

HEBREWS

Book note for Hebrews

The title of the book is “The Epistle of Paul the Apostle to the Hebrews” which names Paul as the author of the book. Some doubt it. Some name Timothy as its author, but this is precluded by 13:23. According to the note found at the end of the epistle, Timothy may have penned it for Paul. Paul’s authorship is implied by the ending references “Grace be ...” (13:25) wherewith he closes all his epistles. No others do so. Papyrus P46 says Paul wrote it; it is claimed to be the oldest papyrus in existence.

The book is addressed to the Hebrews, descendants of Heber (Gen. 11:14-17) whose name means “crossed over.” The Israelites are Hebrews. The epistle is addressed to them, apparently for use during the time of Jacob’s trouble, that is, during the tribulation. At that time one is saved by works, particularly, refusing to take the mark of the beast. The age of grace ended with the rapture of the Gentile church. This explains why some passages suggest that salvation can be lost whereas in his other epistles, Paul supports eternal security.

Hebrews has 13 chapters, one for each of the twelve Apostles and the thirteenth for the Apostle to the Gentiles, Paul, who was born out of due time (1 Cor. 15:8). The Gentile believers are grafted into the Judaism through Paul (Rom. 11:17 v.f.).

Chapter note for Hebrews 1

1 Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.

Heb 1:2

About the *last days* as used in the Bible:

2 Tim. 3:1 -- characterized by perilous times (end of the church age)

2 Pet. 3:3 -- scoffers shall come (end of the church age)

Jas. 5:3 -- written against the greedy (judgment)

The common opinion is that the last days spans the past 1900-plus years, but Isa. 9:1-2, which pertains to the last days in context, when coupled with Mat. 4:14-16 implies at least two sets of “last days.” See Mat. 4:15 note for explanation.

Each of the last days series ends with a *last day*. Indeed, all but one of the last days is marked by a resurrection. The last one is marked by the judgment which is heralded by the general resurrection. The last days are found in Jn. 6:39, 40, 44 and 54; Jn. 11:24 and Jn. 12:48. The breakdown is as follows:

Jn. 6:39 -- Jesus’ resurrection

v. 40 -- the resurrection of the saints who saw him (Mat. 27:53)

v. 44 -- the resurrection of the saints who believe without seeing him (pre-tribulation)

v. 54 -- the resurrection of the tribulation saints (Rev. 20:4)

Jn. 12:48 the resurrection to the great White Throne Judgment after the millennium (Jn. 5:29).

Acts 2:17 refers to the last days between the resurrection and the judgment (Ac. 7:56 - Acts 8:1) to the fall of Jerusalem in A.D. 70. Eternal life is given to the gentiles after Acts 8:1 which ends with their resurrection to that life.

A couple of additional items support the idea that the last days are divided. First of these two is the use of the word “these” before the last days of this verse which signifies a specific one of several, and the second is that Paul says he’s born “out of due time” (1 Cor. 15:8).

Re. “by whom also he made the worlds,” since *world* relates to the order of man, this must refer to the various orders and ages of man. Elsewhere we read that the time before the Flood is called “the world that then was” (2 Pet. 3:6) as if it were a different world from today. In like manner we talk about the “New World” and the “Old World.” Hence one cannot assume that extraterrestrial worlds are meant.

Heb 1:3

Compare Gen. 1:26. “Express” implies verbalized.

Mat. 28:18.

Most new versions tend to omit “by himself” leaving it up to someone else to do it.

Heb 1:4

Job 4:18.

Heb 1:5

Psa. 2:7; 89:26; also 2 Sam. 7:14 which is to Solomon.

Heb 1:6

This line appears in Deu. 32:43 in the LXX; but the context there is not “the firstbegotton” and it thus appears to be a post-New Testament addition to the LXX by Origen.

Heb 1:8

The Son is God, the deity of Christ. Psa. 45:6.

Heb 1:9

Psa. 45:7.

Heb 1:10

Psa. 102:25.

Heb 1:11

Psa. 102:26; Isa. 34:4.

Heb 1:13

Psa. 110:1.

