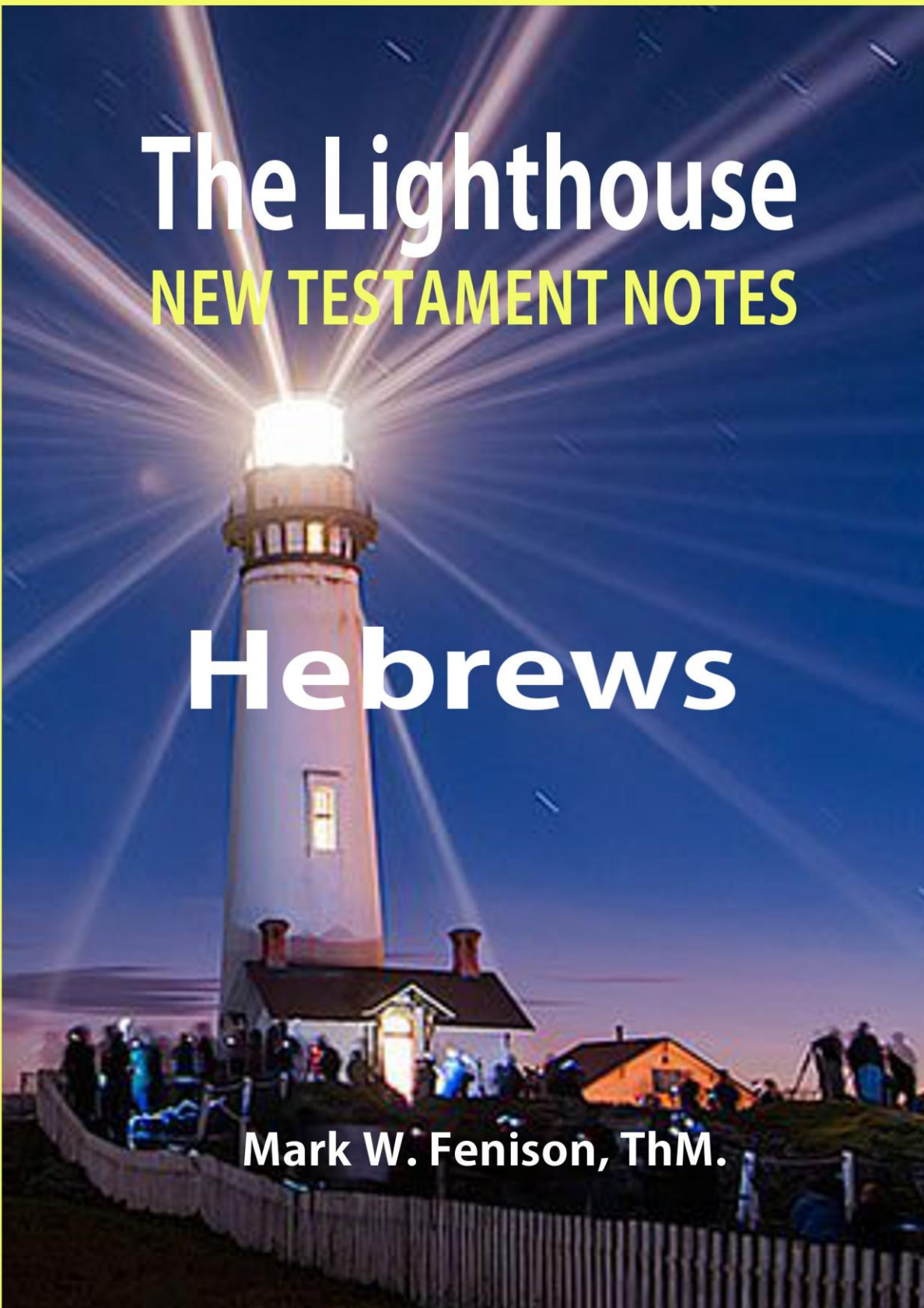


The Lighthouse

NEW TESTAMENT NOTES

Hebrews

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The Letter to the Hebrews

Introduction to the Letter to the Hebrew Congregations from Paul

Writer: The earliest evidence supports the Apostle Paul is the writer, and it is most likely that Apollos is his scribe. Timothy is the mail man that delivered the letter. The literary style of Greek is that of an educated and eloquent Alexandrian Jew (Apollos) while the salutation clearly demonstrates Paul is behind the letter (Heb. 13:21-25). Apollos came to Rome to visit Paul (Tit. 3:13), and this epistle was written from Rome (Heb. 13:25). This epistle is mentioned explicitly by Peter (2 Pet. 3:15-17) when he writes to Hebrew Christians.

Time of Writing: Somewhere between AD 64-65 from Rome during Paul's first imprisonment (Heb. 13:25; Tit.3:13).

Theme: Jewish Christians were being heavily persecuted by Jews, and Rome. Paul encourages Jewish Christians to continue steadfastly in the faith rather than returning to Judaism. Paul argues for the superiority of Christ, the Melchisedek (Melchizedek, Gen. 14:18; Ps. 110:4) priesthood and the new covenant, over Moses, the Levitical priesthood, and the old covenant. The new covenant ushers in a better system of worship without discarding the same eternal truths found in the old covenant. The word "better" is used 12 times in Hebrews. Several warnings are given throughout the epistle: (1) Don't harden your hearts to the gospel (Heb. 3:1-4:2), (2) Don't stop growing (Heb. 5:12-6:9), (3) Don't despise the blood of the covenant (Heb. 10:26-31), and (4) Don't despise your birthright (Heb. 12:11-28).

The Everlasting Covenant (Heb. 13:20) consists of the obligations agreed upon between the Persons of the Triune Godhead before the world began, whereby creation would be redeemed from sin, and a people of God would be obtained for the glory of God. In regard to the redemption of the people of God, the Father agreed to choose that people from among the fallen race of mankind (Eph. 1:4-6), and give them by promise unto the Son (Jn. 6:37-39; 17:2). The Son agreed to do the will of the Father in providing redemption on their behalf (Heb. 10:7; Eph. 1:7-12; Tit. 2:14), thus satisfying God's righteousness in regard to His penalty against sin, and fitness for entrance into heaven (Rom. 3:24-26). The Holy Spirit agreed to effectually apply that redemption provided by the Son to the individual persons of the elect in time and space, so as to secure their eternal salvation (Eph. 1:13-14). The gospel is the proclamation of this provision of salvation through Jesus Christ which the Holy Spirit empowers (1 Thess. 1:4-5), as His creative word (2 Cor. 4:6), to effectually call out the elect (1 Cor. 1:26-31). His divine action produces within them a new heart, and new spirit (Ezek. 36:26; 2 Cor. 3:3-6), which receives this good news by faith (Rom. 10:10). The Holy Spirit then continues to work in them both to will and to do of His good pleasure (Philip. 2:13), until they are conformed to the image of God's Son in spirit, soul and body in the new heaven and earth (Philip. 1:6; Rom. 8:28-31).

