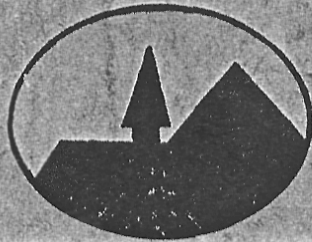


HEBREWS

« *By* I. B. GRUBBS »



HEBREWS

I. B. GRUBBS

Class notes given verbatim by I. B. Grubbs in the College of the Bible at Lexington, Kentucky, class of 1891 and 1892. Taken by H. E. Moore.

5. Consequent superiority over the angels— (A) "having become by so much better than the angels, (B) as he hath inherited a more excellent name than they." 4.

QUERIES

1. State the antithetical points in verses one and two.

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|--------------------------|-----|--------------------|
| I. To the Fathers (1) | vs. | To. us (2) |
| II In old time (1) | vs. | End these days (2) |
| III. In the Prophets (1) | vs. | In his Son (2) |

Implied Antithesis

- | | | |
|---|-----|-------------------------------------|
| 1. In divers (fragmentary) portions (1) | vs. | Fulness of revelation in Christ (1) |
| II. In divers manners (1) | vs. | Unity of method in Christ (1) |

2. Import of the expression: "at the end of these days"? 1. Not the last days of Jewish history, but the closing days of the world's history. Final dispensation. No one to succeed Christ.

3. How the son "an exact representation of his character" "the very image of his substance"? 3. He stood as the exact visible embodiment of the infinite perfection of God. John 14:9; Phil. 2:6; Col. 1:15.

4. How obtain by "inheritance" a more excellent name than they? 4 cf. 2. His Sonship includes his heirship.

2. *Proof from the scripture of Christ's super-angelic character and divinity.* 5-14.

(Ps. 2:7) (B) and again, I will be to him a Father, And he shall be to me a Son?"
2 Sam. 7:14, 15.

2. Second argument—"And when he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him." 6.

3. Third argument (showing the functions of the angels as ministerial and those of Christ as royal) — (A) "And of the angels he saith, *Who* maketh his angels winds, And his ministers a flame of fire: (Ps. 104:4) (B) but of the Son he saith, (a) Thy throne, O God, is forever and ever; And the sceptre of uprightness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows. (Ps. 45:6, 7) (b) And, Thou, Lord, in the beginning hast laid the foundation of the earth, And the heavens are the works of thy hands: They shall perish; but thou continuest; And they all shall wax old as doth a garment; And as a mantle shalt thou roll them up, As a garment, and they shall be changed: But thou art the same, and thy years shall not fail." Ps. 102:28, 27; verses 7-12.

4. Fourth argument involving the same distinction—(A) "But of which of the angels hath he said at any time, Sit thou on my right hand Till I make thine enemies the footstool of thy feet? (Ps. 110:1) (B) Are they not all ministering spirits, sent forth to do

service for the sake of them that shall inherit salvation?"

QUERIES

1. Justify the application of 2 Sam. 7:14. Typically true of Solomon; completely true of Christ.

2. Time referred to in verse 6? cf. Phil. 2:10-11. Second coming of Christ.

3. Time referred to in "this day have I begotten thee"? 5. cf. Acts 13:33. Resurrection. Christ the first from the -dead.

4. How make his "angels winds and his ministers a flame of fire"? 7. cf. Acts 7:30; 1 Kings 19:12. Figures, for material agencies.

5. How sent forth to minister for those who shall inherit salvation? 14. cf. Acts 8:26; 12:7-9. They work out God's providence. They tell the preacher to preach and not the man that is saved.

3. Practical lesson *deduced -from the establishment of the superiority of Christ over the angels.* 2:1-4.

1. Inference from the argument of last chapter—"Therefore we ought to give the more earnest heed to the things that were heard."

2. Motive to enforce this—"lest haply we drift away from them."

3. An argument in support of this admonition— (A) "For if the word spoken through angels proved steadfast, (A²) and every transgression and disobedience received a just recompense of reward; (B) how

shall we escape, if we neglect so great salvation? (a) which having at the first been spoken through the Lord, (b) was confirmed unto us by them that heard." 2, 3.

4. OUR obligation by the testimony in the case—"God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will." 4.

4. Comparison of Christ *with the* angels continued *and his* superiority *evinced by his relation to the* new economy. 5-18.

1. Ground of new argument in the bestowment of universal dominion—(A) "For not unto angels did he subject the world to come, whereof we speak. (B) But one hath somewhere testified, saying, (a) What is man, that thou art mindful of him? Or the son of man, that thou visitest him? (b) Thou madest him a little lower than the angels: (b) Thou crownest him with glory and honor, (C) And didst set him over the works of thy hands: (C²) Thou didst put all things in subjection under his feet." Ps. 8:5. 6.

2. Emphasis upon the universality of this dominion—"For in that he subjected all-things unto him. he left nothing that is not subject to him." 8.

3. How this dominion realized—(A) "But now we see not yet all things subjected to him. (B) But we behold him who hath been made a little lower than the angel?, even Jesus, because of the suffering of death crowned with glory and honor." 8, 9.

4. The blessing secured by this triumph— "that by the grace of God he should taste death for every man." 9.

5. Necessity for this—"For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings."

6. Ground on which this result is received —"For both he that sanctifieth and they that are sanctified are all of one."

7. Consequent justification of the names applied to the sanctified—"for which cause he is not ashamed to call them brethren, saying, (A) I will declare thy name unto my brethren, In the midst of the congregation will I sing thy praise. (B) And again, I will "put my trust in him. (C) And again, Behold, I and the children which God hath given me."

8. Extent of the oneness of Christ and his people—"Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same."

9. End in view—(A) "that through death he might bring to nought him that had the power of death, that is, the devil; (B) and might deliver all them who through fear of death were all their lifetime subject to bondage."

10. Explanatory statement—"For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham."

11. Reaffirmation of the obligation involved in this procedure—"Wherefore it behooved

him in all things to be made like unto his brethren."

12. The general purpose—"that he might be a merciful and faithful priest in things pertaining to God." 17.

13. Ulterior end—"to make propitiation for the sins of the people."

14. The preparatory ground of this merciful ministration—"For in that he himself hath suffered being tempted, he is able to succor them that are tempted." 18.

QUERIES

1. Justify the apostles application of the 8th Psalm. 7. cf. 2:11. Oneness of the race with Christ; Christ man's perfect representation.

2. How crowned, etc., that he might taste death for every man? 9. The work of his death was not complete until he was crowned.

3. How made perfect through suffering? 10. see 1:3. Official perfection as to his work. Perfect as a savior.

4. How the citations (12, 13) a proof that Christ called the sanctified his brethren? Two points: First direct, second implied.

5. In what sense has the Devil power over death? 14. Through death came Satan's power and dominion.

6. What the world to come? 5. Christian Dispensation.

SECTION 2. CHRIST OUR DELIVERER**SUPERIOR TO MOSES AND JOSHUA****THE DELIVERERS OF ISRAEL****3:1-4:13.***I. Comparison of Christ with Moses. 3:1-6.*

1. Special attention directed to Christ on the ground of foregoing proof of his excellence—"Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus."

