushered in, initiated) the passover (Acc. Dir. Obj.; birth of the Jewish nation, it gave them freedom), even (ascensive) the sprinkling of the blood (Adv. Acc.; painted it on the lintel & doorposts) of the blood (Obj. Gen.), so that (Purpose & Result) the one (Subj. Nom.; death angel) who destroyed (όλοθρεύω, PAPtc.NSM, Historical, Substantival, Articular) the firstborn (Acc. Dir. Obj.; male children) could not (neg. particle) touch (θιγγάνω, AASubj.3S, Gnostic, Prohibition) them (Obj. Gen.; those who were protected by the blood).

^{BGT} **Hebrews 11:28** Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγη αὐτῶν.

^{VUL} **Hebrews 11:28** fide celebravit pascha et sanguinis effusionem ne qui vastabat primitiva tangeret eos

LWB Hebrews 11:29 By means of doctrine, they [the Hebrews of the exodus generation] passed through the Red Sea as if across dry land, which when the Egyptians [field army and cavalry] made the attempt, they were overwhelmed by water [drowned].

^{KW} **Hebrews 11:29** By faith they passed through the Red Sea as through dry land, which the Egyptians having attempted, were drowned.

^{KJV} **Hebrews 11:29** By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

TRANSLATION HIGHLIGHTS

By means of doctrine, they passed through the Red Sea (Dramatic Aorist tense) dryshod, as if there had never been any water in the sea at all. Now we find out later that only a few Hebrews truly had doctrine in the soul at this time. The bickering and infighting, as well as the massive deaths during the wilderness wandering, attest to this fact. The one who had the most doctrine was Moses and his inner circle; the rest were blessed by their association with him. They did, however, have to voluntarily cross the river bed to get to the other side – so they had to at least apply the doctrine of “saving my carcass” to the situation before them. The Egyptian field army and cavalry that pursued them out of Egypt to the Red Sea consisted entirely of unbelievers. They saw the miracle of the parting of the sea and the escape of the Hebrews, and made an attempt to follow them across the dry river bed (Constative Aorist tense). But God delivered his new Jewish nation from the Egyptian army by waiting until every last soldier was in the river bed and then he commanded the water to return to its original position, swallowing up the entire armed force. The Egyptian army drowned in the Red Sea (Culminative Aorist tense) by the sovereign will and omnipotent power of God.

RELEVANT OPINIONS

It is sometimes erroneously stated that inheriting the land is to be compared with the believer’s entrance into heaven. Canaan, we are told, is the OT analogy to heaven. This notion is unacceptable for two reasons. First, the inheritance of Canaan in the OT was conditioned upon works and obedience, conditions far removed from the doctrine of the free and unearned entrance into heaven. But just as important, the inheritance in the OT was offered to those who were already justified, who would receive something in addition to heaven if they would obey. This is seen first of all in the fact that the nation which left Egypt was composed primarily of saved people, and inheriting Canaan was in no way related to their acquisition of heaven. (J. Dillow)

Moses’ faith was undaunted. By faith he knew that the Lord would deliver the Israelites and the Egyptians would meet defeat. The contrast with respect to faith and unbelief is not between the faithful minority and the complaining, terrified Israelites. Rather, the contrast is between the nation Israel that expressed faith in God and thus was victorious and the unbelieving king and army of Egypt who perished in the waters of the Red Sea ... The Egyptians tried to do exactly the same thing. But it was not the same ... All of them drowned; not one of the survived (Ex. 14:28). They had entered the Red Sea without faith in Israel’s God. When they realized that the Lord was fighting for the Israelites, it was too late. (S. Kistemaker)

Hebrews 11:29 By means of doctrine (Instr. Means; primarily the doctrine in Moses’ soul, they had blessing by association from

him), they passed through (διαβαίνω, AAI3P, Dramatic) the Red Sea (Acc. Place; Exodus 14) as if (comparative) across dry (Descr. Gen.) land (Obj. Gen.; dryshod), which (Adv. Gen. Ref.) when the Egyptians (Subj. Nom.; field army & cavalry) made (λαμβάνω, AAPtc.NPM, Constative, Temporal) the attempt (Adv. Acc.; trial, experiment), they were overwhelmed by water (καταπίνω, API3P, Culminative; drowned, swallowed up).

^{BGT} **Hebrews 11:29** Πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

^{VUL} **Hebrews 11:29** fide transierunt mare Rubrum tamquam per aridam terram quod experti Aegyptii devorati sunt

LWB Hebrews 11:30 By means of doctrine, the walls of Jericho collapsed after they had been encircled [marched around by the Jewish army] for seven days.

^{KW} **Hebrews 11:30** By faith the walls of Jericho fell, having been encircled seven days.

^{KJV} **Hebrews 11:30** By faith the walls of Jericho fell down, after they were compassed about seven days.

TRANSLATION HIGHLIGHTS

By means of doctrine, the walls of Jericho fell down (Dramatic Aorist tense) after they had been encircled by the Jewish army for seven days (Temporal Participle). The walls were 24-foot thick and 30-foot high, so don't think this was a simple feat. We are not talking about a wooden fence or a modern, 1-foot thick block wall. In other words, twenty-four feet thick walls do not collapse in seven days without divine intervention. The Jewish army had no explosives, heavy artillery or modern excavation equipment. From the OT narrative we learn that the Jews did not even attack the city. They merely marched around it, over and over again, blowing trumpets as the Lord commanded. It was more than likely a ridiculous thing to do by outward appearance, and the enemy inside the city probably taunted them all hours of the day and night. The walls collapsed, however, because the Jews paid no attention to their enemy and obeyed God's command. They applied what little doctrine they had with obedience and the walls became rubble. Archaeologists have discovered remains of these walls and their general consensus is that the walls fell outward, not inward – yet another attestation to a miracle wrought by divine rather than human hands.

RELEVANT OPINIONS

His favorite phrase “by faith,” is applied in 11:30 to the believing generation which entered the land and in the rest of the chapter to Abel, Enoch, Abraham, Moses, and others who are all regenerate. He therefore views the Exodus generation as a whole that way. (J. Dillow) The wilderness seems to be almost devoid of faith, for the enumeration of faith's victories passes from Egypt to the land. Indeed, with faith there would not have been the wanderings in the wilderness. (A. Knoch) The greatness of the faith may be measured by the difficulty we now have in believing that the walls fell without the application of any visible force ... That none

should have felt foolish marching day after day round the solid walls is beyond nature. (W. Nicole)

Joshua and the Israelites put their faith in God, and because of their faith they were prosperous and successful ... Jericho was strategically located on the eastern flank of Canaan ... The heavily-walled city of Jericho filled with mighty warriors prevented the invaders from entering the main valleys that provided access to the central part of Canaan ... God told the Israelites to march around the city once every day for six days and on the seventh day seven times. And on that last day, when the priests sounded their trumpets on the seventh time around, Joshua commanded the people to shout, “for the Lord has given you the city.” (S. Kistemaker)

Hebrews 11:30 By means of doctrine (Instr. Means), the walls (Subj. Nom.; 24 feet thick, 30 feet high) of Jericho (Gen. Spec.) collapsed (πίπτω, AAI3P, Dramatic; fell down) after they had been encircled (κυκλόω, APptc.NPN, Constativē, Temporal; surrounded by the Jewish army, marched around) for seven (Acc. Measure) days (Acc. Extent of Time).

^{BGT} **Hebrews 11:30** Πίστει τὰ τεῖχη Ἰεριχὼ ἔπεσαν κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

^{VUL} **Hebrews 11:30** fide muri Hiericho ruerunt circuiti dierum septem

LWB Hebrews 11:31 **By means of doctrine, Rahab the prostitute, when she received [welcomed as guests] the scouts [reconnaissance spies] peacefully, did not perish with those who did not believe,**

^{KW} **Hebrews 11:31** By faith Rahab the harlot did not perish with those who were disobedient, having received the spies with peace.

^{KJV} **Hebrews 11:31** By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

TRANSLATION HIGHLIGHTS

By means of doctrine, Rahab the prostitute, when she welcomed the reconnaissance team (Latin: explorers) as guests (Temporal Participle) without any commotion that would have alerted the authorities who were looking for them, did not perish with those in the city (Culminative Aorist tense) who did not believe that the God of the Hebrews was going to destroy the city (Culminative Aorist tense). The walls of Jericho would fall down, just as predicted by God, and Rahab would not die because of the doctrine in her soul which she applied to daily life by helping the Hebrew spies escape. She eventually became the mother of Boaz, the great-grandfather of King David – in the line of our Lord Jesus.

RELEVANT OPINIONS

Rahab's faith triumphed. Her fellow citizens were destroyed, but she and her extended family lived because of her faith in Israel's God. God did not condone her sinful practice of prostitution; instead he granted her grace and salvation ... Hers was a simple but basic confession. She believed in God and trusted in him to deliver her from the impending destruction of her people and her city ... At great personal risk Rahab protected them from the king's soldiers, who knew that the spies were in Rahab's house ... Because of her faith, Rahab was welcomed by the Israelites, married Salmon, and became the mother of Boaz, who was the great-grandfather of David. (S. Kistemaker) As to her harlotry, there is no reason to suppose that her profession was held in any disrepute among the Canaanites, or that she was aware of there being in harm in it; and that, at any rate after her conversion, she became the honorable wife of a chief in Israel. (J. Barmby) Rahab's occupation is stated without mincing, and the lodging of the spies at her house was probably not a matter of accident. (M. Vincent)

The Lord commanded all the men-of-war to go round it once every day, and on the seventh day seven times. It appeared to be a work childish and ridiculous; and yet they obeyed the divine command; nor did they do so in vain, for success according to the promise followed. It is evident, that the wall did not fall down through the shout of men, or the sound of trumpets; but because the people believed that the Lord would do what he had promised. (J. Calvin) Joshua sent spies into the city of Jericho, and they came into contact with the harlot Rahab. I have a notion she made a business proposition to them, but I do not know whether they accepted or not. I do know they made it very clear that they were on a mission, that they needed protection, and that God was going to give the city of Jericho into their hands. They at least gave her that much information. She took them in and hid them on the roof of her house and no doubt risked her own life in doing that. She asked one favor from these men, "When you take this city, I want you to remember me and my family. I want you to save us." And they promised to do that. (J. McGee)

Hebrews 11:31 By means of doctrine (Instr. Means), Rahab (Subj. Nom.) the prostitute (Nom. Appos.; whore), when she received (δέχομαι, AMPtc.NSF, Constative, Temporal, Deponent; welcomed as guests) the scouts (Acc. Dir. Obj.; reconnaissance team, spies) peacefully (Gen. Attend. Circum.; without commotion, harmony), did not (neg. adv.) perish with (συναπόλλυμι, AMI3S, Culminative, Deponent) those (Dat. Disadv.) who did not believe (ἀπειθέω, AAPtc.DPM, Culminative, Substantival, Articular),

^{BGT} **Hebrews 11:31** Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπόλετο τοῖς ἀπειθήσασιν δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

^{VUL} **Hebrews 11:31** fide Raab meretrix non perit cum incredulis excipiens exploratores cum pace

LWB **Hebrews 11:32** So, what more can I say? For time would fail me [there's not enough of it on this occasion] if I continued to recount the details about [doctrinal application by] Gideon, Barak, Samson, Jephthah, as well as David and Samuel, also the prophets,

^{KW} **Hebrews 11:32** And what shall I say yet? For the time will fail me telling of Gideon, Barak, Samson, Jephthe, and both David and Samuel and the prophets,

^{KJV} **Hebrews 11:32** 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:

TRANSLATION HIGHLIGHTS

Paul comes to the end of his detailed examples of OT supergrace heroes who applied doctrine at a tough time in their lives. So he says, “What more can I say?” He decides that he has given enough detailed examples (Deliberative Present tense), even though there is a long, long list of people that he could continue telling stories about (Potential Subjunctive mood). There is not enough time at this juncture in Paul’s letter to the Hebrews (Predictive Future tense) to continue relating detailed stories about other supergrace heroes (Iterative Present tense). He mentions a few more of them by name, however, beginning with Gideon, Barak, Samson, Jephthah, David and Samuel. Then he adds the all inclusive category of “prophets,” which means there are a considerable number of them who had doctrine in their souls and who applied that doctrine during times of economic, political, social and military pressure. If Paul continued to tell each individual story (Conditional Participle), he would never finish this letter to the Hebrews because there are so many examples he could include.

RELEVANT OPINIONS

Gideon fought with only 300 men against the multitude of Midianite soldiers ... Barak fought the Canaanites and defeated them ... Samson displayed unshakable faith in Israel’s God when he prayed for strength to mete out justice to his enemies ... God used Jephthah to defeat the Ammonites and to punish the tribe of Ephraim ... David was Israel’s statesman and spiritual leader ... Samuel was a prophet, who was called a seer. (S. Kistemaker) Not one of them is dealt with in detail, but all have something in common: everyone mentioned here was a ruler. Gideon, Barak, Samson, Jephthah, and Samuel were all judges; David was a king. They were all rulers, and they were all engaged in a war for God. Each one of them won that battle by faith. (J. McGee) Having taken his readers through the period of patriarchs and the time of the conquest of the land, the author now moves through the era of the judges, the kings, and the prophets to show that the faith principle has extended over Israel’s entire history. (J. Pentecost)

We pass on, with the apostle, to consider his own summary. He gives an impressive list of witnesses, the first set being the positive acts of faith, and the second, faith’s endurance. The very tabulation of these acts of faith is solemnizing.

Eleven positive acts of faith:

A Subdued kingdoms.

B Wrought righteousness.

C Obtained promises.

D Stopped the mouths of lions.

E Quenched the violence of fire.

- F Escaped the edge of the sword.
- G Were made strong out of weakness.
- H Waxed valiant in fight.
- I Turned to flight the alien armies.
- J Received dead raised to life.
- K Others tortured.

That they might obtain a BETTER resurrection.

Eleven negative acts of faith:

- A Others had trial of cruel mockings and scourgings.
- B Of bonds and imprisonment.
- C They were stoned.
- D They were sawn asunder.
- E They were tempted.
- F They were slain with the sword.
- G They wandered about in sheepskins and goatskins.
- H Being destitute.
- I Afflicted.
- J Tormented.
- K Wandered on earth.

God having provided some BETTER thing for us. (C. Welch)

Hebrews 11:32 So (emphatic), what (interrogative pronoun) more (Adv. Logical Inference) can I say (λέγω, PASubj.1S, Deliberative, Potential)? For (explanatory) time (Subj. Nom.) would fail (ἐπιλείπω, FAI3S, Predictive; is insufficient) me (Acc. Dir. Obj.) if I continued to recount the details (διηγέομαι, PMPTc.ASM, Iterative, Conditional, Deponent; relate, tell) about (concerning this list of people from "loser" tribes, poor environment) Gideon (Obj. Gen.), Barak (Obj. Gen.), Samson (Obj. Gen.), Jephthah (Obj. Gen.), as well as (connective) David (Obj. Gen.) and (connective) Samuel (Obj. Gen.), also (adjunctive) the prophets (Obj. Gen.),

^{BGT} **Hebrews 11:32** Καὶ τί ἔτι λέγω; ἐπιλείπει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν,

^{VUL} **Hebrews 11:32** et quid adhuc dicam deficiet enim me tempus enarrantem de Gedeon Barac Samson Iepthae David et Samuhel et prophetis

LWB **Hebrews 11:33** Who through doctrine, conquered kingdoms [enlarged their borders by military action], attained righteousness [supergrace status], obtained promises [supergrace rewards], stopped the jaws of lions [Daniel],

^{KW} **Hebrews 11:33** Who through faith overcame kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

^{KJV} **Hebrews 11:33** Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

TRANSLATION HIGHLIGHTS

This list of supergrace heroes that Paul now mentions performed extraordinary deeds, but through the source of doctrine as opposed to their own carnal motivations. The addition of the preposition “*dia*” assumes the idea of doctrine as the agency of their accomplishments as opposed to their own sinful motivations. Doctrine was still the means for their success, but the emphasis here is on the source or agency of their success. It emphasizes the *triumphs* of doctrine, as compared to the *exemplary lives* of those who applied doctrine. It is also noted (Ellingworth) that the addition of the preposition *dia* coincides with an increase in pace, an acceleration in Paul’s narrative – leaving behind his detailed examples for a more generalized list or accounting. In other words, perhaps the addition of *dia* is stylistic. In any case, they conquered kingdoms and expanded their borders by aggressive action through doctrine (Dramatic Aorist tense). They attained supergrace status through doctrine (Constative Aorist tense). They obtained supergrace rewards through doctrine (Culminative Aorist tense). The jaws of lions were even shut through doctrine (Dramatic Aorist tense), an obvious reference to Daniel in the lion’s den. If any of these men would have relied on their own wits and abilities instead of doctrine, they would have failed miserably.

RELEVANT OPINIONS

God rules these creatures from within, but He also overrules them when necessary, and so they are always obedient to His will. Thus He stops the mouths of lions. (A. Custance) The names of the judges in Israel come to mind, especially the name of Samuel. (S. Kistemaker) These Messianic promises were successively received and enlarged by the prophets, and were confirmatory and supplementary to those received by Abraham and David. (E. Bullinger)

Hebrews 11:33 Who (Subj. Nom., Appos.; using rhetorical *asyndetons* to represent supergrace status & blessings) through doctrine (Abl. Source, Agency; as opposed to their own carnal motivations), conquered (καταγωνίζομαι, AMI3P, Dramatic, Deponent; defeated, crushed by aggressive military action) kingdoms (Acc. Dir. Obj.; enlarged their borders), attained (ἐργάζομαι, AMI3P, Constative, Deponent; worked on, accomplished) righteousness (Acc. Dir. Obj.; supergrace status), obtained (ἐπιτυγχάνω, AAI3P, Culminative) promises (Obj. Gen.; supergrace rewards), stopped (φράσσω, AAI3P, Dramatic; shut, closed) the jaws (Acc. Dir. Obj.; mouths) of lions (Poss. Gen.; reference to Daniel),

^{BGT} **Hebrews 11:33** οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,

^{VUL} **Hebrews 11:33** qui per fidem devicerunt regna operati sunt iustitiam adepti sunt repromissiones obturaverunt ora leonum

LWB **Hebrews 11:34** Neutralized the power of fire [Shadrach, Meshach, & Abednego in the furnace], escaped the blades of the two-edged sword, were empowered because of genuine humility [doctrine made them supergrace warriors], became courageous in battle, routed invading armies.

^{KW} **Hebrews 11:34** Quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, turned to flight armies of aliens.

^{KJV} **Hebrews 11:34** 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.

TRANSLATION HIGHLIGHTS

Paul continues his list of feats that were performed by OT heroes who used doctrine as their source of motivation rather than the desires of the flesh. Shadrach, Meshach and Abednego took their stand against a golden image and ended up in a furnace of fire. But this fire was quenched (Latin: extinguished) through doctrine (Dramatic Aorist tense). Others (David, for example) stood their ground in battle (Latin: gladiators) and escaped death from the blades of two-edged, Roman short swords through doctrine (Culminative Aorist tense). Others were empowered because of their genuine humility (Constative Aorist tense) and eventually became supergrace warriors. Some became courageous in battle and routed invading armies (Culminative Aorist tense) through doctrine. None of these men would have succeeded in their exploits by the energy of the flesh; they succeeded through the source and agency of doctrine.

RELEVANT OPINIONS

Samson tore a lion to pieces with his bare hands ... The three friends of Daniel withstood the heat of the fiery furnace ... On numerous occasions David fled to safety when he was pursued by Saul. (S. Kistemaker) In our times indeed it is the custom to represent the mighty revival of the Maccabean period rather as human than divine, rather as patriotic and popular than theocratic and national: but the book of Daniel shows us, in prophetic delineation of that time, the holy people of the Most High, conflicting with the atheistic and antichristian prince of this world, and ascribes to this conflict the highest imaginable importance in reference to the sacred history. (H. Alford)

Hebrews 11:34 Neutralized (σβέννυμι, AAI3P, Dramatic; quenched, stifled, extinguished) the power (Acc. Dir. Obj.; violence) of fire (Adv. Gen. Ref.; Shadrach, Meshach & Abednego in the furnace, taking their stand against a golden image), escaped (φεύγω, AAI3P, Culminative; by standing ones' ground, not running away from battle) the blades (Acc. Dir. Obj.) of the two-edged sword (Adv. Gen. Ref.), were empowered (δυναμώω, API3P,

Constative) **because of genuine humility** (Abl. Cause; helplessness, their consistent positive volition eventually made them SG warriors), **became** (γίνομαι, AMI3P, Constative, Deponent; on an individual & collective basis) **courageous** (Pred. Nom.; valiant, powerful, mighty) **in battle** (Loc. Place), **routed** (κλίνω, AAI3P, Culminative; caused to fall, put to flight) **invading** (Descr. Gen.; hostile, enemy) **armies** (Acc. Dir. Obj.);

^{BGT} **Hebrews 11:34** ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων.

^{VUL} **Hebrews 11:34** extinxerunt impetum ignis effugerunt aciem gladii convaluerunt de infirmitate fortes facti sunt in bello castra verterunt exterorum

LWB Hebrews 11:35 Women [the widow of Zarephath and the Shunammite] received their own dead [sons] by means of resuscitation [Elijah and Elisha raised them], and others were tortured [tormented and raped], not accepting a release [deliverance in exchange for betraying friends and loved ones], so that they might attain better [supergrace blessings] after resurrection;

^{KW} **Hebrews 11:35** Women received by resurrection their dead, and others were tortured, not accepting the deliverance in order that they might obtain a better resurrection.

^{KJV} **Hebrews 11:35** Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

TRANSLATION HIGHLIGHTS

Through doctrine women received their own dead sons back (masculine gender) by means of resuscitation. Elijah and Elisha raised many of them (Dramatic Aorist tense), as attested by the widow of Zarephath in 1 Kings 18:8-24 and the Shunammite in 2 Kings 4:18-37. Others were tortured (Dramatic Aorist tense), because they refused to accept a release from their captors (Constative Aorist tense) in exchange for betraying friends and loved ones. Through doctrine they decided that they would rather attain something better (Constative Aorist tense) after resurrection, than to save their life by “ratting” on their family members. Three types or groups of people are mentioned by Paul. First, those who were resuscitated; second, those who died after refusing to bargain with their captors; third, those who were tortured and imprisoned. The traditional understanding of *allos* as “others of the same kind” does not apply when there are three or more types or categories in question.

RELEVANT OPINIONS

“To torture with the *tumpanum*” is a reference to a wheel-shaped instrument of torture, over which criminals were stretched as though they were skins, and then horribly beaten with clubs or thongs. (K. Wuest) It was the deliverance offered at the price of denying their faith, that was refused. They did this in order that they might attain to a better resurrection than the one

mentioned - a mere continuation of life on earth. These were looking forward to the resurrection that would be unto glory. (K. Wuest) It has been supposed that the punishment referred to was the stretching of the victims, in the way of a rack, on a sort of wheel called a *tympanum*, on which they were then beaten to death, as Eleazer was. (J. Barmby) Both Elijah and Elisha raised boys from the dead and gave them back to their mothers. (S. Kistemaker)

The meaning here is, *were beaten to death with clubs*. (M. Vincent) He is now talking about martyrs. (J. McGee) What is meant by a better resurrection? Every believer will be present at the first resurrection of the saved at Jesus' coming for His own, but all believers will not "obtain a better resurrection." Only the overcomers will share in this, for we cannot receive an overcomer's crown without overcoming. At the resurrection and the Judgment Seat of Christ, the rewards will be distributed on the basis of our present faithfulness. Some will be ashamed at His coming; some will be saved "so as by fire," some will fail to receive a full reward, while others will obtain a "better resurrection." It may be translated "something additional and better at the resurrection." (M. DeHaan)

Hebrews 11:35 Women (Subj. Nom.) received back (λαμβάνω, AAI3P, Dramatic) their own (Poss. Gen.) dead (Acc. Dir. Obj.; only sons) by means of resuscitation (Abl. Means; Elijah & Elisha raised them), and (continuative) others (Subj. Nom.; of the second kind: those who died after being tortured) were tortured (τυμπανίζω, API3P, Dramatic; tormented and raped), not (neg. adv.) accepting (προσδέχομαι, AMPtc.NPM, Constative, Concessive, Deponent; obtaining) a release (Acc. Dir. Obj.; redemption, payment of ransom, deliverance from torture in exchange for betraying friends & loved ones), so that (Purpose) they might attain (τυγχάνω, AASubj.3P, Constative, Potential; gain, experience) better (Comp. Gen.; SG3 blessings) after resurrection (Obj. Gen.);

^{BGT} **Hebrews 11:35** Ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν·

^{VUL} **Hebrews 11:35** acceperunt mulieres de resurrectione mortuos suos alii autem distenti sunt non suscipientes redemptionem ut meliorem invenirent resurrectionem

LWB **Hebrews 11:36** Moreover, others received a trial [severe test] accompanied by derisive torture [verbal mocking and scorn] and scourgings [physical whipping], as a matter of fact, even shackles and imprisonment.

^{KW} **Hebrews 11:36** And still others received a trial of mockings and scourgings, yes, moreover, of bonds and imprisonment.

^{KJV} **Hebrews 11:36** And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

TRANSLATION HIGHLIGHTS

Moreover, others received severe testing (Constative Aorist tense) accompanied by verbal mocking and scorn, physical whippings, even shackles and imprisonment. The Greek word *heteros* usually means “others of a different kind.” In the prior verse, the Greek word *allos* usually means “others of the same kind.” Usually *allos* and *heteros* follow this strict delineation. But in 11:35-36 there are three groups of people: first – those who were resuscitated; second – those who died; and third – those who were imprisoned. When three or more types or groups are used, the difference between these two Greek words disappears; their meaning becomes synonymous.

RELEVANT OPINIONS

Heteros comes also to be employed merely for “another” with more than two and with no idea of difference. This usage probably grew out of the use with two groups. (A. Robertson) Jeering, flogging, and imprisonment were rather common. Jesus had to endure the sneers of Jews and soldiers. (S. Kistemaker) Here is another group of people. They didn’t gain great victories out on the battlefield. They didn’t enter the arena of life before large audiences and perform great feats for God. These are the “others,” and they are the ones who, if you want heroes, are really heroes. (J. McGee)

Hebrews 11:36 Moreover (continuative), others (Subj. Nom.; others of a third kind: imprisoned men) received (λαμβάνω, AAI3P, Constative) a trial (Acc. Dir. Obj.; testing-type experience) accompanied by derisive torture (Gen. Accomp.; verbal: mocking, scorn) and (connective) scourgings (Gen. Accomp.; physical whippings), as a matter of fact (emphatic), even (ascensive) shackles (Gen. Accomp.; bonds, fetters) and (connective) imprisonment (Gen. Accomp.).

^{BGT} **Hebrews 11:36** ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς·

^{VUL} **Hebrews 11:36** alii vero ludibria et verbera experti insuper et vincula et carceres

LWB **Hebrews 11:37** They [martyrs] were stoned [like Jeremiah], sawed in half [like Isaiah], murdered by execution with a two-edged sword [like the governor of Jerusalem]; they wandered from place to place [isolated from civilization] in sheepskins, in the skins of goats, because they were destitute [lacking food, clothing, shelter], afflicted [mental stress and pressure], tormented [physically mistreated],

^{KW} **Hebrews 11:37** They were stoned, tested, sawn asunder; they died, slaughtered by the sword; they wandered around in sheepskins and goatskins; being destitute, hard pressed, maltreated,

^{KJV} **Hebrews 11:37** 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;

TRANSLATION HIGHLIGHTS

Some OT heroes were stoned to death like Jeremiah (Dramatic Aorist tense), were sawed in half like Isaiah (Dramatic Aorist tense), or executed with a two-edged sword like the governor of Jerusalem (Dramatic Aorist tense). Some of them wandered from place to place in sheepskins and goatskins, totally isolated from civilization (Constative Aorist tense). They were often destitute, lacking food, clothing and shelter (Historical Present tense). They were often afflicted with mental stress and pressure (Historical Present tense) and tormented physically (Historical Present tense). Their enemies were quite creative in their methods of persecution, both mentally and physically.

RELEVANT OPINIONS

Many regard this word as a corrupted form of another related word, each different from each other. For instance, “they were burned,” “they were pierced,” “they were mutilated,” “they were sold,” “they were strangled,” “they were broken on the wheel,” “they were ill-treated,” “they were stabbed,” “they were impaled,” and “they were pickled.” (B. Metzger) Tradition is strong that the prophet Isaiah was cut in half with a wooden saw. This happened during the reign of King Manasseh ... Elijah was depicted as a man with a garment of hair and with a leather belt around his waist. He depended on the ravens to supply him with bread and meat, and he obtained drinking water from the brook Kerith. (S. Kistemaker) In verses 33 and 34 one group by faith escaped the edge of the sword, and another group by faith in verse 37 were slain with the sword. (J. McGee) One of the heathen emperors exposed all naked, to the wintry blast, some of his soldiers who declared themselves Christians; at the same time promises were made of a warm bath, and warm clothing, if they would give up their faith in Christ. One of them yielded; but died in the bath to which he was carried. (R. Govett)

Hebrews 11:37 They were stoned (λιθάζω, API3P, Dramatic; like Jeremiah), sawed in half (πρίζω, API3P, Dramatic; like Isaiah), murdered (ἀποθνήσκω, AAI3P, Dramatic) by execution (Instr. Manner; like the governor of Jerusalem) with a two-edged sword (Abl. Means); they wandered from place to place (περιέρχομαι, AAI3P, Constative, Deponent; isolated from civilization) in sheepskins (Instr. Manner; rough clothing), in the skins (Instr. Manner) of goats (Poss. Dat.), because they were destitute (ὕστερέω, PPPTc.NPM, Historical, Causal; lacking food, clothing & shelter), afflicted (θλίβω, PPPTc.NPM, Historical, Circumstantial; mental stress & pressure), tormented (κακουχέω, PPPTc.NPM, Historical, Circumstantial, Deponent; physically mistreated, harmed),

^{BGT} **Hebrews 11:37** ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὕστεροῦμενοι, θλιβόμενοι, κακουχούμενοι,

^{VUL} **Hebrews 11:37** lapidati sunt secti sunt temptati sunt in occisione gladii mortui sunt circumierunt in melotis in pellibus caprinis egentes angustiati adfficti

LWB **Hebrews 11:38** (concerning whom the world was not worthy), while they were being led about [like lost sheep being hunted by wolves] upon deserts and mountains and in hideouts [caves] and holes [crevices] of the earth.

^{KW} **Hebrews 11:38** Men of whom the world was not worthy, wandering over deserts and mountains, and in caves and holes of the earth.

^{KJV} **Hebrews 11:38** (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

TRANSLATION HIGHLIGHTS

Paul inserts a short parenthetical concerning the martyrs he is discussing: the world was not worthy of them (Descriptive Imperfect tense). The world (kosmos) in this context refers to Satan's part of humanity, the world of unbelievers. The martyrs were led about like lost sheep being hunted by wolves (Iterative Present tense) upon the deserts and mountains, hiding in caves and dens (caverns) of the earth. They had no land, no home, and often no friends. They were treated as horribly as you can imagine by unbelievers, but in God's estimation they were heroes who will receive special rewards in heaven for their steadfastness unto death.

RELEVANT OPINIONS

Obadiah, in charge of King Ahab's palace, "hid a hundred of the Lord's prophets in two caves, fifty in each, and supplied them with food and water." David and his men had no difficulty finding shelter from their pursuers or from the elements of nature. (S. Kistemaker) The world of their day treated them as not worthy to live in it; actually the world was not worthy of such men. It is for such that God has "prepared a city." (A. Stibbs) Verses 36-38 contain a general reference to the sufferings of the faithful Jews during the persecution of Antiochus Epiphanes when they were harried and hunted into the mountains and forced to take refuge in holes and caves. (H. Andrews) Isaiah and his companions are said to have spent two years among the mountains naked and eating only herbage. (W. Nicole)

Hebrews 11:38 [concerning whom (Adv. Gen. Ref.; the martyrs) the world (Subj. Nom.; satan's part of humanity) was (είμι, Imperf.AI3S, Descriptive) not (neg. adv.) worthy (Pred. Nom.; honorable)], while they were being led about (πλανάω, PPpTc.NPM, Iterative, Temporal; like lost sheep being hunted by wolves) upon deserts (Loc. Place) and (connective) mountains (Loc. Place) and (connective) in hideouts (Loc. Place; caves, place of refuge, criminal hiding places) and (connective) holes (Loc. Place; openings, crevices, dens) of the earth (Adv. Gen. Ref.).

^{BGT} **Hebrews 11:38** ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

^{VUL} **Hebrews 11:38** quibus dignus non erat mundus in solitudinibus errantes et montibus et speluncis et in cavernis terrae

LWB **Hebrews 11:39** **And so, all these people [OT heroes], who obtained a good report [high spiritual approval rating] because of doctrine [they attained supergrace], did not obtain the promise [they received supergrace blessings in time, but not the blessings reserved for the millennium],**

^{KW} **Hebrews 11:39** And these all, although they had witness borne to them through their faith, did not receive the promise,

^{KJV} **Hebrews 11:39** And these all, having obtained a good report through faith, received not the promise:

TRANSLATION HIGHLIGHTS

Paul uses a *symperasma*, a concluding summary to his detailed list of OT heroes. These people who possessed a great character rating in God's estimation obtained a good report (Summarizing Constative Aorist tense) because of the doctrine in their soul. In verse 33 *dia pisteus* means "through doctrine," while *dia tes pisteus* here means "because of doctrine" or "because of their doctrine" if a possessive sense of the definite article is understood. Their life and death was a testimony to God, but they still did not obtain the promise (Constative Aorist tense). They reached supergrace and received blessings in time, but the blessing related to the promise were reserved for the millennium. It was not the proper time in God's purpose for these blessings to be distributed.