However, since the fall of man there has been a dispute within the human race regarding how this reconciliation/restoration with God, for the people of God, would be achieved. This dispute has arisen as a result of two differing viewpoints. One, based on human reasoning, contends that this is accomplished by way of works performed by sinners, and accepted as righteous and sufficient by the Lord. The other springs from specific declarations of God which reveal that this reconciliation/restoration occurs as a result of grace, or unmerited favor alone (Eph. 2:8-9). These two viewpoints are characterized by Christ in Matthew 7:13-14 as a wide gate versus a narrow gate, and are expounded elsewhere in scripture (Rom. 3:20-28; 4:1-8, etc.). From the

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Adamic fall they have been characterized by "the way of Cain" versus "the way of the Lord," which Abel followed (Jn. 1:29). The two are antitheses of each other, and are contrasted throughout the scriptures. In every instance found therein, reconciliation/restoration by works is shown to be insufficient and impossible for fallen man, while grace provides all essentials by which the people of God are called, justified, and glorified with Jesus Christ (Rom. 8:30), with the end result that they are reconciled and restored to God.

The Old and New Covenants are both visible administrations of the everlasting covenant within the visible kingdom of God on earth. The Old Covenant visible administration was instituted under Moses at Mount Sinai, consisting of a public qualified house of worship, public qualified ministry, public qualified ordinances and supplied with a specific body of prophetic scriptures (The Old Testament Scriptures). It was ordained by God to accomplish two primary things: (1) To provide ceremonial representation of the salvation details of the eternal covenant of God in the tabernacle/temple with its ordinances and ministry, and (2) to provide instruction in righteousness and sin by a moral, ceremonial and civil expression of God's Law. This visible administration of the everlasting covenant, depicting God's provision of salvation and God's righteousness, was "*added*" by God to be a "*schoolmaster*" to demonstrate what is required to be reconciled to God, and why this cannot be achieved by any other Person, or any other works, than that of Jesus Christ. This was designed by God to educate them in regard to their own shortcomings (sin), and their need to come to God by faith in the good news that Christ is God's provision to obtain this in their behalf. Hence, the Old Covenant is good, just, and holy (Rom. 7:12), but its failure is not in its design; rather, it fails when man attempts to achieve what it pictures and what it demands by their own persons and works rather than in the Person and works of Christ.

The new covenant visible administration was instituted under Christ. It is a visible administration of the everlasting covenant within his professed kingdom, and consists of an authorized public house of worship (Heb. 8:1; 1 Tim. 3:15) with a qualified and ordained ministry (1 Tim. 3:1-13), and qualified ceremonial gospel ordinances (immersion and communion) with a new prophetic body of Scriptures (New Testament Scriptures) ordained by God to accomplish two primary things: (1) To declare to the world the finished and fulfilled work of Christ, as promised in the pre-cross gospel, and (2) To prepare a faithful people, zealous of good works, to be presented to Christ as a metaphorical "bride" (2 Cor. 11:2).

The everlasting covenant, as declared under the "old" covenant, reveals why only Christ can achieve God's purpose of obtaining a people to be presented to Christ. The everlasting covenant is proclaimed in the new covenant as the finished work of Christ, received by grace alone, through faith alone, in Christ alone, without works. The gospel proclaims the everlasting covenant under the old and new covenants (Acts 10:43; 26:22-23; Heb. 4:2).

The book of Hebrews also answers the question concerning what Jesus is doing now in heaven. He is "seated" at the right hand of God as our Great High Priest representing his elect and administering his finished work (Heb. 9:12; 10:10,14) to the elect (Heb. 4:14-15).

Audience: Hebrew Christians scattered throughout the Roman world (1 Pet. 1:1). This is the epistle which Peter reminds the Hebrew Christians that Paul wrote them (2 Pet. 3:15-17).

The Letter to the Hebrews

Outline:

- A. Better than the Prophets but Same Word of God – Ch. 1:1-2**
- B. Better than Angels but Same God – Ch. 1:3-18**
- C. Better than Moses but Same Gospel – Chs. 2:1-3:19**
- C. Better than Seventh Day but Same Sabbath – Ch. 4**
- E. Better than Aaron but Same Tithe – Chs. 5-7:28**
- F. Better than Old Covenant but Same Heavenly Temple – Chs. 8-9**
- G. Better Sacrifices but Same Demands for Faithfulness – Ch. 10:1-37**
- H. Better Promises but Same Faith – Chs. 10:38-12:2**
- I. Better Birthright but Same Love – Ch. 12:2-17**
- J. Better than Sinai but Same Heaven – Ch. 12:18-31**
- K. Better Worship but Same Everlasting Covenant – Ch. 13:1-21**
- L. Salutations – Ch. 13:22-25**

The Letter to the Hebrews

The Letter to the Hebrew Congregations

Chapter 1

God, who at sundry times [**many partial ways**] and in divers manners [**many different ways**] spake in time past unto the fathers by the prophets,

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;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;²

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

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?³

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

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

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

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

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

¹ **“In these last days spoken unto us by his Son”** – He has spoken to us by revealing Himself through the Son, as God in the flesh. Furthermore, He has spoken to us by His Son through the apostles words (Heb. 2:3-4). What Jesus said to them, the Holy Spirit was to bring back to their remembrance; This included all that he wanted them to write to the world (Jn. 16:13; 17:20; 1 Jn. 1:1-2; 4:1-6; Rev. 1:3; 22:18-19). They were to “bind up the testimony and seal the law” (Isa. 8:16-20) as the final revelation from God until Christ is revealed from heaven (Isa. 8:17; Rev. 22:20). The New Testament is the testimony of Christ through His apostles to us. It has been confirmed by signs and wonders and miracles (Heb. 2:3-4, 12 with Isa. 8:16-18).

² **“The express image of His Person”** – He is what characterizes the very substance of God’s Being. The words “express image” translate the Greek word from whence we get our English word “character,” and the word “Person” translates the Greek word “hupostasis” that was used to define the structure upon which a building stood – its foundational structure. He fundamentally is whatever makes God to be God. He holds the universe together by the Word of His power - omnipotence.

³ **“Which of the angels said he at any time”** – He is not Michael the Archangel, or any other created angel. He never was, and never will be within the created order of angels because: (1) Angels worship him (Heb. 1:6); (2) No angel is called “God” (Heb. 1:8); (3) God does not put the world under subjection to angels (Heb. 2:5); (4) He took not the nature of angels (Heb. 2:16). However, the term translated “angel” also means “messenger” and Christ is the “Angel [Messenger] of the Covenant” that appeared in the Old Testament to His people.

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

12 And as a vesture [mantle, robe] shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

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

Chapter 2

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

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence [retribution] of reward;⁴

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;⁵

4 God also bearing them witness, both with signs and wonders, and with divers [different types] miracles, and gifts of the Holy Ghost, according to his own will?

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

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.⁶

⁴ **“Just recompence of reward”** – The Greek *μισθαποδοσία* (Strong, 3405), is rendered “requital (good or bad).” In the context of this verse, punishment for transgression and disobedience are contemplated, hence the reward will be retribution. In Chs. 10:35 and 11:26, “good” rewards are contemplated.