Heb 1:14

Psa. 34:7; 91:11. For their ministry, see Rev. 1:20 as an example.

Chapter note for Hebrews 2

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

Heb 2:1

“We” = Hebrews.

Heb 2:2

Ac. 7:53; Gal. 3:19.

Heb 2:3

The law and its fulfillment in the Messiah.
Confirmed by the apostles.

Heb 2:6

Job 7:17; Psa. 8:4-6; 144:3. Fore geocentric import see note to Job 7:17.

Heb 2:7

Set in Gen. 1:26 and Gen. 9:1-2 with Adam and Noah.
Most new versions tend to omit “and didst ... hands” weakening the Lordship of Christ.

Heb 2:8

I.e., under Jesus, now.

Heb 2:9

1 Cor. 15:54.
“Taste death for every man:” contra Calvin.

Heb 2:10

Re. “captain,” see note to 1 Sam. 9:16. Also see 2 Chr. 13:12.
Re. “perfect,” 5:8-9.

Heb 2:11

“Of one,” i.e., of God.

Heb 2:12

Psa. 22:22, where congregation is used for church. See note to Ac. 7:38.

Heb 2:13

Jesus and God’s children; Psa. 18:2; Isa. 8:18.

Heb 2:14

Kittel (an anti-Semite who composed the Hebrew O.T. used in modern versions and whose son was the public relations man for Hitler’s “final solution” to the “Jewish problem”), and John MacArthur after him, takes this to mean that Jesus’ blood was the same as ours, but Ac. 20:28 belies that. These men assumed that Jesus obtained his blood from Joseph. Note here, too, “flesh and blood,” not “flesh and bones” as Adam described Eve (Gen. 2:23) and as Jesus described himself in Lu. 24:39.

Heb 2:15

Lu. 4:18; Isa. 61:1.

Heb 2:16

I.e., Jesus was physical; contra the gnostics.

Some modernists see Abraham here and forget that the context is the tasting of death for *every man* (v. 9). They claim that he came only for the seed of Abraham. In effect, they are Calvinistic in view.

Heb 2:18

Succour = help plus comfort.

Chapter note for Hebrews 3

1 Christ is more worthy than Moses: 7 therefore if we believe not in him, we shall be more worthy of punishment than hardhearted Israel.

Heb 3:1

[Gray highlights in this chapter emphasize faith: profess, v. 1; faithful, v. 2 (2x); vss. 3, 5; confidence, vss. 6, 14; hope, v. 6; belief, vss. 18, 19; & unbelief, v. 12.]

Heb 3:2

The criticism (margin note) that suggests “made” could be substituted for “appointed” may be so in the Greek, but in English it implies that Jesus is not co-eternal with the Father.

Heb 3:3

The house of Israel, not Moses’ own household: e.g. Ex. 4:26 and Num. 20:10-14 is overlooked here. Jesus built the house.

Heb 3:4

With verse 3, Jesus is God.

In that this verse says God built all things, it particularly includes the world’s “natural” languages. When God confounded the languages at the tower of Babel, he neither destroyed them nor confused them (Gen. 11:7, q.v.).

That means that regardless of one’s native language, one can use it to explore the world around us and to explore the God about us.

Personally, it took me a long time to learn to trust the words of the world’s languages to the degree that I do. I learned that God is in charge of the languages, and he will build them up or confound each of them based on how a language is to be used to achieve his purpose; to lead a nation into the fate it deserves. Thus the English-speaking world is being destroyed because words are allowed to evolve in meaning.

Dictionaries now list the way words are being used, not what each means. This disrupts communication over time, destroys coherence, and discourages learning. Thus the English-speaking peoples have in the last century degenerated from a nation with at least a grudging respect for the Bible, the word of God, to a barbaric, pagan nation with no coherent sense of history, purpose, or will to live; that is a people without focus.