RELEVANT OPINIONS

This failure to obtain the fulfillment of the promise was not due to any slackness on the part of God nor to any defect in their faith; there was a good reason for it, and that reason was that "God had in view some better thing for us, that without us they should not be perfected." (K. Wuest) All of those who were under the Old Covenant gained approval through their faith, but did not receive what was promised. God had provided something better for us, in order that apart from us they should not be made perfect. Perfection is on the side of the rent veil where the Holy One dwells. (K. Lamb) The great heroes of faith he had spoken of had not yet realized their eschatological hopes. (Z. Hodges) Without resurrection, Hebrews 11:13 would surely read, "These all died *in despair*, not having received the promises." (C. Welch)

Hebrews 11:39 **And so** (*symperasma*: concluding summary; moreover), **all** (Nom. Measure) **these people** (Subj. Nom.; who had great character by God's estimation), **who obtained a good report** (*μαρτυρέω*, APPTc.NPM, Summarizing Constative, Substantival; high approval rating, their life & death was a testimony) **because of doctrine** (Abl. Cause; they attained SG and held their ground until death), **did not** (neg. adv.) **obtain** (*κομίζω*, AMI3P, Constative; receive, carry off for oneself, recompense or reward)

the promise (Acc. Dir. Obj.; they reached SG2, but didn't get their SG3 rewards yet),

^{BGT} **Hebrews 11:39** Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν,

^{VUL} **Hebrews 11:39** et hii omnes testimonio fidei probati non acceperunt repromissionem

LWB **Hebrews 11:40** Because something [peculiar to the Church Age dispensation] better [baptism, indwelling & filling of the Holy Spirit] was provided by God for us [Church Age believers], so that without us they [OT saints] could not be made complete [God would not allow them to obtain their millennial rewards before we meet them after the rapture].

^{KW} **Hebrews 11:40** God having provided some better thing for us, in order that they without us should not be brought to completeness.

^{KJV} **Hebrews 11:40** God having provided some better thing for us, that they without us should not be made perfect.

TRANSLATION HIGHLIGHTS

Something better was provided by God for the Church Age believer (Culminative Aorist tense), mainly the baptism, indwelling and filling of the Holy Spirit. Moreover, it was God's plan that the OT saints would not be able to obtain their millennial blessings (Subjunctive of Prohibition) until we have fulfilled our course and meet with them after the rapture of the Church. Church Age believers are the anchor, the last leg of the divine relay team to carry the baton. The OT saints began the race hundreds of years ago, but they must wait for us to get the final prize. We must all cross the finish line at the same time and get our rewards at relatively the same time. Church Age believers will be first in the reward ceremony, immediately after the rapture. As soon as the seven years known as Jacob's Trouble is over, the OT saints will obtain their rewards just prior to the millennium (Latin: consummation). They will not be made complete (Culminative Aorist tense) until God's perfect timing for this event has arrived.

RELEVANT OPINIONS

God intended this wonderful chapter to encourage us to continue to trust and obey Him in the midst of temptations and to follow Him faithfully. The implication is that our reward, as theirs, is eschatological. (T. Constable) I no longer give apologetic messages, proving that the Bible is the Word of God. I just give messages from the Bible. I let the Holy Spirit minister the Word to folk. (J. McGee) Even those giants of faith history, though commended for their faith, did not and could not receive the promise, because all of salvation history was waiting for us! The implication is that the faith of those who left Egypt under the leadership of Moses, the faith of those to whom the good news came long ago, was not and could not have been sufficient to receive the promise. Only with us could they have been made perfect.

The formula is not: "the Word heard + faith = entering into the rest."

Rather the author contends that: “the Word heard + faith + today = entering into the rest.”

Without the appointed day, that is, “today,” and without our obedient faithfulness today, obedience to *enter the rest* was not possible. (J. Wray) This is almost true, but not quite. The OT faithful won’t receive their SG3 (ultra-supergrace) rewards until we do. This award ceremony doesn’t occur until after the rapture of the Church. There are rewards in time and rewards in the future. These rewards are eschatological and will occur at the Evaluation Seat of Christ. (LWB) We will all cross the finish line and get our SG3 rewards at relatively the same time. Church Age believers will be the first in the ceremony after the rapture. (R.B. Thieme, Jr.) He teaches his readers the unity and continuity of the believers of both the OT and NT eras. He is saying that they (the heroes of faith) and we (believers in Jesus Christ) are one. (S. Kistemaker)

Hebrews 11:39-40 clearly associates the Church with the heirs of OT promises. The pronouns “us” and “they” look at the Church and OT believers as being joined somehow in participation in future blessings. (S. Toussaint) The verb “*teleiow*” we should probably understand not of perfection in our sense of the term, but rather of maturity. The writer envisages that those who have been saved by Christ’s work will go on and become mature Christians. A considerable part of his complaint against his readers is that they have not gone on to maturity for which they were meant. But the point of importance for our purpose is not their failure to arrive at it, but the goal at which they might have been expected to arrive. No one who had not felt Christ’s saving power could attain it, but all those who believe in Him should. (L. Morris)

Here indeed is a glorious unity of all God’s people: Israel with the earthly calling, and the saints now with the heavenly calling, looking forward to that day when He shall be consummated in them and for them all their desire, “exceedingly abundant above all they have asked or thought.” (W. Newell) These saints did not receive their rewards when they died and went to the place of the saved. They must wait until we also appear for our rewards. God has something better for us. We are members of the Body of Christ. We shall, if we are faithful, reign over the earth. These OT overcomers must, therefore, wait until that day when Jesus comes to be glorified in His saints. (M. DeHaan) The unity of God’s program demands that all His people inherit together. By faith we and they together await the consummation of the promise. (J. Pentecost)

Hebrews 11:40 Because something (Acc. Dir. Obj.; peculiar to the dispensation of the Church Age) better (Compl. Acc.; superior: the baptism, indwelling & filling of the Holy Spirit) was provided (προβλέπω, AMPTc.GSM, Culminative, Causal, Deponent, Genitive Absolute; selected) by God (Abl. Source) for us (Gen. Adv.; Church Age believers), so that (neg. purpose) without (improper prep.; apart from) us (Gen. Assoc.; Church Age believers as the anchor, the last leg of the divine relay team to carry the baton) they (the Old Testament saints who begun the race must wait for the royal family) could not (neg. particle; they are prohibited by God’s plan) be made complete (τελειόω, APSubj.3P, Culminative, Prohibition; mature, perfect; we will all cross the finish line and get our SG3 rewards at relatively the

same time: Church Age believers will be 1st in the ceremony after the rapture).

^{BGT} **Hebrews 11:40** τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

^{VUL} **Hebrews 11:40** Deo pro nobis melius aliquid providente ut ne sine nobis consummarentur

CHAPTER 12

LWB **Hebrews 12:1** For this very reason [anticipation of rewards], we [Church Age believers] also, since we have such a great host of witnesses [OT supergrace heroes] surrounding us, having rid ourselves [rebound and keep moving] of every impediment and category of sin [mental, verbal, overt] which easily distracts, should keep on exerting ourselves to advance [forward momentum] with perseverance with reference to the struggle [application of doctrine according to precisely correct protocol] which has been set before us [goal or objective of the spiritual life],

^{KW} **Hebrews 12:1** Therefore also, as for us, having so great a cloud of those who are bearing testimony [i.e., the heroes of faith of chapter 11] surrounding us, having put off and away from ourselves once for all every encumbrance and that sin which so deftly and cleverly places itself in an entangling way around us, with patience let us be running the race lying before us,

^{KJV} **Hebrews 12:1** 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,

TRANSLATION HIGHLIGHTS

Since Church Age believers are first in line to obtain supergrace blessings, we should keep on exerting ourselves with every ounce of energy we have to advance (Hortatory Potential Subjunctive) in the spiritual life according to precisely correct protocol. The iterative present means we must remain consistent in making forward momentum, never giving up. The Greek word *treko* means to charge forward into battle or to run a long distance race with the idea of winning 1st prize. This *charging forward* is a reference to experiential sanctification, not justification. Paul is writing to Christians, not unbelievers. The idea is that because we are justified doesn't mean we rest on our laurels and wait for death or the rapture as if there is nothing further to do. We are to persevere with endurance in the Christian way of life that has been set before us (Customary Present tense) according to Church Age protocol. Paul compares this exercise of divine protocol to a struggle, a fight or conflict which lasts our entire life. Our goal is to fight to the very end without giving up; the destination is the *high ground* of the supergrace life.

We are not alone in this pursuit of the supergrace life and its resultant rewards. Though their protocol for reaching the goal was different than ours, the list of OT heroes in chapter 11 also continued to advance. We have a great host or battalion of witnesses (Pictorial Present tense) that fought this battle before us. We are surrounded by them in a manner of speaking (Pictorial Present tense), which means they are our invisible cheerleaders in the angelic conflict. We can't see them but they are cheering us on from the sidelines. Paul reminds us of the manner in which we conduct ourselves in this battle. We must confront every impediment and category of sin in our lives and get rid of them by confessing them to God and moving on (Constative Aorist tense). The aorist actually points to past action, which means this is the first step. Distractions and sins must be dealt with first before we are able to exert ourselves in the race or conflict before us. If we don't take care of our temporal sins (mental, verbal, overt) first, we are no longer in the race. We are running down the sidelines out-of-bounds and are making no progress in the spiritual life.

The Greek word for *impediments* refers to ankle weights and knapsacks full of rocks that were used by runners to build leg strength. These trials, tests, burdens and distractions benefit us during the training period, but in order to run the real race we have to get rid of the ankle weights and dump the knapsack before charging forward. Anything in life that distracts you from the intake, metabolization and application of Bible doctrine must be eliminated before you run the race. You must be *stripped for action*, spiritually. You must have your priorities in proper order. If your job distracts you from the spiritual life, find another job. If your friends aren't interested in the Word of God, find new friends. If your church is into programs, rituals, ceremonies or is a 3-ring circus, find one that focuses on the verse-by-verse study of the entire Bible. These people, these activities, ensnare you and *pull you out of your lane in the race* – disqualifying you from the prize. They differ according to the weaknesses of your old sin nature, but whatever they are, they distract you from executing God's plan and they prevent you from attaining supergrace.

RELEVANT OPINIONS

Distractions from the Word and beneficial routines: Some distractions are not sinful in themselves until you let them take over your soul. (R.B. Thieme, Jr.) Duties are never weights. But the moment a thing gets a place in my mind which is not God's mind for me, it becomes a weight, no matter what it is. (W.R. Newell) All believers should withdraw from any organization or alliance [church] that adds anything to naked faith. (O. Greene) Naked faith is a reference to doctrinal inculcation and application. First comes *rebound*: having rid ourselves of every impediment and category of sin. Second we *keep moving*: exerting ourselves to the limit to move forward. (LWB) Allusion is made to the games of the Greeks; these games were contests in which there were different exercises, such as wrestlings, racings, etc. Responsibility attaches to the race of the Christian, and the Lord will deal in judgment with our race. (J. Darby) I would say that one of the greatest perils in the Christian life is the peril of just remaining stationary, of doing nothing. (J. McGee) It is not difficult to put forth special exertion; the real test of life is the steady, normal progress of the soul – not paroxysms of effort but steady endurance. (W. Thomas)

The writer visualizes a great host of people encircling these 1st century readers, and then speaks of a race - a Greek athletic term speaking of a contest. The natural and correct inference is that he is thinking of the Greek games here, the spectators in the tiers upon tiers of seats, the athletes competing in the stadium, the latter speaking of the Christian life as a contest and a race, and the former, of the saints of chapter 11. (K. Wuest) The author places himself on the same level as that of the readers. He is one with them, for he is a contestant, too. With his fellow contestants, he looks up at the stands and sees a multitude of spectators ... The heroes of faith mentioned in chapter 11 speak, but they do so through the pages of Scripture. They cheer us on, so to speak, for the race we run concerns the cause of Christ. Through their biblical voices they encourage us in our contest of faith. The witnesses surround us, for they have an interest in our achievement. (S. Kistemaker) No one ever won a race by patience. It takes endurance or perseverance. This is a lifelong, long-distance race. (R. Earle) The heroes of the past are now viewed as spectators, whereas the Christians are in the arena. (D. Guthrie)

Some take *ogkon* to denote obesity, a sense in which the word is sometimes used - as by Hippocrates, Diodorus, Aelian - and think the allusion is to the training required of athletes for getting into condition. (J. Barmby) When we run a race, we dress in suitable sportswear designed to provide minimum weight and maximum comfort. And to qualify as runners, we strive to lose extra body fat by strengthening our muscles. That which is bulky in our bodies must disappear, for it hinders us in the race that we run ... Let us strip off anything that slows us down or holds us back, and especially those sins that wrap themselves so tightly around our feet and trip us up. (S. Kistemaker) A race is characterized by intense activities, so is the Christian life. There is no room for sloth or indifference. The Divine life can be maintained only by constant diligence and strenuous effort; and it can be perfected only through conflict and suffering. Our progress in the Christian course is opposed by strong and subtle adversaries, and frequent and formidable difficulties. We have to battle with our foes and grapple with our difficulties, even while running the race that is set before us. (W. Jones) It is sometimes used of superfluous bodily weight that the athlete sheds during training. (F. Gaebelein)

There are various burdens which delay and impede our spiritual course, such as the love of this present life, the pleasures of the world, the lusts of the flesh, worldly cares, riches also and honors, and other things of this kind. Whosoever, then, would run in the course prescribed by Christ, must first disentangle himself from all these impediments, for we are already of ourselves more tardy than we ought to be, so no other causes of delay should be added. We are not however bidden to cast away riches or other blessings of this life, except so far as they retard our course; for Satan by these as by toils retains and impedes us. (J. Calvin) That the word "cloud" was a fairly common metaphor for a great crowd of people is well attested ... The athletic images are non-specific; they may refer to any encumbrances, including body fat and clothing. (F. Craddock) The chief matter is to "finish the course" (Acts 20:24), to get to its end, and not to drop out by exhaustion or be disqualified for misconduct, by not observing the rules (2 Tim. 2:5). The success of one is the encouragement of others. (G. Lang)

Hebrews 12:1 For this very reason (triple compound inferential particle, correlative; since we are 1st in line for SG3 blessings), we (Subj. Nom.; Church Age believers) also

(adjunctive), since we have (ἔχω, PAPtc.NPM, Pictorial, Concessive) such a great (Qualitative; strong) host (Acc. Dir. Obj.; battalion, cloud) of witnesses (Adv. Gen. Ref.; O.T. SG heroes, invisible cheerleaders, host, throng) surrounding (περίκειμαι, PMPTc.ASN, Pictorial, Circumstantial, Deponent; supporting) us (Dat. Adv.), having rid ourselves (ἀποτίθημι, AMPtc.ASN, Constative, Circumstantial; rebound technique: tossed aside, put away, removed, stripped for action) of every (Acc. Measure) impediment (Acc. Dir. Obj.; distraction, weight, burden, encumbrance: ankle weights & knapsacks full of rocks used by runners to build leg strength), and (connective) category of sin (Acc. Dir. Obj.; whatever current area of weakness your old sin nature is operating in: mental, verbal, overt) which (Acc. Appos.) easily distracts (Adv. Acc.; ensnares, wraps itself around, cuts you out of your lane, forces you to sit on the sidelines), should keep on exerting ourselves to advance (τρέχω, PASubj.1P, Iterative & Tendential, Potential & Hortatory; running the race course, striving to advance, making forward progress, following the course, rushing into battle; we run because we are saved, not to obtain salvation) with perseverance (Gen. Attend. Circum.; steadfastness, endurance) with reference to the struggle (Acc. Gen. Ref.; course, fight, contest) which has been set before (πρόκειμαι, PMPTc.ASM, Customary, Attributive, Articular, Deponent; presented: as a goal or destination, objective: to seize and hold the high ground) us (Dat. Adv.),

^{BGT} **Hebrews 12:1** Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα

^{VUL} **Hebrews 12:1** ideoque et nos tantam habentes inpositam nubem testium deponentes omne pondus et circumstans nos peccatum per patientiam curramus propositum nobis certamen

LWB Hebrews 12:2 By continually concentrating on [occupation with] Jesus, our Originator [positional truth] and Maturer [experiential truth] by means of doctrine [He accomplished our justification-salvation and pioneered the protocol plan of God for our sanctification-salvation], Who instead of the inner happiness which was present in Him [joy and contentment by utilizing the prototype divine system], endured the cross, disregarding the shame [coming into contact with our sins and being judged by the Father], and then [after His death, resurrection and ascension] sat down at the right hand [place of honor] of the throne of God [session].

^{KW} **Hebrews 12:2** Looking off and away to Jesus, the originator and perfecter of this aforementioned faith, who instead of the joy then present with Him endured the Cross, despising the shame, and has sat down at the right hand of the throne of God.

^{KJV} **Hebrews 12:2** 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.

TRANSLATION HIGHLIGHTS

One of the requirements for attaining supergrace status in this life is to continually concentrate on Jesus (Iterative Present tense). Does that mean we wander about in a meditative trance like some monk in a cave? No, the iterative refers to consistent, daily doctrinal inculcation. The only way we become occupied with Him is by knowing His thoughts, and the only way we come to know His thoughts is by listening and studying His Word. Bible doctrine is the Mind of Christ. We “fix our eyes upon Him” by concentrating on His Word. He is our Originator and Maturer by means of doctrine. Paul uses two words that point to a dual aspect of His ministry: positional and experiential. He accomplished our justification-salvation on the cross as our Founder, Prince Ruler, and the Originator of God’s plan. He continues this initial ministry which began at the new birth by His function as our Maturer or Perfecter, a reference to His utilization of the prototype divine system created by the Father for us to live in during our sojourn on earth. Jesus pioneered the protocol plan of God for our sanctification-salvation by testing and proving that the prototype divine system (dynamis) works perfectly when the operating instructions are followed.

The Lord Jesus Christ exchanged the inner happiness which He experienced by walking in the Spirit (prototype divine system) for the misery of the cross (Latin: contempt), as attested by the substitutionary preposition “instead of.” Of course, His deity possessed undiminished inner happiness (Attributive Participle); but the reference here is to His humanity utilizing divine problem-solving truths (devices) when facing persecution and eventual death by crucifixion (Durative Present tense). He endured suffering on the cross (Dramatic Aorist tense), disregarding the shame of bearing our sins and being judged by the Father (Constative Aorist tense). The impeccability of Jesus Christ coming into contact with our sins was indeed a source of shame. Then, after His death, resurrection and ascension, He sat down in the place of highest honor in heaven (Dramatic Perfect tense) at the right hand of the throne of God. Jesus was able to endure the humility and suffering on the cross on our behalf, not because He grasped His divine attribute of *happiness*, but because in His humanity He used the doctrine in His soul in the filling of the Holy Spirit to focus on the glory of the Father’s plan and His crucial part in it. This application of doctrine in the filling of the Spirit sustained Him on the cross.

RELEVANT OPINIONS

A person who continually studies the Word will eventually reach Occupation With Christ; a person cannot reach Occupation With Christ without extensive studying of the Word. (R.B. Thieme, Jr.) The minute the Greek runner in the stadium takes his attention away from the race course and the goal to which he is speeding, and turns it upon the onlooking crowds, his speed is slackened. It is so with the Christian. The minute he takes his eyes off of the Lord Jesus, and turns them upon others, his pace in the Christian life is slackened, and his onward progress in grace hindered. (K. Wuest) But here we must beware of two errors: for some make man God’s

co-worker, to ratify election by his consent. Thus according to them, man's will is superior to God's plan. As if Scripture taught that we are merely given the ability to believe, and not, rather, faith itself! Others ... make election depend upon faith as if (that election) were both in doubt and ineffectual until confirmed by faith. (J. Calvin) The cross and the joy face each other in the mind of Jesus and He takes both, the cross in order to get the joy. (A. Robertson)

In all that touches faith, Jesus has the pre-eminence, having passed through all difficulties and having overcome them all. (J. Darby) While suffering the unimaginable agonies of the cross, the humanity of Jesus Christ never lost perfect contentment and joy. His mental attitude equated adversity with prosperity and living with dying. He never felt threatened or sorry for Himself. His happiness did not change even under difficult circumstances, cruelty, torture, unjust treatment, death. You have access to this same happiness in your life – a beatitude that does not depend upon people, circumstances, or the details of life. When Bible doctrine and virtue love fill your soul, you will enjoy contentment in the midst of thought, people, system, and disaster testing. (R.B. Thieme, Jr.) Sometimes we think we are alone in this world, for we are the only Christians who have kept the faith. We are not alone, however. First, consider the countless multitudes that have kept the faith and have been translated into glory. The writer of Hebrews describes them as a great cloud of witnesses. (S. Kistemaker)

The minute he takes his eyes off the Lord Jesus and turns them on others, the Christian's pace in the Christian life is slackened, and his onward progress in grace hindered. (K. Wuest) We ought to look to Jesus without distraction; that is, everything else takes second place. (S. Kistemaker) Jesus pioneered the path of faith Christians should follow. He also perfected the way of faith since He reached its end successfully. (Z. Hodges) The same power that sustained Jesus on the cross is now available to every member of the royal family. As a result of Christ's strategic victory on the cross, four dynamic problem-solving devices were made available to every Church Age believer who achieves spiritual adulthood through residence, function, and momentum inside the divine dynasphere. (1) Toward God: personal love for God as the motivational virtue of spiritual self-esteem. (2) Toward people: impersonal love for all mankind as the functional virtue of spiritual autonomy. (3) Toward doctrine: hope as the goal orientation of spiritual adulthood. (4) Toward self: sharing the happiness of God. (R.B. Thieme, Jr.)

While all four of these problem-solving devices were used by the humanity of Christ on the cross, sharing the happiness of God is emphasized in Hebrews 12:2. When we utilize these divine problem-solving devices, we are using the resources that sustained our Lord's humanity in purchasing our so great salvation. God was glorified by Christ's strategic victory in the angelic conflict. God is also glorified when members of the royal family win tactical victories as they utilize divine assets under pressure *en route* to spiritual maturity. At maturity the believer acquires capacity to receive special blessings and to pass evidence testing, both of which glorify God to the maximum. (R.B. Thieme, Jr.) Jesus is the first to attain faith's goal – the presence of God – and He is the One who makes it possible for others to have that access. (F. Craddock) The further descriptions, *pioneer* and *finisher*, are highly suggestive. Together they span the whole range of activities of Jesus in relation to our faith. (D. Guthrie) Rationalism and modernism rob Christ of His deity, reduce Him to a mere man, and thus depict Him as being no more than a perfect example for us to follow. (R. Lenski)

Hebrews 12:2 By continually concentrating on (ἀφοράω, PAPtc.NPM, Iterative & Durative, Modal; fixing one's eyes, occupying oneself with) Jesus (Acc. Dir. Obj.), our (Acc. Rel.) Originator (Pred. Acc.; founder, prince ruler, positional truth) and (ascensive) Maturer (Pred. Acc.; completer, perfecter, experiential truth) by means of doctrine (Abl. Means; He pioneered the protocol plan of God by testing and proving the prototype of the divine dynasphere), Who (Subj. Nom.; the Lord Jesus Christ) instead of (substitutionary: experienced the misery of the cross in exchange for His +H) the inner happiness (Obj. Gen.; joy & contentment in the divine system) which was present (πρόκειμαι, PMPTc.GSF, Durative & Gnostic, Attributive, Deponent; lie in front of) in Him (Loc. Sph.; sharing the happiness of God as a problem-solving device), endured (ὑπομένω, AAI3S, Dramatic; held out, suffered) the cross (Acc. Dir. Obj.), disregarding (καταφρονέω, AAPtc.NSM, Constativative, Circumstantial & Modal; care nothing for, was unafraid of) the shame (Obj. Gen.; disgrace, ignominy, bearing our sins and being judged by the Father), and then (enclitic particle; after His death and resurrection) sat down (καθίζω, Perf.AI3S, Dramatic; session: His humanity 'sat down') at the right hand (Loc. Place; anthropomorphism for place of honor) of the throne (Adv. Gen. Ref.) of God (Poss. Gen.).

^{BGT} **Hebrews 12:2** ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.

^{VUL} **Hebrews 12:2** aspicientes in auctorem fidei et consummatorem lesu[m] qui pro proposito sibi gaudio sustinuit crucem confusione contempta atque in dextera sedis Dei sedit

LWB **Hebrews 12:3** **By all means, consider the One [Jesus Christ in His humanity] Who endured [by utilizing the doctrine in His soul] such hostility against Himself from sinners [pressure from the opposition], so that when you become faint [weary and despondent from living in the cosmic system], you might not become exhausted in your souls [the fatigue of reversionism].**

^{KW} **Hebrews 12:3** For consider by way of comparison the One who has endured opposition by sinners against himself, in order that you do not become weary, fainting in your souls.

^{KJV} **Hebrews 12:3** For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

TRANSLATION HIGHLIGHTS

Paul just laid out the course of Jesus' life in one verse, and how He survived all the tests and trials before Him with inner happiness from the doctrine resident in His soul. He then comes to a

self-evident conclusion and a strong affirmation that we should consider Him (Imperative of Entreaty) in his humanity and how He endured such opposition from those sinners who hated Him (Intensive Perfect tense). He endured their hostility by utilizing doctrine (Latin: sustenance), and as our prototype in the spiritual life, we are to do likewise. Paul knows that all believers will occasionally become weary and worn-out trying to live the Christian life (Tendential Present tense). There will be days when we become despondent, when we lose courage and want to give up. Despondency is one of the first signs of the loss of fellowship. What it really means is that you have exited the divine system and are no longer communing with your best friend, Jesus Christ.

When we reach this point, that is a signal that somewhere along the way we exited the divine system and lost the filling of the Spirit. It may have been hours, days, weeks or months since we had the peace that comes from maximum doctrine in our soul in the filling of the Spirit. At this point, Paul wants us to remember (Latin: recognize) that Jesus faced the same kind of trials and tribulations that we are facing, and that it is possible to come through them with a smile on our face if we remain in fellowship and continue doctrinal inculcation and application like He did. The goal is for every believer to realize that their spiritual fatigue is due to being out of fellowship, and that they need to confess their sins to God and reenter the divine system. The purpose for his warning and exhortation here is to prevent that initial fatigue from becoming total exhaustion (Potential Subjunctive mood).

Continual residence and function in the cosmic system “tires” the soul. The believer who is stuck in this rut becomes discouraged in life and loses heart. He reacts to the circumstances and people in his life from a position of weakness instead of strength. He becomes frustrated, bored, lonely for “someone who *understands* him,” and almost always ends up in a *pity party*. He is no longer the cheery person everyone knows and loves. These are warning signs for *the fatigue of reversionism*. Without the filling of the Spirit and maximum doctrine in the soul (Latin: deficiency), Jesus in His humanity would have also become exhausted in the spiritual life. But He didn’t because He exercised the same divine protocol during tests and trials that we are commanded to do today, and He maintained His inner happiness. That protocol is the intake, metabolization, and application of Bible doctrine in the filling of the Spirit.

RELEVANT OPINIONS

There is no fainting in the soul when residing inside the divine sphere of power and love.

Stage 1 of Reversionism: Reactor Factors

- a) discouragement - circumstances
- b) boredom - circumstances & people
- c) disillusion - people

All three create fatigue and “soul pain” in three stages:

- 1) frustration due to circumstances

- 2) inability to cope with loneliness, boredom
- 3) overcome with self-pity due to disillusionment

If unchecked, this stage leads to a *Frantic Search for Happiness*. (R.B. Thieme, Jr.)

The central passage in the Bible on the subject of divine discipline is Heb. 12:3-11. Here we are told that God's purpose in discipline is to correct by punishment. He disciplines us for our good that we may share in His holiness (12:10). Every child of God will sooner or later experience this. His purpose is always to correct, the definite aim of which is "for our profit, that we might be partakers of His holiness." Without this holiness "no man will see the Lord" (12:14). To see the Lord means to fellowship with Him. Job, for example, said, "But now my eyes have *seen* you" (Job 42:5). The parallel is precise. As a result of divine discipline Job came to "see" the Lord. The writer to the Hebrews, steeped in the OT as he was, apparently had this passage in mind. (J. Dillow) Introspection causes spiritual weariness and discouragement, but looking at Jesus renews the Christian's strength and boosts his courage. (S. Kistemaker) He endured the hostility of sinners. (F. Craddock)

"The zoe of God," supergrace, denotes a concept of "life" related to Bible doctrine. In this passage life is linked to spiritual growth that God provides for believers through doctrine. Notice that alienation from this spiritual life is not the consequence of any misbehavior or sin but the result of "ignorance" of doctrine. *Agnōia*, no knowledge, is the cause of failure in the Christian life. Ignorance of doctrine inevitably leads to sinful mental attitudes including: subjectivity, hypersensitivity, losing heart, frustration, unhappiness, a frantic search for happiness, slavery to the details of life. What a perfect description of a believer suffering from blackout of the soul. (R.B. Thieme, Jr.) May I say this very candidly to you: unless you stay close to the Word of God where the Holy Spirit can take the things of Christ and make them real to you, you are going to get weary of the Christian life, and you are going to faint in your minds. This is the reason there are so many discouraged Christians around today. (J. McGee)

Christ is the model of confidence and effectiveness under maximum stress. He encourages us when we face pressure. His example inspires us to look beyond ourselves and our immediate problems and see Him, to "begin thinking of such a Person." As we reflect on Him and His achievements, the theme of this book becomes emphatic: Jesus Christ has given us access to the very system that sustained Him throughout His first advent. His life on earth is proof that the system works. There is no fainting in the soul when residing inside the divine sphere of power and love ... Christ was always rational and logical because truth is rational and logical. He thought rationally and reached true doctrinal conclusions upon which His every action was founded. Even in the most dreadful ordeal ever suffered by a human being, the judgment of our sins in Him on the cross, Christ was sustained by the Bible doctrine in His soul. (R.B. Thieme, Jr.) The readers are exhorted to weigh up carefully the endurance of Christ when contemplating their own hardships. (D. Guthrie)

Hebrews 12:3 By all means (inferential, self-evident conclusion, strong affirmation; certainly, so then), consider (ἀναλογίζομαι, AMImp.2P, Constative, Entreaty, Deponent; thinking as an

aggressor) **the One** (Acc. Dir. Obj.; Jesus Christ in His humanity) **Who endured** (ὑπομένω, Perf.Aptc.ASM, Intensive, Substantival; by utilizing the doctrine resident in His soul) **such** (correlative adj.) **hostility** (Acc. Dir. Obj.; pressure from the opposition) **against Himself** (Prep. Acc.) **from sinners** (Abl. Source), **so that** (purpose) **when you become faint** (ἐκλύω, PPpTc.NPM, Tendentia, Temporal, Deponent; despondent, give out, slack, weary & worn, lose courage; by perpetual residence outside the divine dynasphere), **you might not** (neg. particle) **become exhausted** (κάμνω, AASubj.2P, Constativa, Potential; discouraged, lose heart, the fatigue of reversionism, the tired soul) **in your** (Poss. Gen.) **souls** (Loc. Sph.).

^{BGT} **Hebrews 12:3** ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμνηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς ἑαυτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

^{VUL} **Hebrews 12:3** recogitate enim eum qui talem sustinuit a peccatoribus adversum semet ipsos contradictionem ut ne fatigemini animis vestris deficientes

LWB Hebrews 12:4 You [believers in Jerusalem in 67 A.D.] have not yet resisted to the point of blood [wounded in spiritual battle] as you continue the struggle against the sin nature.

^{KW} **Hebrews 12:4** Not yet have you withstood to the extent of blood, struggling against sin.

^{KJV} **Hebrews 12:4** Ye have not yet resisted unto blood, striving against sin.

TRANSLATION HIGHLIGHTS

The believers who were living in Jerusalem in A.D. 67 were just beginning to stand in opposition against the sin nature (Ingressive Aorist tense). The battle for them was just starting. Their Christian lives so far were rather easy, with little spiritual blood (let alone material blood) being shed in the human extension of the angelic conflict. They had learned some doctrine, but the opportunity to really apply it had not yet arrived. Many of them continued to struggle against the trends of their old sin nature, and it was a difficult fight so far. But things were going to get worse, much worse, and they would need every ounce of doctrine they had ever learned to survive the trials and tribulations that were coming. Notice that four words in this verse begin with an “a” or “alpha.” This is a figure of speech called *assonance*.