⁵ **“Confirmed unto us by them that heard him”** – In Hebrews 1:1, Paul writes that God has spoken to us in these last days by His Son. What he said is confirmed unto us by those who heard him (the apostles - vv. 12-13). Paul is referring to his physical ministry and teaching while Christ was on earth, until his ascension. What the apostles conveyed to us is “confirmed” to be the very Word of God, by “signs and wonders, divers miracles, and gifts of the Holy Ghost,”

⁶ **“Taste death for every man”** – The term “man” is not found in the Greek text. The Greek term is “pantos” or “all.” This “all” is explicitly defined in verse 11 as “all” who are sanctified by his death, in the statement, “For both he that sanctifieth and they who are sanctified are **all of one.**” Further, it is defined in verses 13-18 as “the children which God hath given me.” He is talking about those in John 17:2 and in John 6:37-39. Many believe that Christ “tasted death for every man” in the sense of redeeming mankind from personal condemnation for the sin of Adam

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

11 For both he that sanctifieth [to set apart] and they who are sanctified [being set apart] are all of one: for which cause he is not ashamed to call them brethren,⁷

12 Saying, I will declare thy name unto my brethren, in the midst of the congregation will I sing praise unto thee.⁸

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.⁹

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

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

16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour [sustain] them that are tempted.

Chapter 3

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;¹⁰

2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

(Jn. 1:29). Thus, all dying infants and mentally impaired are redeemed exactly as they were condemned by representation of one man without personal choice (Rom. 5:14).

⁷ **“Are all of one”** – This unity between Christ and those sanctified by his death is that unity expressed in Romans 5:15-19 through representation by one “man,” and imputation of his obedience to those being represented.

⁸ **“In the midst of the congregation will I sing”** – The only recorded time that Christ sang is found in Matthew 26:30, at the close of the Lord’s Supper. His congregation existed previous to Pentecost.

⁹ **“The children which God hath given me”** – Paul is quoting from Isaiah 8:18 where the completion of the Biblical canon is predicted to occur among the apostles of Christ (Isa. 8:16-18).

¹⁰ **“The Apostle and High Priest of our profession”** – Moses was “the” sent one to Israel and Aaron was the chosen mediator. Under the New Covenant administration Christ fulfills both offices.

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4 For every house is builded by some man; but he that built all things is God.

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

6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.¹¹

7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation [testing, trial] in the wilderness:

9 When your fathers tempted [tried] me, proved [tested] me, and saw my works forty years.

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

11 So I sware in my wrath, They shall not enter into my rest [Gr. pauo].

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

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

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

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

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

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

18 And to whom sware he that they should not enter into his rest [Gr. pauo], but to them that believed not?

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

¹¹ **“His own house”** – The builder (Christ) is superior to that which is built (“the house”). Both Christ and Moses built houses. Moses built the tabernacle as “the house” of God in the wilderness (Ex. 40:33), whereas Christ built the New Testament congregation (Mt. 16:18) in his personal ministry. Both were faithful. However, Christ is superior to Moses in regard to the house each one built. Moses was but a “servant” in the house he built for God but Christ is the “Son” who is “over” the house he built. The historical and contextual “we” (v.6) refers to immersed believing members of New Testament congregations (Heb. 13:7, 17). Many who followed Moses in the wilderness, when he instituted the “house” of God, were not true believers in Christ (Heb. 4:2). Many followers of Christ who are now members in Christ’s “house” are not true believers in Christ (Heb. 10:25, “as the manner of some is”). Continuance in our profession of faith in Christ is one primary evidence of genuine salvation (Heb. 3:6; 1 Jn. 2:19).

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Chapter 4

Let us therefore fear, lest, a promise being left us of entering into his rest [Gr. pauo], any of you should seem to come short of it.¹²

2 For unto us was the gospel preached, as well as unto them:¹³ but the word preached did not profit them, not being mixed with faith in them that heard it.¹⁴

3 For we which have believed do enter into rest [Gr. pauo],¹⁵ as he said, As I have sworn in my wrath, if they shall enter into my rest [Gr. pauo]: although the works were finished from the foundation of the world.¹⁶

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

5 And in this place again, If they shall enter into my rest [Gr. pauo].

¹² **“His rest”** – The Greek term “pauo” is used here and in verses 3, 4, 5, 11, and has no reference to entrance into literal Palestine as described in chapter 3:11. In verses 2-3, Paul has in view the “rest” found by faith in the Christ (vv. 2-3). The gospel rest is the partial fulfillment of what the Sabbath day commemorated as “his rest.” The Sabbath rest commemorated an entire creation that was at complete rest/harmony with God, and totally without sin. The gospel rest provides one aspect – spiritual rest or harmony with God.

¹³ **“Unto us...as well as unto them”** – Those who believed in the gospel in the day of Moses entered into the gospel rest – spiritual rest in Christ (vv. 2-3a; Acts 10:43; 26:22-23). However, the spiritual rest of the gospel was not the complete fulfillment of what the Sabbath day commemorated (v. 4), because all Old Testament believers in the gospel continued to observe a weekly Sabbath day rest. Neither was the Sabbath day rest fulfilled in the reign of David in Palestine (v. 7), since they continued to observe a weekly Sabbath day rest under David. Neither was the Sabbath day rest fulfilled by bringing Israel into the land of Palestine by Joshua (v. 8). Neither was the finished work of Christ the fulfillment of Sabbath day rest (vv. 9-10) but rather established a better Sabbath day observance that still points forward to a “rest” yet to be entered by the people of God (v. 11).

¹⁴ **“Mixed with faith in them”** – The Word of God must be “mixed with faith in them” that hear the gospel (v. 2) or else the reader will “fall into the same example of unbelief” (v. 11). Mixing faith with the gospel in the elect is the work of the Great High Priest (v. 14) as The Living Word. The “Word of God” here is identified in verse 13 as “him” or the Incarnate Word, Jesus Christ. Christ ministers salvation to His elect by empowering the gospel to regenerate and convert them (James 1:18; 2 Cor. 3:3-6; 4:6; 1 Pet. 1:23-25; etc.). Mixing faith with the Word “in them” is simple for our Great High Priest, because His work is performed within his elect. He is able to distinguish between the human spirit and soul, just as he discerns between the joints and marrow and the intents and thoughts of the heart. He not only knows what is in us because our unseen nature is open to His eyes, but it is His High Priestly administrative work through the Holy Spirit when the gospel comes in power and in demonstration of the Holy Spirit within us (1 Thess. 1:4-5; 2 Thess. 2:13).

¹⁵ **“Do enter into rest”** – All true believers in the gospel (v. 2) whether before or after the cross enter by faith into the spiritual rest of the gospel. However, that gospel rest does not fulfill the weekly Sabbath day established in Genesis 2:2-4.