The inability to focus on a specific solution, a specific word, results from the imagination, the heart of men. It complicates the world, and the mathematician, Cauchy, worked on complex solutions and found that in a complex world, with complex numbers (that is, involving the square root of negative one) a specific solution may or may not exist, but if it exists, it may lie in a specific area or volume of complex space. The inability to focus thus leads one into the realm of virtual reality, which is nothing more than a formal way of saying that one has no sense of reality at all. This state is highly desirable for politicians, especially dictatorial systems such as Marxist-Communist and sacral states--where the state is god. See the appendix in George Orwell’s book, “1984” for an explanation of how that is done.

Heb 3:5

Moses’ prophecy of Christ is Deu. 18:15.

Heb 3:6

Prophetic. Written to the Hebrews in the tribulation, not to the church. Contrast 1 Cor. 1:8; 1 Thes. 5:9; Mat. 24:13.

Every Christian is part of Christ’s house for he is in Christ’s house (1 Tim. 3:15-16), and if he doesn’t rejoice or if he loses his confidence (cf. 2 Tim. 2:13), it is irrelevant to his family standing (God’s *house*, as in *household*; see Heb. 11 and Ac. 16:31.)

Heb 3:7

Verse 15; Psa. 95:7-11.

Heb 3:12

Original sin: Eve did not believe God.

Heb 3:14

We are partakers and so predestinated (Rom. 8:29) and therefore secure. This is to the Hebrews in the tribulation. Compare Rom. 10:10.

Heb 3:15

Verse 7.

Heb 3:16

Num. 14:2 v.f.

Heb 3:17

Num. 14:22. Psa. 106:26.

Heb 3:18

Num. 14:30; Psa. 95:11.

Chapter note for Hebrews 4

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.

Heb 4:2

[The ten gospels continue from Gen. 18:18.] The gospel preached to the 12 tribes at Kadesh Barnea (Heb. 3:18-19) was that Israel could whip giants. It has no connection to the gospel of the grace of God. Those who claim so, spiritualize Heb. 4:3-8, steal the promises from Israel, and applied then to Gentile Christians. The reference is prophetic, given to the Hebrews to reenter the land in 1917. The spiritual application is in v. 10, but works are connected with it (v. 11). One would be anathema if one preached it as the gospel in this age (Gal. 1:8). It is clearly another gospel (Gal. 1:7). [Next Rom. 10:15.]

Heb 4:3

Re. foundations of the world, see 2 Sam. 22:16.

Heb 4:8

In the final analysis Jesus is to be preferred over Joshua, for the latter couldn't have given the rest while only the former can. Compare Ac. 7:45. This refers to the rejection of the law. Note Josh. 5:13-15.

Heb 4:12

Some believe that the soul and spirit are one and the same, but this verse belies that.

Note, the inspired Scripture is alive, as per 2 Tim. 3:16 and Gen. 2:7. Also note Job 33:4; Eze. 37:5-6, 8-9. God did not "breathe out" every word of the King James Bible, or some "original manuscript," he created a living book, exactly as he created Adam. Thus the words became spirit, life, and truth (Jn. 6:63; 17:17); they are quick, powerful, and incorruptible. God's Spirit (Jn. 16:13) will expose the counterfeits. Our faith (Heb. 11:1) is based on facts found in the Scriptures.

It is the weapon of our warfare (2 Cor. 10:3-6).

Re. twoedged: Psa. 149:6; Pro. 5:4; Rev. 1:16.

Heb 4:13

"His" is the word of God, the Bible.

Heb 4:14

We are priests, he is high priest.

Heb 4:16

Hence grace comes only when needed.

Chapter note for Hebrews 5

1 The authority and honour of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reprov'd.

Heb 5:2

The implication is that even those outside of Christ (Jn. 14:16), the Jews in particular, are extended grace or compassion.

Heb 5:4

Contra Roman Catholic priests.

Heb 5:5

Psa. 2:7; Heb. 1:5.

Heb 5:6

Psa. 110:4; cf. Heb. 7:17, 6:20; Gen. 14:18.

Melchisedec = king of righteousness. Gen. 14:18. Cf. Heb. 7:2.

Heb 5:7

Mat. 26:38 v.f. Includes Gentiles.

Heb 5:8

As God, Jesus had no need to obey, but as man Also see Ac. 4:27.

Heb 5:9

Perfect is not the same as sinless. For more, cf. note to Job 31:40.