2. His resemblance to Moses—"who was faithful to him that appointed him, as also was Moses in all his house." 2.

3. His superiority to Moses—"For he hath been counted worthy of more glory than Moses."

4. Explanatory reason—"by so much as he that built the house hath more honour (glory) than the house." 3.

5. Immediate requisite in the building of any given house—"For every house is builded by some one." 4.

6. Ultimate requisite in all as the ground of fidelity in any given case—"but he that built all things is God." 4.

7. Special difference between Moses and Christ in their relation to the house established by each—(A) "And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; (B) but Christ as a son, over his house." 5, 6.

8. Designation of the house established by Christ—"whose house are we."

9. The condition on which this our relation to him is maintained—"if we hold fast our boldness and the glorying of our hope firm unto the end."

2. *Admonition and warning based on the foregoing proof of Christ's superiority. 7-19.*

1. Admonitory inference from the last paragraph enforcing the lesson from Israel's example—"Wherefore, even as the Holy Ghost saith, (A) Today if ye shall hear his voice, Harden not your hearts, as in the provocation, Like as in the day of the temptation in the wilderness, Wherewith you? fathers tempted me by proving me, And saw my works forty years. (B) Wherefore I was displeased with this generation, And said, They do alway err in their heart; But they did not know my ways; (C) As I sware in my wrath, They shall not enter into my rest." 7-11.

2. Application of this warning—(A) "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God: (B) but exhort one another day by day, so long as it is called To-day, lest any one of you be hardened by the deceitfulness of sin." 12, 13.

3. Ground of this admonition—"for we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end." 14.

4. The admonition in esoteric form—"while it is said, To-day if ye shall hear his voice, Harden not your hearts, as in the provocation. (A) For who, when they heard, did provoke? (A²) nay, did not all they that came out of Egypt by Moses? (B) And with whom was he displeased forty years? (B²) was it not with them that sinned, whose carcasses fell in the wilderness? (C) And to whom sware he that they should not enter into his rest, but to them that were disobedient? (CO And we see that they were not able to enter in because of unbelief." 15-19.

3. Proof of a *rest* remaining to believers *superior to the typical rest secured to Israel under Joshua*. 4:1-13.

1. Admonitory inference from the foregoing lesson of warning—"Let us fear therefore, lest haply a promise being left of entering into his rest, any one of you should seem to have come short of it." 1.

2. Ground of this admonition—"For indeed we have had good tidings preached unto us, even as also they." 2.

3. How they become a warning—"but the word of hearing did not profit them, because they were not united by faith with them that heard."

4. How the announcement made to us may be profitable—"For we which have believed do enter into that rest." 3.

5. Evidence that the absence of faith will preclude this entrance—"even as he hath

said, As I swear in my wrath, They shall not enter into my rest." 3.

6. Statement of a fact showing that this rest awaits believers—"although the works were finished from the foundation of the world." 3.

7. Additional proof from the scripture— (A) "For he hath said somewhere of the seventh day on this, wise, And God rested on the seventh day from all his works; (B) and in this place again, They shall not enter into my rest." 4, 5.

8. Argument based on these statements to show that God's rest still awaits believers— "Seeing therefore it remaineth that some should enter thereinto, and they to whom the glad tidings were before preached failed to enter in because of disobedience, he again defineth a certain day." 6, 7.

9. When and where this was done—"saying in David, after so long a time (from Joshua's time), Today, as it hath been before said, Today of ye shall hear his voice, Harden not your hearts." 7.

10. Confirmatory statement—"For if Joshua had given them, rest, he (God) would not have spoken afterward of another day."

11. Conclusion—"There remaineth therefore a sabbath rest for the people of God." 9.

12. Proof that as remaining to be enjoyed it is not here—"For he that is entered into his rest hath himself also rested from his works, as Gad did from his." 10.

13. Consequent exhortation—"Let us therefore give diligence to enter into that rest." 11.

14. Reason for this diligence—"that no man fall after the same example of disobedience." 11.

15. Motive with warning power to enforce the exhortation—(A) "For the word of God is living, and active, (B) and sharper than any two-edged sword, (C) and piercing even to the dividing of soul and spirit, of both joints and marrow, (D) and quick to discern the thoughts and intents of the heart."

16. The exhortation still further enforced by reference to God's omniscience—(A) "And there is no creature that is not (made) manifest in his sight: (B) but all things are naked and laid open before the eyes of him with whom we have to do." 13.

QUERIES

1. What the word here said to be living and active? 12. cf. John 12:48. Word of warning, reproof, and judging.

2. How piercing even to the dividing, etc.? Figure—depths of soul.

3. Distinguish between soul and spirit. 12. The distinction is relative. It is the same thing looked at from two points of view. They are essentially the same and not absolutely distinguishable. The same attributes (thinking, knowing, etc.) are ascribed to each in both testaments. Spirit is the soul considered in its higher nature; soul, the spirit considered in its lower nature. We know they are the same because they have the same attributes.

**SECTION 3. THE HIGH-PRIESTHOOD OF
CHRIST AND HIS SUPERIORITY IN
THIS OFFICE TO AARON AND HIS
SUCCESSORS. 4:14-7:28.**

1. *Fitness of Christ to officiate as High Priest and encouraging exhortation based thereon.* 4:14-5:3.

1. Exhortation based on the previously demonstrated superiority of Christ—"Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession." 14.

2. Motive to secure this 'result—(A) "For we have not a high priest that cannot be touched with the feeling of our infirmities; (B) but one that hath been in all points tempted like as we are, yet without sin." 15.

3. Consequent exhortation—"Let us therefore draw near with boldness unto the throne of grace, (A) that we may receive mercy, (B) and may find grace to help us in time of need." 16.

4. Justification of this exhortation by the purpose of the High-Priesthood—"For every high priest, being taken from among men, (A) is appointed for men in things pertaining to God, (B) that he may offer both gifts and sacrifices for sins." 5:1.

5. And by the suitable qualifications of the High Priests—"who can bear gently with the ignorant and erring."

6. Ground of this qualification on the part of every Levitical priest—"for that he himself also is compassed with infirmity." 2.

7. Consequence—"and by reason thereof is bound, as for the people, so also for himself, to offer for sins." 3,

2. *Christ divinely called to be High Priest, as was Aaron, but called after the order of Melchizedek.* 5:4-10.

1. Requisite to an appointment to the High Priesthood—(A) "And no man taketh the honour unto himself, (B) but when he is called of God, even as was Aaron." 4.

2. This applicable to Christ—"So Christ also glorified not himself to be made a high priest." 5.

3. Scripture proof of his divine call—(A) "but he that spake unto him, Thou art my Son, This day have I begotten thee: (B) as he saith also in another place, Thou art a priest forever After the order of Melchizedek." 6.

4. Preparatory ground of his glorification— (A) "Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things Which he suffered." 7, 8,

5. His consequent exhortation—(A) "and having been made perfect, he became unto all them that obey him the author of eternal salvation; (B) named of God a high priest after the order of Melchizedek." 9, 10.