¹⁶ **“The works were finished from the foundation of the world”** – God finished his work of creation by instituting the Sabbath day to commemorate a sinless creation that was in perfect harmony with Him. God’s design is to bring all of creation back into that sinless and harmonious relationship. Faith in Christ is the first aspect of restoring that new creation, as it brings the believer back into spiritual rest with God. However, the Sabbath day observance demands more than mere spiritual restoration; it demands the complete restoration of soul and body, as well as restoration of natural creation. That “rest” which the Sabbath day observance commemorates is still future from our time (v. 11).

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6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief.¹⁷

7 Again, he limiteth [designates] 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.¹⁸

8 For if Joshua had given them rest [Gr. pauo], then would he not afterward have spoken of another day.¹⁹

9 There remaineth therefore a rest [Gr. sabbatismos – “Sabbath day observance”] to the people of God.²⁰

10 For he that is entered into his rest [Gr. pauo], he also hath ceased from his own works, as God did from his.²¹

11 Let us labour therefore to enter into that rest [Gr. pauo], lest any man fall after the same example of unbelief.²²

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder [apart] of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.²³

¹⁷ **“They to whom it was first preached entered not in because of unbelief”** – Paul is referring to those in chapter three who did not receive the gospel mixed with faith in them that heard it. Moses, Aaron, Joshua and Caleb did enter into that spiritual gospel rest and yet observed a Sabbath day.

¹⁸ **“Saying in David”** – The fulfillment of what is commemorated by the Sabbath day observance was not even accomplished under David, Israel’s greatest king.

¹⁹ **“If Joshua had given them rest”** – The fulfillment of what is commemorated by the seventh day observance was not entrance into Palestine under Joshua. The Sabbath day observance commemorates entrance into a new earth (v. 11).

²⁰ **“There remaineth therefore a rest”** – Paul changes terms from the Greek “pauo” used in verses 1, 3, 4, 5, 8, and 11 for “rest,” to “sabbatismos,” which means a “Sabbath day observance.” His argument is that none of the previous things: (1) gospel rest; (2) David’s reign in Palestine; (3) nor entrance into Palestine under Joshua fulfills what the Sabbath day commemorates. Therefore as long as it is not fulfilled there remaineth (present tense) the weekly Sabbath day observance until that promised “rest” is fulfilled (v. 11).

²¹ **“As God did from his”** – The individual “he” and his “works” as well as the manner in which he ceased from those “works” are compared with God and God’s work and the manner in which God ceased from that work. God and His work and the manner in which he ceased from that work is spelled out in verses 3-4. The work was creation and the manner in which he ceased from that work was setting forth the seventh day as a Sabbath to commemorate it. Jesus is the antecedent for this pronoun (v. 14) and his high priestly work is the “works” he completed and he ceased from those works by setting forth a better Sabbath day observance (“the first day of the week” – 2 Cor. 11:1-2; Rev. 1:10) and that is why there “remaineth a ‘Sabbath day observance’ for the people of God” (v. 9) because what the Sabbath commemorates is not ushered in by the finished works of Christ and won’t be until He returns from heaven (v. 11).

²² **“Let us labor....to enter into that rest”** – We “do enter” spiritually into that rest when we believe in the gospel. Our spirits are brought back into harmony with God. However, the weekly Sabbath day observance commemorates more than mere spiritual harmony with God. The weekly Sabbath day observance is fulfilled only when all of creation, including our souls and bodies are brought back into union and harmony with our Creator and that is yet unfulfilled and future. The “labor” that continues is described in verse 16.

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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.

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

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

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

Chapter 5

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

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

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

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron [Ex. 28:1].

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 [Psa. 2:7].

6 As he saith also in another place, Thou art a priest for ever after the order of Melchizedek [Psa. 110:4].²⁴

7 Who in the days of his flesh, when he had offered up prayers and supplications [petitions] with strong crying and tears unto him that was able to save him from death, and was heard in that he feared [showed reverence];²⁵

²³ “**Soul and spirit**” – The point of verses 12-13 is that everything about us is "manifest in his sight" because the deepest and most hidden aspects of human nature are "opened unto the eyes of him with whom we have to do."

The deepest point of the physical nature of man is the bones of man and the deepest point of the bone is the marrow. However, the human nature extends beyond the material aspects. The deepest point of man as a being is his immaterial unseen spiritual nature and the deepest point in that nature is the "spirit" in contrast to the "soul" of man. The deepest point of the soul of man is the "thoughts and intents" of the heart. Bottom line, God's Word is able to distinguish between the human "spirit" and "soul" as much as God's Word distinguishes between "bone" and "marrow," and "thoughts and intents" in the heart.

²⁴ “**Thou art a priest forever**” – The Son of God has always been the Great High Priest for all His elect previous to the cross (Psa. 110:4) and after the cross (Acts 13:33) according to “the blood of the everlasting covenant” (Heb. 13:20). God provided the sacrifice for our High Priest in the incarnation (Heb. 10:5-8) but He administered forgiveness based upon faith in the coming Christ, previous to the provision of that sacrifice (Acts 10:43; Rom. 3:25-26).

²⁵ “**In the days of his flesh**” – He was made the High Priest after the order of Melchizedek prior to the days of His flesh as verses 5-6 are said in the time of David before the incarnation. The incarnation provided Christ the body that He as our High Priest would offer up to God as the sacrifice to sanctify His people (Heb. 10:5-14).

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

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

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

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

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 [divine revelation] of God; and are become such as have need of milk, and not of strong meat.

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

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

Chapter 6

Therefore leaving the principles of the doctrine of Christ,²⁶ let us go on unto perfection [Gr. *telios*];²⁷ not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of immersions,²⁸ and of laying on of hands,²⁹ and of resurrection of the dead, and of eternal judgment.³⁰

3 And this will we do, if God permit.³¹

²⁶ “**The doctrine of Christ**” – Paul is not referring to the doctrine of “Moses” but of “Christ.” Here are the A,B,C’s, or foundations, of Christ’s doctrine in three couplets; (1) Salvation – “repentance....faith; (2) Service – immersions...laying on of hands; (2) Second coming – “resurrection...judgment.”

²⁷ “**Go on unto perfection**” – Same Greek word translated “perfect” is translated “full age” in 5:14. Paul is arguing that they should continue in their spiritual growth (Heb. 5:12-14) and go beyond the mere A,B,C’s of the doctrine of Christ.

²⁸ “**Doctrine of immersion**” – Note the singular “doctrine” as a unified teaching. There are three immersions in scripture (1) immersion in water – identifies you with the way of service – the congregation – Acts 2:41; (2) immersion in suffering – consequences for faithful service; (3) immersion in the Spirit – identifies the house of God as the authorized place of service.

²⁹ “**The laying on of hands**” – This refers to the ordination of a qualified ministry in the house of God. It also includes the missionary enterprise of the house of God in reproducing after its own kind through sending out congregational selected, qualified and ordained ministers.

³⁰ “**Resurrection.....judgment**” – Salvation (first couplet above) calls for and is completed in the resurrection. Faithful service (second couplet above) calls for and is completed in judgment for rewards “according to his works.”