RELEVANT OPINIONS

The metaphor in this verse – “resisted to the point of shedding your blood” – comes from the sports arena. The author goes from one sport to another, from the imagery of the race to that of boxing. In boxing, blood flows from the faces of the contestants when they withstand vicious blows. (S. Kistemaker) The Father may correct and chasten His erring child, and through confession the child may be restored to the place of fellowship; but all of this is wholly within

the inner circle of the family and household of God. (L. Chafer) Martyrdom can hardly be interpreted as discipline. Endurance continues to be the theme. (F. Craddock)

Even though not a popular or often-taught concept today, the Bible is clear that God may choose to remove a perpetually disobedient child from life on earth. More than scaring us into conformity, this should motivate us to be among His obedient, responsive, responsible children who bring glory to His name. (J. Pentecost) The preposition *anti* is a soldier-like word, and imports a manly standing against an enemy – foot to foot, spear to spear – not yielding a foot, or hairbreadth, as we say, and that unto blood – that is, so long as blood or breath remains in our bodies, or so long as we live. (W. Gouge)

Hebrews 12:4 You (believers living in Jerusalem in 67 A.D) have not yet (Neg. Adv. Time) resisted (ἀντικαθίστημι, AAI2P, Ingressive; to stand in opposition against in line of battle) to the point of (Adv. Degree, Measure) blood (Obj. Gen.; being wounded) as you continue the struggle against (ἀνταγωνίζομαι, PMptc.NPM, Iterative, Temporal, Deponent; Instrumental: "in the struggle against", Concessive: "although you struggle against", a terrific fight) the sin nature (Acc. Dir. Obj.).

^{BGT} **Hebrews 12:4** Οὐπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι.

^{VUL} **Hebrews 12:4** nondum usque ad sanguinem restitistis adversus peccatum repugnantes

LWB Hebrews 12:5 **And so, you have completely forgotten the point of doctrine [principle] which was taught to you as sons [in Proverbs 3:11-12]: My son, stop rejecting corrective discipline [child training] from the Lord, nor become weary [discouraged & fatigued] when you are disciplined by Him,**

^{KW} **Hebrews 12:5** And you have completely forgotten the exhortation which is of such a nature as to speak to you as sons, Son of mine, stop making light of the Lord's discipline, correction, and guidance. Stop fainting when you are being effectively rebuked by Him.

^{KJV} **Hebrews 12:5** 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:

TRANSLATION HIGHLIGHTS

The believers in Jerusalem were under pressure and had completely forgotten (Intensive Perfect tense) a doctrinal principle (Latin: consolation) which was taught to them (Historical Present tense) in Proverbs 3:11-12. A father speaks to his son in this proverb, telling him not to reject the corrective discipline he is about to receive from the Lord (Imperative of Prohibition). He also tells him not to become weary (Imperative of Prohibition) when he is disciplined by Him (Customary Present tense). Paul is preparing them for the fall of Jerusalem in 70 A.D. and the resultant discipline they would receive as part of the Jewish nation.

RELEVANT OPINIONS

When a believer cuts off his fellowship with God through sin and remains in the cosmic system, God in His grace must deal with him as a child. Bible doctrine has been ignored; God must get the believer's attention through pain. (R.B. Thieme, Jr.) God sometimes brings judgment on His regenerate people; the sin unto physical death is taught throughout the NT. (J. Dillow)

Persecution may assume the character of discipline from the Lord. If so, there are two things to heed: not to despise it, for it is chastening; not to faint, for it is sent in grace. (J. Darby)

Reversionism is the condition of the believer who is negative toward doctrine and refuses to function under the grace apparatus for perception. As a result, he remains in a state of carnality, out of fellowship with God refusing to confess his sins and is, therefore, under perpetual divine punishment. (R.B. Thieme, Jr.)

Scripture also warns a believer against the serious results of continually grieving the Spirit. This sometimes results in God's chastening the believer in order to restore him. (L. Chafer) Satan has one design for our suffering in persecution and God has a different design for that very same experience. (J. Piper) Their only resource was Christ – not a temple, or a ritual, or a religion. (J. McGee) The believer outside the divine dynasphere cannot be distinguished from the unbeliever, except that divine discipline compounds the believer's self-induced misery. The believer who rejects God's game plan still belongs to the royal family and will live forever in heaven, but his own negative decisions make his life on earth inferior to the life of the genuinely humble unbeliever. (R.B. Thieme, Jr.) The perfect tense reveals not a temporary loss of memory, but an inability to recall is meant. (S. Kistemaker)

The central question in both the citation and the exposition that follows has to do with the purpose of God's discipline. Is it punitive and corrective, or is it formative and educational? (F. Craddock) When regarded rightly, suffering and testing provide assurance that God is maturing His children through responsible, corrective love. (W. Lane) The central passage in the Bible on chastisement is found in Hebrews 12:3-15 and should be included as one of the major passages on the cure of the effect of sin in a Christian's life. (L. Chafer) Discipline by human parents has its limits. It is administered only during childhood; it depends upon men's uncertain judgment or mood. Divine discipline is infinitely superior; it is always imposed in men's interest and aims to make them sharers in the very holiness of God Himself. (A. Stibbs)

Hebrews 12:5 **And so** (Explicative; evidently), **you have completely forgotten** (ἐκλειθάνομαι, Perf.MI2P, Intensive, Deponent) **the point of doctrine** (Obj. Gen.; exhortation, principle) **which** (Subj. Nom.) **was taught** (διαλέγομαι, PMI3S, Historical, Deponent; spoken) **to you** (Dat. Adv.) **as** (comparative, degree) **sons** (Dat. Adv.; in Proverbs 3:11,12): **My** (Gen. Rel.) **son** (Voc. Address), **stop** (neg. particle) **rejecting** (ὀλιγωρέω, PAImp.2S, Customary, Prohibition; think lightly, ignore, disregard) **corrective discipline** (Adv. Gen. Ref.; child training) **from the Lord** (Abl. Source), **nor** (neg. particle) **become weary** (ἐκλύω, PPImp.2S, Customary, Prohibition, Deponent; discouraged, fatigued, tired due to self-induced

misery) **when you are disciplined** (ἐλέγχω, PPPtc.NSM, Customary, Temporal; rebuked, reproved) **by Him** (Abl. Source),

^{BGT} **Hebrews 12:5** καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται· υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου μηδὲ ἐκλύου ὑπ’ αὐτοῦ ἐλεγχόμενος·

^{VUL} **Hebrews 12:5** et obliti estis consolationis quae vobis tamquam filiis loquitur dicens fili mi noli neglegere disciplinam Domini neque fatigeris dum ab eo argueris

LWB **Hebrews 12:6** For whom the Lord loves [positive believers with spiritual momentum], He disciplines [corrective measures]; moreover, He scourges [intensive discipline] every son whom He accepts [reversionistic believer].

^{KW} **Hebrews 12:6** For the one whom the Lord loves, He disciplines, corrects, and guides, and He scourges every son whom He receives and cherishes.

^{KJV} **Hebrews 12:6** For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

TRANSLATION HIGHLIGHTS

The Lord loves and disciplines believers (Customary Present tense), with special attention given to those with positive momentum in the spiritual life. This discipline starts out as a corrective measure (Latin: castigate), but if the believer does not respond He could apply intensive discipline to get their attention. He scourges every reversionistic believer (Customary Present tense) with a whip, spiritually speaking, in an attempt to welcome him back as a prodigal son. This scourging (Latin: flagellate) is as severe as the Lord deems necessary. A positive believer will usually respond to the sharp pain of corrective discipline, but the reversionistic believer may require a complete breaking of his or her will. Notice the contrast between “loves and disciplines” and “accepts and scourges.” It does not say He “loves” the reversionistic believer. There is an element of degree in this passage. He *loves* the believer who is making every effort to follow divine protocol for the Church Age; He only *accepts* the reversionistic believer who turns his back on the spiritual life and functions in the cosmic system. Which category would you like to be in?

RELEVANT OPINIONS

As a special people with a unique mission and a lofty purpose in life, the Jews were not only singularly blessed, they were also liable to particularly severe punishment. Their reversionistic failures were punished with the appropriate divine discipline – discipline designed by a loving, gracious heavenly Father to train and correct His children. (R.B. Thieme, Jr.) The Father cannot suffer rebellion in His household, nor can He realize His blessed designs for His child until His judgment is freely acknowledged to be best. There is a distinction to be noted between chastisement for correction, which may often be repeated, and the once for all “scourging” which every son must receive. One is unto correction as often as it is needed; but the other is the once for all conquering of the human will. When our will is thus conquered, it does not follow that our will is weakened in relationship with our fellow men. When it is scourging, we shall be

conscious of our stubbornness in not yielding. There need be no uncertainty concerning this matter. (L.S. Chafer) Satan is the instrument of the troubles we suffer, be it under persecution or under the discipline of God; but it is from God Himself we receive the strokes. Job received the blows God had intended for him, by the instrumentality of the enemy. (J. Darby)

Love could not grow between a father and son where the father throughout the son's life deals with his disobedience by (1) raising questions whether or not the young man was really his son (Experimental Predestinarian) or (2) threatening him with exclusion from the family (Arminian). However, love is possible in the midst of disobedience when the father affirms his love for his son and assures him he can never be put out of his family, but then disciplines him. In extreme situations he may warn him of possible disinheritance. (J. Dillow) When the nation denied and flaunted the Word and warnings of God as proclaimed by Jeremiah, the justice of the Lord severely punished Judah for their rampant evil. The Jewish defeat of 587-586 B.C. can be directly attributed to the spiritual and moral decline of the king and disobedience among his subjects. A dearth of self-discipline, rejection of authority, and spiritual decay are primary ingredients for military defeat on the battlefield and destruction of personal freedom and national independence. (R.B. Thieme, Jr.) God gives His children adversities for their spiritual well-being. Discipline, then, is a privilege that God extends to those He loves. This almost sounds contradictory until we see that discipline is not extended to the ungodly. They receive His judgment. (S. Kistemaker)

Little do the enemies of Christ imagine the service they render His true people by the demonstrations of hostility. We are forced to a firmer grasp of truth and to a more penetrating and exact estimate of our spiritual possessions. (D. Young) Despondency and failure of faith under suffering are inappropriate, for trials are not evidence of God's displeasure, but on the contrary tokens of His love, the uniform discipline to which every son must be subjected. (W. Nicole) The first reason that we suffer as God's children is because of our own stupidity and our own sin. The second reason we suffer is for taking a stand for truth and righteousness. The third reason is that we suffer for sin in our lives. The fourth reason we suffer is for our past sins. The fifth reason God's children suffer is for some lofty promise of God which He does not always reveal to the believer. The sixth reason Christians suffer is for their faith. The seventh and last reason God's children suffer is for discipline. (J. McGee) On the divine side, the yielding of the human will is seen to be imperative. The Father cannot suffer rebellion in His household, nor can He realize the blessed designs for His child until His judgment is freely acknowledged to be best. (L. Chafer)

Parents try to instill authority orientation in their children. Anyone who leaves home without authority orientation makes himself a monster who will manufacture misery for himself and others under the law of volitional responsibility ... The Bible frequently communicates the dual function of divine justice in coordination with divine love. The parent-child relationship attributed to God and the members of His royal family illustrates divine justice and love in discipline and reflects the security involved. God disciplines members of His family whom He loves personally to bring them back into fellowship with Him – to rebound, keep moving, continue to grow spiritually. His justice executes the discipline. (R.B. Thieme, Jr.) Endure in the face of hostility, verbal abuse, and public shame. (F. Craddock) The linking of discipline with

love is difficult to grasp, but is basic to a right understanding of the Lord's dealings with His people. Chastisement that springs from love cannot be vindictive, but must always be beneficial. Especially is this so in true father-son relationships. (D. Guthrie)

Hebrews 12:6 **For** (explanatory) **whom** (Acc. Dir. Obj.; the believer with positive momentum) **the Lord** (Subj. Nom.) **loves** (ἀγαπάω, PAI3S, Customary), **He disciplines** (παιδεύω, PAI3S, Customary; corrective measures, child training); **moreover** (continuative), **He scourges** (μαστιγώω, PAI3S, Customary; flogs, skins alive with a whip, intensive discipline) **every** (Acc. Spec.) **son** (Acc. Dir. Obj.; the believer in reversionism) **whom** (Acc. Appos.) **He accepts** (παραδέχομαι, PMI3S, Customary, Deponent; receives, acknowledges, welcomes home).

^{BGT} **Hebrews 12:6** ὄν γὰρ ἀγαπᾷ κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

^{VUL} **Hebrews 12:6** quem enim diligit Dominus castigat flagellat autem omnem filium quem recipit

LWB Hebrews 12:7 **Keep on enduring in the face of corrective discipline; God will deal with you as sons [fair treatment from the Supreme Court of Heaven], for what kind of son is he whom the Father does not discipline?**

^{KW} **Hebrews 12:7** It is for the purpose of discipline, correction, and guidance that you are enduring. As those who by nature are sons is God dealing with you.

^{KJV} **Hebrews 12:7** If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

TRANSLATION HIGHLIGHTS

Paul uses a “Potential Indicative expressing Command” to encourage his readers to keep on enduring corrective discipline (Iterative Present tense). He doesn't know if they will heed what he says, but he will address them in this manner anyway. God will deal with you as sons, which is another way of saying you will receive fair treatment (Latin: discipline) as sons from the Supreme Court of Heaven. After all, what kind of son is it whom the Father does not discipline? If the Lord truly loves him, He will administer discipline when it is needed (Customary Present tense). If a believer no longer receives corrective discipline or intensive discipline, that means God no longer loves him or accepts him. There is a point where the Lord turns a believer over to Satan for the sin unto death. If you are a believer who is not really interested in doctrine, and you are not being disciplined by the Lord, then you have a lot to be worried about. Because if you are in this state of mind and you are not being disciplined, that means the Lord has given up on discipline and a miserable death awaits you.

RELEVANT OPINIONS

Believers who are not taught by doctrine will be taught through punishment. The purpose of the divine “woodshed” is not only to bring him to the point of restoration, but also to encourage him to advance to maturity. When the reversionist realizes this, the divine punishment is profitable. In fact, it provides the only hope for the believer to gain the divine perspective necessary to recover from reversionism. But to become upset or bitter about punitive measures is to forget God’s loving purpose. While the bitter reversionist rejects God’s love, God’s love never rejects him. (R.B. Thieme, Jr.) In times of affliction, says the author, keep in mind that all your setbacks come from God; He is training you in godliness and has accepted you as sons. The adversities you encounter are blessings in disguise, for behind your difficulties stands a loving Father who is giving you what is best ... The concept *discipline* in ancient Israel was not limited to describing physical punishment but included the concept *education*. Education was meant to inculcate obedience to God’s law, respect for authority, and a love for their national heritage. (S. Kistemaker)

The very fact that we receive divine discipline from God tells us we are divorced from reality and that God is bringing us back to grace-oriented objectivity. From that solid ground we can rebound and resume our spiritual growth. This is a command to endure suffering inside the divine dynasphere. In other words, rebound! And after rebound, keep applying doctrine! (R.B. Thieme, Jr.) A father who neglects to discipline a son is deficient in his capacity as a father, and a son who escapes all discipline is losing out on his sonship. This is a principle which would not be recognized by all schools of thought in this modern age where permissiveness has such powerful influence. The authority of parents has been so eroded that discipline rarely if ever comes into play. It is small wonder that those brought up in such an atmosphere find genuine difficulty in understanding the discipline of God. (D. Guthrie) There is a distinction to be noted between chastisement for correction, which may often be repeated, and the once for all “scourging” which every son must receive. One is unto correction as often as it is needed; but the other is the once for all conquering of the human will. (L. Chafer)

Hebrews 12:7 Keep on enduring (ὑπομένω, PAI2P, Iterative, Potential Ind. Expressing Command; persevering) in the face of (with respect to) corrective discipline (Acc. Dir. Obj.); God (Subj. Nom.) will deal (προσφέρω, PPI3S, Futuristic & Customary) with you (Dat. Adv.) as (comparative) sons (Dat. Adv.; fair punishment from the Supreme Court of Heaven), for (explanatory) what kind of (interrogative) son (Subj. Nom.) is (ellipsis, verb supplied) he (Acc. Gen. Ref.) whom (ellipsis) the Father (Subj. Nom.) does not (neg. adv.) discipline (παιδεύω, PAI3S, Customary, Interrogative)?

^{BGT} **Hebrews 12:7** εἰς παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός. τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ;

^{VUL} **Hebrews 12:7** in disciplina perseverate tamquam filiis vobis offert Deus quis enim filius quem non corripit pater

LWB **Hebrews 12:8** In fact, if you are without discipline, concerning which we [members of the royal family] have all been repeatedly participants, then you are bastards [reversionists about to die the *sin unto death*] and not sons [obedient believers].

^{KW} **Hebrews 12:8** But if you are without discipline, correction, and guidance, of which all [sons] have been made partakers, it follows therefore that you are bastards and not sons.

^{KJV} **Hebrews 12:8** But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

TRANSLATION HIGHLIGHTS

All believers receive divine discipline when they sin and do not acknowledge it to the Lord in prayer. They may receive discipline even after confessing their sin, but it will be for blessing and not cursing. But in this verse, Paul says that if there is no discipline of any kind, then you are a bastard and not a son. A son without the discipline of his father becomes a loser in life; one without the benefits of *patria potestas* is essentially illegitimate. A bastard or illegitimate child in this context is a reversionistic believer who is about to die the sin unto physical death, because every obedient believer receives discipline from the Lord at one time or another. All of us who are members of the royal family of God are quite familiar with divine discipline, having been repeat customers or recipients (Iterative Perfect tense) at one time or another during the early days of our spiritual life. If that discipline ceases, the end is near; God has given up on us. Being *partners in discipline* doesn't sound like fun to me, but the alternative is far worse!

RELEVANT OPINIONS

Some fathers may have the mistaken notion that they need not discipline their offspring. In their view discipline is the opposite of love and thus should never be applied. When a lack of discipline leads to licentiousness, the results can be tragic for the child, for his parents, and for society. God, however, disciplines His sons and daughters because He loves them. He trains them in this earthly life and prepares them for eternity. (S. Kistemaker) Truly regenerate people are in view here, because they are true sons, partners (metochoi) in discipline. (J. Dillow) Children without parental discipline are bastard children. (F. Craddock)

Certainly God gave them spiritual training, but they had failed to pay attention to what God was teaching them. This careless attitude toward discipline placed them in the same category as illegitimate children. (S. Kistemaker) In speaking of those who are not disciplined and are thus illegitimate children, he was probably thinking of Christians whose disloyalty to the faith resulted in their loss of inheritance (i.e., reward) which is acquired by the many sons and daughters. (Z. Hodges) Here he refers to a child who is not nurtured as a son, who is not restrained by some afflictions, but is suffered to run into all looseness and licentiousness. (W. Gouge)

Hebrews 12:8 In fact (inferential), if (protasis, 2nd class condition, "but you're not") you are (εἰμί, PAI2P, Static) without

(improper prep.) discipline (Abl. Separation), concerning which (Adv. Gen. Ref.) we have all (Nom. Spec.; members of the royal family of God) been repeatedly (γίνομαι, Perf.AI3P, Iterative & Consummative, Deponent) participants (Pred. Nom.; partakers, recipients), then (inferential illative particle, apodosis) you are (εἰμί, PAI2P, Descriptive) bastards (Pred. Nom.; illegitimate, born out of wedlock: reversionists) and (connective) not (neg. adv.) sons (Pred. Nom.; obedient believers).

^{BGT} **Hebrews 12:8** εἰ δὲ χωρὶς ἐστε παιδείας ἧς μέτοχοι γέγονασιν πάντες, ἄρα νόθοι καὶ οὐχ υἱοὶ ἐστε.

^{VUL} **Hebrews 12:8** quod si extra disciplinam estis cuius participes facti sunt omnes ergo adulteri et non filii estis

LWB Hebrews 12:9 Furthermore, on the one hand, we had parents [fathers] with reference to our flesh [human], strict disciplinarians, and we were respectful; on the other hand, should we not to a much greater degree be under the authority of our Father with reference to our spirits, and keep on living [a spiritual life with positive momentum]?

^{KW} **Hebrews 12:9** Furthermore, we have been having indeed fathers of our flesh as those who disciplined, corrected, and guided us, and we have been in the habit of giving them reverence. Shall we not much rather put ourselves in subjection to the Father of spirits and live?

^{KJV} **Hebrews 12:9** 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?

TRANSLATION HIGHLIGHTS

Paul uses a concessive clause with correlative particles to compare that which is human and fleshly with that which is spiritual. On the one hand, we had fathers (representative of both parents) with reference to our flesh. In other words, the flesh of man is propagated by human parents. On the other hand, we had a Father with reference to our spirit. In other words, the spirit of man is given by God and is not propagated by human parents. This is not “the” proof-text for *creationism* as opposed to *traducianism*, but it is a supporting passage for that doctrinal truth. Unless you totally ignore the prepositions in other passages of Scripture, both in the Greek and Hebrew, it is impossible to be a traducianist. Traducianism is the height of human arrogance; what can be more dishonoring to God than to assert that human beings create human beings without the Creator? The word *pneuma* has a double meaning here: as the *breath of life* from God and the *spiritual life* of a believer. The primary reference is to *spiritual life*, which comes from the source of God, but requires a proper attitude from the believer. God gives soul life to human flesh by His *breath* at the point of birth. He also gives spiritual life to tripartite human beings. In both cases, He does so according to His sovereignty and omnipotence. Although creationism is true, and Charles Hodge made much of this verse, this is not the emphasis in this passage. The primary compare/contrast is centered on discipline.

Our human parents, if they had even the remotest clue about their responsibility as parents, were strict disciplinarians (Customary Imperfect tense) when we were children. And we as children, if we had a clue about authority in our home, were respectful of their discipline (Customary Imperfect tense). The imperfect tense in both cases points to the good intentions - but inevitable failures - of both parents and children to live up to their side of this equation. The old sin nature is active in both parents and children, complicating and often distorting God's purpose in correct upbringing. Parents can ignore the commands to discipline their children or they can do it in a wrong manner. Children can reject the authority of their parents and become totally disrespectful to them. Because God is our heavenly Father, shouldn't we be under His authority (Deliberative Future tense) to a much greater degree than we are with our human parents? This is a rhetorical, interrogative indicative. The answer is an obvious, Yes! If we are respectful to the discipline of the Lord and submit to Him, we will keep on living (Progressive Future tense) a spiritual life with positive momentum. The opposite, a life of reversionism, is also a possibility.

RELEVANT OPINIONS

Jehovah "breathed into his (man's) nostrils the breath of life; and man became a living soul." In these simple words the twofold nature of man is clearly asserted, and their teaching is corroborated by other passages of Scripture, such as, Eccl. 12:7, Matt. 10:28, Luke 8:55, II Cor. 5:1-8, Phil. 1:22-24, and here. The two elements are the body and the breath or spirit of life breathed into it by God, and by the combination of the two, man becomes "a living soul," which means in this connection "a living being." (L. Berkof) Our earthly parents transmit to us our carnal existence; our spiritual part, in whatever mysterious way derived or inspired, is due to our Divine parentage. (J. Barmby) Believers who undergo God's discipline are being prepared by this educational process for millennial reward. (Z. Hodges) Sometimes the heavenly Father will take a disobedient child out of this world because he is disgracing Him. The writer is saying that you had better listen to your heavenly Father because He is disciplining you in love, but if you persist in going on in sin, He may take you home. (J. McGee)

Hebrews 12:9 Furthermore (transitional), on the one hand (concessive, correlative), we had (ἔχω, Imperf.AIIP, Customary) parents (Acc. Dir. Obj.; fathers) with reference to our (Gen. Rel.) flesh (Adv. Gen. Ref.; natural, human), strict disciplinarians (Pred. Acc.; child trainers, instructors, correctors), and (continuative) we were respectful (ἐντρέπω, Imperf.AIIP, Customary); on the other hand (correlative), should we not (neg. adv.) to a much (Acc. Measure) greater degree (Adv. Comparison) be under the authority of (ὑποτάσσω, FPIIP, Deliberative, Interrogative, could be Imperative; under subjection to) our (Instr. Assoc.) Father (Dat. Ind. Obj.) with reference to our (Gen. Poss.) spirits (Adv. Gen. Ref.; human, our eternal life; good verse for the creation of the soul at birth: God created life, not propagating parents), and (continuative) keep on living (ζάω, FAIIP, Progressive)?

^{BGT} **Hebrews 12:9** εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἶχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ [δὲ] μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;

^{VUL} **Hebrews 12:9** deinde patres quidem carnis nostrae habuimus eruditores et reverebamur non multo magis obtemperabimus Patri spirituum et vivemus

LWB Hebrews 12:10 Moreover, on the one hand, they [our parents] tried to discipline us [their children] according to the standard which was customarily recognized [they did the best they could] for a few days [during childhood]; on the other hand, He [God the Father] on the basis of that [divine disciplinary standard] which would confer a benefit [advantageous to us], so that we [as supergrace believers] might receive a share in His divine character [holiness & integrity].

^{KW} **Hebrews 12:10** For on the one hand, they disciplined, corrected, and guided us for a few days upon the basis of that which seemed good to them, but He disciplines, corrects, and guides us for our profit, to the end that we might partake of His holiness.

^{KJV} **Hebrews 12:10** 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.

TRANSLATION HIGHLIGHTS

Paul uses another concessive clause with correlative particles to compare and contrast the inferior disciplinary practices of our parents with the superior discipline of the Lord. On the one hand, our parents tried to discipline us (Tendential Imperfect tense) according to the standard which was prevalent in their society at the time (Customary Present tense). This human standard is, of course, the first problem – because the standards of discipline we live under are often twisted and totally out of line with God’s commands. We are living in such a time. Nobody cares what God has to say about raising kids; everyone ignores His easy to understand mandates. Using timeouts instead of spanking is a perfect example of such arrogant nonsense. This one practice has done more to undermine the character of Americans than anything imaginable. With all the psychological baloney out there, confused parents are doing the best they can, but it is woefully inadequate.

On the other hand, God the Father disciplines us for a divine purpose. His disciplinary principles confer a benefit to rebellious children (Gnomic Present tense), as opposed to fluctuating and humanistic human practices often substituted by ignorant and arrogant parents. God’s discipline is conferred so that the positive believer might receive a share in His divine character (Culminative Aorist tense). His holiness and integrity is communicated to those believers who respond to His discipline appropriately (Result Infinitive). The infinitive almost approaches a potential subjunctive mood, because this holiness and integrity is only received by those who respond to divine discipline appropriately. It is not an automatic infusion to all believers. “Sharing in His divine character” is a result of experiential sanctification, which requires positive decisions on the part of believers.

RELEVANT OPINIONS

A long and prosperous life on earth is the reward for keeping the decrees. Surely the consequences of such a life have eternal results as well. But is this life only material prosperity? Surely such a view of life would trivialize the commandments (OT) and mandates (NT) into a mere social contract whereby the Israelite (OT) and Christian (NT) could secure property in return for obedience. Spiritual obedience and the spirituality of the OT religion lifts life far beyond mere material prosperity in Canaan. It is a rich fellowship with God. In the NT, the life which comes from responding to divine discipline is nothing less than a “harvest of righteousness and peace” and sharing “in His holiness.” (J. Dillow) This divinely intended fruit is nothing less than the increase in the life of practical righteousness and godliness. (A. Stibbs)

God knows us infinitely better than we know ourselves. He has a fresh “computer print-out” on our personality and feelings every second of the day. He knows when we need the slap on the wrist or the rugged grabbing of the shoulder - or the seemingly ruthless slamming into an icy-cold dungeon. He is quite able to do such. But it is always for our good - “for our profit, that we might be partakers of his holiness.” None of us takes to holiness naturally. We are all congenitally allergic to holiness. All of us have the tendency to impute more holiness to ourselves than is really there. Chastening is often the only way by which we see ourselves with objectivity. (R. Kendall)

Hebrews 12:10 Moreover (inferential), on the one hand (Concessive, correlative), they (Subj. Nom.; our parents) tried to discipline (παιδεύω, Imperf.AI3P, Tendentia) us (Dat. Adv.; their children) according to the standard (Prep. Acc.) which was customarily recognized (δοκέω, PAPtc.ASN, Customary, Attributive, Articular; considered correct, they did the best they could) for a few (Acc. Measure) days (Acc. Extent of Time; while we were under their authority, during childhood); on the other hand (correlative, contrast), He (Subj. Nom.; God the Father) on the basis of that (Prep. Acc.; disciplinary standard, principle) which would confer a benefit (συμφέρω, PAPtc.ASN, Gnostic, Attributive, Articular; be advantageous, profitable, useful), so that (purpose) we (as SG believers) might receive a share in (μεταλαμβάνω, AAInf., Culminative, Result, Articular; take possession of, be recipients) His (Poss. Gen.) divine character (Gen. Adv.; integrity, holiness).

^{BGT} **Hebrews 12:10** οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.

^{VUL} **Hebrews 12:10** et illi quidem in tempore paucorum dierum secundum voluntatem suam erudiebant nos hic autem ad id quod utile est in recipiendo sanctificationem eius

LWB **Hebrews 12:11** Therefore, to be sure, each child does not consider the advantageous thing [corrective discipline] which is happening [in progress] to be pleasant, but rather grievous. Nevertheless, afterwards [after reversion recovery], it yields a prosperous gain of

righteousness [resumption of momentum in the spiritual life] to those who have been repeatedly trained by it [positive believers].

^{KW} **Hebrews 12:11** In fact, all discipline, correction, and guidance for the time being does not seem to be joyous but grievous; yet afterward it yields a return of the peaceable fruit of righteousness to those who have been exercised by it.

^{KJV} **Hebrews 12:11** 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.

TRANSLATION HIGHLIGHTS

To be sure, each child does not consider the corrective discipline (Customary Present tense) which is happening to him to be pleasant (Customary Present tense). As a matter of fact, while we are being disciplined we consider it to be painful and grievous! Nevertheless, after we confess our sins to God and recover from our reversionistic behavior, His corrective discipline yields a prosperous gain of righteousness (Aoristic Present tense). This “prosperous gain” is spiritual fruit, a sign of forward momentum in the Christian life. The purpose of divine discipline is to provide progress in the spiritual life. This only happens as believers are repeatedly trained by the discipline. The iterative perfect means you don’t live a life in reversionism and then expect spiritual growth after one or two spankings. You have to be disciplined and trained by God over-and-over again. Spiritual exercise is just like physical exercise: it must be done repeatedly over a long period of time in order to produce good results. You don’t jog a few times around the block and then run a marathon. You don’t walk across the parking lot to work a couple of times and then hike the Grand Canyon. Spiritual momentum comes from repeated, consistent doctrinal inculcation and application.

RELEVANT OPINIONS

When we are chastened by the world we are apt to see it as a form of persecution. In our conceit we may imagine that this persecution comes because the world finds our “righteousness” offensive. But in point of fact it may be because it is the Lord who is displeased with us, with our unrighteousness, and determines that it must be corrected. When our friends, our brothers and sisters in the Lord, are chastened we may very well be tempted to mistake it for punishment. We are terribly confused in our thinking about these things. But what a tremendously comforting thing it is to remind ourselves when “the boss” comes down hard on us (even if we deserve it) that this same boss is the Lord’s rod or staff which is really intended to comfort us, to chasten us, not for our hurt, but for our good. (A. Custance) Christian experience includes discipline, or child training, as a normal accompaniment. (C. Ryrie) The endurance of discipline demands the strenuous exercise of spiritual powers. The writer speaks of those who have been exercised by the chastening. This exercise is not an amusement, but an arduous putting forth of mental and moral powers. Suffering sorely tests our submission to the Divine will. Tribulation tries our patience and piety. (W. Jones) It is a peace which can only be attained by those who have used their trials as a discipline and have emerged victorious from the conflict. (W. Nicole)

Bringing forth fruit means growth, progressive development from a tender seedling to the mature plant, for the plant does not produce fruit until it is mature. This is the burden of the entire Epistle to the Hebrews, a plea for these spiritual infants to go on to maturity. The charge against them was that they had remained spiritual babes, subsisting on milk, and needed to be cultivated and brought to fruitfulness ... If left to himself, he would never seek grace to patiently endure the trial, still less would he hope that afterwards, it would produce the peaceable fruit of righteousness. If left to himself, he would continue to chafe and kick like (Jer. 31:18) “a bullock unaccustomed to the yoke.” (A. Pink) Refusal to confess all known sins after self-examination makes it necessary for the Lord to step in with chastening. (M. DeHaan) We do not relish correction, even though we readily acknowledge that discipline is a necessary part of our development. Discipline that is painful comes in many forms: spanking, suspension of privileges, loss of possession, departure of a loved one, serious injury, illness, unemployment, and persecution. When these adversities strike, we experience pain; our first reaction to affliction is not one of joy. (S. Kistemaker) The result of the apostate’s denial is severe divine discipline with a corrective intent. (J. Dillow)

Hebrews 12:11 Therefore (inferential), to be sure (affirmative, correlative particle; could also be contrast: “on the one hand ... on the other hand”), each (Nom. Spec.) child (Subj. Nom.) does not (neg. adv.) consider (δοκέω, PAI3S, Customary; supposes, believe, think) the advantageous thing (Acc. Adv.; corrective discipline) which is happening (πάρειμι, PAPtc.ASN, Customary, Attributive; while it is in progress) to be (είμι, PAInf., Customary, Inf. As Dir. Obj. of Verb) pleasant (Descr. Gen.), but rather (adversative) grievous (Descr. Gen.; pain, sorrow). Nevertheless (adversative), afterwards (superlative, temporal; after reversion recovery), it (the corrective discipline) yields (ἀποδίδωμι, PAI3S, Aoristic; rewards, pays back with interest) a prosperous (Compl. Acc.) gain (Acc. Dir. Obj.; fruit, advantage) of righteousness (Gen. Accompl.; spiritual progress) to those (Dat. Adv.) who have been repeatedly trained (γυμνάζω, Perf.PPtc.DPM, Iterative & Intensive, Substantival; exercise naked) by it (Abl. Means).