Eternal salvation means once saved, eternally saved (secure). See 9:12, 15 -- "eternal redemption" and "eternal inheritance."

On eternal security:

Heb. 5:9; 9:12, 15 ==> permanence

Eph. 1:4 chosen of God in a covenant from which God cannot repent (Jer. 33)

1 Pet. 1:2 foreknowledge; Ac. 13:48; Tit. 3:5; 1 Cor. 12:12 v.f.; Php. 1:6; Eph. 1:13-14.

Rom. 8:35-39 ==> if lost, would disembody Christ;

1 Tim. 2:5; 1 Jn. 2:1 v.f.; 1 Pet. 1:3-5 ==> kept by God;

Jn. 10:27 v.f. ==> not plucked out of God's hand; 2 Tim. 1:12.

Heb 5:12

Re. teaching of doctrine: Isa. 28:9; Rom. 3:2-4.

Re. milk: 1 Cor. 3:2

Re. oracles, see note to 2 Sam. 16:23.

Heb 5:14

By reason of use of the word of God.

Chapter note for Hebrews 6

1 He exhorts not to fall back from the faith, 11 but to be steadfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.

HEBREWS 6

What it says:

6:1 “Therefore leaving the principles of the doctrine of Christ,”

leave milk for meat

“let us go on unto perfection;”

US includes the writer

“not laying again the foundation of repentance from dead works, and of faith toward God,

v. 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.”

A foundation’s laid, don’t lay it again

v. 3 “And this will we do, if God permit.”

God may or may not permit the going “to perfection.”

v. 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,”

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

If he can’t go on, something becomes impossible

v. 6, 8 “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. ... is rejected, and is nigh unto cursing; whose end is to be burned.”

If he doesn’t go on, he can’t be renewed and is rejected and burned

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

Note, us in v. 1 changes to those in v. 4 and to you in v. 9

FIVE INTERPRETATIONS

1. **A Christian who’s lost his salvation and can find it again**

Held by Rome, Assemblies of God, Seventh Day Adventists, Mormons, Methodists, Episcopalians, etc.

Most believe he can get it back, though v. 4 says he can’t.

2. **The unpardonable sin committed by a man on the threshold of salvation**

Held by Scofield -- pertains only to converted Jews

Draws a parallel with the spies at Kadesh-barnea (Num. 13-14) who turned back on the threshold of salvation

They tasted the grapes in their hands then fell away and could not be renewed again unto repentance

But

No spy was a partaker of the Holy Ghost (v.4)

None were grounded in “the principles of the doctrine of Christ” (v. 1)

They tasted no heavenly gift (v. 5, their grapes were earthly)

None were burned for not entering the land (v.8)

Recall the greater context is the world to come

Some change “taste” in v. 5 to “hearing” or “seeing;” to “taste without eating”

Note what this does to “taste of death” in Jn. 8:52 (no Christian ever died): or to “see death” in Jn.

8:51

3. **The judgment seat of Christ**

Promoted by M. R. De Haan

Claims it’s only *things* that are burned (v. 8 with 1 Cor. 3:12-15), not people

But

people are burned (Mal. 4:3 and 2 Sam 23:7)

Also, many Christians have fulfilled conditions of Heb. 6:1-4 and yet have gone on to perfection (v.

1)

4. **Merely Hypothetical**

Oliver Green, Freerkson, Pink

If a Christian could lose his salvation, it'd be impossible for him to get saved again, but he can't lose it.

Why bother to write this, then?

According to Calvin (Pink), he couldn't get saved in the first place, what's "*renew* unto repentance" then? (v. 6)

5. **Applies only to Tribulation saints**

Ruckman

1. Reader is a Hebrew

2. He's saved

3. He's in danger of losing his salvation if he doesn't endure to the end

4. Only thus can he become a partaker of Christ, though he's already a partaker of the Holy Ghost

5. He's tasted the powers of the world to come characterized by the apostolic signs & wonders of

Acts 1-7

6. He's in danger of drawing back to perdition as Jews who got into the promised land and apostatized after they got in (Jg. 1-3)

7. He can lose salvation & be unable to get it back

8. When he does, a burning awaits him at the second advent for he'll be judged as one of God's people (Heb. 10:26-33)

9. Doctrinally the passage makes no sense until after the church age, implying to Ruckman that Hebrews was written before Acts 7, but then it could not have been written by Paul.