³¹ “**If God permit**” – The only reason God would not permit continuance in spiritual growth is if one could lose their salvation – vv. 4-6

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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,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.³²

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.³³

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.³⁴

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear [take an oath] by no greater, he sware [take an oath] by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.³⁵

³² **“If they shall fall away”** – The only reason that children of God cannot go on to maturity is “if” (Subjunctive mode – hypothetical consideration) they could lose their salvation. Paul says it is “impossible” (v. 4) for saved persons (vv. 4-5) to be renewed or brought again to repentance in Christ “if” they could fall away. Being brought back to repentance would put Christ to open shame as it would be a denial that his first crucifixion was sufficient to save from sin and require him to be re-crucified afresh. Notice it is Christ that is put to shame by such an idea rather than the saint who has hypothetically fallen away! Why? Because if Christ’s work of atonement cannot save a person from his sins the first time He cannot do it no matter how many times he is re-crucified. The blame falls upon Him as He is the Savior not the believer. This is his first argument against the hypothetical consideration that true children of God can lose their salvation.

³³ **“For the earth”** (v. 7) – Paul limits the options to only two types of soil. There is the soil that is cultivated whose end “receiveth blessing from God” (v. 7) versus the soil that has never been cultivated and “whose end is to be burned” (v. 8). There is no third kind of soil. You are either saved or lost and the saved remain saved. This is the second argument he gives to deny the hypothetical consideration that true children of God can be saved and then lost.

³⁴ **“Things that accompany salvation”** – His third argument against this hypothetical speculation is that genuine salvation is accompanied by certain things that make it impossible for those in whom faith is mixed with the gospel to become lost: (1) The consequential evidence of a persevering faith that God will not forget (vv. 9-12); (2) God’s Oath or promise of blessing (vv. 13-17); (3) The immutability of God’s oath or the impossibility for God to lie (v. 18); (4) The “forerunner” who has already entered into heaven “for us” as our substitutionary representative; (5) The High Priestly work of Christ in our behalf (Heb. 6:20b-10:17).

³⁵ **“Surely...I will”** – There were no conditions attached. Even though Abraham and Sarah attempted to produce this blessing through Hagar and Ishmael, God did not withhold his promise. God waited until Abraham and Sarah could

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15 And so, after he had patiently endured, he obtained the promise.

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

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

18 That by two immutable [unchangeable] 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.³⁶

19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;³⁷

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

Chapter 7

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

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

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

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.³⁸

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:

not hinder or help him in any way (Rom. 4:17-21) and according to His own promise and power blessed them with a son. Therefore, because it is by promise it is “sure to all the seed” (Rom. 4:16).

³⁶ “**Two immutable things**” – Like the Medes and the Persians his decrees are irreversible. That is one immutable consolation we have. Second, it is impossible for him to lie. That is our second immutable consolation.

³⁷ “**Both sure and stedfast**” – This anchor of hope is not our faithfulness to God but His faithfulness to us through His Son. It is His work as our Great High Priest “for us” that gives us security and a firm foundation of hope of eternal life.

³⁸ “**How great this man was**” – He was a “man” and he was “made like” unto the Son of God. The Greek term translated “made like” refers to a facsimile or model (v. 15 “similitude”) but not the real thing. His similarities are found in his names and position and genealogy. God had more than one man who was faithful to him before Isaac, Jacob and Joseph (e.g. Job, Melchizedek). Here is a man who filled the position of “priest” for others outside of their immediate family or “first born.”

The Letter to the Hebrews

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

7 And without all contradiction the less is blessed of the better.³⁹

8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.⁴⁰

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.⁴¹

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

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

12 For the priesthood being changed, there is made of necessity a change also of the law.

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

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

15 And it is yet far more evident: for that after the similitude of Melchizedek there ariseth another priest,

16 Who is made, not after the law of a carnal [limitations of flesh] commandment, but after the power of an endless life.

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

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

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

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

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware [take an oath] and will not repent [change mind], Thou art a priest for ever after the order of Melchizedek:)

³⁹ “**The less is blessed of the better**” – This is a comparison in rank and position. Melchizedek held a superior rank and position than Abraham. Likewise, Christ holds a superior rank and position over Aaron, in addition to being a superior person – sinless.

⁴⁰ “**Witnessed that he liveth**” – Paul provides the perpetual basis for giving tithes under the Melchizedek Priesthood because it continues to give witness (present tense) that you believe Christ lives in heaven. Not only so, but Christ continues to receive tithes in heaven (“but there he receiveth them”). You give your tithe to your High Priest through earthly men.

⁴¹ “**Payed tithes in Abraham**” – Abraham actually paid the tithe but God counted it as paid by those who would come forth from Abraham (v. 10). Thus this was a representative act by Abraham. This is exactly how Christ acted in Romans 5:15-19 in behalf of His people. He acted as a representative Person whose actions were attributed to all those born into his family as though they did it themselves – substitutionary satisfaction.

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22 By so much was Jesus made a surety [guarantee] of a better testament [covenant, agreement].

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

24 But this man, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity [human limitations]; but the word of the oath, which was since the law, maketh the Son, who is consecrated [made perfect, complete] for evermore.

Chapter 8

Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched [set up], and not man.⁴²

3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant [testament, agreement], which was established upon better promises.

7 For if that first covenant [testament, agreement] had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:⁴³

⁴² “**The true tabernacle**” – Revelation 4-5 gives us a glimpse into heaven to see the “true” tabernacle. The Mosaic tabernacle was patterned after this true tabernacle in heaven (Ex. 25:40; 1 Chron. 28:11, 19; Heb. 8:5; 9:9, 23, 24 “figure”).

⁴³ “**Finding fault with them**” – The fault was not found in the old covenant but with those who attempted to keep that covenant (Rom. 7:7-12). This “new” covenant is the covenant for all the elect (see Hebrews 10:15-22) but will be applied to “all Israel” as an ethnic nation at the coming of Christ (Rom. 11:25-31; Rev. 1:7).

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

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:⁴⁴

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.⁴⁵

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

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old [**growing old**] is ready to vanish away.⁴⁶

Chapter 9

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary [**sanctuary in the world**].⁴⁷

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

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

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

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

⁴⁴ **"I will put my laws into their minds and write them in their hearts"** – This is the description of regeneration or the new birth or the giving of a new heart (see 2 Cor. 3:3-6; 4:6; 1 Thess. 1:4-5). This is what corrects the "fault with them."

⁴⁵ **"All shall know me, from the least"** – New covenant people are those within whom God has revealed himself (v. 10) and are enabled to believe in God. This is true of "all of them including the "least" of them. New covenant people do not have to be taught by others to know God (infants, catechism). This is a flat repudiation for application of congregational ordinances to infants and unbelievers.

⁴⁶ **"Ready to vanish away"** – This gives a hint to the time of writing of this epistle. The Temple at Jerusalem was destroyed in AD 70 but the armies of Titus had surrounded Jerusalem besieging it for several years in advance. Most likely this epistle was written during the time Jerusalem was being besieged by the armies of Rome.