^{BGT} **Hebrews 12:11** πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι’ αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύνης.

^{VUL} **Hebrews 12:11** omnis autem disciplina in praesenti quidem videtur non esse gaudii sed maeroris postea autem fructum pacatissimum exercitatis per eam reddit iustitiae

LWB **Hebrews 12:12** **Therefore, restore strength [reversion recovery] to hands which are drooping [lack of spiritual exercise] and knees which are feeble [spiritually disabled],**

^{KW} **Hebrews 12:12** Wherefore, the hands which are relaxed and the knees which have become paralyzed, reinvigorate.

^{KJV} **Hebrews 12:12** Wherefore lift up the hands which hang down, and the feeble knees;

TRANSLATION HIGHLIGHTS

Paul quotes Isaiah 34:3 as a means of encouraging his readers to recover from reversionism and begin spiritual exercise once again. He is relying heavily on an athletic metaphor relating to running a long-distance race. Towards the end of a cross-country run or marathon, a runner's hand begin to droop and his/her knees get weaker and weaker. Paul commands his Hebrew Christian readers (Imperative mood) to restore strength to their drooping hands and their weak knees. Drooping hands refers to the first four stages of reversionism; weak knees refers to the last four stages of reversionism. Restoring strength means to recover from reversionism and begin living the protocol plan of God again. The first four stages of reversionism (R.B. Thieme, Jr.) are reaction, frantic search for happiness, operation boomerang, and emotional revolt of the soul. The second four stages of reversionism are negative volition toward doctrine, blackout of the soul, scar tissue of the soul, and reverse process reversionism. All eight stages are progressive, one leading to another in a downward spiral.

RELEVANT OPINIONS

The author of Hebrews speaks as a coach to the members of a sports team, and he uses sayings that are familiar to them. Although the race is not yet finished, the runners are tired. They need an encouraging word from their coach ... Before a runner sets himself to a footrace, he examines the track carefully. He realizes that unevenness can make him vulnerable to a fall. He is in danger of spraining his ankle and consequently of being disqualified from the race. Especially when fatigue sets in, the possibility of sustaining injury is real. If the paths are not leveled, the lame will be disqualified. (S. Kistemaker) Flaccid hands and paralyzed knees are a realistic picture of utter discouragement on the part of those who fail to see the presence of God's hand in their disheartening circumstances, or that these are but part of the process by which He is bringing them into the larger and nearer place He has prepared for them. (A. Knoch)

They were like fatigued runners, whose hands, once in rapid motion by their sides, now hang down listlessly, and whose knees tremble, from long-sustained exertion. (R. Govett) The lame were possibly those halting between Christianity and Judaism. (A. Stibbs) Depression is only too apt to make us careless and indifferent to the life we live. They were to be vigilant, being concerned both with the state of their heart within and the character of their life outside. (W. Thomas) The hands speak of the works that we do; the knees signify the places that we go. In all our living, looking unto Christ, we must be strong in Him continually. (E. English) As long as we stumble forward it is better than making no progress at all. And so to remove the wrinkles of our spiritual laziness God applies the hot iron of chastening to stir us into activity. The infants, the perpetual babies of Hebrews must go on to perfection. (M. DeHaan)

Hebrews 12:12 Therefore (inferential; quoting Isaiah 34:3), restore strength to (ἀνορθώω, AAImp.2P, Constative, Command; rebuild: reversion recovery) hands (Acc. Dir. Obj.) which (Acc. Gen. Ref.) are drooping (παρίημι, Perf.PPtc.APF, Dramatic,

Attributive, Articular; weak, useless, lack of spiritual exercise, 1st four stages of reversionism) **and** (connective) **knees** (Acc. Dir. Obj.) **which** (Acc. Gen. Ref.) **are feeble** (παραλύω, Perf.PPtc.APN, Dramatic, Attributive, Articular, Deponent; weak, disabled, paralytic, the 2nd four stages of reversionism),

^{BGT} **Hebrews 12:12** Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε,

^{VUL} **Hebrews 12:12** propter quod remissas manus et soluta genua erigite

LWB Hebrews 12:13 **And keep following straight wheel tracks [well-worn spiritual path] with your feet [spiritual momentum], so that a sprain [crippled spiritual life] may not become a complete dislocation [advanced stages of reversionism], but rather be restored [reversion recovery].**

^{KW} **Hebrews 12:13** And be making smooth paths for your feet, in order that that which is limping may not be wrenched out of joint, but rather that it be healed.

^{KJV} **Hebrews 12:13** And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

TRANSLATION HIGHLIGHTS

Paul continues his cross-country racing metaphor, commanding his readers to follow in the well-worn tracks left by carts and chariots (Imperative of Command). A cross country runner should find tracks and follow them with his feet rather than try to break a new trail. The straight wheel tracks represent the precisely correct protocol in the spiritual life. Believers are not supposed to go off in their own direction, ignoring God's mandates for the Christian life. In the case of these Hebrew Christians, they are doing exactly that. They are abandoning Church Age protocol and are returning to rituals and ceremonies from the Age of Israel. They are ignoring the correct, true, uni-directional path for the Church Age. They are trying to run the race out of bounds. By not following correct protocol as Christians, they are about to sprain their ankles and cripple their spiritual life by returning to Judaism.

They are entering the legalistic gates of Satan's cosmic system. Paul warns them that following this illegitimate, crooked path may lead not only to a sprain, but a complete dislocation (Potential Subjunctive mood). A complete dislocation in this context is following legalistic protocol from the wrong dispensation. It is chain sinning, leading to advanced stages of reversionism. Once you get involved with legalism, you may interlock with other ascetic gates of sin and completely destroy your spiritual life (Culminative Aorist tense). Instead of following this disastrous race course, Paul wants them to be restored to the Christian way of life (Culminative Aorist tense). The choice is up to them (Potential Subjunctive mood). They are heading in the wrong direction, but it's not too late to change course and run the race in bounds.

RELEVANT OPINIONS

Failure to abide in Christ results, also, in loss of effectiveness in prayer, loss of power in fruit-bearing and service, and loss of joy and fellowship in the Lord. The very weight of the hand of God may be exceedingly heavy, like an unceasing ache of the soul. It is none other than a grieved Spirit; but His loving hand may be still heavier in correction if we fail to say as did David: “I acknowledge my sin unto thee.” (L. Chafer) The strong are apt to be impatient towards those ready to stumble, and the dull of understanding; and too ready to say of the sickly of the flock, “He gives more trouble than he is worthy of, let him go.” But such is not the spirit of Christ. (R. Govett) Do everything to avoid aggravating the weakness of a fellow Christian. (M. Vincent) Are we to walk the straight path so that the weak saints might follow in our footsteps? Or, are we to walk the straight path so that we don’t get in the habit of limping through life? There are a lot of lamebrained Christians today who complain and criticize and are not witnesses for God at all – and yet they appear very super pious. (J. McGee)

Hebrews 12:13 And (continuative) keep following (ποιέω, PAImp.2P, Iterative, Command; building, constructing, manufacturing, manufacturing, advancing to the objective by means of GAP) straight (Compl. Acc.; correct, true, uni-directional, according to divine protocol) wheel tracks (Acc. Dir. Obj.; path upon which one can advance quickly and in the right direction, symbol for the spiritual life) with your (Poss. Gen.) feet (Instr. Means), so that (Purpose, Result) a sprain (Subj. Nom.; lame, figurative: sin, crippled spiritual life, cosmic I) may not (neg. particle) become (by slipping back or relapsing into) a complete dislocation (έκτρέπω, APSubj.3S, Culminative, Potential, Deponent; chain sinning, advanced stages of reversionism, when gates in cosmic I or II interlock with other gates creating a labyrinth of sin), but (adversative) rather (comparative adv., contrast; instead) be restored (ιάομαι, APSubj.3S, Culminative, Potential, Deponent; delivered from evil, healed, reversion recovery).

^{BGT} **Hebrews 12:13** καὶ τροχιὰς ὀρθὰς ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, ἰαθῆ δὲ μᾶλλον.

^{VUL} **Hebrews 12:13** et gressus rectos facite pedibus vestris ut non claudicans erret magis autem sanetur

LWB Hebrews 12:14 **Keep pursuing after [advancing towards] every category of prosperity [stage of spiritual growth] that is according to the norms and standards of the spiritual life [within the boundary of God’s protocol], apart from which [pursuit] no one shall understand the Lord [spiritual perception],**

^{KW} **Hebrews 12:14** Be eagerly seeking after peace with all, and holiness, without which [holiness] no one shall see the Lord,

^{KJV} **Hebrews 12:14** Follow peace with all *men*, and holiness, without which no man shall see the Lord:

TRANSLATION HIGHLIGHTS

Paul commands his readers (Imperative mood) to continue advancing towards every category or stage of prosperity (Iterative Present tense). Then he qualifies their advance by restricting it to the norms and standards of the spiritual life. The norms and standards of the spiritual life are precise for each dispensation. If you try to use a precept or principle from a past or future dispensation in the Church Age, you are violating divine protocol and are out of bounds. Nothing you do in this out-of-bounds state is accepted by God. In this case, the Hebrew Christians were trying to apply the protocol from a former dispensation during the Church Age and they were disqualified. You cannot pursue the spiritual life through legalism. You cannot advance in the spiritual life by putting yourself under the law.

Apart from pursuing the spiritual life by absolutely correct protocol, you will not understand the Lord mentally or experientially (Gnomic & Progressive Future tense). The Gnomic Future states what will always happen, if the proper conditions are present, or what will always be true under given circumstances. In order to mentally look at the Lord (spiritual perception), you must advance in bounds. The Progressive Future places emphasis upon the progress of the action. The expression “keep on” or a similar expression may be used in the translation. Your pursuit should be continuous and progressive, moving from stage to stage: from spiritual self-esteem, to spiritual autonomy, to spiritual maturity. Therefore, this verb (see, understand) in the future tense is a combination of adhering to correct protocol and pursuing it continuously.

RELEVANT OPINIONS

This noun (*hagiasmos*) as a direct object of the main verb expresses the process of sanctification, not the state or the fact of sanctification. (S. Kistemaker) To see the Lord means to fellowship with Him. (J. Dillow) God’s purpose in working patient endurance in one’s life through trials and testings (progressively effecting maturity) is the corresponding issuance of works in one’s life, the heart of which this entire process leads into in the Epistle of James. And the matter is with a view to approval at the Judgment Seat. (A. Chitwood) Holiness is not the state of perfection already attained. Rather, the word in the original Greek refers to the sanctifying process that occurs in the life of the believer. (S. Kistemaker) There are passages which make it a once-for-all sanctification, whereas others (Heb. 12:14) seem to make it a progressive development in the believer. (J. Baxter) Pursue sanctification as long as we live. (R. Earle)

The reference is clearly to the loss of spiritual privilege, not to their eternal salvation. (W. Thomas) If any of the readers are still behaving as though the pilgrimage toward God and the heavenly city were but a saunter, this verse should provide a double jolt. It reminds the congregation that they are to be involved in aggressive initiatives toward peace and holiness. Both peace and holiness are here represented as realities out in front of the readers and not simply internal feelings. (F. Craddock) If being often warned, and constantly chastened of the Lord, the believer persists in his unrepentance, and becomes bitter instead of sweet, he may be left alone at the place where it is “impossible” to renew him to repentance, to await his terrible loss at the Judgment Seat of Christ. (M. DeHaan) The attaining of this high dignity is conditional upon development of godliness. (G. Lang)

Hebrews 12:14 **Keep pursuing** (διώκω, PAImp.2P, Iterative, Command; striving for, seeking after, pressing on, advancing towards) **after** (prep. With Acc.; after) **every category of** (Gen. Measure; stage) **prosperity** (Acc. Dir. Obj.; peace: SGA, SGB, USG - with their respective blessings) **that is** (connective) **according to the norms and standards of the spiritual life** (Adv. Acc.; within the boundary of God's protocol), **apart from** (adverb; without) **which** (Abl. Separation; pursuit of divine protocol) **no one** (Subj. Nom.) **shall understand** (ὁράω, FMI3S, Gnostic & Progressive; mentally look at, recognize, experience, spiritual perception) **the Lord** (Acc. Dir. Obj.),

^{BGT} **Hebrews 12:14** Εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν, οὐ χωρὶς οὐδεὶς ὄψεται τὸν κύριον,

^{VUL} **Hebrews 12:14** pacem sequimini cum omnibus et sanctimoniam sine qua nemo videbit Dominum

LWB Hebrews 12:15 Taking care [personal responsibility], so that no one falls short of [fails to reach] the grace benefits from God [escrow blessings on the road to glory], so that no root of bitterness ever springs up [name the sin, isolate it, and forget it] causing trouble and many [in the periphery] become defiled because of it [cursing by association],

^{KW} **Hebrews 12:15** Exercising oversight [over yourselves] lest anyone be falling away from the grace of God, lest any root of bitterness springing up be troubling you, and through this the many be defiled,

^{KJV} **Hebrews 12:15** 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;

TRANSLATION HIGHLIGHTS

Paul continues with his commands and encouragement to his readers. He wants them to be continually watchful of (Latin: contemplating) their spiritual lives (Durative Present tense), making sure that no one falls short in the spiritual life (Telic Participle) and fails to obtain escrow blessings along the road to glory. He is encouraging each one of them to see to it that they do not miss the mark, that they do not fail to reach supergrace status. He isn't commanding them to insert a long proboscis into other people's business. He isn't telling them to ignore the privacy of the priesthood. If each one of them ensures their own spiritual progress, none of them will fall short. Will this always happen? There will always be those who either reject the spiritual life outright or who prefer their own perverted system rather than God's system. He also wants to prevent any of them from allowing a root of bitterness to spring up (Latin: germinate). Since there is no equality on earth or heaven, every believer is in his or her own stage of spiritual growth or reversionism. Paul doesn't want the negativity of a loser believer to spread to others.

Those who are in reversionism and are under discipline are likely to become bitter, either because they reject God's discipline or they are jealous of other believers who are maturing.

Those believers who are growing in the spiritual life can become bitter towards those who are failing and causing grief to those around them. No matter what type of bitterness he is talking about, he does not want that root of bitterness to spring up (Telic Participle). Believers who are immersed in bitterness have the potential to cause trouble for others in their periphery (Aoristic Present tense). If it continues unabated, others become defiled because of their bitterness (Potential Subjunctive mood). The word Paul uses for “defiled” refers to soul contamination, the idea being a chamberpot of sewage (human excrement) is dumped on their heads. This is a rather graphic pictorial of what cursing by association is with a reversionistic believer, which is why the doctrine of separation is so important in some circumstances.

RELEVANT OPINIONS

The mechanics of recovery from sin are fourfold: (1) name the sin to immediately receive complete divine forgiveness and to reestablish the absolute status of spirituality, the control of your soul by the Holy Spirit; (2) isolate the sin to stop any bitterness; (3) forget the sin so as not to reclaim guilt; (4) keep moving in the spiritual life. (R.B. Thieme, Jr.) No one should be allowed to straggle, for if this happens he becomes Satan’s prey and will miss God’s grace. Missing the grace of God becomes falling into apostasy. And falling into apostasy is equivalent to serving other gods. (S. Kistemaker) He warned the readers not to yield to transitory pressures and forfeit their inheritances. If some did, they would ultimately regret the foolish step and might find their inheritance privileges irrevocably lost as were Esau’s. This would of course be true of one who ended his Christian experience in a state of apostasy, which the writer had continually warned about. (Z. Hodges)

We must never allow one sin to become the cause of another and another in a subjective chain reaction. After perfect God has forgiven us, a guilt complex or self-pity or a “root of bitterness springing up” must be classified as nothing but a devastating mental attitude sin, a prime cause of self-induced misery. By understanding and applying the powerful doctrines that underlie the simplicity of the rebound technique, we are able to prevent the now-forgiven sin from igniting another sin. (R.B. Thieme, Jr.) Much failure among Christians is due to a lack of appropriation of these benefits. (D. Guthrie) Refusal to confess and repent of all known sin after self-examination makes it necessary for the Lord to step in by chastening. He sends weakness and sickness to correct the erring saint. But if this fails, God may take the extreme method, remove that believer by death, and deal with him at the Judgment Seat of Christ. (M. DeHaan)

As members of the body of Christ, we must do everything in our power to prevent fellow members from drifting away from God and His Word. (S. Kistemaker) Often we gauge our spiritual progress by comparing ourselves to other Christians – particularly those who are not doing as well as we seem to be doing. The true standard of comparison, however, should be Jesus Christ, and how we are conforming to His image. (J. Pentecost) The sin of one individual can corrupt the entire community when that sin is apostasy, because defilement is contagious. One who is defiled by unbelief and apostasy becomes a defiler of others. (W. Lane) The writer was not implying that most of his readers were in danger of apostatizing (cf. 6:9), but that the failure of only one individual can affect many other believers. (G. Lang) In light of the context of

Hebrews, this probably looks at the failure to appropriate God's grace for successfully completing one's Christian pilgrimage. (J. Tanner)

Hebrews 12:15 Taking care (ἐπισκοπέω, PAPtc.NPM, Durative, Circumstantial; seeing to it, watching over), so that no (neg. particle) one (Subj. Nom.) falls short (ὕστερέω, PAPtc.NSM, Aoristic, Telic; missing the mark, failing to reach) of the grace benefits (Abl. Separation; supergrace escrow blessings along the road to glory) from God (Abl. Source), so that no (neg. particle) root (Subj. Nom.) of bitterness (Descr. Gen.) ever springs (φύω, PAPtc.NSF, Gnostic, Telic; grows) up (Adv. Place; name the sin, isolate it, and forget it) causing trouble (ἐνοχλέω, PASubj.3S, Aoristic, Potential; annoy) and (continuative) many (Subj. Nom.; those in the periphery) become defiled (μιάινω, APSubj.3P, Constative, Potential; stained, soul contamination, chamber-pot of sewage dumped on their heads) because of it (Abl. Cause, Means; cursing by association),

^{BGT} **Hebrews 12:15** ἐπισκοποῦντες μή τις ὕστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῆ καὶ δι' αὐτῆς μιανθῶσιν πολλοί,

^{VUL} **Hebrews 12:15** contemplantes ne quis desit gratiae Dei ne qua radix amaritudinis sursum germinans inpediat et per illam inquinentur multi

LWB **Hebrews 12:16** That there be no sexually immoral person or irreligious person, like Esau, who in exchange for one meal [frantic search for happiness], sold his own right of primogeniture [birthright of the 1st born son].

^{KW} **Hebrews 12:16** Lest there be a fornicator, or an irreligious person such as Esau, who in exchange for one bit of food gave up his birthright.

^{KJV} **Hebrews 12:16** Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

TRANSLATION HIGHLIGHTS

Anti is a key word, in that Esau exchanged or replaced: (a) legitimate sex for illegitimate sex, (b) legitimate religion for illegitimate religion, and (c) his birthright for a meal. We might say: Strike three, you're out! Esau was a sexually immoral person, participating in some form of extra-marital intercourse or cultic harlotry. He was also irreligious, which means he either ignored religion altogether or pursued some kind of false religion. The word is often used for mystical and cultic participants, those in spiritual apostasy from the truth, and those with satanic viewpoint. He also sold his birthright for a meal, representing the details of life. He cared nothing for spiritual blessings until it was too late. Esau was a total loser in the spiritual life, even though he did receive material prosperity from his father, Isaac. Esau was a taker. He had a good job, a nice house, and all the toys of his age. But he regarded the spiritual life as a total waste of time. Paul uses him as an example of "what not to be" for his reader's benefit.

RELEVANT OPINIONS

This verse may point to spiritual fornication, but it also includes the actual sin of fornication as well as all sensual and lustful practices. Esau was MORE than a spiritual fornicator. (O. Greene) There is no reason to assume that entering the kingdom and living there is the same thing as owning it and ruling in it. The heirs of the kingdom are its owners and rulers and not just its residents. (J. Dillow) In other words, salvation is unchangeable, but our inheritance in the kingdom of God is not unchangeable. Once saved, always saved, but our inheritance in God's kingdom may change considerably. (R. Kendall) The kingdom mentioned being that of the Christ or Messiah, shows it to be the temporary kingdom which Jesus will take as the Son of David, the Messiah of the Jews. (R. Govett) The loss of one's inheritance is not the same as a loss of salvation. Yet there is a real danger. It is possible for Christians to lose their inheritance. Esau forfeited his inheritance, but he was still Isaac's son. He did not forfeit his relationship to his father. Furthermore, at the end of his life Isaac blessed Jacob and Esau regarding their future. (J. Dillow) Luther believed that Esau himself was saved in the end. That one is not restored to repentance, then, does not mean one is not saved. It is to be what Paul in I Cor. 9:27 called a "castaway." (R. Kendall)

Profane conduct, like Esau's, will cause us to forfeit entrance into the kingdom, which is the birthright proposed to us. We may barter the future and spiritual blessing for the present and earthly. In thousands of cases has this profane sale taken place, and it is to this day transacting in every varied form. Here is a believing minister, who sees that such and such doctrines and practices of his denomination are unscriptural. Sorely they wound his conscience. But what is he to do, if he gives up his present station, and the living which he derives from it? What profit shall his birthright do him, if he is to surrender his present sphere and maintenance? Thus argues his unbelief. And under the influence of that unworthy motive, he continues in a position which he feels to be sinful. How does such a proceeding differ from Esau's? In principle, not at all. The worldly benefits then which such a one receives by the maintenance of his faithless position, are the mess of pottage. They are the price which he obtains by the sale of his birthright. God will keep him hereafter to his bargain. (R. Govett) Doubtless, birthright (inheritance right) is not identical with sonship. Esau remained Isaac's son even after he had rejected his birthright. In fact, he received, in spite of his great failure, a kind of secondary blessing in Genesis 27:38-40. (E. Sauer)

Take heed then, Christian, though a son of God, that you do not, by under-valuing your birthright, at length sell it. If you do, One, unchangeable in justice and holiness, will exclude you as profane, from the thousand years of Messiah's glory. For, mark well, Esau did not retire from his father's presence with a *curse*, he simply lost the blessing which he bartered away. It fully answers therefore to the recompense to a saint. Here again is a Christian tradesman. He finds that some of the practices of his trade are unchristian and evil. But how can he act differently from his ungodly neighbors? If he wishes to "make a fortune," as they do, he must act as they, or he will be left behind in the race. He perseveres therefore in such doings, till his conscience grows callous. What shall we say then? Is not this Esau's profane bargain over again? Whether such perceive the reality of the barter or not, God will hold them to the exchange made. They have

received their good things now. They have obtained them by the sacrifice of spiritual interests. When therefore the time of reward comes, their virtual sale will be remembered. It was a real, though not a formal bargain. It proceeds upon *low thoughts of the promised glory of God*. It is like Esau's contempt of the birthright, manifested by his actions. (R. Govett)

Esau was trained in the godly home of Isaac and Rebekah, but he deliberately chose to live a life that grieved his parents. He married two Canaanite women who were a source of grief to his parents ... He despised his birthright and displayed utter indifference to the spiritual promises God had given to his grandfather Abraham and his father Isaac. He refused to follow in the footsteps of his forefathers, and thus his name is omitted from the list of the heroes of faith. (S. Kistemaker) In our country there are multitudes who are bartering their spiritual interests for secular prosperity – renouncing godliness for worldly gain. (W. Jones) The author is confining his attention to the one act of Esau, not pronouncing on his whole life and ultimate destiny. (W. Nicole) Esau was just a godless fellow. He saw no need of any recognition of God, or of any relationship to Him, or of any responsibility toward Him. So he despised his birthright and counted it as something of no value. He was even willing to trade it in for a bowl of food. (J. McGee)

Hebrews 12:16 That (disjunctive particle) there be (ellipsis) no (neg. particle) sexually immoral person (Pred. Nom.; whoremonger, extra-marital intercourse, cultic harlotry, esp. male prostitution) or (neg. conj.) irreligious person (Pred. Nom.; pursued false religions, profane, mystical & cultic participant, spiritual apostasy, satanic viewpoint), like (comparative; such as) Esau (Subj. Nom.; unbeliever), who (Nom. Apposition) in exchange for (prep. Replacement; frantic search for happiness) one (Gen. Measure) meal (Gen. Substitution; eating: represents the details of life), sold (ἀποδίδωμι, AMI3S, Constative; gave away, exchanged) his own (Poss. Gen.) right of primogeniture (Acc. Dir. Obj.; birthright of the 1st born son: represents our spiritual blessings).

^{BGT} **Hebrews 12:16** μή τις πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδωκε τὰ πρωτοτόκια ἑαυτοῦ.

^{VUL} **Hebrews 12:16** ne quis fornicator aut profanus ut Esau qui propter unam escam vendidit primitiva sua

LWB Hebrews 12:17 For you know that afterwards [too late], even though he kept on desiring to inherit the blessing [he thought Isaac would change his mind], he was rejected; indeed, neither did he find the possibility for a change of mind [it was a done deal], although he sought it [with great sincerity] with tears [big crybaby].

^{KW} **Hebrews 12:17** For you know that also after that, when desiring to inherit the blessing, he was disqualified, for he did not find a place of repentance [room to repent], even though he sought it [place of repentance] with tears.

^{KJV} **Hebrews 12:17** 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.

TRANSLATION HIGHLIGHTS

Paul's readers had heard this story many times before, so he said you know the following fact (Gnomic Perfect tense) due to repetition. After Esau had exchanged his birthright for a good meal, he realized his mistake. But it was too late. Even though he was now ready to inherit the blessing as the firstborn (Concessive Participle), he was rejected by Isaac (Culminative Aorist tense). He thought his father would overlook his agreement with Jacob and give the inheritance package to him anyway, but he was wrong. No matter how many times he approached his father and expressed his remorse and desire for the blessing (Iterative Present tense), he was still rejected. Indeed, he couldn't find even a remote opportunity (Constative Aorist tense) for a change of mind. He wasn't trying to change his own mind; he was hoping he could change his father's mind. But his father wasn't having any of it. Even when Esau begged his father with great sincerity (Concessive Participle), even to the point of tears, he still couldn't change his father's mind. So he ended up being a big crybaby, an embarrassment to his father.

This verse has nothing to do with positional salvation. The context from verse 15 is grace benefits, the spiritual blessings that often come from positional salvation. Also, Esau wasn't crying for salvation, he was crying for the loss of material blessings that come with the inheritance: the details of life. This is not a parallel to someone wanting to be saved, but God saying "NO"; it is someone lamenting over the loss of the material blessings that often come with salvation. If any parallel is being shown here, it is a person wanting material blessings from God, but without wanting God Himself, and God definitely says "NO" to that proposition. Our modern counterpart would be those who believe in the "name it and claim it" false prosperity teachings. Many of these deluded believers are only interested in the "loaves and the fishes," not the God who provides them. This is like the environmental wackos who worship the land, the water and the sky, but hate the God who created them and holds them together by His omnipotent power.

RELEVANT OPINIONS

The repentance sought (but not found) by Esau was not a change of his own mind; he did not seek that. He sought to change Isaac's mind. What Esau sought with tears (and I can easily imagine that he put on a real, weeping demonstration) was the blessing; but he found no place of repentance. Isaac rejected him. (O. Greene) He found no way to change his (father's) mind, though he sought it carefully with tears. To what does the pronoun "it" refer? What was "it" that Esau sought so carefully? The context, and especially the remoter context of Gen. 27:34-38, clearly shows that it was the "blessing" which he sought.(E. Bullinger) "Place" here probably means something like "suitable occasion." The point here is that Esau's repentance was untimely – it was too late, because the blessing he sought with tears was irrevocably lost. Implied is the truth that at the Judgment Seat of Christ, if we have become aware of lost heirship or rewards, no amount of sorrow for our failures will avail to regain these things. (Z. Hodges) It was his loss, not his profanity, that he mourned. (P. Hughes)

It is clear that “turn from sin” cannot be part of the semantic value of the word *metanoia* because there are passages in which that sense is impossible. There is no possibility that repentance could mean turn from sin here. It would be a non-sequitur to say, “Esau could not turn from sin” and then say, “though he sought the blessing with tears.” His tears would seem to indicate that he had changed his mind, but it was too late. (J. Dillow) This passage deals with familial blessings, not eternal life. Whether Esau was a believer or not is not in question here. Esau is an example of one who set his priorities on fleshly pleasures rather than on lasting spiritual values. Esau came to the place where he realized his error and sought to reverse the consequences of his former decision to sell his birthright for a meal. However, some things are irreversible. His father, Isaac, could not be moved. He couldn’t be made to budge in his thinking. So, too, the believer who sets his heart on earthly treasures will forfeit eternal treasures. No amount of tears at the Judgment Seat of Christ will reverse the matter. The time for spiritual action is now. (R. Wilkins)

Suddenly Esau realized that God had by-passed him, but his heart had hardened so much that “he could bring about no change of mind.” Repentance was impossible for him. Esau showed no sign of penitence, only anger toward his brother Jacob. (S. Kistemaker) Blessing from God is reward at the judgment seat of Christ. As demonstrated elsewhere, the inheritance-rest of Hebrews, indeed the inheritance in the NT, is always, when conditioned on obedience, a reward in heaven and not heaven itself. (J. Dillow) Thus they who are led away by the allurements of this world alienate themselves from God, and sell their own salvation that they may feed on the morsels of this world, without thinking that they lose anything, nay, they flatter and applaud themselves, as though they were extremely happy. When too late their eyes are opened, so that being warned by sight of their own wickedness, they become sensible of the loss of which they made no account. Such is the stupidity of the ungodly, as long as they burn with depraved lusts or intemperately plunge themselves into sinful pleasures. (J. Calvin) Esau did not lose his rights by accident or mistake but by compact; with his eyes wide open to what he was doing he sold the birthright. (G. Lang)

All this has nothing to do with Esau’s eternal salvation or predestination. The blessing is not Esau’s salvation, which was sold to Jacob. Nor does the writer make the application that, if any of his readers goes wrong, he will irrevocably lose his salvation. (R. Lenski) It was his own birthright that Esau bartered for a passing sensual gratification – not a hope of something he might have gained, but a place that was assured to him. His profanity consisted in putting so vile a price on the great position which God had actually granted him. And every Christian who has a real spiritual history will appreciate the warning. For the blessing always goes with the birthright. The true effort of the Christian life is not to attain “the calling wherewith we are called,” but to walk worthy of it. (R. Anderson) One’s commitment to Christ and His better covenant must be irrevocable if one wishes to inherit the eternal blessings. (B. Witherington, III) These verses do not teach that Esau was saved and then again was lost. It is only an illustration of the danger of missing the blessing for the love of the material and the physical pleasures of this life. The secret of the victorious life and running the race successfully is a matter of perspective. (M. DeHaan)

Esau never really changed his mind or was sorrowful for his willful sin in this matter. Gen. 27:34, 36 shows him blaming Jacob, not reproaching himself. He mourned his loss but not his sin. In this also he proved himself a true son of his first parents, for Eve and Adam each blamed another for their guilty conduct. In each of the three cases there was a measure of truth, for those others blamed were in part responsible; but godly sorrow for sin seeks no such shelter, but accepts its own responsibility and is humble. This change of mind Esau neither showed nor sought. (G. Lang) Those who do not persevere in faith (doctrine) and patience will be cursed, i.e., be disinherited like Esau was. The cursing does not refer to loss of salvation. (J. Dillow) Luther believed that Esau himself was saved in the end. That one is not restored to repentance, then, does not mean one is not saved. It is to become what Paul in 1 Cor. 9:27 calls a “castaway.” (R. Kendall) The practice of sanctification includes running from backsliding, bitterness, fornication, and a flippant attitude toward spiritual blessings. (C. Ryrie)

Hebrews 12:17 **For** (explanatory) **you know** (οἶδα, Perf.AI2P, Gnostic) **that** (introductory) **afterwards** (temporal adv.; too late), **even** (ascensive) **though he kept on desiring** (θέλω, PAPtc.NSM, Iterative, Concessive; was ready, resolved, prepared) **to inherit** (κληρονομέω, AAInf., Ingressive, Inf. As Dir. Obj. of Verb; acquire, obtain) **the blessing** (Acc. Dir. Obj.; money, cattle, head-of-family status; he thought his father Isaac would overlook his agreement with Jacob and give the inheritance package to him anyway), **he was rejected** (ἀποδοκιμάζω, API3S, Culminative; declared useless, counterfeit); **indeed** (confirmative particle), **neither** (neg. adv.) **did he find** (εὕρισκω, AAI3S, Constativ) **the possibility** (Acc. Dir. Obj.; opportunity, chance) **for a change of mind** (Adv. Gen. Ref.; Esau wasn't trying to change his own mind, but was hoping his father Isaac would change his mind about whom he gave the inheritance to), **although** (concessive conj.) **he sought** (ἐκζητέω, AAPtc.NSM, Constativ, Concessive; begged for it with great sincerity) **it** (Acc. Dir. Obj.; his father's change of mind) **with tears** (Abl. Means, Gen. Accomp.; big crybaby).

^{BGT} **Hebrews 12:17** ἵστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὑρεν καίπερ μετὰ δακρῦων ἐκζητήσας αὐτήν.