Heb 6:1

See chapter note for comments on first six verses.

Heb 6:3

I.e., going on to perfection.

Heb 6:5

Contra Bible critics. It's not good if it's lost or corrupted.

Heb 6:6

During the Tribulation, men can be saved only by rejecting the mark of the beast. All the apostolic signs will again be there ("the Jews seek after a sign" 1 Cor. 1:22) as they were in the first seven chapters of Acts. These will have taken the mark for their bellies as Esau traded his birthright for a mess of pottage (Gen. 25:34), of whom we have this testimony that the Lord hated him (Rom. 9:13).

Heb 6:7

There will be a rainfall before the second advent, at the end of the Tribulation. See Jas. 5:7-18; Psa. 68:9-17; 2 Sam. 23:4; Elijah of Rev. 11:6 pronounces three and one-half year drought followed by a downpour (1 Ki. 18:45).

Heb 6:12

1 Cor. 4:16; 11:1; Eph. 5:1; 1 Th. 1:6; 2:14; Heb. 6:12.

Heb 6:18

City of refuge: for killing Jesus in ignorance.

Chapter note for Hebrews 7

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.

Heb 7:1

“Most high God” is a term that pops up time and again in Daniel during the “times of the gentiles.”

Heb 7:5

Gen. 14:20.

Heb 7:8

Psa. 110:4.

Heb 7:10

Implies genetic code.

Some argue that one needn't tithe in the New Testament, that tithing was only under the law; but these verses indicate tithing antedates the law and even circumcision (Gen. 17:24 vs. Gen. 14:20). For the New Testament view see 2 Cor. 9:5 v.f.

Heb 7:14

Juda: Gen. 29:35, Leah's fourth son who saved Joseph's life. Gen. 37:22, 26.
Ex. 19:6.

Heb 7:17

Psa. 110:4; Heb. 5:6.

Heb 7:18

Because of the flesh.

Heb 7:19

The law was a schoolmaster, 6:19.

Christians don't “draw nigh unto God,” they are “made nigh by the blood of Christ” according to Eph. 2:13. “Made us accepted” in Eph. 1:6.

Heb 7:21

Hereditary.

Heb 7:24

Compare Moses' role in Ex. 17:11-12.

Heb 7:25

Not by earthly priest. Rom. 8:34.

Heb 7:26

We are his body. He identifies with us, Ac. 9:4-5.

“Higher than the heavens” has earth as its central reference point since the atmosphere is the first heaven.

Chapter note for Hebrews 8

1 By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel.

Heb 8:4

Because (1) he wasn't a Levite, (2) he was himself the sacrifice, and (3) the temple was his.

Heb 8:6

Promises are eternal life, salvation, resurrected body, etc.

Heb 8:8

Jer. 31:31 is quoted here. The new covenant is the seventh and last covenant God made. It is based on the "last will and testament" of a Redeemer (Heb. 9:13) who dies (Jn. 13-16). It is called "the New Testament" in Mat. 26:28; Mk. 14:24; Lu. 22:20; 1 Cor. 11:25; 2 Cor. 3:6; and Heb. 9:15. The "New Covenant" is mentioned in Jer. 31:31, in this verse and verse 13, and Heb. 12:24. (Cf. Gen. 6:18 note).

Notes from "Man's Attempts to Outthink God," B.B.B. 8/03, p. 5

The New Testament as found here has nothing to do with the church. This verse is a quote from Jeremiah and there, too, it is addressed to the same two houses, viz. Israel and Judah. The new covenant has not been in effect for Israel one time since it was instituted (Mat. 26), although the time that it will come into effect is given twice in the New Testament (Rom. 11:25-27; Ac. 3:19). To get rid of these scriptures, the new versions alter Ac. 3:19 so it would not say what it said. They lost the key to eight chapters on the Old Testament (Eze. 40-48) and more than 200 verses in the Psalms; e.g., 67, 68, 72, 75, 76, 83, 84, 87, 93, 95, 96, 98, 99, 115, 116, 118, etc. They insist that neither the house of Israel nor Judah is to be taken literally here or in Jeremiah. Paul said it was to be taken literally in Rom. 11:25-28.