QUERIES

1. How "heard for his godly fear"? 7. (A) "He was sustained when in the face of death" Luke 22:41-43, (B) "and was preserved from its power." Acts 2:24-31.

2. How learn obedience by the things he suffered? 8. cf. 10:6, 7; Phil. 2:8. He learned by practical experience.

3. How made perfect? 9. cf. 2:10. Officially perfect.

4. Distinction between "authorship" and "conditionality of salvation"? 9, His works—ground; our works—conditions. Author and recipients.

3. *Reproof of the Hebrews on account of their dullness relative to the subject under consideration.* 11-14.

1. Statement respecting the treatment of the matter in hand—"Of whom we have many things to say, (A) and hard of interpretation, (B) seeing ye are become dull of hearing."

2. Explanatory reason—"For when by reason of the time ye ought to be teachers, (A) ye have need again that some one teach you the rudiments of the first principles of the oracles of God; (B) and are become such (a) as have need of milk, (b) and not of solid food." 12.

3. Justification of this judgement—(A) "For every one that partaketh of milk is without experience of the word of righteousness; (B) for he is a babe." 13.

4. Contrasted state to which they should have attained—"But solid food is for full-

grown men, even those who by reason of use have their senses exercised to discern good and evil." 14.

4. *Exhortation to progress toward perfection enforced by a warning description of the fearful result to which the retrograde tendency of the Hebrews might lead.* 6:1-8.

1. Exhortation based on the foregoing description of their religious state—"Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection."

2. Manner of fulfilling this duty—"not laying again a foundation (A) of repentance from dead works, (B) and of faith toward God, (C) of the teaching of baptisms, (D) and of laying on of hands, (E) and of resurrection of the dead, (F) and of eternal judgment." 1, 2.

3. Confident expectation of their fulfillment of this duty—"And this will we do, if God permit." 3.

4. Enforcement of this exhortation from result of the opposite course—(A) "For as touching (a) those who were once enlightened (b) and tasted of the heavenly gift, (c) and were made partakers of the Holy Ghost, (d) and tasted the good word of God, (e) and the powers off the age to come, (B) and then fell away, it is impossible to renew them again unto repentance." 4-6.

5. Reason—(A) "seeing they crucify to themselves the Son of God afresh, (B) and put him to an open shame." 6.

6. Illustration by simile of the difference between those who advance and those who recede—(A.) "For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessings from God; (B) but if it beareth thorns and thistles, (a) it is rejected (b) and nigh unto a curse; (c) whose end is to be burned." 7, 8.

QUERIES

1. How leave the elementary doctrine of Christ? 1. cf. 5:12-14; 1 Cor. 13:10; 3:12. Leave it when sufficiently educated; lots of babes yet.

2. What the perfection to which reference is here made? 1. cf. 1 Cor. 13:10. Not absolute, but a high degree; men and not babes.

3. Import of the expression, "not laying again the foundation of repentance," etc.? Repentance is the foundation.

4. What the "repentance from dead works"? 1. cf. 9:14. Of the law.

5. What the "teaching of baptisms"? 2. cf. 9:10; Mark 7:4-8. Works of the law. They foreshadowed Christian baptism. Two considerations to guide us. (1) The word is plural; (2) not the word for the ordinance of baptism, cf. 10:22.

6. What the power of the age to come? 5. Blessings in Christ.

7. Import of the statement, "and this will we do if God permit"? 3. If, in his providence we are granted opportunity.

8. Distinguish between "backsliders" and the apostates here described. 6. Backsliders justify Christ; apostates condemn him.

9. How "crucify the Son of God afresh"? 6. cf. 10:29. Justify his murderers.

5. *Ground of hope as a motive of encouragement to the Hebrews.* 9-20.

1. The apostles' conviction respecting the Hebrews—"But, beloved, (A) we are persuaded better things of you, (B) and things that accompany salvation, though we thus speak."

2. Ground of this conviction—"for God is not unrighteous to forget your work and the love which ye showed toward his name, (A) in that ye ministered unto the saints, (B) and still do minister." 10.

3. His desire to commend them similarly as to the steadfastness of their hope—"And we desire that each one of you may show the same diligence unto the fulness of hope even to the end."

4. Condition on which this desire could be realized—(A) "that ye be not sluggish, (B) but imitators of them who through faith and patience inherit the promises."

5. Illustrative example—(A) "For when God made promise to Abraham, since he could swear by none greater, he swore by himself, saying, Surely (a) blessing I will bless thee, (b) and multiplying I will multiply thee. (B) And thus, having patiently endured, he , obtained the promise." 13-15.

6. Force of an oath as a ground of hope and certainty—(A) "For men swear by the greater: and in every dispute of theirs the oath is final for confirmation. Wherein God, being mindful to show more abundantly unto the heirs of the promise the immutability of his counsel, interposed with an oath."

7. End in view—"that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement." 18.

8. Designation of those to whom it applies—"who have fled for refuge to lay hold of the hope set before us." 18.

9. Description of this hope—"which we have as an anchor of the soul, a hope both sure and stedfast." 19.

10. Its extent—"and entering into that which is within the veil; whither as a forerunner Jesus entered for us." 19, 20.

11. Description of this forerunner and author of our hope—"having become a high priest forever after the order of Melchizedek." 20.

QUERIES

1. What here set forth as a ground of hope and evidence of acceptance with God? 18. God's immutable promise and oath.

2. Show that this immutability does not involve unconditionality. 18. cf. 12, 15; Ezek. 33:13-16. Immutability is the fixed connection between the promise and the conditions on which the promise was made.

3. Show the kind of obligation resting upon God himself which is compatible with his grace and mercy. 18. Fill his promises.

6. *Returning to his argument, the apostle demonstrates the superiority of Christ's High Priesthood to that of Aaron through its relation to that of Melchizedek. 7:1-10.*

1. Historical description of Melchizedek'— "For this Melchizedek, (A) king of Salem, (B) priest of God Most High, (C) who met Abraham returning from the slaughter of the kings, and blessed him, (D) to whom also Abraham divided a tenth part of all, abideth a priest continually." 1-3.

2. Explanatory description— (A) "being first, by interpretation, King of righteousness, (B) and then also King of Salem, which is, King of peace; (C) without father, without mother, without genealogy, (C²) having neither beginning of days not end of life, (D) but made like unto the Son of God."

3. Special attention, directed to his high rank—"Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils."
4.

4. First antithetical points exhibiting the superiority of Melchizedek—"And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: (B) but

he whose genealogy is not counted from them hath taken tithes of Abraham." 5, 6.

5. Second antithetical point—(A.) "and hath blessed him that hath the promises. (B) But without any dispute the less is blessed of the better."

6. Third antithetical point—(A) "And here men that die receive tithes; (B) but there one, of whom it is witnessed that he liveth," 8.

7. Fourth antithetical point—"And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes." 9.

8. Explanatory ground of this statement'— "for he was yet in the loins of his father, when Melchizedek met him." 10.

QUERIES

1. Who was Melchizedek? 7:1. (1) The description of him shows that he was not superhuman—King of Salem; (2) being a man he could be no other than Shem, for, according to a fundamental law of the patriarchal institution only the eldest man in the tribe could pronounce the blessing. Gen. 48.