^{VUL} **Hebrews 12:17** scitote enim quoniam et postea cupiens hereditare benedictionem reprobatus est non enim invenit paenitentiae locum quamquam cum lacrimis inquisisset eam

LWB **Hebrews 12:18** **By all means, you have not approached [at Mount Sinai] that which can be touched [such as the Commandments in stone], nor burned by fire [which came out of Mount Sinai], nor to thick darkness [corrective discipline], even unto blackness [intensive discipline], nor to the whirlwind [sin unto death],**

^{KW} **Hebrews 12:18** For you have not come to the mountain [Sinai] which might be touched, and that has been set on fire, and to blackness and darkness and tempest,

^{KJV} **Hebrews 12:18** For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

TRANSLATION HIGHLIGHTS

Certainly, Paul tells his readers, you have not approached that which can be touched (Customary Present tense). When the OT people saw these things at Mount Sinai, they were terrified. None of them approached the mountain (Dramatic Perfect tense)! The things which can be touched are the commandments in stone, the Mosaic Law. Nor did they approach the things burned by the fire that came out from Mount Sinai (Dramatic Perfect tense). Then Paul uses three metaphors to portray increasing levels of divine discipline. Thick darkness is corrective discipline. Blackness is intensive discipline. The whirlwind is the sin unto death. Of course, darkness is also the opposite of Jesus Christ, Who is light. It is true, Elijah did witness a whirlwind. But the context in this chapter is on avoiding divine discipline and growing in the spiritual life. Paul leaves out all the usual particles in this passage, which emphasizes the negative quality of the nouns in question. Paul is using a *double entendre*, using language that portrays the terrifying glory of God as well as the increasingly terrifying levels of divine discipline.

RELEVANT OPINIONS

We must remember that the early church – the three thousand who were saved on the Day of Pentecost – were not Gentiles but were Jews. Until Paul and Barnabas and the other missionaries began to move out, the early church for those first few years was 100% Jewish. (J. McGee) The condition under which the old covenant was given were dread, fear, distance, and exclusions. The old tabernacle, with its curtain, preserved the features of distance, exclusion, and inaccessibility. (F. Craddock) The image here is meant to convey something ear-splitting, eye-popping, mind-blowing; in short, something totally overwhelming. So holy was God that the people dared not directly approach Him. (B. Witherington, III) These Hebrew Christians were tempted to go back to the beggarly elements of the law, and place themselves under bondage to escape a little present discomfort, reproach and persecution. In order to urge them on, a contrast between the law and grace, Mount Sinai and Calvary, is now presented. (M. DeHaan) The figure called polysyndeton (or ‘many ands’) is employed in the description of both covenants. (C. Welch) It also works with many “nors.” (LWB)

Hebrews 12:18 By all means (inferential; certainly, so then), you have not (neg. adv.) approached (προσέρχομαι, Perf.AI2P, Dramatic, Deponent; when the people saw these things at Mount Sinai, they were afraid, and none of them approached the mountain) that (ellipsis; Mount Sinai) which can be touched (ψηλαφάω, PPPtc.DSN, Customary, Attributive; handled: such as the Commandments in stone, Mosaic Law), nor (neg. conj.) burned (καίω, Perf.PPtc.DSN, Dramatic, Modal) by fire (Instr. Means; which came out from Mount Sinai), nor (neg. conj.) to thick darkness (Dat. Ind. Obj.; smoke: corrective discipline, in contrast to Jesus Who is Light), even (ascensive) unto blackness (Dat. Ind. Obj.; night: intensive

discipline), **nor** (neg. conj.) **to the whirlwind** (Dat. Ind. Obj.; sin unto death, tempest which Elijah witnessed),

^{BGT} **Hebrews 12:18** Οὐ γὰρ προσεληλύθατε ψηλαφωμένω καὶ κεκαυμένω πυρὶ καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ

^{VUL} **Hebrews 12:18** non enim accessistis ad tractabilem et accensibilem ignem et turbinem et caliginem et procellam

LWB **Hebrews 12:19** Nor the blast of a trumpet [which announced the giving of the law], nor the declaration of words [each commandment was shouted to the people], which they [those who were present at Mount Sinai] who heard, begged *that* the word [voice of God enunciating the commandments] be no longer spoken to them,

^{KW} **Hebrews 12:19** And to a sound of a trumpet, and to a sound of uttered words, concerning which sound those who heard made supplication that there should not be spoken an additional word to them,

^{KJV} **Hebrews 12:19** 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:

TRANSLATION HIGHLIGHTS

Paul continues with his list of events that the people did not approach Mount Sinai to see and hear. They did not approach the blast of the trumpet which announced the giving of the Law. They did not approach the declaration of words as each commandment was shouted to them. As a matter of fact, those who were present at Mount Sinai and who heard these things (Constative Aorist tense), begged the the voice of God that enunciated the commandments be no longer spoken to them (Culminative Aorist tense). The same Law that the Hebrew Christians were embracing in their reversionism, was the Law that the people couldn't stand to hear when it was being given by God. They begged for Him to stop enunciating the commandments of that Law (Dramatic Aorist tense). Obviously Paul's readers hadn't examined the Law in enough detail to know that they shouldn't be pursuing it as a means of spirituality! It was going to cut them to shreds, something their ancestors understood well when it was being given. The Exodus generation continued to go negative, negative, negative to the revealed Word of God. Their descent into reversionism did not stop. Most of them died the *sin unto death* in the wilderness.

RELEVANT OPINIONS

The overwhelming sight and the thunderous voice of God struck mortal fear into the hearts of the people. Scripture reveals that the people at Mount Sinai heard the voice of God, but the words He spoke failed to penetrate the hearts and minds of the Israelites. They asked Moses to listen to all that God would tell him and then relay the commandments to them. (S. Kistemaker) Here is a picture of the law and its condemnation. The law said, stay away, do not trespass. Death awaits you under the law. The law condemns the sinner, it engenders fear and trembling. The law exposed sin but could not take it away. The law revealed judgment, but could not save. The law

demanded perfection, but could not produce perfection. The law demanded obedience but could not help the sinner to be obedient. The law was never meant to save anyone. God never expected anyone to keep that law. (M. DeHaan)

Hebrews 12:19 Nor (adjunctive) the blast (Dat. Ind. Obj.; noise, sound) of a trumpet (Abl. Source; which announced the giving of the Law), nor (neg. conj.) the declaration (Dat. Ind. Obj.; voice, calling) of words (Obj. Gen.; each commandment was shouted to the people), which (Adv. Gen. Ref.) they (Subj. Nom.; those present at Mount Sinai) who heard (ἀκούω, AAPtc.NPM, Constativ, Substantival) begged (παραιτέομαι, AMI3P, Dramatic, Deponent; pleaded, declined, avoided) that (ellipsis) the word (Acc. Dir. Obj.; voice of God enunciating the commandments) be no longer (neg. adv.; no more, enough already) spoken (προστίθημι, APInf., Culminative, Inf. As Dir. Obj. of Verb; provided, added) to them (Dat. Adv.),

^{BGT} **Hebrews 12:19** καὶ σάλπιγγος ἤχῳ καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο μὴ προστεθῆναι αὐτοῖς λόγον,

^{VUL} **Hebrews 12:19** et tubae sonum et vocem verborum quam qui audierunt excusaverunt se ne eis fieret verbum

LWB **Hebrews 12:20** **Because they could no longer endure that [Mosaic Law] which was being commanded: And if so much as an animal begins to touch the mountain, it shall be stoned to death.**

^{KW} **Hebrews 12:20** For they could not bear that which was commanded. And if a wild beast touches the mountain, it shall be stoned.

^{KJV} **Hebrews 12:20** (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:

TRANSLATION HIGHLIGHTS

Those who were present when the Mosaic Law was given could not endure it (Voluntative Imperfect tense) as commanded. For if so much as an animal began to touch the mountain (Ingressive Aorist tense), it will be stoned to death (Predictive Future tense). Animal, in this case, referred to man or beast. So they did not approach the mountain close enough to touch it for fear of being stoned to death.

RELEVANT OPINIONS

In Exodus, the text is, “There shall not a hand touch it, for he shall surely be stoned or shot through with a dart; whether it be man or beast, he shall not live.” Here the man was to be stoned and the beast shot. In the MSS. words have been gratuitously inserted by transcribers to make

sense, in ignorance of the complex ellipsis. The sense is made clear thus: - “And if so much as [a man or] a beast touch the mountain - [if a man touch] it, he shall be stoned [and if a beast touch it, it shall be] thrust through with a dart.” (E.W. Bullinger) The stress is on God’s holiness. God wanted the people to be aware of His sacred majesty. The Israelites were filled with fear and terror. (S. Kistemaker) Imagine those Hebrew Christians wanting to place themselves under the law again. Now notice the folly of such error when we contrast Israel under the law with the believer under grace. (M. DeHaan) Three thousand people died for disobedience on the day that the law was issued, but three thousand people were brought from death to life who believed the Gospel on the day when it was first preached. Thank God that the ministration of death has given place to the ministration of life. (J. Pettingill)

Hebrews 12:20 Because (causal, explanatory) they could no longer (neg. adv.) endure (φέρω, Imperf.AI3P, Voluntative & Progressive; bear, carry) that (Acc. Dir. Obj.; the Mosaic Law) which was being commanded (διαστέλλω, PPtC.ASN, Static & Historical, Attributive, Deponent, Articular; strict orders): And (from Exodus 19:13) if so much as (protasis, 3rd class conditional particle: “maybe we would, maybe we wouldn’t”) an animal (Subj. Nom.; beast) begins to touch (θιγγάνω, AASubj.3S, Ingressive, Potential) the mountain (Obj. Gen.), it shall be stoned to death (λιθοβολέω, FPI3S, Predictive & Imperative).

^{BGT} **Hebrews 12:20** οὐκ ἔφερον γὰρ τὸ διαστελλόμενον· κἂν θηρίον θίγη τοῦ ὄρους, λιθοβοληθήσεται·

^{VUL} **Hebrews 12:20** non enim portabant quod dicebatur et si bestia tetigerit montem lapidabitur

LWB **Hebrews 12:21** In fact, that [Mount Sinai] which was made visible was so frightening, *that* Moses said: I was terrified and trembling.

^{KW} **Hebrews 12:21** And so terrible was its appearance that Moses said, I am terrified and trembling.

^{KJV} **Hebrews 12:21** And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

TRANSLATION HIGHLIGHTS

The scene was so frightening when the Law was given at Mount Sinai (Historical Present tense), that Moses admitted (Dramatic Aorist tense) that he, too, was terrified and trembling in God’s presence. Paul’s point is that the Hebrew Christians don’t know what they are doing by turning back to the Mosaic Law. They should be full of fear and trembling at such a prospect.

RELEVANT OPINIONS

Moses was just coming out of the thick darkness and was thus under the impression of the terrors of the law against all violators. (R. Lenski) The first thing that leads a person to repentance and

dependence on God for deliverance is the awareness of his sinfulness. This was the purpose of Sinai, to bring the people face to face with their own sinfulness, with no place to hide. The law overwhelms us, slays us. No sinner can endure Sinai. Every sinner who stands at the foot of Sinai is paralyzed with fear. Even Moses, to whom God had spoken through the fiery bush and through whom He had challenged Pharaoh, could not stand at Sinai fearless. (J. MacArthur)

Hebrews 12:21 In fact (emphatic), that (Subj. Nom.; Mount Sinai) which was made visible (φαντάζω, PPtc.NSN, Historical, Attributive, Deponent, Articular; appeared) was (εἰμί, Imperf.AI3S, Descriptive) so (Adv. Degree) frightening (Descr. Nom.; fearful), that (ellipsis) Moses (Subj. Nom.) said (λέγω, AAIS, Dramatic): I was (εἰμί, PAIS, Historical) terrified (Pred. Nom.) and (connective) trembling (Pred. Nom.).

^{BGT} **Hebrews 12:21** καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν· ἔκφοβός εἰμι καὶ ἔντρομος.

^{VUL} **Hebrews 12:21** et ita terribile erat quod videbatur Moses dixit exterritus sum et tremebundus

LWB **Hebrews 12:22** **But you are approaching Mount Zion [representing grace, as opposed to the law at Mount Sinai], even to the city of the living God, the heavenly [as opposed to earthly] Jerusalem, and to innumerable angels at a festive gathering,**

^{KW} **Hebrews 12:22** But you have come to Mount Zion, even to the city of the living God, heavenly Jerusalem, and to an innumerable multitude of angels, to a festal gathering,

^{KJV} **Hebrews 12:22** But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

TRANSLATION HIGHLIGHTS

The Hebrew Christians are not approaching Mount Sinai where the Mosaic Law was given. Instead, they were approaching Mount Zion (Dramatic Perfect tense), even to the city of the living God. Mount Zion represents grace, as opposed to the law. Paul's readers were trying to approach the wrong mountain. Instead of approaching the earthly Jerusalem, which belongs to Israel, they should have been approaching the heavenly Jerusalem and the myriad of angels gathered for the festivities there. They were pursuing the wrong inheritance as well. The inheritance related to the earthly city of Jerusalem is for the nation Israel; the inheritance related to the heavenly city of Jerusalem is for the Church Age believer.

RELEVANT OPINIONS

In Christ in His second advent comes both to Zion and from Zion. He comes to Zion in His second advent, and goes forth from Zion to bring deliverance to Israel. (J. Walvoord) Mount Zion is an earthly inheritance, promised specifically to Abraham and his seed; but the New Jerusalem, the city of the living God, is a heavenly inheritance. Jesus said: "I go to prepare a

place for you,” and the New Jerusalem is the place He is preparing. The bride, the New Testament Church, will dwell there. (O. Greene) Through the encounter of the divine presence, the believer receives God’s divine enabling to remain faithful even in the midst of trial and temptation ... This approach to God through the high priest, Jesus Christ, sustains the Christian pilgrim in his or her sojourn to the heavenly city. Moreover, this timely grace and help is precisely what the Christian pilgrim needs because it comes from the pilgrim’s merciful high priest who had been tested in all ways that the pilgrim experiences ... The high priestly ministry of Jesus effects a more fundamental transformation that empowers this confident approach to God. (J. Whitlark)

Zion, as it is used in Scripture, has reference to Jerusalem and is often used in this sense as synonymous. Its use in the OT as it is in the NT is literal in every sense. (J. Walvoord) The Church is God’s heavenly people; Israel is God’s earthly people. (R.B. Thieme, Jr.) In the New Jerusalem will be both angels and the church and all others who could be called righteous regardless of their dispensational background. In the city also will be God the Father, God the Son, and God the Holy Spirit. (J. Walvoord) The church on earth is not yet a festal assembly. (R. Lenski) It would not do for a Gentile to say that he had come unto Mount Zion, for he had never been of the nation to which Mount Zion was to be the place of great blessing. Mount Zion is the chosen scene and source of future saving blessing for Israel. We Christians set our mind on the things that are above, not the things that are upon the earth. (W. Newell) The portrayal of a city that transcends experience gives listeners incentive to persevere in the earthly city where they live. (Koester, B. Witherington, III)

Mount Zion is an earthly inheritance, promised specifically to Abraham and his seed; but the New Jerusalem, the city of the living God, is a heavenly inheritance. The bride, the NT church, will dwell there. (O. Greene) During the reign of Christ on earth, Jerusalem, the “city of the great King,” will be His earthly metropolis, and the world’s center. But in the heavenly regions there will be another “city,” of which that on earth is but a reflection. In that upper realm where the substance of being is spirit, God will have a spiritual metropolis, Himself being the architect that designed and the builder that erected it (Heb. 11:10). And the persons of the church of the firstborn, perfected spirits inhabiting incorruptible spiritual bodies, will form that dwelling place of God ... In the persons of His heavenly saints God will dwell so personally and be so actually present, that they will be to Him what a capital city is to a monarch—a place of residence, a scene for the display of His majesty, a spot to which His subjects may come to have dealings with Him, and a center of government around which the corporate life of the empire may revolve. (G. Lang)

Hebrews 12:22 **But** (contrast) **you are approaching** (προσέρχομαι, Perf.AI2P, Dramatic, Deponent) **Mount** (Dat. Ind. Obj.) **Sion** (Dat. Adv.; grace, as opposed to the law which was given at Mount Sinai), **even** (ascensive) **to the city** (Dat. Ind. Obj.) **of the living** (ζῶν, PAptc.GSM, Descriptive, Attributive) **God** (Poss. Gen.), **the heavenly** (Loc. Place; as opposed to earthly) **Jerusalem** (Dat. Ref.), **and** (continuative) **to innumerable** (Dat. Measure;

myriads, countless number) **angels** (Adv. Gen. Ref.; elect only),
at (during) **a festive gathering** (Loc. Place, Time),

^{BGT} **Hebrews 12:22** ἀλλὰ προσελήλυθατε Σιών ὄρει καὶ πόλει θεοῦ ζῶντος, Ἱερουσαλήμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει

^{VUL} **Hebrews 12:22** sed accessistis ad Sion montem et civitatem Dei viventis Hierusalem caelestem et multorum milium angelorum frequentiae

LWB **Hebrews 12:23** **And to the assembly of the first-born ones [Church Age believers get their resurrection bodies first], who have been recorded in the heavens [registered as members of the royal family], and to God [the Father], the Judge over all [humans and angels], and to the spirits of justified ones who have been completed [OT believers in heaven waiting for their resurrection bodies],**

^{KW} **Hebrews 12:23** And to the assembly of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men who have been brought to a completeness,

^{KJV} **Hebrews 12:23** 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,

TRANSLATION HIGHLIGHTS

The Hebrew Christians were also approaching the assembly of the first-born ones, the Church Age believers who would be the first group to get their resurrection bodies. They have been recorded and are still being recorded as members of the royal family of God in the heavens (Intensive Perfect tense). Moreover, God the Father will be the Judge over all humans and angels. They were also approaching the spirits of the justified ones who have been completed (Intensive Perfect tense), who are the OT believers who are currently in heaven waiting for their resurrection bodies. Paul is referring to ultimate sanctification, as attested by the word *teleio*, the perfect. They have not received their resurrection bodies yet, but they are not residing in Hades any longer. Also note that the spirits are not in a state of *soul sleep*, an ancient heresy thoroughly refuted by John Calvin hundreds of years ago in his treatise against *psychopannychia*. These spirits are conscious, not asleep.

RELEVANT OPINIONS

Whether or not Esau was saved is not relevant to this discussion. The writer uses him as an illustration of the fact that the saved can lose their firstborn inheritance rights. His example is applied to those who have come to the church of the firstborn ones. True Christians fully parallel the description of Esau. We are children of God and we are firstborn sons. Because of that we possess the rights of the firstborn. We do not have to earn these rights. They are given to us through the grace of God. However, we must value and keep these rights and are warned by Esau's example regarding the possibility of not doing so. But even though we cannot forfeit eternal life, we can forfeit our firstborn rights. (J. Dillow) Before Christ's ascension, believers as well as unbelievers were said to enter Sheol or Hades. After Christ's resurrection, the NT

pictures believers after death as entering heaven to be with Christ (Phil. 1:23), which is far better than Hades. They are present with the Lord, worshipping with the angelic hosts of heaven at the altar of God. Thus believers do not now enter Hades but ascend immediately to the throne of God. (R. Morey)

The kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth. (C. Feinberg) Both the love of God and the justice of God are the two scales that are kept in perfect equilibrium. (J. Baxter) The term church of the firstborn may mean the assembly of those whose inheritance rights are already won. (Z. Hodges) This is the church of firstborn ones, those who at the Rapture will be caught up to this place. (J. McGee) *Pneuma* is used to describe the disincarnate spirit or soul of man after death. (R. Morey) The “spirits of just men made perfect” are the saints of various dispensations before the church. They have run the race, but have not yet received the crown. They have to wait for a special festival on that occasion. (J. Darby)

Hebrews 12:23 And (continuative) to the assembly (Dat. Ind. Obj.; church) of the first-born ones (Adv. Gen. Ref.; 1st group to get resurrection bodies), who have been recorded (ἀπογράφω, Perf.PPtc.GPM, Intensive & Dramatic, Substantival; registered as members of the royal family of God) in the heavens (Loc. Place), and (continuative) to God (Dat. Ind. Obj.; the Father), the Judge (Dat. Appos.; the perfect, objective critic) over all (Gen. Ruling Over; humans & angels), and (continuative) to the spirits (Dat. Ind. Obj.; human, obviously conscious spirits which are not in a state of soul-sleep) of justified ones (Poss. Gen.) who have been completed (τελειόω, Perf.PPtc.GPM, Intensive, Substantival; completed, finished; OT believers who are in heaven waiting for their resurrection bodies, ultimate sanctification),

^{BGT} **Hebrews 12:23** καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς καὶ κριτῇ θεῷ πάντων καὶ πνεύμασι δικαίων τετελειωμένων

^{VUL} **Hebrews 12:23** et ecclesiam primitivorum qui conscripti sunt in caelis et iudicem omnium Deum et spiritus iustorum perfectorum

LWB **Hebrews 12:24** **And to the Mediator [God is propitiated toward men and men are reconciled to God] of a new covenant, Jesus, and to the blood [representative analogy for the spiritual death of Christ] of sprinkling [looking back to the Holy of Holies] which communicates better things than Abel [his sacrifice].**

^{KW} **Hebrews 12:24** And to Jesus, the Mediator of a new testament, and to blood of sprinkling which speaks better things than the blood of Abel [i.e., the animal blood which he shed sacrificially].

^{KJV} **Hebrews 12:24** And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

TRANSLATION HIGHLIGHTS

The Hebrew Christians were also approaching the Mediator. A mediator is an arbitrator between two parties. In this case, God is propitiated toward men and men are reconciled to God through our Mediator, Jesus Christ. He is the Mediator of a new covenant, new in relation to the one given at Mount Sinai. The word “new” is not only new in its beginning, but is also new in quality. New is *neās* here, as opposed to *kainos*. This is important, because it points to a generic new covenant as opposed to The New Covenant. Paul is not inviting his readers to embrace The New Covenant. He is merely trying to get them to quit looking backwards in time to an old covenant, because that one has been set aside for a new one. What he is contrasting is an old covenant with a new covenant, not The Old Covenant with The New Covenant. See my chart under Hebrews 8:8. The blood of our Mediator is a figurative expression, a pregnant verbal symbol for the saving work of Christ on the cross. The blood of sprinkling looks back to the Holy of Holies, which communicates better things (Static Present tense) than the sacrifice of Abel.

RELEVANT OPINIONS

Moses was the mediator of the old covenant, but now One who is more than Moses inaugurates a fresh covenant which cannot fail as the former, because it is founded on God’s faithfulness alone. (A. Knoch) The writer is trying to get these Hebrew Christians to take their eyes off the temple, off a bloody sacrifice, off a ritual, and on to the person of Christ. Today we need to get our eyes off a church, off religion, off an organization, and off a man. Look to Jesus – look only to Him. (J. McGee) The overlap of meaning between *neos* and *kainos* in Hellenistic Greek was almost total. (P. Ellingworth) To imagine that we can be saved by grace, and then be kept by our works, is to go back from liberty to bondage. It is the evidence of spiritual infancy. (M. DeHaan)

In this glorious picture described by the author, the earthly saints join in the worship which resounds from myriads of angels and disembodied spirits of fellow saints who have departed this life. These saints were justified through faith while on earth and are now perfected and completed in heaven. (R. Morey) The inhabitants of the heavenly city are itemized as an innumerable company of angels, the church, God, Jesus, the Mediator, and the spirits of just men made perfect, the latter designation seemingly referring to all OT saints. (J. Walvoord) The covenant is recent in its beginning as well as new in quality. (C. Ryrie) This blood belongs especially to the millennium. (J. Darby)

Hebrews 12:24 **And** (connective) **to the Mediator** (Dat. Ind. Obj.; umpire, arbitrator; equal to both parties, God is propitiated toward men and men are reconciled to God) **of the new** (Gen. Time; recent in its beginning as well as new in quality, new compared to the one given at Sinai) **covenant** (Obj. Gen.), **Jesus** (Dat. Ref.), **and** (connective) **to the blood** (Dat. Ind. Obj.; BAG: figurative, pregnant verbal symbol for the saving work of Christ on the cross) **of sprinkling** (Adv. Gen. Ref.; looking back to the Holy of Holies) **which communicates** (*λαλέω*, PAPtc.DSM, Static,

Attributive) **better things** (Acc. Dir. Obj.) **than Abel** (Acc. Comparison; his sacrifice).

^{BGT} **Hebrews 12:24** καὶ διαθήκης νέας μεσίτη Ἰησοῦ καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ.

^{VUL} **Hebrews 12:24** et testamenti novi mediatorem Iesum et sanguinis sparsionem melius loquentem quam Abel

LWB **Hebrews 12:25** **Keep on making sure [with a watchful eye] that you do not turn away from the One [Jesus Christ] who continues to communicate [He spoke the commandments at Sinai, He speaks today through His Word, and He will speak again during the Millennium], for if those [at Mount Sinai] who turned away did not escape from the One [Jesus Christ] who spoke upon the earth, to a greater degree we [members of the royal family] who have turned away from communication from the heavens [rejected Bible doctrine],**

^{KW} **Hebrews 12:25** Constantly be seeing to it that you do not disavow Him who is speaking. For if, as is the case, those did not escape who disavowed [any personal relation to] Him that warned [them] upon earth, much rather shall not we escape who are turning away from the One who is speaking from heaven,

^{KJV} **Hebrews 12:25** 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:

TRANSLATION HIGHLIGHTS

Paul commands his readers (Imperative mood) to keep a watchful eye so that they do not turn away from (Potential Subjunctive mood) Jesus Christ who continues to communicate to us (Iterative Present tense). He spoke the commandments at Mount Sinai. He communicates to us today in His written Word. He will speak again during the Millennium. Paul then makes a comparison between those who turned-away from Jesus Christ at Mount Sinai and those who were doing so in his generation. For if those who turned away from Him at Mount Sinai (Dramatic Aorist tense) did not escape from Him (Culminative Aorist tense) when He spoke on earth, to a much greater degree members of the royal family during the Church Age who turn away from Him (Tendential Present tense) will experience a more severe outcome.

We learn in the next verse that the outcome during Mount Sinai was a shaking of the earth, an earthquake if you will. But for Church Age believers, He is going to shake the heavens and the earth! In other words, if you think rejection of doctrine from the Lord Jesus Christ was bad back then, you just wait and see what it's going to be like when He shakes the heaven and the earth in the future. The historical present points to the events that happened immediately after the exodus from Egypt. The iterative or durative present points to what was in progress as Paul was writing this letter. Rejection of doctrine (Latin: aversion) is a serious matter with the Lord, and it is more serious for those of us who live in the Church Age than in any previous age in history. To whom much is given, much is required.

RELEVANT OPINIONS

The writer does not accuse the readers of rebellion. He does not say that they are guilty of refusing to listen to God's voice. Rather, he addresses them pastorally and exhorts them to heed the Word of God when they hear it. (S. Kistemaker) The judgments which will usher in the kingdom will be far more terrible and widespread than those at Mount Sinai. (A. Knoch) Grace though free and full is nevertheless inextricably bound up with seriousness and faithfulness of life. If we begin by excusing, we may easily end by definite turning away. We commence by deprecating and we finish by departing. (W. Thomas) The escape here intended is not from the eternal destruction which will be the doom of all who shall be arraigned before the Great White Throne, but points to that other Judgment Seat before which the redeemed must stand, and to the Father's judgment now and here. (R. Anderson) He uses an "a fortiori" argument as he argues from the greater to the lesser. If those who rejected the Mosaic earthly voice did not escape judgment, how much more will judgment be inescapable for those who reject the heavenly voice? (G. Lang)

Hebrews 12:25 Keep on making sure (βλέπω, PAImp.2P, Iterative, Command; see to it, observe with a watchful eye) that (ellipsis) you do not (neg. particle) turn away from (παραιτέομαι, AMSubj.2P, Constativ, Potential & Prohibition, Deponent; refuse) the One (Acc. Dir. Obj.; Jesus Christ) Who continues to communicate (λαλέω, PAPtc.ASM, Iterative, Substantival, Articular; Jesus Christ spoke the commandments at Mount Sinai, communicates to us through His Word today, and will speak on earth again during the Millenium), for (explanatory) if (protasis, 1st class condition, "and they did not escape") those (Subj. Nom.; those present at Mount Sinai) who turned away (παραιτέομαι, AMPtc.NPM, Dramatic, Substantival, Deponent; refused, rejected) did not (neg. adv.) escape from (ἐκφεύγω, AAI3P, Culminative) the One (Acc. Dir. Obj.; Jesus Christ) Who spoke (χρηματίζω, PAPtc.ASM, Historical, Substantival; uttered doctrine) upon the earth (Gen. Place), to a greater (Superlative, apodosis; much) degree (Acc. Spec.; more) we (Acc. Gen. Ref.; members of the royal family) who (Subj. Nom.) have turned away from communication (ἀποστρέφω, PMPtc.NPM, Tendentiv, Substantival; rejection of Bible doctrine, rejected, beg off from yourselves) from the heavens (Gen. Place),

^{BGT} **Hebrews 12:25** Βλέπετε μὴ παραιτήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι,

^{VUL} **Hebrews 12:25** videte ne recusetis loquentem si enim illi non effugerunt recusantes eum qui super terram loquebatur multo magis nos qui de caelis loquentem nobis avertimur

LWB **Hebrews 12:26** Whose voice [Jesus Christ] then [at Mount Sinai] shook the earth [there was a literal earthquake as well as His words shaking their souls], but now He Himself has promised [in Haggai 2:6], saying: Once more [during the tribulation] I will shake not only the earth, but also the heaven.

^{KW} **Hebrews 12:26** Whose voice then shook the earth. But now He has promised, this promise being on record, saying, Yet once [more] I will shake no only the earth but also the heaven.

^{KJV} **Hebrews 12:26** Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

TRANSLATION HIGHLIGHTS

The voice of Jesus Christ shook the earth at Mount Sinai (Dramatic Aorist tense). Not only did His words shake their souls, but there was also a literal earthquake. Everyone present, including Moses, was terrified. But that was nothing, because in Haggai 2:6 the Lord has promised (Intensive Perfect tense) to do something even greater during the tribulation. When that moment in time arrives, He is going to shake both the earth and the heaven. The singular “heaven” refers to the sky above us, the atmosphere around our planet as well as the space in our solar system.

RELEVANT OPINIONS

There is no good reason to take this second shaking of the earth and the heaven above it in any less literal sense. (R. Kent) The reference to Haggai 2:6 was understood by the author as speaking of the ultimate remaking of the heavens and earth which will follow the millennial kingdom. (Z. Hodges) Prophetic Scripture enlarges on this in both the Old and New Testaments and describes the terrible judgments, including earthquakes, that will shake the earth prior to the second coming of Christ. This will be part of God’s program of judgment on the wicked and will also end in the blessing and rescue of those who are saved. A reminder of the fragile character of our present world is also a reminder that eternal things that belong to the Christian faith are not subject to change or destruction. (J. Walvoord)

To shake something is to show its instability and therefore its temporary nature. (R. Lenski) This shaking is not, however, the final cataclysm of the purifying wrath of God which will come at the close of the Millennium, for that will not be only a shaking of heaven and earth but a dissolving of their very elements, and the agency will be fervent fire, not merely agitation. This shaking is to be at the opening of the kingdom era, not at its close. (G. Lang) This will be fulfilled during the Great Tribulation period at which time the movements and functions of the heavenly bodies will be disorganized, and an earthquake will shake the entire earth, occurring at the moment the Messiah’s feet touch the Mount of Olives at the close of the Great Tribulation. (K. Wuest)

Hebrews 12:26 Whose (Poss. Gen.; Jesus Christ) voice (Subj. Nom.) then (correlative adv. time; at Mount Sinai) shook (σαλεύω, AAI3S, Dramatic; there was a literal earthquake as well as the Words shaking their souls) the earth (Acc. Dir. Obj.), but

(adversative) now (Temporal adv.) He Himself has promised (ἐπαγγέλλομαι, Perf.MI3S, Intensive, Deponent), saying (λέγω, PAPTc.NSM, Historical, Means; in Haggai 2:6): Once (numerical) more (Comp. Adv.; during the Tribulation) I (Subj. Nom.) will shake (σειώ, FAI1S, Predictive) not (neg. adv.) only (adv.) the earth (Acc. Dir. Obj.), but (adversative) also (adjunctive) the heaven (Acc. Dir. Obj.).

^{BGT} **Hebrews 12:26** οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελλται λέγων· ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν οὐρανόν.

^{VUL} **Hebrews 12:26** cuius vox movit terram tunc modo autem repromittit dicens adhuc semel ego movebo non solum terram sed et caelum

LWB Hebrews 12:27 Moreover, this [promise concerning the baptism of fire] once again indicates the removal [transformation] of those things [heaven and earth] which can be shaken [human good, dead works], in the same manner as when they were created, so that those things [new heavens and new earth] which cannot be shaken may remain [divine good receives rewards].

^{KW} **Hebrews 12:27** And this word, Yet once more, makes evident the transferring to a new basis the things that are shaken as of things made, in order that the things that are not shaken might remain [the present universe under the curse of sin changed to the perfect universe of the eternal conditions].

^{KJV} **Hebrews 12:27** 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.