When this double application was given, the vast majority of the "saved, good, godly scholars" joined hands with the UN, the Vatican, and the EEC and declared that Hebrews 8 and 10 are identical because Hebrews 10 quotes less than one fourth of Heb. 8:8-13 which came from the Old Testament (Jer. 31:31-34) dealing with Israel as a nation (Jer. 24:7).

Bad error. Heresy -- taught for twenty centuries by the "leading" Bible scholars of "Christendom." The Holy Scriptures (Rom. 1:2), which Daniel said were "the scripture of truth" (Dan. 10:21) say that "witnessing" is "out" in the Millennium (Zech. 13:3) because all Jews are saved. Animal sacrifices will be given again, looking back to the New Testament of Mat. 26, but this time they will be commemorating the salvation of a nation (Isa. 40)--not an individual sinner.

That advanced revelation, from a text written in 1611, is still far ahead of the scholars enamored on the Greek Receptus or Hebrew Masoretic text.

The New Testament was instituted in Mat. 26, but it was not in effect until Mat. 27 (see Heb. 9:16-17; Eph. 2:11-16; Col. 2:14). It is applied *individually* in John 1:10-14; Acts 13:38-41; Jn. 3:16 5:24; Eph. 2:8-10; and Gal. 3:13). But it is not applied to the house of Judah till after A.D. 2005. "Read 'em and weep." It is higher Christian education (1 Cor. 1:19-21) that destroyed the Body of Christ between 1700 and 2003.

Once our bungling ("godly"), destructive ("militant defenders of the faith"), egotistical stuffed shirts ("highly qualified and recognized") dumped the nation of Israel in Eze. 40-48; Jer. 33:24; Heb. 8; and Acts 3:19-20, they lost the key to Revelation 6-19, for there Moses and Elijah are "back in business" with *faith* and *works*, as given in the fifth covenant (Gen. 16:8 note)--the Mosaic covenant--which God made with Israel, *not the Body of Christ*.

This explains why the "song of Moses" is being sung in Rev. 15:3. You see, FAITH and WORKS are given to Israel again in the Tribulation as they were given to Moses in Deuteronomy; the exception is taht twenty-first century "faith" (mentioned only two times in the Old Testament) has to be faith in Jesus Christ. Read Rev. 12:17 and 14:12.

In this age, the only "good news" is Paul's "gospel of the grace of God" (Acts 20:24). It has nothing to do with Heb. 3, 6, 8, 10, at all; nor is it connected with Rev. 12:17; 14:12; and 22:14 other than being a *partial requirement* for salvation--exactly as James had it down (Jas. 2:17, 24) and Matthew described it, in detail (Mat. 25).

In the "time of Jacob's trouble" (Jer. 30:7), the law will come back into effect for Israel after the Rapture (see Mat. 24:13; Rev. 13:1-18; 12:10-12). In that period "another gospel" is preached, and if that were not enough contradiction to everything Paul taught (Gal. 1:8-10), an "angel from heaven" (Gal. 1:8) preaches it (Rev. 14:6) to

the Gentiles while the “kingdom of heaven” is being preached to Israel (Mat. 24:13-15; 3:2; 4:17; 5:10-19; 6:10; 7:21; 8:11; etc.).

Also see Jer. 50:20, Rom. 11:25-26, and Ac. 3:19-20.

Heb 8:10

Zec. 8:8.

Heb 8:11

Isa. 54:13; Jn. 6:45; 1Jn. 2:17. Jer. 31:34. This doesn't apply to the church age because Zec. 13:3 doesn't apply then.

Heb 8:13

Points to the old covenant fading in A.D. 70 and the second coming.

Chapter note for Hebrews 9

1 The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.

Heb 9:2

-- **SHOWBREAD**

Should be spelled "shewbread."