2. How by "interpretation"? 2. We would say "translation".

3. Why said to be "king of peace"? 3. Salem means peace.

4. How "without father", etc.? 3. As he appears on the surface of history—no record. Type of Christ. Probably an implied reference to his coming into the world after the

flood without being born. Philo says Sarah is "without father", etc.

5. How "blessed him that hath the promise"? 6. Spoke by inspiration and foretold his future greatness.

6. How Christ a priest "after the order of Melchizedek"? (1) It was royal and (2) not transmitted.

7. *Superiority of Christ's priesthood to the Levitical shown from the fact that by the former and not by the latter is perfection possible.* 11-19.

1. Relation of the law to the Levitical priesthood—"For under it hath the people received the law." 11.

2. Proof that by the law and Aaronic priesthood perfection is unattainable—(A) "Now if there was perfection through the Levitical priesthood, (B) what further need was there (a) that another priest should arise after the order of Melchizedek, (b) and not be reckoned after the order of Aaron?" 11.

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

4. Additional proof of a change of both— "For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar." 13.

5. Evidence of this—(A) "For it is evident that our Lord hath sprung out of Judah; (B) as to which tribe Moses spake nothing concerning priests." 14.

6. Still clearer proof of the insufficiency and consequent inferiority of the Levitical priesthood—"And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, (A) not after the law of a carnal commandment, (B) but after the power of an endless life." 15. 16.

7. Evidence of such an appointment—"for it is witnessed of him. Thou art a priest forever after the order of Melchizsdek." 17.

8. Proof of the superiority by a contrast Of the results following from the change of priesthood—(A) "For (on the one hand) there is a disannulling of a foregoing commandment (a) because of its weakness and unprofitableness (b) (for the law made nothing perfect), (B) and (on the other hand) a bringing in thereupon of a better hope, (B-) through which we draw nigh unto God."

8. *The superiority of Christ's priesthood to the Levitical still further evinced by the manner of appointment, duration of the priesthood, character of the priest. 20-28.*

1. First argument based on, difference of appointment—(A) "And inasmuch as it is not without the taking of an oath; (B) by so much also hath Jesus become the surety of a better covenant." 20.

2. Comparison in this respect between Jesus and the Levitical priests—(A) "for they indeed have been made priests without an oath: (B) but he with an oath by him that saith of him, The Lord sware and will not

repent himself, Thou art a priest forever." 21.

3. Second argument based on the duration of Christ's priesthood—(A) "And they indeed have been made priests many in number, because that by death they are hindered from continuing: (B) but he, because he abideth for ever, hath his priesthood unchangeable."

4. Consequence—"Wherefore also he is able to save to the uttermost them that draw near unto God through him." 25.

5. Reason readduced—"seeing he ever liveth to make intercession for them."

6. Third argument based on a difference in character—"For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens." 26.

7. Consequent difference as to the offering of each—"who needeth not daily, like those high priests, to offer sacrifices first for his own sins, and then for the sins of the people." 27.

8. Reason grounded on first point of difference—"for this he did once for all (time), When he offered up himself." 27.

9. Reason based on the second point of difference—(A) "For the law appointeth men high priests, having infirmity; (B) but the word of the oath, which was after the law, appointeth a Son, perfected for evermore."

**SECTION 4. THE NEW COVENANT WITH
SUPERIOR PROVISIONS AS FOUNDED
ON THE HIGH PRIESTHOOD OF
CHRIST ADMINISTERED
THROUGH HIS MEDIATION**

8:1-10:18.

1. *Purport of the foregoing discussion as introductory to the exposition of the provisions of the new covenant. 8:1-5*

1. Amount of the matters presented in the preceding section—"Now in the things which we are saying the chief point is this: (A) We have such a high priest who sat down on the right hand of the throne of the Majesty in the heavens, (B) a minister of the sanctuary, and of the true tabernacle, (a) which the Lord pitched, (b) not man." 1, 2.

2. Reason for assigning him a ministry as well as a priesthood—"For every high priest is appointed to offer both gifts and sacrifices." 3.

3. Logical inference from this—"wherefore it is necessary that this high priest also have somewhat to offer." 3.

4. Why he could not exercise his ministry on earth—"Now if he were on earth, he would not be a priest at all." 4.

5. Reason—"seeing there are those who offer the gifts according to the law."

6. The nature of their service—"who serve that which is a copy and shadow

7. Proof of this—"even as Moses is warned of God when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount."

2. *Excellency of the new covenant as contrasted with the old.* 6-13.

1. The degree of the excellency of the new covenant—"But now hath he obtained a ministry the more excellent, by how much also he is the mediator of a better covenant, which hath been enacted upon better promises." 6.

2. Reason for introducing the new covenant—"For if that first covenant had been faultless, then would no place have been sought for a second." 7.

3. Scriptural proof of the need of this new covenant—"For finding fault with -them, he saith, (A) Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah; (B) Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; (C) For they continued not in my covenant, And I regarded them not, saith the Lord. (A²) For this is the covenant that I will make with the house of Israel After those days, saith the Lord; (a) I will put my laws into their mind, and on their heart also will I write them: And I will be to them a God, And they shall be to me a people: (b) And they

shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them. (C) For I will be merciful to their iniquities, And their sins will I remember no more." 8-12.

4. Consequence of the adoption of this new covenant—(A) "In that he saith, A new covenant, he hath made the first old. (B) But that which is becoming old and waxeth aged is nigh unto vanishing away."

QUERIES

1. How the first a faulty covenant? 7. In comparison with the new, not able to accomplish the end that the new is, but a type of it.

2. How write it upon their minds and hearts? 10. 1 Cor. 4:15; 2 Cor. 3:2, 3. Through the preaching of the word of God.

3. How not teach every man his fellow-citizen? 11. All must *know* him before coming. Cf. infant baptism. They enter a new state.

4. Show in full the contrast between the old and new. 6-13.

Old	vs.	New
Written on stone.	1	Written on the heart.
Cor. 3:10.		8:10.
Ignorant citizens.	8:11	Intelligent citizens.
Gen. 17:10.		8:11.
Sins remembered		Sins remembered no
yearly. 10:3.		more. 8:12.

1. The provisions of the first covenant stated in general terms—"Now even the first covenant had (A) ordinances of divine service, and its sanctuary, (B) a sanctuary of this world." 1.

2. Detailed specifications.—"For there was a tabernacle prepared, the first, (A) Wherein were the candlestick, (B) and the table, (C) and the shew-bread; which is called the Holy place." 2.

3. Specification continued—"And after the second veil, the tabernacle which is called the Holy of holies; having (A) a golden censor, (B) and the ark of the covenant overlaid round about with gold, wherein (a) was a golden pot holding the manna, (b) and Aaron's Rod that budded, (c) and the tables of the covenant; (d) and above it cherubim of glory overshadowing the mercy seat." 3-5.