TRANSLATION HIGHLIGHTS

Paul communicates a double meaning in this verse. First, he is predicting the baptism of fire when the current heaven and earth as we know it is transformed into the new heavens and new earth. Second, he uses this future physical manifestation to communicate a spiritual truth related to experiential sanctification. The removal or transformation of the heaven and earth by fire points to the burning up of our human good at the Evaluation Seat of Christ. Our dead works will be burned like wood, hay and stubble. Like the earth and heaven, these things can be shaken (Pictorial Present tense). Divine good, or works that will be rewarded, cannot be shaken (Gnomic Present tense) and will remain (Culminative Aorist tense). These good works will be as gold, silver and precious stones. They will remain like the new heavens and earth will remain after the baptism of fire. Believers are going to go through a purging and renewal process similar to that of the earth and heaven. Our dead works go nowhere (Latin: immobile), but our good works go with us (Latin: mobile).

The contrasts and parallels are interesting here:

heaven and earth

new heavens and new earth

can be shaken
will be removed
Mount Sinai
human good
dead works

unshakeable
immovable
Mount Sion
divine good
rewarded works

The context of this entire section of Hebrews is experiential, not positional. You should totally reject the parallel given by those of Arminian persuasion that the “removal” and the “shaking” refers to unbelievers and that this is an evangelistic passage. The emphasis of Hebrews is on inheritance and reward, not believers and unbelievers.

RELEVANT OPINIONS

Hebrews presents the resolution of the plot in two stages: (1) Christ defeats the devil’s power over death by offering Himself as an atoning sacrifice, and (2) God removes the created realm and everything in the universe that is “shakable.” Christ lives a sinless life and becomes an unblemished sacrifice, atoning for the sins of the “sons of Abraham.” Then at the end of the story, God will “shake” the creation and judge it by way of His consuming fire. Only that which is “unshakable” will remain. (K. Schenck) Once more, and only once, God will shake the earth, and heaven also. It will be at the end of the Millennium. (E. English)

The whole of this chapter is designed to impress on the believer the deep necessity of holiness. God has at various times manifested Himself in diverse manners, but His holiness abides the same. He spoke in one way under the law, in another under the Gospel; but in every dispensation alike holiness is demanded. It arises from the very essence of the divine nature. “I will be sanctified in them that come nigh to Me,” must ever be true. Without holiness none of any dispensation shall see the Lord. But the just demand of sanctification by God may be met by failure to render it on our part ... Let us then give things temporal in exchange for things eternal; for this is the barter of faith, and will reward us with joy in the day of the Lord. But to exchange the kingdom for the unstable, unsatisfying things of sense, will cause us bitter and unavailing sorrow, in the hour of recompense before our Master. (R. Govett)

Hebrews 12:27 **Moreover** (continuative), **this** (Subj. Nom.; promise concerning the baptism of fire) **once** (numerical adv.) **again** (temporal adv.; more) **indicates** (δηλώω, PAI3S, Pictorial; reveals, makes clear, explains, points to) **the removal** (Adv. Acc.; change, transformation) **of those things** (Adv. Gen. Ref.; heaven & earth) **which can be shaken** (σαλεύω, PPptc.GPN, Pictorial, Attributive; Mount Sinai: human good, dead works which will be burned like wood, hay & stubble), **in the same manner as** (comparative) **when they were created** (ποιέω, Perf.PPtc.GPN, Dramatic, Temporal), **so that** (purpose, final clause) **those things** (Subj. Nom.; new heavens & new earth) **which can not** (neg. particle) **be shaken** (σαλεύω, PPptc.NPN, Gnomie, Attributive; Mount

Sion: divine good, works that will be rewarded) **may remain** (μένω, AASubj.3S, Culminative, Potential).

^{BGT} **Hebrews 12:27** τὸ δὲ ἔτι ἅπαξ δηλοῖ [τὴν] τῶν σαλευομένων μετάθεσιν ὡς πεποιημένων, ἵνα μείνη τὰ μὴ σαλευόμενα.

^{VUL} **Hebrews 12:27** quod autem adhuc semel dicit declarat mobilium translationem tamquam factorum ut maneant ea quae sunt immobilia

LWB Hebrews 12:28 Therefore, since we [Church Age believers] have obtained an immovable royal power [sphere of divine power], let us keep on obtaining grace [striving to live the spiritual life by precisely correct protocol], by means of which [residence and function inside the sphere of royal power] we may keep on serving God in an acceptable manner, with reverence [occupation with Christ] and awe [fellowship with the Father],

^{KW} **Hebrews 12:28** Wherefore, receiving a kingdom which cannot be shaken, let us be having grace, by means of which we might be serving God, well pleasing to Him, doing this with pious care and fear,

^{KJV} **Hebrews 12:28** Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

TRANSLATION HIGHLIGHTS

Since we Church Age believers, including Paul, have obtained an immovable, unshakeable royal power (Concessive Participle), let us keep on obtaining grace (Hortatory Subjunctive mood). “*Basiliean*” can be translated “kingdom” or “royal power.” The context here is experiential sanctification, so the best translation is *royal power*, which is a reference to the sphere of power we live in when we are filled with the Holy Spirit. We obtained this sphere of power at the new birth (Historical Present tense); we continue to reside and function in it by the confession of sin and the execution of the Christian way of life (Iterative Present tense). The grace Paul is referring to here is not *saving* grace, but rather *living* grace. It is the daily function of the spiritual life under precisely correct protocol, in our case, Church Age protocol. Eternal security is a “given” here, because this passage is about believers, not unbelievers. This is NOT a positional passage; this is an experiential passage.

We are enabled to keep on serving God (Iterative Present tense) by means of this royal power, by our residence and function inside its sphere of operation. Thieme calls it the divine dynaspHERE; I like the term. Our royal power or kingdom is typified by Mount Sion, not Mount Sinai. It cannot be experienced by adhering to any part of the Mosaic Law. The only way we can serve Him in an acceptable manner is by residing in this royal power sphere and executing the protocol plan of God while in it. Divine good from the filling of the Holy Spirit is the only thing accepted by the Supreme Court of Heaven. Those things that are shaken – wood, hay, stubble – are not accepted. Reverence and awe are stages of spiritual growth which represent communion with God. Reverence is occupation with Christ; awe is fellowship with the Father. Reverence and awe are

only possible in the filling of the Holy Spirit. Yes, the Trinity is involved here. See John Owen's work on *Communion with God*, each member of the Godhead individually and corporately.

RELEVANT OPINIONS

Gratitude, while a response that magnifies God's gifts, does not secure the Christian's fidelity. Moreover, the cooperative mutual dependence characteristic of reciprocity finds no place in the theology of the author of Hebrews. The Christian pilgrim's entire life with God is from God through Christ. The "getting in" and the "staying in" are due to the divine initiative. With this said, we also need to remember the acute emphasis placed on human responsibility in the extensive warnings against infidelity throughout the discourse of Hebrews ... Predestination explains theologically the existing state of affairs while human responsibility is demonstrated by practical experience ... Though we do not typically like living with paradoxes, the paradox of ongoing transformative divine enablement of human faithfulness, on the one hand, and human responsibility to live faithfully, on the other, is central to the experience and theology of the author of Hebrews. To diminish the paradox in any way would be to destroy the sermon's message ... The dual emphasis on God's enabling and on human responsibility is a paradox in the theology and experience of the author of Hebrews and should not be mistaken for the synergism typical of ancient reciprocity. (J. Whitlark)

The Word of God ought to take the central place in a worship service, for through the reading and the preaching of His Word God makes His will known to His people ... Once again he exhorts us to listen to the voice of God. Failure to heed His Word results in punishment. (S. Kistemaker) My friend, Christianity is not playing church, and it is not assuming a pious attitude. It is a living, vital, and real relationship with Jesus Christ that transforms your life and anchors you in the Word of God. (J. McGee) The danger underlying all dangers, against which preeminently he warns, is that of turning back from grace to law, ceremonies, and self-effort as the basic principle of life. (G. Lang)

Hebrews 12:28 Therefore (inferential), since we (Church Age believers) have obtained (παραλαμβάνω, PAPtc.NPM, Historical, Concessive) an immovable (Adv. Acc.; unshakeable) royal power (Acc. Dir. Obj.; reference to the operational-type divine dynasphere, kingdom: Mount Zion), let us keep on obtaining (ἔχω, PASubj.1P, Iterative, Hortatory; procuring, striving to reach the high ground of SG) grace (Acc. Dir. Obj.; living grace, not saving grace; daily function of the spiritual life under precisely correct protocol), by means of which (Abl. Means; residence and function inside the divine dynasphere) we may keep on serving (λατρεύω, PASubj.1P, Iterative, Potential) God (Dat. Adv.) in an acceptable manner (Adv. Manner; only divine good is accepted) with reverence (Gen. Attend. Circum.; respect, occupation with Christ) and (connective) awe (Gen. Attend. Circum.; fellowship with God the Father),

^{BGT} **Hebrews 12:28** Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς λατρεύομεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους·

^{VUL} **Hebrews 12:28** itaque regnum immobile suscipientes habemus gratiam per quam serviamus placentes Deo cum metu et reverentia

LWB **Hebrews 12:29** **For our God is in fact a consuming fire [divine justice condemns human good and burns it at the Judgment Seat of Christ].**

^{KW} **Hebrews 12:29** For our God is a consuming fire.

^{KJV} **Hebrews 12:29** For our God *is* a consuming fire.

TRANSLATION HIGHLIGHTS

Our God is a consuming fire (Latin: ignite). This metaphor emphasizes the divine attribute of justice as He condemns human good and burns it at the Evaluation Seat of Christ. His divine justice consumes all words and deeds that were not done in the filling of the Spirit. They do not measure up to His divine righteousness. Only service done with reverence and awe survives His consuming fire and receives a reward.

RELEVANT OPINIONS

God as a consuming fire reveals the judicial side of God's character, and it is not a display of redemption. (C. Ryrie) Our author sees this final salvo as a panacea for a church plagued by neglect, apathy, absenteeism, retreat, and near the point of apostasy. (B. Witherington, III) I will give you a brief view of such sins as in Scripture are noted to kindle and inflame this fire: idolatry, profaning God's ordinances, murmuring against God's providence, abominable pollutions, attempting the deaths of God's prophets, haters of God, revolters and apostates, antichristians, false teachers and seducers, and all reprobates and impenitents. (W. Gouge)

Hebrews 12:29 **For** (explanatory) **our** (Gen. Rel.) **God** (Subj. Nom.) **is** (ellipsis, verb supplied) **in fact** (emphatic) **a consuming** (καταναλίσκω, PAPtc.NSN, Descriptive, Modal) **fire** (Pred. Nom.; emphasizing the divine attribute of Justice as it condemns human good and burns it at the Judgment Seat of Christ).

^{BGT} **Hebrews 12:29** καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

^{VUL} **Hebrews 12:29** etenim Deus noster ignis consumens est

CHAPTER 13

LWB **Hebrews 13:1** Let brother-love [Christian] continue.

^{KW} **Hebrews 13:1** Let the brotherly affection continue.

^{KJV} **Hebrews 13:1** Let brotherly love continue.

TRANSLATION HIGHLIGHTS

Believers are members of the same royal family (Latin: fraternity) and should exercise virtue love (impersonal love) towards one another as their customary *modus operandi*. Paul encourages them (Hortatory Subjunctive mood) to exhibit Christian friendship one to another. Brother-love in the NT always refers to believers, not the general population.

RELEVANT OPINIONS

Next unto faith in Jesus Christ, the life and beauty of Christian religion consists in the mutual love of them who are partakers of the same heavenly calling. And in vain shall men wrangle and contend about their differences in opinions, faith, and worship, pretending to design the advancement of religion by an imposition of their persuasions on others; unless this holy love be again introduced among all those who profess the name of Christ, all the concerns of religion will more and more run into ruin. (J. Owen) The basis of their Christian fondness and affection for each other, the source of their Christian fellowship, was the fact that they all came from the same source, having one Father God. (K. Wuest) It is especially necessary to emphasize the divine character of the bond of brotherly love which unites us as believers in Christ and to urge all our brethren ever to continue therein *and to cut loose from every antagonistic tie*. (R. Lenski)

Brotherly love is an extension of Category 3 Love - Friends. It has a number of requirements in order to be genuine; for example:

- relaxed mental attitude
- respect for another's privacy
- absence of mental attitude sins
- absence of competition
- absence of inordinate ambition
- no hypocrisy (giving false impressions of yourself to others)
- some measure of inner happiness
- based on truth and integrity
- impersonal love - depends on subject, not object

Impersonal love emphasizes your own integrity, which demands that you hold no grudge or resentment against anyone, especially other believers, who possess the same imputed righteousness of God that you possess. (R.B. Thieme, Jr.) A distinctive note in Hebrews is that Christians are brothers not only of one another but of Christ Himself ... This Christian brother-love is to "remain;" the author presupposes that such love exists already, that it is normal

between Christians, and perhaps that it is threatened. He does not consider it necessary to mention any motive for believers to love one another as brothers and sisters in the family of Christ. (P. Ellingworth) Any one of the readers who would be inclined to give up Christ and to revert to Judaism would promptly show that decline in faith by coldness and indifference to his Christian brethren. (R. Lenski) While the love a Jew has is national (Deut. 23:19), the love a believer has is universal. (J. Pentecost)

The phrase “brotherly love” is not quite adequate because the termination “ly” means “like,” and the reference is not to “brotherly love,” but to actual “brother-love.” We are not to love as though we were brethren, but because we are brethren. This is a Christian grace, and it is probable that our Lord had this in mind when He spoke of the “new commandment” in John 13:34-35 ... The feature of this love to our fellow-Christians, simply because they are Christians, is a prominent feature of the NT religion, and it almost seems as though the very word for this brother-love, which is so familiar to us as “philadelphia,” was coined as the result of this Christian attitude. This brother-love was one of the ways in which the Christians would keep together in the face of much that was trying and troublesome. (W. Thomas)

Hebrews 13:1 Let brother-love (Subj. Nom.; Christian) continue (μένω, PAImp.3S, Customary, Volative/Hortatory; abide, endure).

^{BGT} **Hebrews 13:1** Ἡ φιλαδελφία μενέτω.

^{VUL} **Hebrews 13:1** caritas fraternitatis maneat

LWB Hebrews 13:2 **Stop neglecting hospitality [to fellow believers], because by this, some have unknowingly entertained angels.**

^{KW} **Hebrews 13:2** Of hospitality do not continue to be forgetful, for through this [namely, hospitality] some have shown hospitality to angels unawares.

^{KJV} **Hebrews 13:2** Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

TRANSLATION HIGHLIGHTS

Paul is closing this letter to the Hebrew Christians by reminding them of some customary duties as believers. Because of the stressful time in which they lived, and the persecution they were receiving from friends and family members, they were neglecting to show hospitality to other believers due to fear of reprisal. Hospitality was dangerous during this time of persecution. Nevertheless, Paul commands them to stop neglecting this important practice (Imperative of Prohibition). Paul reminds them that by making it a habit to show hospitality to their brethren, they may have entertained angels (Constative Aorist tense) without realizing it. It either escaped their notice or was hidden from them. “Angels” can also be translated “messengers,” which means those Christians we invite into our home might have a message of hope or encouragement for us. That does not mean we are to toss caution to the wind and invite any stranger who comes along into our house. Use some common sense here!

RELEVANT OPINIONS

Possibly some of the wavering Hebrew Christians might be becoming less ready to open their doors to the persecuted from fear of reproach in Jewish circles ... The Christian Hebrews were to account it a sacred duty to hospitably entertain fellow-believers from other lands or districts, who might be traveling either on business, or in the service of the Church, or because driven from home by persecution. And not only a sacred duty, but a blessed privilege. (J. Barmby) The strangers in mind here are most likely the itinerant Christians who depended on local Christian communities for hospitality. It is understandable, however, why some house churches, either living in an atmosphere of suspicion due to opposition and persecution from society or facing the upheavals created by traveling heretics, would become reticent about extending hospitality. Some even used certain criteria for testing strangers before welcoming them. (F. Craddock)

Hospitality was regarded as a religious duty. The Romans regarded any violation of the rites of hospitality as impiety ... The allusion to the unconscious entertainment of angels is probably to Genesis 18-19, but the idea was familiar in Greek literature. The Greeks thought that any stranger might be a god in disguise. (M. Vincent) These terms called upon the host to invite the traveler into the family and provide whatever was necessary, even to the extent of making provision for the next leg of the journey. (W. Lane) This may be called “stranger-love.” It is clear from the NT that it was realized as a duty incumbent on Christians, and in those days, when brethren traveled from place to place, it is easy to see its necessity and value as one of the marks of true Christlike fellowship. The allusion to the story of Abraham and the angels in Genesis 19 is clear. (W. Thomas)

Hebrews 13:2 **Stop** (neg. particle) **neglecting** (ἐπιλανθάνομαι, PMImp.2P, Static, Prohibition, Deponent) **hospitality** (Adv. Gen. Ref.; to dear ones: the brethren), **because** (explanatory) **by this** (Abl. Means), **some** (Subj. Nom.) **have unknowingly** (λανθάνω, AAI3P, Constative; escaped notice, hidden from) **entertained** (ξενίζω, AAPtc.NPM, Constative, Predicative; *asyndeton*: two verbs used together without any connective, simultaneous action) **angels** (Acc. Dir. Obj.).

^{BGT} **Hebrews 13:2** τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

^{VUL} **Hebrews 13:2** hospitalitatem nolite oblivisci per hanc enim latuerunt quidam angelis hospitio receptis

LWB **Hebrews 13:3** **Keep remembering [by intercessory prayer] prisoners [who have been jailed for the stand for Christ] as though you were fellow prisoners, and those who suffer adversity [around A.D. 67] as being yourselves in the body.**

^{KW} **Hebrews 13:3** Be constantly mindful of those in bonds as bound with them who are suffering ill-treatment as also yourselves being in a body.

^{KJV} **Hebrews 13:3** Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

TRANSLATION HIGHLIGHTS

Paul commands his readers to keep remembering in their prayers those fellow believers (Iterative Present tense) who have been imprisoned for taking a stand for Christ (Imperative mood). They are to consider themselves fellow prisoners (Intensive Perfect tense) with those who have been jailed. He also includes those who were maltreated and suffering other types of adversity in this command for intercessory prayer. As mentioned earlier in this letter, many believers were being persecuted during this time – approximately 67 A.D. (Historical Present tense). He wants them to pray for those in adversity as if they also were being maltreated in their bodies.

RELEVANT OPINIONS

Prisoners depended on relatives and friends to provide food, clothing, and other necessities. The numerous references to Paul's experiences as a prisoner reveal that his friends came to take care of his needs. Prisoners, then, had to be remembered; otherwise they suffered hunger, thirst, cold, and loneliness. (S. Kistemaker) Even intercession with local authorities would not be out of the question. (F. Craddock) Lucian also refers to the bringing in of meals and to the reading of the Scriptures and their exposition. (W. Lane) These are no common directions to "pity" those suffering bonds and ill-treatment, but to enter by the Holy Spirit, in love and prayer, into their condition with them, visiting them when possible. (W. Newell)

Hebrews 13:3 Keep remembering (μιμνήσκομαι, PMImp.2P, Iterative & Customary, Command, Deponent; through intercessory prayer) prisoners (Obj. Gen.; those who have been jailed for their stand for Christ) as (comparative) though you were fellow prisoners (συνδέω, Perf.PPtc.NPM, Intensive, Concessive, Deponent), and (continuative) those (Obj. Gen.) who suffer adversity (κακουχέω, PPtc.GPM, Historical: A.D.67, Substantival, Deponent, Articular; are maltreated) as (comparative) being (εἰμί, PAPtc.NPM, Descriptive, Modal) yourselves (Subj. Nom.) in the body (Loc. Sphere).

^{BGT} **Hebrews 13:3** μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

^{VUL} **Hebrews 13:3** mementote vincitorum tamquam simul vincti et laborantium tamquam et ipsi in corpore morantes

LWB **Hebrews 13:4** *Marriage is honorable in every way and the marriage-bed [sex life] should remain undefiled, for God will punish sexually immoral persons [illicit premarital sex] and adulterers [illicit postmarital sex].*

^{KW} **Hebrews 13:4** Let your marriage be held in honor in all things, and thus let your marriage-bed be undefiled, for whoremongers and adulterers God will judge.

^{KJV} **Hebrews 13:4** Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

TRANSLATION HIGHLIGHTS

Apparently there was sexual immorality going on among Paul's readers. He reminds them that the institution of marriage is honorable in every way. He also tells them that the sex life of a married couple should remain undefiled; this means it should be between the two of them and nobody else. God will punish those who engage in illicit premarital or postmarital sex (Predictive Future tense). The divine discipline will be tailored to the individuals who have violated the covenant of marriage. Sexual immorality is a sin like many others, except more than one individual is involved. God does not tolerate a defiled marriage; those responsible for it will be disciplined quite severely. It is not solely the person who engages in the illicit act that is disciplined. If either spouse refuses the other physical intimacy for more than three days without mutual agreement, God will discipline this believer also. A marriage can be destroyed by the spouse who wanders or the spouse who causes the other to wander. Sexual unfaithfulness in this passage is unfaithfulness *outside* the marriage, while sexual unfaithfulness *inside* the marriage is addressed by Paul in 1 Corinthians 7.

RELEVANT OPINIONS

The clause "and the marriage bed kept pure" is a euphemism. The author warns the people not to break the marriage vow by committing adultery. Marriage is sacred, and defilement of it is sin. The world in which we live considers loose living inconsequential: sex is fun, not sin. But in God's eyes illicit sex is sin that deserves punishment ... When God created man and woman, he set the rules for marital relations. And these rules have not been invalidated. (S. Kistemaker) In the Mediterranean world both sex and money were avenues to and expressions of power and position and, in many eyes, honor. They were lodged in the value systems of society. For the church's teachings regarding both to be met with public ridicule made them even more difficult to observe. (F. Craddock)

Some ascetic reversionists cannot reconcile sexuality in marriage as legitimate or harmonious with Christianity. This distorted view completely disregards Scripture. (R.B. Thieme, Jr.) Respect for the life of the body is the corollary of an understanding of human sexuality as the gift of God. It is to be honored as an expression of our distinctiveness as persons. Sexual responsibility affirms the lordship of God the Creator over the sphere of bodily life. Consequently, regard for marriage and for the physical intimacy integral to marriage is an essential aspect of the pursuit of holiness to which the community has been called by God. (W. Lane) Marriage is in no way to be disgraced by sexual unfaithfulness on the part of either spouse. (R. Lenksi)

Hebrews 13:4 **Marriage** (Subj. Nom.) **is** (ellipsis, verb supplied) **honorable** (Pred. Nom.; noble) **in every way** (Loc. Sphere) **and** (connective) **the marriage-bed** (Subj. Nom.; sex life) **should remain** (ellipsis, verb supplied) **undefiled** (Pred. Nom.), **for** (explanatory) **God** (Subj. Nom.) **will judge** (κρίνω, FAI3S, Predictive; punish) **sexually immoral persons** (Acc. Dir. Obj.; fornicators, illicit premarital sex) **and** (connective) **adulterers** (Acc. Dir. Obj.; illicit postmarital sex).

^{BGT} **Hebrews 13:4** Τίμιος ὁ γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ μοιχοὺς κρινεῖ ὁ θεός.

^{VUL} **Hebrews 13:4** honorabile conubium in omnibus et torus immaculatus fornicatores enim et adulteros iudicabit Deus

LWB **Hebrews 13:5** **Maintain a way of life [pattern of thinking] without the love of money [greed], being content with the things [and people] which are at your disposal, (for He Himself said in the past with the result that it stands written today [in Joshua 1:5]: I will never ever abandon nor desert you [divine faithfulness]),**

^{KW} **Hebrews 13:5** Let your manner of life be without love of money, being satisfied you're your present circumstances. For He Himself has said, and the statement is on record, I will not, I will not cease to sustain and uphold you. I will not, I will not, I will not let you down.

^{KJV} **Hebrews 13:5** *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.*

TRANSLATION HIGHLIGHTS

Using an elliptical phrase, Paul commands his readers to maintain a pattern of thinking, a way of life, without the love of money (Latin: avarice). Notice he does not tell them to live without the use of money, only do not love it to the point of greed. He wants them to be content with the supergrace life (Durative Present tense), satisfied with the people and things which are at your disposal (Attributive Participle). Sometimes it is a lack of material possessions that distracts us and makes us unhappy. At other times we feel the need for friends. The Lord knows what and who we need in our life; He will provide. He has given you the things you possess and the friends in your periphery; He can also take them away at any time. It is therefore best to be content with them in either circumstance. The Lord Himself has said and it was recorded (Dramatic Perfect tense) in Joshua 1:5 – “I will never abandon you or desert you” (Subjunctive of Emphatic Negation). The topic is divine faithfulness. Paul uses five negatives (οὐ μή οὐδ’ οὐ μή) to emphasize the impossibility of the Lord abandoning one of His children.

RELEVANT OPINIONS

It is your thinking that determines what you are, not what you do. Lifestyle is a poor translation, because it focuses on the external rather than the internal ... and God is interested on what you

are on the inside, not the outside ... Contentment, or capacity for happiness in one's present circumstances, begins in spiritual self-esteem, grows stronger in spiritual autonomy, and reaches a peak in spiritual maturity. In spiritual adulthood, sharing the happiness of God is the Christian's greatest and most effective problem-solving device. (R.B. Thieme, Jr.) Covetousness is an inordinate desire with a suitable endeavor after the enjoyment of more riches than we have, or than God is pleased to give us, proceeding from an undue valuation of them, or love unto them. (J. Owen) Don't be known as a moneygrabber, as one who puts the almighty dollar above almighty God. He may not make you a millionaire, but He will never leave you or forsake you. (J. McGee) God's people are secure no matter what comes, because He is with them. (F. Gaebelien)

This contentment is a gracious frame or disposition of mind, without complaining or repining at God's disposal of our outward concerns, and without envy at the more prosperous condition of others, as well as without fears and anxious cares about future supplies. (J. Owen) Contentment, tranquility, and capacity for life can be obtained only from Bible doctrine. When you reject Bible doctrine, you will seek another antidote to the reactor factors – the frantic search for happiness. Compensation and sublimation are the accepted solutions for the problems of frustration, discouragement, and loneliness. Your pursuit can take many directions: power, pleasure, influence, approbation, success, status symbols, social life, sex, materialism. Your lust for happiness supersedes your hunger for spiritual nourishment. You become a lover of pleasure rather than a lover of God (2 Tim. 3:4). Your lust for happiness guarantees a frantic search for happiness, but your frantic search for happiness only guarantees the loss of happiness. (R.B. Thieme, Jr.) The basis of this contentment is the Word of God responded to by faith. (W. Thomas)

Hebrews 13:5 Maintain (ellipsis; verb supplied) a way of life (Pred. Nom.; pattern of thinking, character, conduct) without (free from) the love of money (Desc. Nom.; not greedy), being content (SG2 status) with (ἀρκέω, PPtC.NPM, Iterative & Durative, Circumstantial; satisfied by) the things (Dat. Ind. Obj.; includes people) which are at your disposal (πάρειμι, PAptC.DPN, Static, Attributive, Articular, Dat. Adv.; what you possess), [for (illative) He Himself (Subj. Nom.) said in the past with the result that it stands written today (λέγω, Perf.AI3S, Dramatic; topic: divine faithfulness, Joshua 1:5): I will never (double neg., adverb) ever (double neg. particle) abandon (ἀνίημι, AASubj.1S, Constative, Emphatic Negation; leave, give up on) nor (neg. conj.) desert (ἐγκαταλείπω, AASubj.1S, Constative, Emphatic Negation) you (Acc. Dir. Obj.)],

^{BGT} **Hebrews 13:5** Ἀφιλάργυρος ὁ τρόπος, ἀρκοῦμενοι τοῖς παροῦσιν. αὐτὸς γὰρ εἶρηκεν· οὐ μὴ σε ἀνω οὐδ' οὐ μὴ σε ἐγκαταλίπω,

^{VUL} **Hebrews 13:5** sint mores sine avaritia contenti praesentibus ipse enim dixit non te deseram neque derelinquam

LWB **Hebrews 13:6** So that we [supergrace believers] can say with confidence [quoting Psalm 118:6]: **The Lord is my helper, therefore I will not fear what man may do to me.**

^{KW} **Hebrews 13:6** So that, being of good courage, we are saying, The Lord is my helper. I will not fear. What shall man do to me?

^{KJV} **Hebrews 13:6** So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

TRANSLATION HIGHLIGHTS

Knowing that the Lord will never abandon or desert us, we can apply Psalm 118:6 to our daily life (Result Infinitive) with confidence (Predicative Participle) during troublesome times. The Lord is my helper, therefore I will not fear (Predictive Future tense) what man may do to me (Potential Indicative mood). A good application of this psalm is to remember during these rough economic and political times, when the evils of socialism are upon us, that the Lord will help us in our time of need. This is true if the market collapses, if we lose our job, or our 401K evaporates. These tragic events occur from time-to-time because of the total depravity of man and his allegiance to life in Satan's cosmic system. Everything may look hopeless in these uncertain times, but if we are consistently following God's plan, He will be there to help us through with confidence.

RELEVANT OPINIONS

The truth is that God treats us as individuals. His plan for our lives may or may not include blessing in every category and certainly the blessings for every mature believer are not identical. There is no "maturity uniform." This might give you an inkling of God's disdain for the evil notion of human equality. Some supergrace believers receive one thing, some another. One might have wealth, another just enough to pay the bills; but both are mature believers, and both are blessed in different ways in different circumstances. In every case however, there is something wonderful. God knows best what to give to whom, and God always gives the best. Remember that the greatest temporal blessing of the mature believer is contentment in every circumstance of life. (R.B. Thieme, Jr.)

The experience of the covenant faithfulness of God invites the confident assertion of trust in the Lord in the presence of peril ... Assurance that the Lord is the divine enabler permits the Christian to affirm, "I will not be afraid." The confessor expresses his own fearlessness to the honor of God. (W. Lane) The believer need not be afraid when God is on his side. The Scottish reformer John Knox fearlessly stood his ground against formidable opposition and said, "A man with God is always in the majority." (S. Kistemaker) Man may scourge the body but he cannot touch the soul. He may take all that we possess but he cannot deprive us of the wealth of riches that we have now in Christ, not can he alter in any way God's promises to us, which are unfailing. (E. English)

Hebrews 13:6 So that (result, dependent clause) we (Subj. Acc.; SG believers) can say (λέγω, PAInf., Aoristic, Purpose & Result; from Psalm 118:6) with confidence (θαρρέω, PAPtc.APM, Descriptive, Predicative): The Lord (Subj. Nom.) is (ellipsis, verb supplied) my (Gen. Rel.) helper (Pred. Nom.), therefore (inferential) I will not (neg. adv.) fear (φοβέω, FMI1S, Predictive & Durative, Deponent) what (Dat. Ind. Obj.) man (Subj. Nom.) may do (ποιέω, FAI3S, Predictive, Potential) to me (Dat. Disadv.).

^{BGT} **Hebrews 13:6** ὥστε θαρροῦντας ἡμᾶς λέγειν· κύριος ἐμοὶ βοηθός, [καὶ] οὐ φοβηθήσομαι, τί ποιήσει μοι ἄνθρωπος;

^{VUL} **Hebrews 13:6** ita ut confidenter dicamus Dominus mihi adiutor non timebo quid faciat mihi homo

LWB Hebrews 13:7 **Keep remembering those [pastors & teachers] who lead you [by authoritative teaching], who by their nature [the quality of their spiritual office] have communicated the Word of God to you [consistent Bible teaching], whose doctrine should be continually emulated [application], after considering the issue of their way of life [examining his spiritual priorities].**

^{KW} **Hebrews 13:7** Be constantly remembering those ruling over you, especially as they are those who spoke to you the word of God, whose faith imitate as you closely observe the outcome of their manner of life.

^{KJV} **Hebrews 13:7** 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.

TRANSLATION HIGHLIGHTS

Paul commands his readers (Imperative mood) to keep remembering those pastors and teachers who have guided them by authoritative teaching. Some commentators think this refers to teachers who have departed from this life. It is a good thing to remember them, of course, but even better to remember those who are still alive and might need your encouragement now and again. These men have faithfully communicated (Constativ Aorist tense) the Word of God to you by the very nature of their spiritual gifts. Their doctrinal application should be continually emulated (Iterative Present tense), but only after you observe and recognize that their priorities are in line with divine perspective (Temporal Participle). Obviously there are a lot of bad pastors and teachers, so you can't excuse yourself from prayerful and observant evaluation of those who teach you.

The problem today is twofold: (1) finding a pastor or teacher who consistently teaches and applies doctrine to his life, and (2) recognizing his spiritual authority when he communicates the truth to you. If you examine such a man and find his message acceptable, you should keep on listening and applying doctrine as he does. You cannot grow if your pastor or teacher is behind you in the spiritual life. But that doesn't mean you must find a "sinless" pastor, since one of those doesn't exist! The idea is to find a man with the spiritual gift of pastor or teacher, examine

his teaching and ministry, and if you find him acceptable, place yourself under his tutelage – remembering to show him honor and respect. There are a number of men that I remember on occasion, because their teaching ministry changed my thinking and my life.