Heb 9:4

Apparently contradicting "before the veil" of Ex. 30:6. But that refers to an altar for incense in the holy place, not in the holy of holies. Once a year the high priest entered the Holiest of all with a golden censer. Once the veil was rent, the golden altar of incense would face the mercy seat as seen in the temple in heaven in Rev. 8:3. Lev. 16:12-13; Deu. 31:9.

Compare 1 Ki. 8:9 which see for resolution.

Heb 9:5

Rev. 4-6. To be revealed at the judgment seat of Christ.

Heb 9:12

See note to 5:9.

Heb 9:13

Red heifer, a rare occurrence, especially an unblemished one, Num. 19:2.

Heb 9:15

See note to 5:9.

Heb 9:18

Thus God's covenant with Adam was dedicated by the blood of animals (Gen. 3:14-21, q.v.) signifying the end of the covenant of Eden. That covenant ended after the flood when God made the covenant in Gen. 9:1 v.f. after the blood of Gen. 8:20.

Likewise, Abraham's covenant was dedicated with blood (Gen. 15:9) which promise, to one man, transferred to a nation in Gen. 19 and which, in turn, transferred to the world with the blood of Christ. When the world rejects it, then will the promise go back to Israel for the Millennium, and that rejected, reverts back to individuals at the great white throne judgment and the new heavens and earth.

Heb 9:19

Ex. 12:22; Lev. 14:4, 6, 49 v.f.; Num. 19:6, 18; Psa. 51:7; Jn. 19:29. Note the first plague on Egypt was the changing of water into blood.

Heb 9:20

Ex. 24:8; Mat. 26:28. In Exodus, where the first testament is established as a covenant, the blood is the blood of an ox, not a lamb. Under the first testament, the law, the death of the transgressor was mandated. But that death could not restore to life. For that, the law had to be fulfilled, and the law was fulfilled with the sacrifice of Jesus Christ on the cross, as referenced in Mathew. Thus in this context, the law has been fulfilled and is now a testament, being in force because of the death of the testator (v. 16). Before his death, it was but a covenant.

Heb 9:22

Lev. 17:11; Col. 1:14.

Heb 9:23

Cf. v. 24.

Heb 9:24

Implies the tabernacle is a figure of creation.

Heb 9:26

Re. foundations of the world, see 2 Sam. 22:16.

Heb 9:27

Contra reincarnation, which is now a hallmark of the New Age movement, Chassidic Judaism via the *Kabbalah*, and, of course, Hinduism.

Chapter note for Hebrews 10

1 The weakness of the law sacrifices. 10 The sacrifice of Christ's body once offered, 14 for ever hath taken away sins. 19 An exhortation to hold fast the faith, with patience and thanksgiving.

Heb 10:4

Cf. Psa. 32:1-2.

Heb 10:5

The body was prepared to make the incarnation possible, and because the blood of animals appointed in the Levitical code was totally inadequate to take away sins, the incarnation was necessary. "Thus the birth and death of Jesus Christ were not accommodated to a physical order already independently in existence, but quite the reverse. They physical order was deliberately structured to make these two events possible. These events were the *cause* not the *consequence* of creation. They preceded it: as Revelation 13:8 says, Jesus Christ was slain from the foundation of the world." [Arthur Custance, *Noah's Three Sons*, p. 233. For full reference see Gen 10:1.]

Heb 10:7

Psa. 40:7.

Heb 10:8

Above, Psa. 40:6.

Heb 10:9

Psa. 40:8.

Heb 10:11

No chairs in the tabernacle implies a priest's work is never finished. Compare v. 12, contra Judaism and Catholicism.

Heb 10:12

Some Confraternity editions of the Catholic church move the comma from after "ever" to after "sins," leaving Jesus seated, unable ever to get up. This sense stems from Jerome's Vulgate, based on Origen's abominable text. If not nailing Jesus to his throne, other versions follow Jerome by minimizing the "for ever" sense. For instance, the NRSV says "offered for all time a single sacrifice for sins" which could be interpreted as a sacrifice for his own sins, or that this would be the only sacrifice he will ever do. It weakens, if not destroys, the sense of "one sacrifice for sins for ever."