4. General remark respecting these—"of which things we cannot now speak severally." 5.

5. Service of the first apartment—"Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the service." 6.

6. The service of the second apartment—"but into the second the high priest alone, once in the year, not without blood, (A) which he offereth for himself, (B) and for the errors of the people."

7. Signification of this—"the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing." 8.

8. Its consequent character—"which is a parable for the time now present."

9. Consequent inferiority of 'the service— (A) "according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make worshipper perfect, (B) being *only* (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation."

QUERIES

1. What typified by the first apartment? 26; 1 Pet. 2:5. Type of the church where Christians offer spiritual sacrifices.

2. What by the second? 24. cf. 6:19, 20. Presence of God; heaven.

3. How the way into the holiest not made manifest while the first tabernacle was standing? 8:10; 19:20; Matt. 27:50, 51. Christ the forerunner opened the way for all who had been held for ages.

4. *The -fulfillment of these typical arrangements and administrations found in the ministry of Jesus the high priest of more perfect tabernacle. 9:11-22.*

1. Efficiency of Christ's ministry in contrast with that of the old covenant—"But Christ entered in once for all into the holy place, having obtained eternal redemption." 11, 12.

2. Ground of this efficient ministry—"having come a high priest of the good things to come, (A) through the greater and more perfect tabernacle, (A²) not made with hands, that is to say, not of this creation,

(B) nor yet through, the blood of goats and calves, (B²) but through his own blood."

3. Antithetical argument showing this efficiency— (A) "For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been denied, sanctify unto the cleanness of the flesh: (B) how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" 13, 14.

4. Consequent fitness of Christ for his mediatorial work—"And for this cause he is the mediator of a new covenant." 15.

5. Result hereby secured—"that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance."

6. Justification of this connection between the means and the end—"For where a testament is, there must of necessity be the death of him that made it." 16.

7. Explanatory reason—(A) "For a testament is of force where there hath been death: (B) for doth it ever avail while he that made it liveth?" 17.

8. Consequent typical for of blood under the first covenant—"Wherefore even the first covenant hath not been dedicated without blood."

9. Confirmation of this statement—"For when every commandment had been spoken by Moses unto all the people according to the

law, (A) he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself, and all the people, saying, This is the blood of the covenant which God commanded to you-ward. (B) Moreover the tabernacle and all the vessels of the ministry he sprinkled in like manner with the blood. (C) And according to the law, I may almost say, all things are cleansed with blood, (D) and apart from shedding of blood there is no remission." 19-22.

QUERIES

1. Point out the antithetical points in verses 13, 14.

Blood of animals	vs.	Blood of Christ
Cleansing of the flesh	vs.	Purifying the con- science
Service in dead works	vs.	Service to the living God

2. Consequence of Christ's mediation as seen in verse 15. (A) Removed the transgressions of the old covenant and made their consciences perfect; (B) it enabled those under the old economy to enter heaven to obtain the inheritance. 11:39, 40.

3. How Jesus offer himself through the eternal spirit? 14. Reference not to the Holy Spirit, for it is not so called and then we cannot see how Jesus could offer himself through the Holy Spirit. The contrast is between the economy of the flesh and spirit. See 2 Cor. 3:6-8; Phil. 3:3-6. The reference is probably to the eternal spiritual order es-

tablished by Christ in contrast with the temporary order of the old covenant.

4. How the blood of Christ's offering effect the purification of the conscience?
14. *at.* 10:19-22. Remission is secured in the shedding of Christ's blood and the conscience thereby freed from guilt which was not true under the old covenant.

5. Justify the use of the term "testament" in verse 17. See context. The Greek word means neither "covenant" nor "testament". A covenant is dissolved at death of either party, but is binding from its first; testament or will, in which light Paul views it, is not binding until its maker's death.

5. *Superiority of the ministry under the new covenant attested by the superior offering on which it is founded. 23-28.*

1. Logical inference from the facts stated in the last paragraph—(A) "It was necessary therefore that the copies of the things in the heavens should be cleansed with these; (B) but the heavenly things themselves with better sacrifices than these." 23.

2. Justification of this asserted superiority— (A) "For Christ entered not into a holy place made with hands, like in pattern to the true; (B) but into heaven itself, now to appear before the face of God for us."

3. Additional argument to this end—(A) "nor yet that he should offer himself often; (a) as the high priest entereth into the holy place year by year with blood not his own; (b) else must he often have suffered since

the foundation of the world: (B) but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself."

4. Justification of this feature of Christ's ministry by its analogy to the established order of things—(A) "And inasmuch (a) as it is appointed unto men once to die, Ob) and after this cometh judgment; (B) so Christ also, (a) having been once offered to bear the sins of many, (b) shall appear a second time, apart from sin, to them that wait for him, unto salvation."

6. *Final argument for the superiority of the new covenant based on the sufficiency of its provisions to perfect forever the sanctified.* 10:1-18.

1. The inefficiency of the old covenant provisions—"For the law can never with the same sacrifices year by year, Which they offer continually, make perfect them that draw nigh."

2. Ground of this—(A) "having a shadow of the good things to come, (B) not the very image of the things." 1.

3. Argument evincing this asserted inefficiency— (A) "Else would they not have ceased to be offered, (a) because the worshippers, having been once cleansed, (b) would have had no more conscience of sins? (B) But in those sacrifices there is a remembrance made of sins year by year." 2, 3.

4. Ground of this annual remembrance—

"For it is impossible that the blood of bulls and goats should take away sins." 4.

5. Scriptural citation showing this inefficiency and consequent need of a better offering—"Wherefore when he cometh into the world, he saith, (A) Sacrifices and offering thou wouldest not, (B) But a body didst thou prepare for me; (A²) In whole burnt offerings and sacrifices for sin thou hast no pleasure: (B²) Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God." 5-7.

6. Analysis of this citation with a view to its exposition—(A) "Saving above, Sacrifices and offerings and whole burnt offerings and sacrifices for sin thou wouldst not, neither hadst pleasure therein (the which are offered according to the law), (B) then hath he said, Lo, I am come to do thy will." 8, 9.

7. Explanatory comment—(A) "He taketh away the first, (B) that he may establish the second." 9.

8. Efficiency of the will thus established — "By which will we have been sanctified through the offering of the body cf. Jesus Christ once for all."

9. Contrast between the insufficient and the all sufficient provisions for this end fully stated—(A) "And every priest indeed (a) standeth day by day ministering (b) and offering oftentimes the same sacrifices, (c) the which can never take away sins: (B) but he, (b²) when he hath offered one sacrifice for sins (a²) for ever, sat down on the tight hand of God; from henceforth expecting till

his enemies be made the footstool of his feet, (c²) For by one offering he hath perfected forever them that are sanctified." 11-14.

10. Scriptural evidence of the perfection thus secured by the new provisions—"And the Holy Ghost also beareth witness to us: (A) for after he hath said, This is the covenant that I will make with them After those days, saith the Lord; I will put my laws on their heart, And upon their mind also will I write them; (B) *then saith he*, And their sins and their iniquities will I remember no more." 15-17.