⁴⁷ **"Had also ordinances"** – The New Testament Congregation provided "divine services" and was also a "sanctuary" in this world as "the house of God" (1 Tim. 3:15) and "building" (1 Cor. 3:9) and "temple" (1 Cor. 3:16).

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

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors [sins of ignorance] of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:⁴⁸

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers [different] immersions, and carnal [fleshly limitations] ordinances, imposed on them until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [purchased price] for us.⁴⁹

13 For if the blood of bulls and of goats, and the ashes of an heifer [female cow] sprinkling the unclean, sanctifieth [setting apart] to the purifying of the flesh:

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

15 And for this cause he is the mediator [one who brings two opposing parties together] of the new testament, that by means of death, for the redemption [purchased price] of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.⁵⁰

16 For where a testament [a will] is, there must also of necessity be the death of the testator.⁵¹

⁴⁸ “**Yet standing**” – Paul is preparing them for the destruction of the temple by Rome and why it should be destroyed. Its purpose was temporary and figurative, since the true temple is in heaven.

⁴⁹ “**Having obtained eternal redemption for us**” – The work of redemption is finished. Christ is not in heaven attempting to figure out who will become his people by any kind of “investigating judgment” as the Seventh Day Adventists teach. He already knows his people (Jn. 10:28-30) and their redemption is already obtained although not applied to all of them.

⁵⁰ “**For the redemption of the transgressions...under the first testament**” – His death was the basis for the remission of sins promised in the pre-cross gospel (Acts 10:43) and the application of redemptive benefits (indwelling, regeneration, justification, progressive sanctification, etc. [Rom. 4; 8:8-9; Gal. 3:6-8, 17; 1 Pet. 1:10; etc.]).

⁵¹ “**Of necessity be the death of the testator**” – He is using this illustration to show the necessity that Christ had to come and die. He is not using this illustration to deny the atonement was applied by faith to those living previous to the cross. In regard to God’s purpose of redemption, the new covenant is called “the blood of the everlasting covenant” (Heb. 13:20), and Christ is regarded as the lamb of God slain from the foundation of the world. This covenant was in force and applied to the elect before the cross, based upon faith in God’s promise that Christ would come and ratify it by his blood (Acts 10:43; Heb. 4:2; Rom. 3:24-26). Therefore, both the pre-cross ceremonial sacrifices and the pre-cross gospel required that Christ would come as promised and actually ratify this covenant promise by his death. In order to argue the necessity of Christ’s death in time and in space he illustrates this

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17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator [maker of the will].

18 Whereupon neither the first testament was dedicated [ratified] without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop [plant used to apply blood], and sprinkled both the book, and all the people,

20 Saying, This is the blood of the testament which God hath enjoined [commanded to be done] unto you.

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

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

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

24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:⁵²

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

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.⁵³

27 And as it is appointed unto men once to die, but after this the judgment:⁵⁴

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.⁵⁵

necessity by the fact that death must precede the enforcement of the common will (v. 17), and that the Mosaic covenant had been ratified by the shedding and application of blood (vv. 18-22).

⁵² **“To appear in the presence of God for us”** – Christ did not take his blood to heaven and sprinkle it all over the heavenly tabernacle. He is the tabernacle (Rev. 21:22). His flesh was but the “veil” but He Himself is the tabernacle and holy of holies in heaven. He presents Himself as the slain lamb to the Father for us (Rev. 5:6-7). He is our salvation in heaven. His presence satisfies God’s wrath against the elect and justifies God’s continuing salvation of the elect (Rom. 8:32-35). His very presence before God provides intercession for all the elect.

⁵³ **“Must...often have suffered since the foundation of the world”** – The redemption obtained by Christ was applied to the elect from the Garden of Eden to the cross. One sacrifice put away the sin of all the elect in all generations before and after the cross.

⁵⁴ **“Once to die but after this the judgment”** – Death is appointed by God (Gen. 3:19; Job. 30:23). The time of death is appointed by God (Job 14:5). The judgment is appointed by God (Acts 17:31). Judgment of the lost is determined according to their works in this life (Rev. 20:12). There are no second chances.

⁵⁵ **“Christ was once offered”** – Redemption has been obtained already by this “once” offering. The Roman Catholic doctrine of transubstantiation denies that redemption has already been obtained once for all by Christ as it repeatedly offers up the body and blood of Christ in order to obtain redemption for those partaking of it. Transubstantiation is patterned after the priesthood and repetitious offering in the Mosaic ceremonial law (Heb. 9:25-26; 10:2-3, 11).

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Chapter 10

For the law having a shadow [likeness] 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.⁵⁶

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

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

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

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

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

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

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

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are sanctified [set apart] through the offering of the body of Jesus Christ once for all.⁵⁷

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

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

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

14 For by one offering he hath perfected for ever them that are sanctified [set apart].⁵⁸

⁵⁶ **“Shadow of good things to come and not the very image”** – A “shadow” is not the “image” that casts that shadow. However, when you look at a shadow you can see something about the image. External ordinances are ceremonial shadows or symbolic pictures of divine truths that find their reality only in the Person and work of Christ (Col. 2:14-16). They can never literally take away sins (v. 4) although they do remit sins in figure (1 Pet. 3:21). Abraham was the role model for all who believe and he was justified (righteousness imputed and sins remitted – Rom. 4:6-8) prior to the administration of any external ceremonial divine ordinance (Rom. 4:9-11). Hence, ceremonial ordinances were never used in connection with literal remission of sins (see Luke 5:12-15). However, the language of remission of sins is used with such ordinances as they are designed to reveal in “shadow” what literally does remit sins – the blood of Jesus Christ (Matt. 26:28). Thus, faith in Christ as the divine sacrifice conveys remission (Acts 10:43).

⁵⁷ **“Sanctified through the offering...once for all”** – It is the offering that is accomplished “once for all” in contrast to the repetitious offerings by the former priesthood. The Greek term translated “sanctified” is a present tense verb conveying incomplete or continuing action. Paul’s point is that the “once for all” offering by Christ is completely sufficient to accomplish the progressive work of sanctification of God’s people. Verse 14 is not a repetitious statement but defines why this offering is sufficient for the sanctification of God’s people.