RELEVANT OPINIONS

Genuine humility submits to the pastor who faithfully teaches orthodox Christian truths from a systematic exegesis of the Scriptures. (R.B. Thieme, Jr.) Those who “lead” are also identified as “teachers” or “communicators” of doctrine. (L. Berkof) The main function of the ministry is to preach the gospel, and to teach Christian truth. The gospel is a definite “word;” and it is enshrined in a Book which is called “The Word.” The great design of the Christian pulpit is to promote the intellectual and experimental knowledge of the Bible. And no minister shall have lived in vain if it can be written over his grave, “He made the people understand the Scriptures.” (J. Barmby) These men lead and rule because they speak the Word of God. If they spoke their own word then it would not be right to follow them. And because they speak the Word of God we have no choice but to listen. (D. Young) There is a natural link between respect for past and present leaders on the one hand, and prayer for the author on the other. (P. Ellingworth)

The Holy Spirit bestows gifts to provide a spiritual environment for the perception of Bible doctrine; He delegates a system of spiritual authority within, yet apart from, the devil’s world. The gift of pastor-teacher carries the highest spiritual authority extant in life. One pastor rules each local congregation for two purposes: to communicate doctrine to the assembled believers and to protect their privacy and freedom to learn. The gift of evangelism functions outside the local church toward unbelievers. Believers with the gifts of helps and government serve as deacons and accomplish the various administrative tasks delegated to them by the pastor-teacher for the efficient operation of the church ... Our obligation is to “grow up” in doctrine, not to change our personality to fit some hypothetical, stereotype Christian. (R.B. Thieme, Jr.) God’s leaders are those who are channels through whom His Word flows, and none other. It is not the charming personality, or the strong will, or the brilliant eloquence that God uses in His service unless such gifts are employed to declare the Word of God. (E. English)

Hebrews 13:7 **Keep remembering** (μνημονεύω, PAImp.2P, Iterative, Command; remember) **those** (Obj. Gen.; pastors, teachers) **who lead** (ἡγέομαι, PMPtc.GPM, Descriptive, Substantival, Deponent; guide by authoritative teaching, rules, governs) **you** (Dat. Adv.), **who by their nature** (Subj. Nom.; by the Quality of their spiritual gift, of their office) **have communicated** (λαλέω, AAI3P, Constative; faithful, consistent Bible teaching) **the Word** (Acc. Dir. Obj.) **of God** (Abl. Source) **to you** (Dat. Adv.), **whose** (Poss. Gen.) **doctrine** (Acc. Dir. Obj.; application) **should be continually emulated** (μιμῆομαι, PMImp.2P, Iterative, Potential, Deponent; followed, imitated, applied), **after carefully considering** (ἀναθεωρῶ, PAPtc.NPM, Futuristic, Temporal; observing, examining) **the issue** (Acc. Dir. Obj.; outcome, end, result) **of their** (Poss. Gen.) **way of life** (Gen. Manner; conduct, behavior, priorities).

^{BGT} **Hebrews 13:7** Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμείσθε τὴν πίστιν.

^{VUL} **Hebrews 13:7** mementote praepositorum vestrorum qui vobis locuti sunt verbum Dei quorum intuentes exitum conversationis imitamini fidem

LWB Hebrews 13:8 Jesus Christ is the same [immutability]: yesterday [prior dispensations] and today [during the Church Age] and unto the ages [all future dispensations].

^{KW} **Hebrews 13:8** Jesus is Messiah, yesterday and today the same, and forever.

^{KJV} **Hebrews 13:8** Jesus Christ the same yesterday, and to day, and for ever.

TRANSLATION HIGHLIGHTS

Jesus Christ is the eternal Son of God. Jesus emphasizes His humanity; Christ emphasizes His High Priesthood. His divinity existed in all prior dispensations (yesterday). His divinity exists during the Church Age (today). His divinity will continue to exist for all future dispensations (unto the ages). He does not change; He remains the same. He is immutable. Man constantly changes, but our Lord does not. Man is undependable, but Jesus Christ is dependable. Pastors and teachers may change or fail, but our Lord never changes and His Word never fails.

RELEVANT OPINIONS

It may be here observed that, though His eternal Deity is not distinctly expressed – for “yesterday” does not of necessity reach back to past eternity – yet the sentence can hardly be taken as not implying it. (J. Barmby) Because Jesus Christ is the same yesterday, today, and forever, whatever attributes were true of Him in His incarnate state are also true in His present state of glory. We have a sinless Savior who was tempted to the fullest extent, and He knows precisely how to sympathize with us in all of our tests. Thus He will never allow us to be tempted beyond what we can endure. (E. Radmacher) He is the same yesterday, before He came into the world, and today, in heaven; yesterday in the time of our predecessors, and today in our age. (Bengel) As God, Christ has always been divine royalty. His first royal title is Son of God, and His royal family includes the other two members of the Trinity – God the Father and God the Holy Spirit. (R.B. Thieme, Jr.)

“And unto the ages” is of course, for the eternity to come. But in the mind of the Spirit, eternity is looked at as a succession – endless, of course – of periods during each of which some purpose of God is fulfilled, for example, the age (*aion*) succeeding the present one is called *the age to come* ... The meaning of *aion* must be understood despite man’s dispensational ignorance or prejudice, if we would understand what the Word of God says to us in this word. It means a duration of time during which God is accomplishing certain things. (W. Newell) The unchanging Christ ever abiding amid changing scenes is to be the Object of His people’s hearts ... He does not act the same way in every dispensation, but He Himself abides the same in Person. If this

were constantly kept in mind, Christians would not confuse things which God has clearly distinguished. Such confusion of mind would be avoided if the differences of administrations were clearly apprehended. (H. Ironside)

Hebrews 13:8 Jesus (emphasizing His humanity) Christ (Subj. Nom.; emphasizing His High Priesthood) is (ellipsis, verb supplied) the same (Pred. Nom., stability; eternal sonship, deity, hypostatic union): yesterday (Temp. Adv.; prior dispensations) and (continuative) today (Temp. Adv.; the Church Age), and (continuative) unto the ages (Acc. Extent of Time; forever, all future dispensations).

^{BGT} **Hebrews 13:8** Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς καὶ εἰς τοὺς αἰῶνας.

^{VUL} **Hebrews 13:8** Iesus Christus heri et hodie ipse et in saecula

LWB Hebrews 13:9 Stop being carried away [they have been seduced into reversionism] with ambiguous [deceitful] and strange [new age] teachings, for *it is* a good thing for the mentality of the soul to be established [stabilized] with grace *teaching* [doctrines of grace], not with filth [rotten food], in which no one has received profit [spiritual benefit] by walking in.

^{KW} **Hebrews 13:9** Stop being carried away with variegated teachings and teachings foreign to Christianity in that they come from pagan religions, for it is good when the heart is established by grace, not with foods, by means of which they who ordered their behavior in their sphere were not profited.

^{KJV} **Hebrews 13:9** 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.

TRANSLATION HIGHLIGHTS

Some of Paul's readers had definitely been involved in reversionism. He commands them to stop being carried away (Imperative of Prohibition) with strange and deceitful teachings. When the vacuum of the soul opens up, it brings in all kinds of legalism and other heresies. Every cult or perversion of the gospel is sucked-into the mind of the reversionist. There is an unending number of heretical categories, some of which have been around for centuries but are even today being touted as "New Age" teachings. They are straight from hell; Satan is their inventor. It is a better thing by far to saturate the mentality of your soul with the doctrines of grace (Customary Present tense). These grace teachings will stabilize your soul, while foul "new age" teachings will destroy your spiritual life. Paul knows that some of them have been seduced with such rotten filth (Iterative Present tense). None of them ever received the least bit of spiritual benefit (Constative Aorist tense) by walking in such nonsense (Iterative Present tense). Walking means, of course, conducting their life or ordering their behavior by such heresies.

RELEVANT OPINIONS

The writer at once names the divine power in this doctrine: grace, God's underserved favor which operates in and through His Word (doctrine) and roots and grounds the heart, the center of our being, in the saving truth. (R. Lenski) Usage of *kardia* by the author of Hebrews conforms to the understanding which Louw and Nida explained as "the causative source of a person's psychological life in its various aspects, but with special emphasis upon thoughts." (R. Johnson) Unclean or offending meats, customarily offered to idols (Radermacher), which in the figurative sense, represents laws given for the time of the incomplete older covenant, but which have lost their validity in the perfect new order of things brought in by Christ. They comprise a sphere of things (study of the Torah and good works) which cannot confirm the *kardia*, so that even those concerned about them can derive no profit therefrom. (Behm) The grace of God provides inner strength for the believer and benefits him spiritually. But teachers of a strange philosophy think that by adhering to strict dietary regulations they are able to advance spiritually. Those who adhere to food regulations receive no benefit from them. To the Corinthians he writes, "But food does not bring us near to God; we are no worse if we do not eat, and no better if we do." (S. Kistemaker)

There is no period in the history of God's people when there has been as much deception and false doctrine abroad as today. Never before has there been such confusion of tongues, so many strange voices saying, "Here is the truth." They quote Scripture, claim supernatural powers, prattle about faith, promise healing, health and wealth, while leaving behind a veritable stream of disillusioned, disappointed, frustrated souls. We ask, Why are Christians so gullible? Why are they so easily fooled? We come right back to the case of the people in the book of Hebrews. They were weaklings, babes, undernourished infants. The only antidote against the deceptions of this day is the Word, the solid meat of the Word. Unless we satiate ourselves in the Word, and become mature through the strong meat of Scripture, we shall not be able to stand. Check everything by the Word. Let no man deceive you by any means. (M. DeHaan) The Church has survived many attacks throughout the years, some from outside, i.e. unbelievers and cults, but others from the inside, i.e. pseudo-spiritual types who are generally operating from legalistic, emotionalistic or demonic spheres of influence: (R.B. Thieme, Jr.)

1. Rome (Catholicism and its attendant blasphemies)
2. denominations (which have no Biblical authorization)
3. holy-rollers (emotionally & demonically inspired activities)
4. witnessing & evangelism (oversimplifications which eliminate personal spiritual growth and emphasize dead works)
5. anti-doctrinal groups (centered on social life, programs, family life, or morality instead of doctrine)

The injunction is comprehensive. Among such doctrines is the Jewish teaching which was threatening to mislead the readers at this time. It is here classified and branded with all the rest. (R. Lenski) From other parts of the NT, we learn that in the second half of the first century, traveling philosophers were influencing the people with teachings opposed to the apostolic doctrine. Paul warns the Ephesian elders to be on guard against savage wolves. Says he, "Even

from your own number men will arise and distort the truth in order to draw away disciples after them.” (S. Kistemaker) It is amazing that most of the cults today go in for special diets. I believe that food is important as far as the health of the body is concerned, but it has nothing to do with your relationship to God ... Do not go off into these strange cults and teachings in which diet and ceremonies and rituals and little study groups are supposed to make you a super-duper saint. Nothing in the world is going to build you up but the Word of God. The Word of God will build you up if it brings you to the person of Christ, and only the Holy Spirit can take the things of Christ and make them real unto you. (J. McGee) The Word of God must not be exchanged for mere human traditions. (W. Lane)

These strange teachings all emphasized *externalism*, in contrast with Christianity, which insisted upon the purification of the heart and conscience ... *With meats* stands for the whole system of ceremonial observances, in contrast with grace, working on the heart. This ceremonial system yielded no permanent benefit to those who lived under it. (M. Vincent) The rest of the verse strongly suggests that the false teachings have something to do with foodstuffs, just as by contrast grace is at the heart of true Christian teaching. (P. Ellingworth) This emphasis on “foodstuffs” is overly done in my opinion due to a rather narrow interpretation of the word “rotten” which often accompanies the topic of food. The context here is true (pure, grace) teaching versus false (rotten, legalistic) teaching. (LWB) One doctrine must be ours, one changeless doctrine, that which presents the changeless “Jesus Christ.” Whether we say “Jesus Christ” or “doctrine” makes no difference, because He is the sum and substance of the “doctrine,” and the “doctrine” is the true, adequate presentation of Him as this substance. The words = the doctrine. The entire teaching of the Scriptures, the entire teaching of Jesus, is doctrine. This divine “doctrine” cannot change because the saving facts it presents are changeless. (R. Lenski)

Hebrews 13:9 **Stop** (neg. particle; reversionism has been occurring in their past) **being carried away** (παραφέρω, PPImp.2P, Iterative, Prohibition; led about, seduced) **with ambiguous** (Dat. Disadv.; diversified, various categories of, crafty, deceitful) **and** (connective) **strange** (Dat. Disadv.; unheard of, foreign, new age) **teachings** (Dat. Ind. Obj.; when the vacuum brings in various forms of legalism and other heresies), **for** (explanatory) **it is** (ellipsis, verb supplied) **a good thing** (Pred. Nom.) **for the mentality of the soul** (Acc. Gen. Ref.) **to be established** (βεβαιώω, PPInf., Customary, Result; strengthened, confirmed, stabilized) **with grace teaching** (Dat. Adv.; doctrines of grace), **not** (neg. adv.) **with filth** (Dat. Disadv.; food taboos: pseudo-spirituality, stench, rotten food: legalism in any of its forms), **in which** (Loc. Sph., Instr. Means; food taboos representing legalism) **no** (neg. adv.) **one** (Subj. Nom.; person) **has received profit** (ώφελέω, API3P, Constatative; spiritual benefit, been done any good) **by walking in** (περιπατέω, PAPtc.NPM, Iterative, Means; ordered their behavior by, conducted their life by).

^{BGT} **Hebrews 13:9** Διδαχαῖς ποικίλαις καὶ ξένοις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατοῦντες.

^{VUL} **Hebrews 13:9** doctrinis variis et peregrinis nolite abduci optimum enim est gratia stabiliri cor non escis quae non profuerunt ambulanti in eis

LWB Hebrews 13:10 We [royal priesthood of Church Age believers] have an altar [the throne of grace] from which they [the Levitical priesthood] who serve the tabernacle have no authorization [right] to partake.

^{KW} **Hebrews 13:10** We have an altar from which they have no right to eat who are serving the tent,

^{KJV} **Hebrews 13:10** We have an altar, whereof they have no right to eat which serve the tabernacle.

TRANSLATION HIGHLIGHTS

The royal priesthood of Church Age believers have an altar called the throne of grace (Perfective Present tense). They approach the throne of grace by residing in the divine power system. The members of the Levitical priesthood who serve the tabernacle (Customary Present tense) have no capability or right to partake in the throne of grace. For either to partake of the other would be spiritual adultery. Church Age believers are not authorized to go back to the Age of Israel and serve the tabernacle. The Levitical priesthood is not authorized to approach the throne of grace. Dispensational distinctions are vitally important in understanding and following correct spiritual protocol. Without them, everything is a confused mess. There is no support here for a physical altar with cultic rituals such as those engaged in by Roman Catholicism. There is no support for a Levitical altar with literal “eating,” because nothing placed on an altar in the Levitical system was every eaten by anyone, including priests. The sacrifices were burnt up and became ashes.

RELEVANT OPINIONS

A Christian has a special altar (probably a figure of speech for the sacrifice of Christ) from which he derives spiritual sustenance. Those who minister at the tabernacle were not entitled to partake of that kind of spiritual food. (Z. Hodges) I would like to say at this point that Christian fellowship is not a church banquet. For years while I was in the ministry I heard it said: “Come to the banquet. We are going to have some marvelous Christian fellowship.” No, you’re not, my friend. You are just going there for a good time and to fill your little tummy. The only place you can have real Christian fellowship (*koinonia*) is around the Word of God. It is the Word of God which brings you to the person of Christ and enables you to see Him in all His glory. It is then that you will have fellowship and a good time with other believers. (J. McGee) By crucifying Christ outside the city, the religious leaders caused Him to be a sin offering; but they were unable to receive any benefit from His death. (J. Pentecost)

Hebrews 13:10 We (royal priesthood of Church Age believers) have (ἐχῶ, PAI1P, Perfective) an altar (Acc. Dir. Obj.; the throne of grace, the operational divine dynasphere) from which (Abl.

Source) they (the Levitical priesthood) who (Subj. Nom.) serve (λατρεύω, PAPtc.NPM, Customary, Substantival) the tabernacle (Dat. Ind. Obj.; tent, dwelling) have (ἔχω, PAI3P, Aoristic) no (neg. adv.) authorization (Acc. Dir. Obj.; capability, power, right) to partake (ἔσθίω, AAInf., Constative, Inf. As Dir. Obj. of Verb; eat).

^{BGT} **Hebrews 13:10** ἔχομεν θυσιαστήριον ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῆ σκηνῆ λατρεύοντες.

^{VUL} **Hebrews 13:10** habemus altare de quo edere non habent potestatem qui tabernaculo deserviunt

LWB Hebrews 13:11 For the carcasses of those animals, whose blood [representing the spiritual death of Christ] is carried into the Holies by the high priest on behalf of sin, are burned [representing the physical death of Christ on the cross] outside the camp.

^{KW} **Hebrews 13:11** For the bodies of those animals whose blood is brought into the Holy of Holies by the high priest concerning sin are burned outside the camp.

^{KJV} **Hebrews 13:11** For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

TRANSLATION HIGHLIGHTS

The carcasses of sacrificial animals were burned (Latin: cremated) outside the camp (Customary Present tense), a figure representing the physical death of Christ on the cross. The blood of the animals was carried into the Holies by the high priest (Customary Present tense), a figure representing the spiritual death of Christ. The plural “Holies” represents the outer court, inner court, and Holy of Holies. The animal blood was on behalf of sin for the nation of Israel, what is known as substitutionary atonement – just like the spiritual death of Christ was on behalf of His elect believers. Jesus dies at Golgotha, outside the city, outside the gate of Jerusalem.

RELEVANT OPINIONS

Jesus Christ is still outside the camp. He is still the rejected One of the world. If we are to follow Him, we too must be willing to go outside the camp and bear His reproach. The camp in our Scripture was the city of Jerusalem, the religious center of that day. The services in the Temple had degenerated into an empty, hollow, traditional system of dead religion. The camp, therefore, represented a corrupted religious system of forms, rituals and ceremonies. Today, the believer is to separate himself from all who deny the basic fundamental truths of redemption and to have no ‘fellowship’ with the “unfruitful works of darkness”. This is a message of separation - not religious integration. (M. DeHaan) The bodies of the bull and the goat had to be taken outside the camp and burned. The person who burned the hides, flesh, and offal of these animals had to wash his clothes and take a bath before he could return to camp. All this was done to point out that sin pollutes. (S. Kistemaker) The carcasses in question bore that reproach because of having been by imputation “made sin.” (G. Lang)

The camp can refer to nothing else than the established ritual of Judaism. The great Sin Offering suffered outside the city of Jerusalem. So it behooved His followers to forsake the city and the system of religion which cast Him out, and follow Him outside of it all. Jerusalem was not the permanent abode of God's saints. It was to be utterly destroyed. This was done not long after this epistle was written. (A. Knoch) "Outside the camp" connotes outside the earthly sphere, since the writer regarded Christ's offering as made in the heavenly sanctuary. Jesus has opened the way into the heavenly world, and it is the task of the church to follow Him, adopting the lifestyle of the pilgrim people of God. (W. Lane) If separation is "unto Him," it is not separation but union. (E. English) The camp represented a corrupted religious system of forms, rituals, and ceremonies, a religion which went through all the motions but rejected the Son of God ... To take a separated stand may mean loss of friends, business, popularity and social position, but it is the path our Saviour trod. (M. DeHaan)

Hebrews 13:11 For (explanatory) the carcasses (Subj. Nom.) of those (Gen. Spec.) animals (Poss. Gen.), whose (Adv. Gen. Ref.) blood (Subj. Nom.; representing the spiritual death of Christ) is carried into (είσφέρω, PPI3S, Customary) the Holies (Acc. Place; holiest place) by the high priest (Abl. Agency) on behalf of sin (Gen. Substitution), are burned (κατακαίω, PPI3S, Customary; representing the physical death of Christ on the cross) outside (Adv. Separation) the camp (Abl. Separation; barracks).

^{BGT} **Hebrews 13:11** ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς.

^{VUL} **Hebrews 13:11** quorum enim animalium infertur sanguis pro peccato in sancta per pontificem horum corpora cremantur extra castra

LWB **Hebrews 13:12** For this reason, Jesus also [in the same manner as the animal sacrifices], so that He might sanctify His people by means of His own blood [representative analogy for His spiritual death on the cross], suffered [crucifixion] outside the city gate [as was the custom].

^{KW} **Hebrews 13:12** Wherefore, also Jesus, in order that He might set apart for God and His service the people through His own blood, suffered outside the gate.

^{KJV} **Hebrews 13:12** Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

TRANSLATION HIGHLIGHTS

Jesus, in the same manner as the animal sacrifices, suffered crucifixion (Dramatic Aorist tense) outside the city gate as was the custom. He did this so that He might sanctify His people (Constative Aorist tense) by means of His own blood. His blood is a figure, a representative

analogy for His spiritual death on the cross. “Outside the gate” means He suffered away from His neighbors, family and friends who did not follow Him.

RELEVANT OPINIONS

The goat shall bear all their iniquities upon him (Lev. 16:22). This sacrifice points to Jesus Who, like that goat, “suffered outside the gate” in order to carry our iniquities away from us. (J. Boice) The author’s main concern is to contrast Christian spiritual and practical worship with the animal sacrifices of the old order. (P. Ellingworth) Here we have the antitype, the fulfillment of that foreshadowed by the type. All types and shadows were fulfilled in Christ ... He did not offer His blood in the temple at Jerusalem, nor even in the city. The priesthood said, “Away with Him!” The nation Israel said, “Away with Him!” (O. Greene) We are living in a day where we hear precious little about the truth of personal separation from the world and things of the flesh ... But the older I become the more I realize that I don’t fit in with this old world program. (M. DeHaan)

Hebrews 13:12 For this reason (inferential; wherefore), Jesus (Subj. Nom.) also (adjunctive; in the same manner as the animal sacrifices), so that (purpose) He might sanctify (ἀγιάζω, AASubj.3S, Constative, Result) His (Acc. Poss.) people (Acc. Dir. Obj.) by means of His Own (Poss. Gen.) blood (Abl. Means; *metalepsis*: figurative, representative analogy for His spiritual death on the cross), suffered (πάσχω, AAI3S, Dramatic; crucifixion) outside (Adv. Place) the city gate (Gen. Place; as was the custom).

^{BGT} **Hebrews 13:12** Διὸ καὶ Ἰησοῦς, ἵνα ἀγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πόλης ἔπαθεν.

^{VUL} **Hebrews 13:12** propter quod et Iesus ut sanctificaret per suum sanguinem populum extra portam passus est

LWB Hebrews 13:13 So, let us meet face-to-face with Him outside outside the camp [separation from organized religion], enduring His reproach [insults & persecution],

^{KW} **Hebrews 13:13** Therefore, let us be going out to Him outside of the camp, bearing His reproach,

^{KJV} **Hebrews 13:13** Let us go forth therefore unto him without the camp, bearing his reproach.

TRANSLATION HIGHLIGHTS

Since He was crucified outside the city gate, let us depart from the city and meet face-to-face with Him (Hortatory Subjunctive mood) outside the camp of organized religion. This represents separation from carnal and reversionistic believers, as well as unbelievers. Of course by doing so, we may end up enduring the same insults, censorship and persecution that He did (Durative

Present tense). Living outside the camp also refers to separation from fellow believers who are entangled in legalistic or emotional sinning. Many, if not most, of today's churches have been infiltrated by the world's system, and we must also separate from these groups if we are to remain "in fellowship" and continue to grow in grace and knowledge.

RELEVANT OPINIONS

Cosmos diabolicos (in the form of religion) persecutes you, forcing you outside the camp. If you are grace-oriented and doctrine-oriented, you will eventually find yourself separated from cosmic Christians. "Enduring His reproach" is synonymous with "taking up His cross," which is GAPing it every day. If you "take up His cross," you will develop new capacity for life because of new norms and standards. Be prepared to drop old friends, because you will lose your former bonds with them. Because of your growth, some of them will hate you and reject you. (R.B. Thieme, Jr.) Under the law, sacrifices were carried outside the camp and burned. They did so because the camp was holy and the sacrifice became, on their behalf, unholy. There the defiled (unholy) could avail himself of the sacrifice and then come back into the holy camp. Over the years, the holy camp deteriorated into a religious exercise of Judaism ... There is a reproach for those who would be identified with Jesus. You are outside the camp of traditional religion, which is based on works and self-effort. Sadly, this camp includes many well-meaning Christians who do not know the liberty of the cross. (K. Lamb)

The camp itself (Jerusalem and its empty religion) had become an unclean place, unfit for holy sacrifice, and the unclean place outside the camp becomes sanctified by the sacrifice of Christ. It became a place of sacrifice and separation and reproach. Every believer who wishes to follow Christ in absolute separation from a religious system will find himself outside the camp. He will not be popular, but reproached for the sake of Christ. The only other alternative is compromise. This separation of ourselves from other believers does not mean a "holier than thou," bigoted separation from other believers who may not belong to our particular sect, denomination or communion. The Body of Christ is bigger than all these. And the bigoted attitude is taken care of in verse 1: "Let brotherly love continue." But if we stand firm in what we believe, this separated stand may mean loss of friends, business, popularity and social position. We are living in a day when we hear precious little about the truth of personal separation from the world and things of the flesh. But the Lord expects of the believer a life of separation from all evil and questionable habits, associations and entanglements. (M. DeHaan)

It should be carefully observed that the twelve apostles had been very careful not to start another sect separate from Judaism. They had faithfully remained *within* the camp, for God had not yet cast Israel aside (Acts 3:25-26). But now, the nation having rejected their Messiah with brutal finality, the Apostle Paul urges his Jewish readers to follow Him "without" or outside "the camp." Did any of the other apostles issue such an appeal? (R. Stam) Many present day believers have experienced suffering for the sake of the Gospel from other believers, for not going along with religion and the "program," and for daring to come out of liberal, modern churches. They are often persecuted severely by their own friends and families. (O. Greene) The writer now exhorts his first-century readers to leave apostate Judaism and the temple sacrifices, and placing their faith in the Messiah as High Priest, bear His reproach, the reproach of exclusion from the

Jewish commonwealth. (K. Wuest) God's purpose for our lives on earth requires that we mentally separate ourselves unto Him. As we grow in grace and in the knowledge of our Lord Jesus Christ, we renew our minds with the Mind of Christ. Simultaneously we separate ourselves from satanic distractions that would swerve us away from God's plan. (R.B. Thieme, Jr.)

Christ is outside the camp of Judaism, and the readers are encouraged to go to Him where He is. To remain within the camp of Judaism would be to be separated from Him. (F. Gaebelein) This is a call to separation, based on the fact that our Lord suffered outside the city of the Jewish people ... Here the Christian is regarded as outside the camp, living a life of separation involving experiences of suffering, and yet one that is marked by perfect satisfaction because he is in fellowship with his Lord, who has similarly suffered. This call to separation is specially pointed by the thought that in the present life we do not possess a continuing city, but like the pilgrims of old we seek the city that is to come. (W. Thomas) Even today those who believe in the Lord Jesus Christ and faithfully serve Him are definitely without the camp, and "all that will live godly in Christ Jesus shall suffer persecution." True believers who will not go along with religion and the "program," those who dare to come out of liberal, modern churches, are often persecuted severely by their own friends and families. If the whole world turns against us, we still gain by going forth "without the gate" to suffer reproach with Jesus! (O. Greene)

Hebrews 13:13 So (inferential; therefore, indeed), let us meet (ἐξέρχομαι, PMSubj.1P, Customary, Hortatory, Deponent; depart, go forth) face-to-face with Him (Acc. Rel.; Jesus Christ) outside (Adv. Separation) the camp (Gen. Place; bivowac, organized religion), enduring (φέρω, PAPtc.NPM, Durative, Circumstantial; bearing patiently, carrying) His (Poss. Gen.) reproach (Acc. Dir. Obj.; disgrace, insult, persecution, censored, rejected),

^{BGT} **Hebrews 13:13** τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμὸν αὐτοῦ φέροντες·

^{VUL} **Hebrews 13:13** exeamus igitur ad eum extra castra inproperium eius portantes

LWB **Hebrews 13:14** For here [on earth], we have no city for continuous living, but we continually seek after the one [the heavenly city, the New Jerusalem] which is destined to come.

^{KW} **Hebrews 13:14** For we do not have here an abiding city, but we are seeking that one which is to come.

^{KJV} **Hebrews 13:14** For here have we no continuing city, but we seek one to come.

TRANSLATION HIGHLIGHTS

Church Age believers do not have a city on earth (Perfective Present tense) for continuous living (Telic Participle), but we instead continually seek after (Iterative Present tense) the city which is destined to come in the future (Gnomic Present tense). This is a reference to the heavenly city,

the New Jerusalem, as opposed to the earthly Jerusalem that will become Israel's during the millennium. Israel's city is on earth; our city is in the heavens. So in a way, this is the true "Tale of Two Cities." Paul was referring directly to the Jerusalem of his day, which was destroyed in 67 A.D. This earthly Jerusalem is temporary, while the New Jerusalem will be a permanent dwelling place. It has been rebuilt, but is split and claimed by so many religious groups that it would not be considered an earthly city even for the Jews today.

RELEVANT OPINIONS

Jerusalem was destroyed by Rome in 67 AD as part of the 5th cycle of discipline, because legalistic reversionism was no place to live. (R.B. Thieme, Jr.) Christ must be sought outside of the Jewish pale. (M. Vincent) A city represented great authority and wealth for its ruler. Thus, the mature believer who is given ten, twenty, or a hundred cities at the Judgment Seat of Christ is depicted as receiving immense wealth. The Lord Jesus Christ will grant him a personal estate measured in billions of light-years. Vast tracts of the universe will become his eternal domain, entailing unheard-of riches and the rulership over those believers who, minus rewards of their own, will live within his realms. (R.B. Thieme, Jr.)

Hebrews 13:14 **For** (explanatory) **here** (Adv. Place; on earth), **we have** (ἔχω, PAIIP, Perfective) **no** (neg. adv.) **city** (Acc. Dir. Obj.) **for continuous living** (μένω, PAPtc.ASF, Perfective, Telic; dwelling, lodging), **but** (adversative) **we continually seek after** (ἐπιζητέω, PAIIP, Iterative; desire, search for) **the one** (Acc. Dir. Obj.; the heavenly city, the New Jerusalem) **which is destined to come** (μέλλω, PAPtc.ASF, Gnostic & Futuristic, Attributive).

^{BGT} **Hebrews 13:14** οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

^{VUL} **Hebrews 13:14** non enim habemus hic manentem civitatem sed futuram inquirimus

LWB **Hebrews 13:15** Therefore, let us keep on offering a spiritual sacrifice [function of the royal priesthood] of praise [appreciation of Christ expressed from the altar of Bible doctrine in your soul] to God [the Father] through Him [Jesus Christ] through everything [every occasion], this [sacrificial praise] being fruit from lips which make it a practice to acknowledge His Name [occupation with Christ].

^{KW} **Hebrews 13:15** Through Him, therefore, let us be offering sacrifice of praise continually to God, that is, the fruit of the lips which make confession of His name.

^{KJV} **Hebrews 13:15** 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.

TRANSLATION HIGHLIGHTS

Therefore, since we are looking for a heavenly city, let us keep on offering a spiritual sacrifice of praise (Iterative Present tense) as a function of our royal priesthood to God the Father. Christians

are all royal priests, living our lives and worshipping God in the privacy of our own priesthood. We should offer this praise through Jesus Christ on every occasion, through thick and thin, blessing and testing, happiness and persecution. The sacrifice of a Church Age believer is spiritual, not fleshly and carnal like the animal sacrifices in the temple. Paul is trying to encourage them not to go backwards in time and place themselves into that old economy (Hortatory Subjunctive mood). This spiritual sacrifice of praise can be silent, the appreciation of Christ expressed from the altar of Bible doctrine in your soul – or it can be audible, fruit from lips which make it a habit to confess and celebrate His name or Person. This should be done from the stage of spiritual growth known as *occupation with Christ*, not mere emotionalism or holyroller activity.

RELEVANT OPINIONS

There are several categories of spiritual sacrifice commanded in this chapter of Hebrews:

1. rebound & the filling of the Spirit
2. GAPing it daily - Bible doctrine in the soul is the believer's altar
3. separation from unbelievers and carnal Christians
4. praise - a mental attitude towards Christ, sometimes expressed verbally, sometimes not
5. divine good - only that which is according to precise, divine protocol
6. fellowship with each 'member' of the Trinity
7. academic discipline
8. authority orientation
9. prayer

As a royal priest, each Church Age believer represents himself before God. This is the basis for the believer's spiritual privacy, in which he lives his own life before the Lord. The believer's priesthood is also grounds for offering effective prayer. Furthermore, the faithful intake of Bible doctrine, which is the basis for spiritual growth and the attainment of spiritual adulthood, is a priestly function. Spiritual growth is a result of the believer-priest's protocol function before God. The setting for the royal priest's duties is inside the divine dynasphere, in contrast to the service of earlier priesthoods at physical altars or in material temples. (R.B. Thieme, Jr.) The sacrifice of thanksgiving is to take the place of the animal sacrifice. (M. Vincent) This "sacrifice of praise" is to be continual, and not sporadic, not reserved only for special occasions. We are to continue it when we go to work, when we mingle with men socially and in business. (M. DeHaan)

Hebrews 13:15 Therefore (inferential), let us keep on offering (*ἀναφέρω*, PASubj.1P, Iterative & Customary, Hortatory) a spiritual sacrifice (Acc. Dir. Obj.; function of the royal priesthood) of praise (Adv. Gen. Ref.; the appreciation of Christ expressed from the altar of Bible doctrine in your soul) to God (Dat. Ind. Obj.; the Father) through Him (Abl. Agency; Jesus Christ) through everything (Gen. Bearing With: through 'thick and thin', every occasion; Gen. Extent of Time: continually, always), this (Subj.