11. Logical inference—"Now where remission of these is, there is no more offering for Sin." 18.

QUERIES

1. What the image of the good things to come as contrasted with the shadow of them in the law? 1. cf. 2 Cor. 3:18. The very embodiment of perfection and not a copy Of it.

2. Justify the apostle's application and version from Psalm 40:6-8-5-7. Paul quotes the septuagint which gives the meaning rather than the expression of the Hebrew, cf. Phil. 2:8.

3. How the sanctified forever perfected? 14. cf. 3; 9:9. Not for all the future, but as to past sins—no remembrance.

4. How the Holy Spirit bear witness? 15. Through the promises of the new covenant. Upsets sectarianism.

SECTION 5. ADMONITION AND EXHORTATIONS

TO STEDFASTNESS IN THE FAITH

AS ESTABLISHED IN THE FOREGOING

DISCUSSION 10:19-13:25

1. *Exhortation to constancy enforced by a solemn warning against apostasy.* 19-39.

1. Ground of approach toward God—(A) "Having therefore, brethren, boldness to enter into the holy place (a) by the blood of Jesus, (b) by the way Which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; (B) and having a great high priest over the house a.' God."

2. Consequent exhortation—"let us draw near (A) with a true heart (B) in fulness of faith, (a) having our hearts sprinkled from an evil conscience, (c) and our body washed with pure water." 22.

3. Consequent exhortation to stedfastness —"let us hold fast the confession of our hope that it waver not." 23.

4. Encouraging motive—"for he is faithful that promised." 23.

5. Means of fulfilling this exhortation— "and let us consider one another to provoke unto love and good works; (A) not forsaking the assembling of ourselves together, as the custom of some is, (B) but exhorting one another." 24, 25.

6. Motive to insure the use of these mean; —"and so much the more, as ye see the day drawing nigh." 25.

7. The whole exhortation enforced by the consideration of the fearful results of apostasy—"For if we sin wilfully after that we have received the knowledge of the truth, (A) there remaineth no more a sacrifice for sins, (B) but a certain fearful expectation of judgment, and (C) a fierceness of fire which shall devour the adversaries," 26, 27.

8. Argument evincing this result—(A) "A man that hath set at nought Moses' law died without compassion on the word of two or three witnesses: (B) of how much sorer punishment, think ye, shall he be judged worthy, (a) who hath trodden under foot the Son of God, (b) and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, (c) and hath done despite unto the Spirit of grace."

9. The certainty of this result attested by God himself—(A) "For we know him that said, (a) Vengeance belongeth unto me, (b) I will recompense. (B) And again, The Lord shall judge his people." 30.

10. The sum of these things—"It is a fearful thing to fall into the hands of the living God." 31.

11. Exhortation still further enforced by an encouraging remembrance of their past firmness—"But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; (A) partly, being made a gazing, stock both by reproaches and afflictions; (B) and partly, becoming partakers -with them that were so used. (B²) For ye both had compas-

sion on them that we're in bonds, (A²) and took joyfully the spoiling of your possessions."

12. Explanatory ground of their conduct in this case—"knowing that ye yourselves have a better possession and an abiding one." 34.

13. Conclusion—"Cast not away therefore your boldness, which hath great recompense of reward." 35.

14. Justification of this entreaty—"For ye have need of patience, that, having done the will of God, ye may receive the promise." 36.

15. Scriptural argument to enforce the exhortation—"For yet a very little while, (A) He that cometh, shall come, and shall not tarry. (B) But (a) my righteous one shall live by faith: (b) And if he shrink back, my soul hath no pleasure in him."

16. Final encouraging assurance—(A) "But we are not of them that shrink back unto perdition; (B) but of them that have faith unto the saving of the soul." 39.

QUERIES

1. How a boldness to enter into the holiest by a new and living way? 20; 9:8; 15; 24. Through Christ, who entered heaven itself.

2. How the heart sprinkled from an evil conscience? 22; 9:13, 14. 1 Pet. 1:22. Conscience relieved from a sense of guilt.

3. How the body washed with pure water? 22. Eph. 5:26, Tit. 3:5. In obedience to the gospel of Christ. Baptism.

4. What the willful sin which will place them beyond salvation? 26; 6:4.

5. Day referred to in verse 25? cf. Rom. 13:12. Eternal day.

2. *Exposition and exemplification of faith as related to constancy and to ultimate Christian triumph.* 11:1-12.

1. Description of faith as related to its object—(A) "Now faith is the assurance of things hoped for, (B) the proving of things not seen." 1.

2. Why it may thus be described—"For therein the elders had witness borne to them (of their worth)." 2.

3. Illustration of its more general sense as just given—(A) "By faith we understand that the worlds have been framed by the word of God, (B) so that what is seen hath not been made out of things which do appear."

4. Second illustration—"By faith Abel offered unto God a more excellent sacrifice than Cain, (A) through which he had witness borne to him that he was righteous, (A²) God bearing witness in respect of his gifts: (B) and through it he being dead yet speaketh."

5. Third illustration—(A) "By faith Enoch was translated that he should not see death; (a) and he was not found, (b) because God translated him: (B) for before his translation he hath had witness borne to him that he had been well-pleasing unto God: (a) and without faith it is impossible to be well-

pleasing *unto him*: (b) for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." 5, 6.

6. Fourth illustration—"By faith Noah, being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; (A) through which he condemned the world. (B) and became heir to the righteousness which is according to faith." 7.

7. Fifth illustration—(A) "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; (B) and he went out, not knowing whither he went." 8.

8. Additional illustration. from the case of Abraham—(A) "By faith (a) he became a sojourner in the land of promise, as in a land not his own, (b) dwelling in tents with Isaac and Jacob, the heirs with him of the same promise: (B) for he looked for the city (a) which hath the foundations, (b) whose builder and maker is God." 9, 10.

9. Sixth illustration—(A) "By faith even Sarah herself received power to conceive seed when she was past age, (B) since she counted him faithful who had promised." 11.

10. Remarkable result of faith in the two cases—"wherefore also there sprang of one, and him as good as dead, (A) so many as the stars of heaven in multitude, (B) and as the sand which is by the sea shore. innumerable." 12.

QUERIES

1. How faith the proving of things not seen? 1. cf. 2 Cor. 4:3, 13- Not the ground. The figurative representation of the relation faith sustains to its object. The eye that sees the unseen.

2. How by faith a "fuller sacrifice" than Cain? *T. S. Green* 4. cf. Gen. 4:3, 4. Done by direction of faith.

3. What relation does the obedience springing from faith, as seen in the case of Abel, sustain to blessings that are here said to be by faith? 4. The blessing comes by obedience.

3. *Comment special emphasis upon the -faith of the patriarchal sojourners in the land of promise. 13-16.*

1. The relation of these to the promised blessing—"These all died in faith, (A) not having received the promises, (B) but having seen them and greeted them from afar, (C) and having confessed that they were strangers and pilgrims on the earth." 13.

2. Justification of this statement—"For they that say such things make it manifest that they are seeking after a country of their own." 14.