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- 15 Whereof the Holy Ghost [Spirit] also is a witness to us: for after that he had said before,
- 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
- 17 And their sins [shortcomings] and iniquities [willful defiant acts] will I remember no more.
- 18 Now where remission [pardon] of these is, there is no more offering for sin.
- 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,⁵⁹
- 20 By a new and living way, which he hath consecrated [dedicated] for us, through the veil, that is to say, his flesh;
- 21 And having an high priest over the house of God;
- 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
- 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)
- 24 And let us consider one another to provoke unto love and to good works:
- 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting [encouraging] one another: and so much the more, as ye see the day approaching.
- 26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,⁶⁰

⁵⁸ **“Hath perfected for ever them that are sanctified”** – Verse 10 declares the sufficiency of one sacrifice to sanctify all who come to God by this “once for all” sacrifice. Verse 14 explains why it is sufficient. The same Greek term translated “perfected” in verse 14 is also used in verse 1 where it is translated “perfect.” What the previous sacrifices failed to do in regard to sin (vv. 2-4) the sacrifice of Christ completed or perfected (vv. 17-18) in regard to “them” (v. 14) who are being sanctified by God. The former sacrifices could not remove sin (vv. 2-4) pertaining to the conscience in those (v. 2) who came to the High Priest nor did it remove their sins in God’s sight (vv. 3-4). In direct contrast, the once for all sacrifice by Christ has “perfected” them (v. 14) who come to God through Christ (v. 10). Sin is removed from their conscience by progressive sanctification (vv. 10, 14) and removed from God’s sight “And their sins and iniquities will I remember no more” (v. 17). Therefore since the offering is “once for all,” non-repeatable and permanent, so is the remission of sins (v. 18).

The Greek term translated “perfected” in verse 14 is found in the perfect tense. The perfect tense points back to a specific point in time when an action was completed and then continues to stand completed. The Greek prepositional phrase translated “for ever” (v. 14) demands that this completed action (remission of sins) continues “for ever.”

⁵⁹ **“Having...boldness”** – The complete and permanent removal of our sins from the presence of God is the basis for such boldness to enter his presence. The entrance here is not in order to be justified but because we have already been justified. The entrance here has to do with progressive sanctification (vv. 10, 14).

⁶⁰ **“For if we sin willfully”** – The great offering, or day of atonement, occurred once a year and is fulfilled by the once for all offering by Christ that secures our position or judicial standing before God. Also, there were the daily offerings for “sins” committed throughout the year. Christ referred to this aspect for daily cleansing in John 13:10. However, there was no offering made available to the professed believer who sinned presumptuously or willfully. David asked God to keep him back from the presumptuous sin (Psa. 19:13) not because he had never committed it but because he had committed it and knew by experience the consequences. Presumptuous sin resulted in consequences. It was for presumptuous sin that the “sword” would never leave the house of David (2 Sam. 12:10). Paul is not referring to their position secured by the sacrifice of Christ but to their experiential walk and

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27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified [set apart], an unholy thing, and hath done despite [to treat with insult] unto the Spirit of grace?

30 For we know him that hath said, Vengeance [punishment] belongeth unto me, I will recompense [retribution], saith the Lord. And again, The Lord shall judge his people.

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

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions [sufferings];

33 Partly, whilst ye were made a gazingstock [made a spectacle] both by reproaches [insults] and afflictions [sufferings]; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling [robbery] of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward [repayment through the reward].

36 For ye have need of patience [endurance under pressure], that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry [delay].

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

39 But we are not of them who draw back unto perdition; [ruin in hell] but of them that believe to the saving of the soul.⁶¹

consequences included in progressive sanctification. This is a warning that those who willfully depart from the truth will suffer dire consequences. They will fall “into” the hands not “out of” the hands of the Living God, because God “will judge his people.”

⁶¹ “**We are not of them who draw back unto perdition**” – Judas was of them who drew back from his profession of faith. Judas never savingly believed in Christ (Jn. 6:64-65) but was a “devil” from the beginning (Jn. 6:70) and “the son of perdition” (Jn. 17:12). True believers do not turn antichrist (1 Jn. 2:18-19) but “believe to the saving of the soul.”

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Chapter 11

Now faith is the substance of things hoped for, the evidence of things not seen.⁶²
2 For by it the elders obtained a good report.

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

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

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

6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

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.

9 By faith he sojourned [to live as an immigrant] in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

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

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

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

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

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

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

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.

⁶² “**Now faith is...**” – There is a huge difference between what faith “is” (v. 1) versus what is done “by” faith (vv. 2-9). The difference is between trust in something versus faithfulness to something. The latter is the by-product of faith while the former is the substance of faith. Faith is inseparable from the substance that gives you hope in something. Saving faith is in the promise of the Gospel that gives you hope of eternal life whereas sanctifying faith is what you do as a consequence of having that as your hope. One must believe in God (v. 6) before they can be faithful to God (vv. 2-9). One must believe in His word before one can be faithful to His word. Faith in God and His Word is the substance of hope whereas faithfulness to God is the “evidence” of things not seen. James teaches that unseen saving faith is evidenced, or is justified in the sight of men, by observed obedience to God’s Word (James 2:18-21). Paul agrees with James in Hebrews 11.

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- 17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,
- 18 Of whom it was said, That in Isaac shall thy seed be called:
- 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.
- 20 By faith Isaac blessed Jacob and Esau concerning things to come.
- 21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.
- 22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.
- 23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.
- 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;
- 25 Choosing rather to suffer affliction [sufferings] with the people of God, than to enjoy the pleasures of sin for a season;
- 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward [repayment through the reward].⁶³
- 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.
- 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.
- 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.
- 30 By faith the walls of Jericho fell down, after they were compassed about seven days.
- 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.
- 32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets:
- 33 Who through faith subdued kingdoms, wrought [performed] righteousness, obtained promises, stopped the mouths of lions,

⁶³ “**The reproach of Christ**” – Peter says that all the prophets preached Christ (Acts 10:43) which begins with Abel as the first prophet (v. 4; Lk. 11:50-51). Paul says Moses preached Christ (Acts 26:22-23). They knew him as “Jehovah is salvation” (the meaning of the name “Jesus”). Further, by his behavior born of faith, Moses not only preached Christ in word, but in deed also; and testified through those deeds that Christ blessed the fidelity of His people (i.e. he looked away from everything else, and looked at Christ, knowing that He would repay him with eternal things as a reward for faithfulness [1 Cor. 3:11-14]). Moses was not expecting faithfulness to ensure his salvation, but was being faithful because his salvation was secure. The elect of God possess divine incentive to follow Christ (Jn. 10:27).

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

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

36 And others had trial of cruel mocking [scoffed at] and scourgings [whipped], yea, moreover of bonds [put in chains] and imprisonment:

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

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

39 And these all, having obtained a good report through faith, received not the promise:⁶⁴

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

Chapter 12

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,⁶⁵

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.⁶⁶

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.⁶⁷

4 Ye have not yet resisted unto blood, striving [struggle] against sin.⁶⁸

⁶⁴ “**The promise**” – is what Abraham looked for (vv. 13-16); that is, heaven on earth or the heavenly city. John says this city comes down to earth (Rev. 21:1-2, 24-26).

⁶⁵ “**Compassed about**” – Paul has reference to those listed in chapter 11 who are the “spirits of just men made perfect” now in heaven (v. 23). He uses the illustration of the sports stadium where those competing (“we”) are being watched and thus have witnesses to how well we perform. Heaven watches us individually and is in attendance at our congregational services (vv. 22-23).