Nom.; spiritual sacrifice of praise) **being** (εἶμι, PAI3S, Pictorial) **fruit** (Acc. Appos.) **from lips** (Abl. Source; speech) **which make it a practice to acknowledge** (ὁμολογέω, PAptc.GPM, Iterative, Attributive; confess, celebrate) **His** (Poss. Gen.) **Name** (Dat. Ind. Obj.; Person: occupation with Christ, fame, nobility).

^{BGT} **Hebrews 13:15** Δι' αὐτοῦ [οὔν] ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντός τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ.

^{VUL} **Hebrews 13:15** per ipsum ergo offeramus hostiam laudis semper Deo id est fructum laborum confitentium nomini eius

LWB Hebrews 13:16 Moreover, do not neglect honorable service [the believer's ambassadorship function] and fellowship [communion with the Trinity], for God is well-pleased with such spiritual sacrifices.

^{KW} **Hebrews 13:16** But to do good and to share with others do not keep on forgetting, for with such sacrifices God is well pleased.

^{KJV} **Hebrews 13:16** But to do good and to communicate forget not: for with such sacrifices God is well pleased.

TRANSLATION HIGHLIGHTS

In addition to the priestly function of the believer, Paul also commands his readers not to neglect their ambassadorship functions (Imperative mood). Honorable service is divine good, the application of Bible doctrine as part of your ambassadorship. This can be mental, it doesn't have to be "doing things," an all too common demand from legalists. They like to glory in your flesh, so they set themselves up as judges over your overt works and downplay or totally ignore your covert or inner works which they cannot observe. Fellowship in this context is not social life with other Christians. Fellowship is communion with God, an intimate relationship with the Trinity. Social life with other believers is secondary to fellowship with God. Fellowship with God is part of your priesthood function, while social life with other Christians may or may not be an application of your ambassadorship function. The Lord is far more interested in your relationship to Him than He is with your relationship to other believers. Don't put the cart before the horse. Commune with God first and you might have something valuable to share with other believers. God is well-pleased (Gnomic Present tense) with spiritual sacrifices such as these. They are praise offerings to Him.

RELEVANT OPINIONS

The idea of an unbroken relationship between God and man, (Keil) direct union and communion of man with deity (Stengel), carries the idea of a close bond or companionship of life (Kittel), dependence upon God and of belonging to Him, which deepens into a relationship of trust (Eichrodt), close fellowship between the righteous God and man (Philo), spiritual communion with the risen Lord (Seesemann), close participation of the engrafted branch in the total life of

the cultivated olive (Philo), mystical absorption into Christ, identification of our life with His, fellowship with Christ through doctrine; by the very nature of the case this participation in the Son is a present possession of the Christian to salvation. Also, as there is personal participation in Christ, so there is participation in the Gospel and in faith-doctrine (Seesemann), similar to the vitality of the faith of Philemon which is now to work itself out further in knowledge (Philemon 6), participation in the detailed phases of the life of Christ.

Fellowship with Christ means that present participation in one phase, namely that of suffering, which assures us of winning through to participation in the other phase, namely, that of glory, (Schneider), inward fellowship on a religious basis. To be a Christian is to have fellowship with God. This fellowship is with the Father and the Son. (Hauck) Christian service is lifelong and pleasing to God. If there is to be such a response by the believer to God, then the conscience must be cleansed “to empower” the believer to serve and worship God. (J. Whitlark) If the Hebrews are interested in offering sacrifices, they should offer sacrifices of praise and generosity rather than returning to the animal sacrifices of the Old Covenant. (A. Woods) May God help each and every one of us to take time to breathe a prayer of thanksgiving for His goodness to us, right now! (O. Greene)

Hebrews 13:16 **Moreover** (continuative; also), **do not** (neg. particle) **neglect** (ἐπιλανθάνομαι, PMImp.2P, Aoristic, Command, Deponent; forget, overlook) **honorable service** (Obj. Gen.; benefit, kindness, distinction; divine good: application of doctrine, *ambassadorship* function; this can be mental, it doesn't have to be *doing things*, which is often required by legalists) **and** (connective) **fellowship** (Obj. Gen., Qualitative Gen.; intimate relationship with each member of the Trinity, *priesthood* function), **for** (explanatory) **God** (Subj. Nom.) **is well pleased** (εὐαρεστέω, PPI3S, Gnostic) **with such** (Dat. Spec.) **spiritual sacrifices** (Instr. Means; offerings).

^{BGT} **Hebrews 13:16** τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός.

^{VUL} **Hebrews 13:16** beneficentiae autem et communionis nolite oblivisci talibus enim hostiis promeretur Deus

LWB **Hebrews 13:17** **Keep on putting your trust in [academic discipline] those [pastors & teachers] who lead [train] you and make it a habit to submit to their authority [in the local assembly], because they keep continual watch over your souls, as one who will render an account [at the Evaluation Seat of Christ], so that they might do this with inner happiness [knowing that you have grown to spiritual maturity] and not by means of groaning [because you are in reversionism], for this [sorry spiritual state] is unprofitable [disastrous] for you.**

^{KW} **Hebrews 13:17** Keep constantly obeying your rulers, and constantly be submitting to them; for they themselves are constantly keeping watch over your souls, knowing that they are to give account, that they may do this with joy, not with lamentation, for this would be profitless to you.

^{KJV} **Hebrews 13:17** 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.

TRANSLATION HIGHLIGHTS

Paul commands his readers (Imperative mood) to keep on putting their trust in (Iterative Present tense) those pastors and teachers who have made it all or part of their life's work to train them in the Word of God (Aoristic Present tense). "Putting your trust in" means keeping your mouth shut and adhering to strict academic discipline in the local assembly when Bible doctrine is being taught. Part of this academic training is also making it a habit to submit to their spiritual authority (Imperative of Command), because part of their communication gift from the Lord is to keep watch (Customary Present tense) over the souls of those whom He has placed under their care. Pastors and teachers will eventually render an account at the Evaluation (Judgment) Seat of Christ (Predictive Future tense) for those believers whom they taught the Word of God. They should not have to wage an uphill battle during this training. They should be able (Potential Subjunctive mood) to communicate the Word to their listeners or readers with inner happiness rather than wincing and groaning.

They should not be called upon to be the ringmaster of a weekly circus, often erroneously dubbed a "worship service." A good pastor cannot give an account "with inner happiness" when saddled by these absurd requirements. If believers submit to their authority and learn Bible doctrine from them day-after-day, they should eventually reach spiritual maturity and make their pastors and teachers happy and proud. If believers reject their authority and ignore Bible doctrine, their pastors and teachers will be embarrassed and ashamed with they tell the Lord that they tried but their students failed even the most basic spiritual tests. The pictorial present paints a painful picture of a teacher reporting on the failure of his students. Not only is the lack of spiritual growth by his students a major let-down, but their failure to execute God's protocol plan is also disastrous for their current and future spiritual life. It is a bad scene (Latin: not expeditious) for everyone involved: the pastors and teachers, the rebellious believer, and the Lord.

RELEVANT OPINIONS

The pastor holds the highest authority in the local church. He oversees a system of administration which, under his overall authority, is staffed by various church officers and deacons to insure the efficient, responsible operation of the church. The pastor's authoritative teaching and his system of delegated authority constitute enforced humility for the royal family. (R.B. Thieme, Jr.) A spirit of docility in the congregation will encourage its spiritual guides to do their responsible work with cheerfulness and joy. But when there is resistance to counsel and contumacy under discipline, the heart of the pastor will become cast down; he will be prone to feel his work irksome, and to do it with grief, if indeed he be not tempted to abandon it altogether. And such a frame of mind in him will react in turn upon the congregation. A dejected

minister will be more or less inefficient. The people will suffer much spiritual loss, for which they can only have themselves to blame. (J. Barmby) The verb *agrupnousin* describes an absence of sleep due to an alert mind. (S. Kistemaker)

In too many circles today, this obedience to, and respect for, our pastors is almost nonexistent. The minister has become the errand boy and handyman in the congregation. He is called by his first name and his counsel is ignored. (M. DeHaan) In verse 7 the apostle had exhorted the Hebrews to honor the memory of their deceased ministers. But, if this was a duty incumbent on them, it was equally their duty to render Christian obedience to their living spiritual guides. (J. Barmby) Their responsibility before God was to be recognized and their shepherding tasks should not be complicated by disobedience. (Z. Hodges) We must submit with academic self-discipline to the communication and policy-making authority of the pastor-teacher in the local church. He is the one responsible for teaching accurate doctrine and for enforcing policies in his congregation that ensure the right of everyone to learn. (R.B. Thieme, Jr.) Our spiritual guides must be men of God who have been called by Him to declare His Word, and their leadership will be measured by their fidelity to that Word. (E. English)

Hebrews 13:17 Keep on putting your trust in (πέιθω, PPImp.2P, Iterative, Command; academic discipline) those (Dat. Adv.; pastors & teachers) who lead (ἡγέομαι, PMPTc.DPM, Aoristic, Substantival, Deponent; guide, rule, train) you (Obj. Gen.) and (connective) make it a habit to submit to their authority (ὑπέικω, PAImp.2P, Iterative, Command; subjection), because (causal) they (Subj. Nom.) keep continual watch (ἀγρυπνέω, PAI3P, Iterative & Customary; guard) over (for the benefit of) your (Poss. Gen.) souls (Gen. Adv.), as one (correlative, comparative, relative pronoun) who will render (ἀποδίδωμι, FAPtc.NPM, Predictive, Substantival & Telic, blending of Cause & Purpose) an account (Acc. Dir. Obj.; at the Judgment Seat of Christ), so that (result) they might do (ποιέω, PASubj.3P, Futuristic, Potential & Result) this (Acc. Dir. Obj.) with inner happiness (Gen. Attend. Circum.; knowing that you have grown to spiritual maturity) and (connective) not (neg. particle) by means of groaning (στενάζω, PAPtc.NPM, Pictorial, Means; grieving, sorrowful - because you didn't make it to spiritual maturity), for (explanatory) this (Subj. Nom.; accounting with groaning) is (ellipsis, verb supplied) unprofitable (Pred. Nom.; harmful, disastrous, ruinous) for you (Dat. Disadv.).

^{BGT} **Hebrews 13:17** Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπέικετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ μὴ στενάζοντες· ἀλυσιτελεῆς γὰρ ὑμῖν τοῦτο.

^{VUL} **Hebrews 13:17** oboedite praepositis vestris et subiacete eis ipsi enim pervigilant quasi rationem pro animabus vestris reddituri ut cum gaudio hoc faciant et non gementes hoc enim non expedit vobis

LWB **Hebrews 13:18** **Keep on praying for us [intercessory], for we have been convinced that we should by necessity [because we are teachers] possess a good conscience [according to divine norms and standards], desiring to conduct ourselves appropriately [with integrity] in all things.**

^{KW} **Hebrews 13:18** Be praying for us, for we are persuaded that we have a good conscience, desiring in all things to be conducting ourselves in a seemly manner.

^{KJV} **Hebrews 13:18** Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

TRANSLATION HIGHLIGHTS

Paul also asks his readers to please keep on praying for him and other teachers (Hortatory Imperative mood) because even though they have been persuaded that they possess a good conscience (Customary Present tense), teachers are always in need of prayer. They have sin natures, too. They have trials, tests, tribulations, and suffering just like everyone else, so prayers from other believers are always welcomed. As teachers they should have a conscience that is in line with divine norms and standards, but that isn't automatic. They need spiritual assistance from their congregation, both resident and non-resident, to keep them on the correct path. They need help making good decisions; they want to conduct themselves appropriately at all times (Iterative Present tense), according to divine standard of integrity. They want the ability to think, speak and act in accordance with Bible doctrine 24-hours a day, 7-days a week. They need intercessory prayer from their students to ensure this happens.

RELEVANT OPINIONS

Some suspicions may have attached to him in the minds of some of them ... possibly because of his great freedom in regard to Jewish practices. (Davidson) If he who asks for intercessory fellowship is confident that he is living holily and wants only God's will for his life, there can be small doubt that our prayers on his behalf will be speedily answered. (E. English) I have learned that when I promise to pray for a fellow Christian it is best to do it immediately. In that way I am sure to keep my promise and at the same time claim God's help for others. (O. Greene)

Hebrews 13:18 **Keep on praying** (προσεύχομαι, PMImp.2P, Iterative, Hortatory, Deponent; intercessory) **for us** (Gen. Adv.; on our behalf), **for** (explanatory) **we have been convinced** (πείθω, PPI1P, Static; persuaded, made certain) **that** (conj. As Dir. Obj.) **we should by necessity** (because we are teachers) **possess** (ἔχω, PAI1P, Customary, Potential Ind. Expressing Obligation) **a good** (Compl. Acc.; honorable) **conscience** (Acc. Dir. Obj.; containing divine norms & standards), **desiring** (θέλω, PAPtc.NPM, Iterative, Attributive; willing) **to conduct ourselves** (ἀναστρέφω, PPIInf., Iterative, Inf. As Dir. Obj. of Verb; live, behave) **appropriately** (Adv. Manner; honestly, correctly, splendidly, according to divine standards of integrity) **in all things** (Loc. Sph.).

^{BGT} **Hebrews 13:18** Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ ὅτι καλὴν συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφεσθαι.

^{VUL} **Hebrews 13:18** orate pro nobis confidimus enim quia bonam conscientiam habemus in omnibus bene volentes conversari

LWB **Hebrews 13:19** Moreover, I encourage *you* all the more to start doing this [intercessory prayer], so that I might be restored to you [in Jerusalem] without delay.

^{KW} **Hebrews 13:19** Moreover, I beg of you the more earnestly to do this in order that I may be restored to you more quickly.

^{KJV} **Hebrews 13:19** But I beseech *you* the rather to do this, that I may be restored to you the sooner.

TRANSLATION HIGHLIGHTS

Paul also appealed to them to get started with intercessory prayer (Ingressive Aorist tense) immediately, because he wants the Lord to bring him back to Jerusalem as soon as possible (Culminative Aorist tense). Since he doesn't know what God has planned for him next, he assumes it will require the prayers of many to get him there. The potential subjunctive means he might be led back to Jerusalem, but on the other hand he might not. Paul doesn't know at this time, but he knows God honors prayers.

RELEVANT OPINIONS

The writer desires to be included in their fellowship of prayer. He feels that he can ask for these remembrances before God because of the consciousness of sincerity in his heart and life, and he is all the more anxious that this should be done in order that he may have the unspeakable joy of a speedier fellowship with them on restoration to liberty. (W. Thomas)

Hebrews 13:19 **Moreover** (inferential), **I encourage** (παρακαλέω, PAI1S, Static; appeal, exhort, urge) **you** (ellipsis, Dir. Obj. supplied) **all the more** (Comp. Adv.; to a greater degree) **to start doing** (ποιέω, AAInf., Ingressive, Inf. as Dir. Obj. of Verb) **this** (Acc. Dir. Obj.; intercessory prayer), **so that** (purpose) **I might be restored** (ἀποκαθιστάνω, APSubj.1S, Culminative, Potential; brought back) **to you** (Dat. Adv.; in Jerusalem) **without delay** (Comp. Adv.; sooner, more quickly).

^{BGT} **Hebrews 13:19** περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

^{VUL} **Hebrews 13:19** amplius autem deprecor vos hoc facere ut quo celerius restituar vobis

LWB **Hebrews 13:20** Now, may the God [the Father] of prosperity [spiritual blessings], Who brought our Lord Jesus out from deaths [both spiritual and physical], (the Great Shepherd of His sheep with the blood [representative analogy for the spiritual death of

Christ] of the eternal covenant [between God the Father and Jesus Christ, not between God and man]),

^{KW} **Hebrews 13:20** Now the God of peace, the One who brought up out from among the dead the Shepherd of the sheep, the Great One, in the blood of an eternal testament, the Lord Jesus,

^{KJV} **Hebrews 13:20** 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,

TRANSLATION HIGHLIGHTS

Paul begins the closing remarks of his letter with a transitional “now.” The voluntative subjunctive in the next verse is used here to make his wish known to his readers. May God the Father bring them to spiritual maturity. That is Paul’s greatest wish for all of his students. The God of prosperity, spiritual blessings and the fruit of reconciliation, can do this. Paul is referring to the God who brought our Lord Jesus out from both spiritual and physical deaths (Dramatic Aorist tense). This Jesus Paul is referring to is the Great Shepherd of His sheep. He reconciled them to the Father with His blood, a representative analogy for His spiritual death on the cross. The decision to accomplish redemption in this manner was agree upon in eternity past by the Godhead, two members of which are mentioned here: the Father and His Son. The eternal covenant was their agreement on how to accomplish redemption; it was not a covenant in this case between God and man. It did not have an external, human mediator. None was needed! It was an unconditional covenant between the members of the Trinity, though the emphasis here is on the part of the Father and Son. “Sheep” refers to the elect of God; it does not and never did include unbelievers. Jesus Christ did not die for an unknown blob of humanity; He died for His sheep, those whom the Father gave to Him.

RELEVANT OPINIONS

The everlasting covenant is a covenant of redemption. It may be theologically defined, in temporal terms, as an agreement made in “eternity past” among the members of the Godhead, whereby God the Father agreed to purpose, plan and provide for the salvation of an innumerable elect company; God the Son agreed to procure and secure the salvation of that elect company alone; and God the Holy Spirit agreed to apply the merits of the Son’s redemptive work to the same elect company and to none other, all of which was designed for the eternal praise and glorification of the triune God. (G. Long) The fact that Christ was raised by God in virtue of the eternal covenant is proof that His redeeming work had been accepted and that salvation for His people is assured. (T. Hewitt) Faith is not the initial act of union with God. The first stage of union with God lies in God’s decree of election. All subsequent unions, such as crucified with Christ, regeneration, and faith flow from the eternal covenant of God. God’s giving us grace in Christ before the world began is election. There had to be some kind of union between God and the ones He gave to Christ in the eternal covenant. (W. Best)

Is it strange that God should actually make a promise to Himself? Certainly not! Have you never, beloved reader, made a promise to yourself? Now the triune God too made a promise to Himself,

far back in eternity past. This promise concerned our eternal destiny, and was vested “in Christ.” Hebrews 13:20-21 is truly a touching benediction, indicating that God is saving men today, not in fulfillment of any covenant made with man, but rather in fulfillment of a covenant, or promise, which He made to Himself before the ages began. This “everlasting covenant” is elsewhere called His “eternal purpose,” since He made the promise to Himself ... Thus God, today, is saving men on the basis of an eternal covenant, a promise He made to Himself before the world began, with respect to “eternal life,” to be vested in Christ, who was to die for our sins. This is the true “covenant of grace.” (R. Stam) This eternal covenant, in which the God of Peace and our Lord Jesus are the actors, and the sheep are the beneficiaries – this covenant, I say, is the only covenant which believers, whether Hebrews or Gentiles, should keep in mind as already and eternally fulfilled in its conditions, and available to all. (W. Newell)

Hebrews 13:20 Now (transitional; in fact), may (from the Subj. mood in verse 21) the God (Subj. Nom.; the Father) of prosperity (Descr. Gen.; prosperity: spiritual blessings; peace: reconciliation), Who (Nom. Appos.) brought (ἀνάγω, AAPtc.NSM, Dramatic, Substantival, Articular; by resurrection) our (Gen. Rel.) Lord Jesus (Acc. Dir. Obj.) out from deaths (Abl. Separation; physical & spiritual), [the great (Compl. Acc.) Shepherd (Acc. Appos.; anthropopathism) of His (Poss. Gen.) sheep (Obj. Gen.; not hogs or dogs) with the blood (Instr. Agency; representative analogy for the spiritual death of Christ) of the eternal (Adv. Gen. Time) covenant (Adv. Gen. Ref.; unconditional: between God the Father and Jesus Christ, not between God and man),]

^{BGT} **Hebrews 13:20** Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον ἡμῶν Ἰησοῦν,

^{VUL} **Hebrews 13:20** Deus autem pacis qui eduxit de mortuis pastorem magnum ovium in sanguine testamenti aeterni Dominum nostrum Iesum

LWB Hebrews 13:21 Bring you to spiritual maturity so that you may execute His [the Father’s] will in all good things [meeting divine standards in both priesthood and ambassadorship functions], continually executing a satisfactory thing [according to divine standards] before Him [the Father] in us through Jesus Christ, to Whom [Jesus Christ] be glory unto the ages of the ages [eternity future]. Acknowledge it.

^{KW} **Hebrews 13:21** Equip you in every good thing to do His will, doing that in you which is well pleasing in His sight through Jesus Christ, to whom be the glory forever and ever. Amen.

^{KJV} **Hebrews 13:21** 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.

TRANSLATION HIGHLIGHTS

It is Paul's wish that God will bring his readers to the stage of spiritual maturity (Voluntative Optative mood) so that they might execute His will (Result Infinitive) in all good things. These "all good things" are anything related to either their priesthood or ambassadorship function, as long as they meet divine standards. Meeting these standards is one of the anticipated results of attaining spiritual maturity in the Christian life (Culminative Aorist tense). It is Paul's desire that his readers continue to execute the protocol plan of God before the Father (Iterative Present tense). This satisfactory residence and function in His power system occurs within the believer who is filled with the Spirit and is consistently inculcating and applying Bible doctrine to daily life. This is done through Jesus Christ, to whom is the glory unto the ages of the ages. The two plural "ages" point to all dispensations extending into eternity future. His glory will never end.

RELEVANT OPINIONS

The long form is attested in many manuscripts, which would change the meaning to "from the ages to the ages." (B. Metzger) He supplies us with every good thing so that we may be able to do His will. (S. Kistemaker) If the Christian life is to be lived aright, there must be this spiritual adjustment. (W. Thomas) The doctrine of perfection is comprised of many things: (L. Chafer)

- spiritual maturity and understanding
- perfection which is progressive
- perfection which is positional
- ultimate perfection of the individual in heaven
- ultimate perfection of the corporate body of believers in heaven

The message of grace is popular, but the responsibilities of grace are not so. We hear but little about the Judgment Seat of Christ. We preach on rewards but give little attention to the loss of rewards, suffering loss and being saved so as by fire. (M. DeHaan)

Hebrews 13:21 Bring you (Acc. Dir. Obj.) to spiritual maturity (καταρτίζω, AAOpt.3S, Culminative, Voluntative: wish or prayer) so that you may execute (ποιέω, AAInf., Culminative, Result; accomplish) His (Poss. Gen.; the Father's) will (Acc. Dir. Obj.; purpose) in all good (Dat. Adv.; divine standards) things (Loc. Sph.; both priesthood & ambassadorship functions), continually executing (ποιέω, PAPtc.NSM, Iterative, Modal) a satisfactory thing (Compl. Acc.; pleasing, according to divine standards) before (face-to-face) Him (Adv. Gen. Ref.; God the Father) in us (Loc. Sph.) through Jesus Christ (Abl. Source), to Whom (Acc. Dir. Obj.; Jesus Christ) be (ellipsis, verb supplied) glory (Pred. Nom.) unto the ages (Adv. Gen. Time; throughout all dispensations, forever) of the ages (Acc. Extent of Time; eternity future). Acknowledge it (verbal noun).

^{BGT} **Hebrews 13:21** καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας [τῶν αἰώνων], ἀμήν.

^{VUL} **Hebrews 13:21** aptet vos in omni bono ut faciatis voluntatem eius faciens in vobis quod placeat coram se per Iesum Christum cui gloria in saecula saeculorum amen

LWB Hebrews 13:22 Furthermore, I keep urging you brethren: Be listening willingly to this treatise [doctrine] on exhortation [experiential sanctification], in as much as I have instructed you through a few words [brief letter].

^{KW} **Hebrews 13:22** And I beg of you, please, brethren, patiently be permitting the word of exhortation, for verily I am writing you in a few words.

^{KJV} **Hebrews 13:22** And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

TRANSLATION HIGHLIGHTS

Paul continues to encourage his readers (Iterative Present tense) to listen with patience to this treatise on exhortation (Imperative of Command). It's not a long research paper, so to speak, but a short letter – with few words – in which he instructs them and us (Epistolary Aorist tense) on being encouraged and giving exhortation. This exhortation is focused throughout on living the spiritual life according to Church Age protocol, called experiential sanctification in theological circles. Paul's readers have been headed in the wrong direction, returning to the former practices of Judaism instead of maintaining their Christian walk. Because many of them have shown poor judgment in this respect, they are not going to receive this letter with an open mind. So Paul is asking them to be objective and to bear with his premise without being hypersensitive. They need to receive their spiritual spanking with a correct perspective and change directions, returning to Church Age protocol.

RELEVANT OPINIONS

Suffer the word of exhortation! The exhortation had been pointed and direct. His charge against them of spiritual immaturity, his severe warnings against the sin unto death, his solemn revelation concerning chastening and suffering loss at the Judgment Seat of Christ, were not by any means pleasant or welcome truths, and he fears they may resent the solemn implications of judgment and loss of rewards. The message of grace (positional) is popular, but the responsibilities of grace (experiential) are not so. We believe this very tendency has unconsciously been the reason why the solemn warnings in Hebrews have been brushed off and applied to unregenerate religious professors, described by some as “Jewish professed believers who halt short of faith in Christ, after advancing to the very threshold of salvation”. We are aware that rejecting this venerated traditional position and the application of the exhortation to ourselves as believers, is not popular. (M. DeHaan) A distinguishing characteristic of Hebrews is the prominence which it gives to the Christian life as a practical outworking of the better covenant relationship. Indeed, the writer describes this entire work as an exhortation. (C. Rylie)

Throughout his epistle the writer has been a faithful pastor to his people by exhorting them to listen attentively and obediently to the Word of God. Although at first glance his letter may seem to be a doctrinal treatise, the epistle consists of pastoral admonitions that are supported by teachings derived from a sound knowledge of the OT. (S. Kistemaker) It is interesting to mark the description of the book which is thus given by its author. The theologian deals with it as a profound theological treatise; the expositor regards it as the NT counterpart of the book of Leviticus; but the writer himself calls it simply a “word of exhortation.” But when we study the structure of the Epistle, we find that this description, although modest, is most appropriate. What is often spoken of as the doctrinal part (1-10) is itself full also of earnest expostulations and warnings; and these but prepare the way for the prolonged and solemn practical appeal of the closing chapters (11-13). The Epistle was written for the purpose of pressing upon its readers the duty of unflinching loyalty to Christ. (J. Barmby)

Hebrews 13:22 **Furthermore** (continuative), **I keep urging** (παρακαλέω, PAIIS, Iterative; encourage) **you** (Acc. Dir. Obj.), **brethren** (Voc. Address): **Be listening willingly to** (ἀνέχω, PMImp.2P, Iterative, Command, Deponent; bear patiently, suffer, put up with) **this** (Gen. Spec.) **treatise** (Obj. Gen.; doctrine, letter) **on exhortation** (Adv. Gen. Ref.; encouragement, the spiritual life), **in as much as** (explanatory and adjunctive) **I have instructed** (ἐπιστέλλω, AAIIS, Epistolary) **you** (Dat. Adv.) **through a few words** (part of the main verb).

^{BGT} **Hebrews 13:22** Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν.

^{VUL} **Hebrews 13:22** rogo autem vos fratres sufferatis verbum solacii etenim perpaucis scripsi vobis

LWB Hebrews 13:23 **You must [probably] know our brother, Timothy, who has been released [freed from a Roman prison], with whom, if he arrives without delay [in the unknown Italian city where Paul is residing], I will see you [depends on whether Timothy gets there before Paul has to leave].**

^{KW} **Hebrews 13:23** Know that our brother Timothy has been released, with whom, if he come quickly, I will see you.

^{KJV} **Hebrews 13:23** Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

TRANSLATION HIGHLIGHTS

Paul assumes that most of his readers know Timothy, and that he has been recently released from prison (Dramatic Perfect tense). If Timothy arrives in the unknown Italian city where Paul is residing (Potential Subjunctive mood), then allegedly they will travel together giving Paul an

opportunity to see them soon. Since they are not together already, Timothy is eliminated from being the author or a co-author of this epistle. The 3rd class conditional clause points to the uncertainty of Timothy's travel time. It sounds like Paul has other plans if Timothy doesn't get there without delay. He doesn't know Timothy's plans, so he can't promise anything.

RELEVANT OPINIONS

“Our brother Timothy has been released.” Is this person Paul's faithful fellow worker? Perhaps. Certainly we do not have proof. But because the writer calls Timothy “our brother,” indications are that he is Paul's companion. In early Christian literature, only the coworker of Paul bears the name Timothy. Timothy traveled widely, helped Paul in writing letters, served as Paul's good will ambassador to Corinth, and was the pastor of the church at Ephesus. In short, Timothy was well known. (S. Kistemaker) Timothy had been the writer's fellow prisoner until recently and was now expected shortly to travel with him. (R. Stam)

Hebrews 13:23 You must (Potential: “probably”) know (γινώσκω, PAI2P, Historical, Cohortative) our (Gen. Rel.) brother (Acc. Dir. Obj.), Timothy (Acc. Appos.; eliminates Timothy from authorship of this epistle), who has been released (ἀπολύω, Perf.PPtc.ASM, Dramatic, Substantival; given up, freed from a Roman prison), with whom (Gen. Accomp.), if (protasis, 3rd class condition, “maybe he will, maybe he won't”) he arrives (έρχομαι, PMSbj.3S, Static, Potential, Deponent; at another unknown city in Italy) without delay (Comp. Adv.; quickly, at once, sooner; “if he comes before I leave”), I will see (όράω, FMI1S, Predictive, Apodosis) you (Acc. Dir. Obj.).

^{BGT} **Hebrews 13:23** Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ εἰάν τάχιον ἔρχηται ὄψομαι ὑμᾶς.

^{VUL} **Hebrews 13:23** cognoscite fratrem nostrum Timotheum dimissum cum quo si celerius venerit videbo vos

LWB **Hebrews 13:24** Salute [pay your respects to] all those [pastors and teachers] who rule over [guide] you, also all the saints. Those from Italy salute you [mutual respect].

^{KW} **Hebrews 13:24** Greet all those who have the rule over you, and all the saints. There greet you those from Italy.

^{KJV} **Hebrews 13:24** Salute all them that have the rule over you, and all the saints. They of Italy salute you.

TRANSLATION HIGHLIGHTS

Paul commands his readers to pay their respects to all pastors and teachers who lead and guide them (Imperative mood). After saluting those with important communication gifts, he includes the rest of their fellow believers in the salutation. Then he sends greetings and mutual respect

from those who are with him in Italy to his readers (Customary Present tense). The idea of letter closings which include a salute from one group to another was a traditional means of showing mutual respect.

RELEVANT OPINIONS

His friends who hail from Italy send greetings to their relatives and acquaintances in Rome. This seems to be an acceptable interpretation, and scholars generally advance this theory. (S. Kistemaker) The book “to the Hebrews” begins like a doctrinal treatise, but it ends like a letter. (J. Barmby) The Italian brethren, doubtless Christians in Rome, and elsewhere, joined with him in this salutation. (H. Ironside)

Hebrews 13:24 **salute** (ἀσπάζομαι, AMImp.2P, Constative, Command, Deponent; pay your respects to) **all** (Acc. Spec.) **those** (Acc. Dir. Obj.; pastors & teachers) **who rule over** (ἡγέομαι, PMPtc.APM, Descriptive, Substantival, Deponent; lead, guide) **you** (Obj. Gen.), **also** (adjunctive; “as well as”) **all** (Acc. Spec.) **the saints** (Acc. Dir. Obj.). **Those** (Subj. Nom.; saints) **from Italy** (Abl. Source; either “still” in Italy or “outside” of Italy) **salute** (ἀσπάζομαι, PMI3P, Customary, Deponent) **you** (Acc. Dir. Obj.; mutual respect).

^{BGT} **Hebrews 13:24** Ἀσπάσαθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

^{VUL} **Hebrews 13:24** salutate omnes praepositos vestros et omnes sanctos salutant vos de Italia

LWB **Hebrews 13:25** Grace *be* with you all.

^{KW} **Hebrews 13:25** Grace be with you all.

^{KJV} **Hebrews 13:25** Grace *be* with you all. Amen. <Written to the Hebrews from Italy, by Timothy.>

TRANSLATION HIGHLIGHTS

Paul closes his letter with his traditional, “Grace be with you all.” Sovereign grace is the means by which we were saved. Protective grace is what keeps us from harm. Sanctifying grace is what helps us in our Christian walk by the power of the Spirit. Glorifying grace is what ultimately brings us to heaven and is the basis for our rewards. What better closing could Paul use for a letter to his friends?

RELEVANT OPINIONS

There are various subscriptions which have been added to the end of Hebrews, most of which impose authorship upon the Epistle by one person or another - usually Paul. (B. Metzger) We have examined the evidence and find no reason to reject the Pauline authorship. (J. McGee) This

is the final reminder that the new order enjoyed by the Hebrews is a complete expression of grace. Therefore it would be a mistake for the Hebrews to abandon the majesty of Christ's priesthood in order to pursue the incomplete spiritual privileges of the Mosaic system. (A. Woods)

Hebrews 13:25 Grace (Subj. Nom.) be (ellipsis, verb supplied) with you (Gen. Accomp.) all (Gen. Spec.).

^{BGT} **Hebrews 13:25** Ἡ χάρις μετὰ πάντων ὑμῶν.

^{VUL} **Hebrews 13:25** gratia cum omnibus vobis amen

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