3. Proof that they looked for a future realization of their hope—(A) "And if indeed they had been mindful of" that country from which they went out, they would have had opportunity to return. (B) But now they desire a better country, that is, a heavenly." 15. 16.

4. Consequence—"wherefore God is not ashamed of them, to be called their God." 16.

5. Proof of this—"for he hath prepared for them a city." 16.

4. *Additional illustration of the relation of faith, to constancy and triumph.* 17-31.

1. Illustration in Abraham offering up Isaac—"By faith Abraham, being tried, offered up Isaac: (A) yea, he that had gladly received the promises was offering up his only begotten son; (B) even he to whom it was said, In Isaac shall thy seed be called." 17, 18.

2. Explanatory 'reason—"accounting that God is able to raise up, even from the dead." 19.

3. Statement that this was virtually effected—"from whence he did also in a parable receive him back." 19.

4. Second illustrative example—"By faith Isaac blessed Jacob and Esau, even concerning things to come." 20.

5. Third illustrative example—"By faith Jacob, when he was a dying. (A) blessed each of the sons of Joseph: (B) and worshipped, leaning upon the top of his staff." 21.

6. Fourth illustrative example—"By faith Joseph, when his end was nigh, (A) made mention of the departure of the children of Israel; (B) and have commandment concerning his bones."

7. Fifth Illustrative example—"By faith Moses, when he was born, was hid three months by his parents, (A) because they saw

he was a goodly child; (B) and they were not afraid of the king's commandment." 23.

8. Sixth illustrative example—(A) "By faith Moses, when he was grown up, (a) refused to be called the son of Pharaoh's daughter; (to) choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; (c) accounting the reproaches of Christ greater richer than the treasures of Egypt: for he looked unto the recompense of reward." 24-26.

9. Contrasted illustration from this example—(A) "By faith he forsook Egypt, not fearing the wrath of the king: (B) for he endured, as seeing him who is invisible." 27.

10. Additional illustration from the same example—(A) "By faith he kept the pass-over, and the sprinkling of the blood, (B) that the destroyer of the first-born should not touch them."

11. Example of the Israelites—(A) "By faith they passed through the Red sea as by dry land: (B) which the Egyptians assaying to do were swallowed up." 29.

12. Additional illustration from the example of the Israelites—"By faith the walls of Jericho fell down, after they had been compassed about for seven days." 30.

13. Concluding illustrative example—"By faith Rahab the harlot (A) perished not with them that were disobedient, (B) having received the spies in peace." 31.

QUERIES

1. In what did the trial of Abraham consist? 17, 18. (A) The offering of his only son

(B) when the promise was that in Isaac his seed would be blessed, trying his confidence in God.

2. How receive his own son from the dead "in a figure"? 19. Virtual for actual; he was in the act of slaying him. (17) Type.

3. How did Moses esteem the reproaches of Christ "greater riches than the treasures of Egypt"? 26. "Christ" here refers to the "anointed" people in Egypt. Not a proper name, thus he chose the reproaches of these people rather than Egypt's riches.

5. *Brief general reference to other ancient worthies with a summary of the result of their faith. 32-40.*

1. Brief allusion to the example of Judges and Prophets—"And what shall I more say? (A) for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; (B) of David and Samuel and *the* prophets." **32.**

2. Achievements of their faith specified—(A) "who through faith subdued kingdoms, (B) wrought righteousness, (C) obtained promises, (D) stopped the mouths of lions, (E) quenched the power of fire, (F) escaped the edge of the sword, (G) from weakness were made strong, (H) waxed mighty in war, (I) turned to flight armies! of aliens." 33, 34.

3. Reference to other examples—(A) "Women received their dead by a resurrection: (B) and others were tortured, (a) not accepting their deliverance: (b) that they might obtain a better resurrection: (C) and

others (a) had trial of mockings and scourgings, (b) yea, moreover of bonds and imprisonment." 35, 36.

4. Their sufferings specified—(A) "they were stoned, (B) they were sawn asunder, (C) they were tempted, (D) they were slain with the sword."

5. Description of such as survived—"they went about in sheepskins, in goatskins: (A) being destitute, (B) afflicted, (C) evil entreated." 37.

6. Parenthetical eulogy—"of whom the world was not worthy." 38.

7. Continued description—(A) "wandering in deserts (B) and mountains (C) and caves, and the holes of the earth." 38.

8. Statement that all these were sustained by faith and not by the realization of its object—"And these all, having had witness borne to them through their faith, received not the promise (things promised)." 39.

9. Explanatory reason—(A) "God having provided some better thing concerning us, (B) that apart from us they should not be made perfect." 40.

QUERIES

1. What the promised blessing which the ancient worthies dying in faith did not obtain? 39. cf. 9:15. "Eternal inheritance."

2. What the perfection on which this promised blessing was conditioned? 40. cf. 7:18, 19; 9:15; 10:1-3, 14, 18. The perfection of conscience through the complete remission of sins. 9:9, 10.

3. What the "better thing" prepared for us? 40. The new covenant, Christ's offering, which is the ground—his mediation. See also Rom. 3:24: John 1:17. Eternal life, perfect conscience, which can be had by the new and could not by the old covenant.

6. *Exhortation to perseverance, based on the examples in the foregoing paragraphs.* 12:1-3.

1. Ground of encouragement as furnished by the example given—"seeing we are compassed about with so great a cloud of witnesses." 1.

2. Consequent exhortation—(A) "Therefore, let us also lay aside (a) every weight, (b) and the sin which doth so easily beset us, (B) and let us run with patience the race that is set before us." 1.

3. Still higher motives to this—(A) "looking unto Jesus the author and perfecter of OUT faith, (B) who for the joy that was set before him (a) endured the cross, (b) despising shame, (C) and hath set down at the right hand of the throne of God." 2.

4. Ground of this entreaty in the analogy of Christ's suffering and- those of his followers— (A) "For consider him that hath endured such gainsaying of sinners against themselves, (B) that ye wax not weary, fainting in your souls." 3.

QUERIES

1. How the ancient worthies witnesses for our encouragement? 1. As those in the theater encouraged those in the arena; so these -46-

by their example encourage us in our work. They do not see us.

2. What the easily besetting sin? 1; 6:4-6. Apostasy their danger.

7. *Benefits of chastisement pointed out as incentives to patient endurance.*
4-13.

1. Ground of encouragement—(A) "Ye have not yet resisted unto blood, striving against sin: (B) and ye have forgotten the exhortation, which reasoneth with you as with sons, (a) My son, "regard not lightly the chastening of the Lord, (a²) Nor faint when thou art reprov'd of him; (b) For whom the Lord loveth he chasteneth, (b2) And scourgeth every son whom he receiveth." 4-6.

2. Reason for applying to them this scripture— (A) "It is for chastening that ye endure: (B) God dealeth with you as with sons." 7.

3. Argument evincing this—(A) "for what son is there whom his father chasteneth not? (B) But if ye are without chastening, whereof all have been made partakers, (a) then are ye bastards, (b) and not sons." 7, 8.