⁶⁶ “**Looking unto Jesus**” – Victory over sin in our daily life is a dependency upon Christ (Rom. 7:25a; Col. 2:6). He is the author of our faith as well as the finisher or completer. It is by faith in him that we progressively conquer sin in our lives on a daily basis.

⁶⁷ “**Contradiction of sinners**” – What he endured was the contradiction of being made sin when all his life he resisted sin in order to save sinners. His prayer was righteous for not wanting to be made a partaker of sin (drink of this cup) and yet willingly partake of that cup to save sinners. Christ resisted sin unto blood but then was made to be sin for us. This is the contradiction of sinners he endured.

⁶⁸ “**Striving against sin**” – There is not only the problem of indwelling sin (Rom. 7:14-25) but there is the problem of besetting sins (v. 1). Every person has his own particular weakness that must be consciously set aside.

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5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening [corrective training given to children] of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth [corrective training given to children], and scourgeth [to whip] every son whom he receiveth.

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

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards [illegitimate sons], and not [true] sons.⁶⁹

9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

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

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

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.⁷⁰

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

15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

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

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

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,⁷¹

⁶⁹ **“Bastards” [Illegitimate sons]** – Paul uses the term “huios” for true children of God (“sons”) because that is the legal term for a rightful heir. God’s children do not get away with sin. Those who do get away with sin are false professors.

⁷⁰ **“Turned out of the way”** – There are three possible consequences for failing to respond favorably to chastening: (1) physical death – v. 9, (2) disqualification of rewards (v. 13), and loss of “firstborn” position (vv. 16-17, 23). The last would be congregational expulsion (see verse 23).

⁷¹ **“For we have not come”** – Refusal to restore the birth right to Esau is not the condition of the congregational member who has been expelled from the position of first born by congregational exclusion. Congregational exclusion is not irreversible (see 1 Cor. 5:1 and 2 Cor. 2:6). We have not come to a congregation governed by law as that congregation which assembled at the foot of Mount Sinai where violation had no recourse but judgment.

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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:

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

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

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,⁷²

23 To the general assembly and congregation of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,⁷³

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

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

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

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

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:⁷⁴

29 For our God is a consuming fire.

⁷² **“But ye are come”** – to a congregation where there is forgiveness when we repent rather than irreversible judgment as in the case of Esau and Cain. Just as the congregation that assembled at Mount Sinai came into the presence of God and angels, so likewise, when we assemble as the New Testament congregation we come into the presence of all heaven and all of its inhabitants as they gather as “witnesses” (v. 1). Paul tells two congregations that angels are present at their assemblies (1 Cor. 11:10; Eph. 3:10), that the congregation is God’s “building” (1 Cor. 3:9), and “the temple of God” (1 Cor. 3:16). Paul tells them that they may even entertain angels unawares (Heb. 13:2).

⁷³ **“Congregation of the firstborn”** – The Greek text has the plural “firstborn ones” (Gr. prototokwn – genitive plural) not the singular as used for Christ in Colossians 1:18 (Gr. prototokos – nominative singular). Among all of God’s elect, those who are members in the congregations of Christ stand in the position of “firstborn.” All the children are heirs but the “firstborn” is the position of double blessing. It is not the “firstborn” which are written in heaven but the “first born ones” which are written in heaven. They assemble on earth but their names are written in heaven. This is the language of accommodation as Paul addresses them according to their profession of faith and congregational requirements for membership.

⁷⁴ **“We may serve God”** – The context is that of service not salvation. There are “acceptable” sacrifices (1 Pet. 2:5) by which a member strives lawfully (2 Tim. 2:5) for rewards.

The Letter to the Hebrews

Chapter 13

Let brotherly love continue.

L² Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

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

4 Marriage is honourable in all, and the bed undefiled: but whoremongers [male prostitutes] and adulterers God will judge.

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

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

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.⁷⁵

8 Jesus Christ the same yesterday, and to day, and for ever.⁷⁶

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 [foods], which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.⁷⁷

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

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

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

⁷⁵ “**Them which have the rule over you**” – He is not speaking of bishops ruling over a universal invisible church. Those who claim membership in that kind of church deny that any man has the “rule” over them. He is addressing them as members of their own particular congregation where Elders are chosen, qualified and ordained by that particular congregation. Verses 7-17 concern the local congregation as it begins (v. 7) and ends (v. 17) with these that “rule” over them. The nature of this “rule” is by obedience to the Word of God “spoken unto you the Word of God” and by their example “the end of their conversation.”

⁷⁶ “**The same**” – Jesus is the same in regard to his purpose and his doctrine (v. 9). However, he does not work the same way in all dispensations. For example, there was no gift of tongues previous to Pentecost but Jesus was the same before Pentecost (Jn. 14:6). There were no apostles previous to Mark 3:12 but Jesus was the same before Mark 3:12.

⁷⁷ “**An altar**” – Paul is referring to the Lord’s Supper as this is the only altar they “eat” at. Those who practice another faith or are lost have no right to this table. The Jews have rejected Christ (vv. 11-12) treating him as unclean and cast outside their camp.

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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.⁷⁸

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

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.⁷⁹

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

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

20 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,⁸⁰

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace be with you all. Amen. [Written to the Hebrews from Italy, by Timothy.]⁸¹

⁷⁸ “**Let us offer the sacrifice**” – The New Testament congregation is regarded as a temple where sacrifices are offered up (1 Pet. 2:5). True worship consists of obedience to His Word. Some of these sacrifices are listed in verses 15-16.

⁷⁹ “**Watch for your souls**” – Another reason to submit to their leadership in the word and by their example is that they are held accountable by God for helping your spiritual growth. You should not want to make their work more difficult as that is not helpful to them or for you.

⁸⁰ “**The everlasting covenant**” – Paul has mentioned only two previous contrasting covenants (“old” and “new” – chs. 8-9). The problem with the former was with man, not with the covenant (Rom. 7:12-8:4). The success of the latter is due to God, not with man. These two covenants have a public administrative nature about them (Heb. 9:1). Both have a public house of worship with a public qualified ministry and public qualified ordinances. As public administrations both have a specific point in time they originated. The “old” originated with Moses in the wilderness at Mount Sinai while the latter originated with Christ in his personal ministry. However, the use of law and grace in the personal administration by God to His elect in all ages is called “the blood of the everlasting covenant” (Heb. 13:20) and based upon the eternal redemptive purpose of God before the world began (Rom. 8:28-30; Eph. 1:4; 2 Thes. 2:13-14; 2 Tim. 1:7). The public administrations never obtained any literal application to men but were declarative only and public ways to express the faith of the elect. The “everlasting covenant” is the personal application of salvation by God to his elect in all ages and Abraham who lived prior to both public administrations of the “old” and “new” covenant illustrates this (Rom. 4:1-25; Gal. 3:6-8).

⁸¹ “**Written to the Hebrews from Italy, by Timothy**” – This is the later subscript added by early Christians. Most likely “by Timothy” means that Timothy was the one who delivered the letter to the Hebrews, since it was written prior to Timothy’s arrival (v. 23). It came to them “by” means of Timothy.