4. Argument expanded— (A) "Furthermore, we had the fathers of our flesh to chasten us, and we give them reverence; (B) shall we not much rather be in subjection unto the Father of spirits, and live?" 9.

5. The proof of the argument strengthened —. (A) "For they verily for a few days chastened us as seemed good to them; (B) but he for our profit, that we may be partakers of his holiness." 10.

6. Justification of the views of chastisement here taken and developed—(A) "All chastening seemeth for the present to be not joyous, but grievous; (B) yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." 11.

7. Consequent exhortation—(A) "Wherefore lift up the hands that hang down, and the palsied knees; (B) and make straight paths for your feet." 12, 13.

8. End in view—(A) "that that which is lame be not turned out of the way, (B) but rather be healed." 13.

8. *Exhortation to the pursuit of peace and holiness as a preventive of apostasy.* 14-17.

1. Hortatory statement of the condition of enjoying God's pleasure—(A) "Follow after peace with all men, and the sanctification (B) without which no man shall see the Lord." 14.

2. How to fulfill the exhortation—"looking carefully (A) lest there be any man that falleth short of the grace of God; (B) lest any root of bitterness springing up trouble you, (B-) and thereby the many be defiled." 15.

3. Still further need of the diligence—"lest there be any fornicator, or profane person, as Esau." 16.

4. Explanatory comment on this example— "who for one mess of meat sold his own birthright." 16.

5. Reason for taking warning of this ex-

ample—"For ye know that even when he afterward desired to inherit the blessing, he was rejected."

6. Ground of his rejection—(A) "(for he found no place of repentance), (B) though he sought it diligently with tears." 17.

9. *Final contrast between the state of things under the old economy OB a ground of encouragement to Christian constancy.* 18-29.

1. Advantage of Christians negatively indicated by the reference to the circumstance under which the old covenant was given— (A) "For ye are not come unto a mount that might be touched, (B) and that burned with fire, and unto blackness and darkness, and tempest, (C) and the sound of a trumpet, and the voice of words; which voice they that heard intreated that no word more should be spoken unto them: (a) for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; (b) and so fearful was the appearance, that Moses said. I exceedingly fear and quake." 18-21.

2. Advantages positively indicated in contrast to the foregoing—(A) "but ye are come unto mount Zion, (B) and unto the city of the living God. the heavenly Jerusalem, (C) and to innumerable hosts of angels, (D) to the general assembly and church of the firstborn who are enrolled in heaven, (E) and to God the Judge of all, (F) and to the spirits of just men made perfect, (G) and to

Jesus the mediator of a new covenant, (H) and to the blood of sprinkling that speaketh better than that of Abel." 22-24.

3. Consequent caution—"See that ye refuse not him that speaketh." 25.

4. Reason—(A) "For if they escaped not, when they refused him that warned them on earth, (B) much more shall not we escape, who turn away from him that warneth from heaven." 25.

5. Caution confirmed by the difference between the two voices—(A) "whose voice then shook the earth: (B) but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heavens." 26.

6. Explanation—"And this word, Yet once more, (A) signifieth the removing of those things that are shaken, as of things that have been made, (B) that those things which are not shaken may remain."

7. Conclusion—"Wherefore, "receiving a kingdom that cannot be shaken, (A) let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: (B) for our God is a consuming fire." 28, 29.

QUERIES

1. Who the spirits of just men made perfect, and in what consists their perfection? 23; 10:14; 11:39, 40. Worthies who lived before Christ—made perfect in Christ.

2. How the blood of sprinkling of the new covenant speak better things than that of

Abel? 24; Gen. 4:10. The blood of Abel cried for vengeance; the blood of Christ cries for mercy.

10. *Exhortation to perseverance in personal and social Christian duties.*
13:1-7.

1. Duty to follow Christians—"Let love of the brethren continue." 1.

2. Duty to strangers—"Forget not to shew love unto strangers." 2.

3. Argument to enforce this—"for thereby some have entertained angels unawares." 2.

4. Duty to sufferers—(A) "Remember them that are in bonds, as bound with them; (B) them that are evil entreated, as being yourselves also in the body." 3.

5. Chastity enforced—(A) "Let marriage be had in honor among all, (B) and let the bed be undefiled." 4.

6. Reason—"for fornicators and adulterers God will judge." 4.

7. Caution against covetousness—(A) "Be ye free from the love of money; (B) content with such things as ye have." 5.

8. Reason—"for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." 5.

9. Consequence of this promise—"So that with good courage we say, (A) The Lord is my helper; I will not fear: (B) What shall man do unto me?" 6.

10. Duty to Christian teachers—(A) "Remember them that had the rule over you, Which spake unto you the word of God; (B) and considering the issue of their life, imitate their faith." 7.

11. *Exhortation to steadfastness in Christ's doctrine and practice.* 8-16.

1. Ground of this exhortation—"Jesus Christ is the same yesterday and today, yea and for ever." 8.

2. Consequent admonition—"Be not carried away by divers and strange teachings." 9.

3. How to avoid the instability here indicated—"for it is good that the heart be stablished by grace; not by meats, wherein they that occupied themselves were not profited." 9.

4. Profit of Christians described—"We have an altar, whereof they have no right to eat which serve the tabernacle." 10.

5. Explanatory reason—(A) "For the bodies of those beasts, Whose blood is brought into the holy place by the high priest as an offering for sin, are burned without the camp. (B) Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate." 11, 12.

6. Consequent exhortation—"Let us therefore go forth unto him without the camp, bearing his reproach." 13.

7. Additional reason—(A) "For we have not here an abiding city, (B) but we seek after the city which is to come." 14.

8. Exhortation continued—(A) "Through him then let us offer up a sacrifice of praise to God continually, (A 2) that is, the fruit of lips which made confession to his name. (B) But to do good and to communicate forget not." 15, 16.

9. Reason—"for with such sacrifices God is well pleased." 16.

12. *Exhortation to discharge their duties growing out of their relation to their teacher.* 17-19.

1. Duty of submission—(A) "Obey them that have the rule over you, (B) and submit to them." 17.

2. Reason—"for they watch in behalf of your souls, as they that shall give account." 17.

3. Consequent needed submission— (A) "that they may do this with joy, and not with grief; (B) for this were unprofitable for you." 17.

4. Duty of intercession for them—"Pray for us." 18.

5. Ground of this claim—"for we are persuaded that we have a good conscience, desiring to live honestly in all things." 18.

6. Special reason—"And I exhort you the more exceedingly to do this, that I may be restored to you the sooner." 19.

13. *Conclusion.* 20-25.

1. Solemn prayer in their behalf—"Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be the glory for ever and ever. Amen." 20, 21.

2. Solicits favorable solicitations of what he had written—"But I exhort you, brethren, bear with the word of exhortation." 22.

3. Reason—"For I have written unto you in few words." 22.

4. Information for the Hebrews — (A) "Know ye that our brother Timothy hath been set at liberty; (B) with whom, if he come shortly, I will see you." 23.

5. Concluding salutation—(A) "Salute all them that have the rule over you, and all the saints. (B) They of Italy salute you." 24.

6. Benediction—"Grace be with you all. Amen."