Heb 10:16

Jer. 31:31; Heb. 8:8. Note that this is again a covenant for this is millennial, and there is no further offering for sin (v. 18).

Heb 10:20

Lu. 23:45.

Heb 10:22

Faith, hope, and charity appear in the next three verses. Here faith.

Heb 10:23

Hope.

Heb 10:24

Charity.

Heb 10:25

Contra those who say we need not attend church, that we can worship God anywhere. Temple attendance was mandatory and the sacrifices were mandatory. These were not instituted for the priests but for the people. Likewise, churches are not for the bishops and deacons but for the people. Those who will not join a church will wither on the

vine. Verse 23, where the context starts, says we are to gather together to keep from wavering by provoking one another unto love and good works (v. 24), by exhorting one another thereto. Remember, the Lord is present when two or three are gathered together in his name (Mat. 18:20).

Heb 10:26

6:4; Mat. 12:31? Num. 15:30; 1 Cor. 3:15; 5:5. The word “the” implies full knowledge; otherwise “a” should be used.

Those who believe in eternal security and who cannot take the text the way it stands because it seems contrary to eternal security, many will throw the whole passage out by claiming that the writer did not mean what he wrote, instead, it was hypothetical; it doesn't apply to anything. The book is addressed to Hebrews, not Christians. It applies to the tribulation and the millennium. Verse 29 makes it clear that it does not apply to Christians.

Heb 10:30

Deu. 32:35; Psa. 94:1 Rom. 12:19.

Rom. 14:10.

Heb 10:38

Heb. 2:4.

Chapter note for Hebrews 11

1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.

Seven men and one woman are mentioned before the exodus, and seven men and one woman are named thereafter.

Heb 11:1

Deu. 32:20; Hab. 2:4. Substance implies material.

Different kinds of faith: common faith (Titus 1:4); human faith (Mark 11:22); divine faith (Gal. 2:20); mental faith (Jas. 2:14); and historical faith (1 John 5:10). There are degrees of faith: wavering faith (Jas. 1:6); little faith (Mat. 6:30); active faith (Heb. 11:9); Unfeigned faith (1 Tim. 1:5); and great faith (Mat. 8:10).

Faith is a *substance*, wherefore Jesus said in Mat. 17:20 -- "... verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Also see Luke 17:6.) Also, faith is *evidence of things* not seen; so it is a real substance that can be laid hold of. It is tangible in that the object of faith manifests itself through some medium. The Trinity, though unseen, is "clearly seen" according to Rom. 1:20. We have that substance and evidence in the form of the Holy Bible. Though the final evidence may not be seen, God can get a hold of it to rescue us, that is, through faith in Jesus Christ. His faith grabs our faith.

The NIV removes this substantial aspect in claiming that faith is: "being sure of what we hope for and certain of what you do not see." This is Kierkegardian faith: the blind faith of a man who is lost on a mountain in a thick fog and, being threatened with death by exposure, blindly leaps off the edge of a cliff in the "hope" that there may be a ledge 5 or 6 feet down where he may survive the night. Here the Jehovah's Witnesses NWT is more accurate than the NIV because at least it says that faith is "a basis of things hoped for..."

Heb 11:3

Rom. 1:20. Eph. 3:9. Rom. 1:20.

Heb 11:5

Gen. 5:24, **Enoch** = dedicated, disciplined.

Re. translation, see note to Col. 1:13.

Heb 11:7

Fear does not mean "Godly fear" or "reverence." Noah feared for his life and the lives of his loved ones after hearing the threat of Gen. 6:17. That Godly fear is not reverence see 12:28. Faith and fear (of God) produce deliverance via obedience.

Noah condemned the world by doing what God says to do and prospering while the rest of the world tries to prosper by doing what God does not tell them to do. Lester Roloff condemned every social worker in Texas from 1950-1982 by showing you can rehabilitate juvenile delinquents and dope-heads for half the money the state spent in its failure. When Jesus does right (Ac. 10:38) and God bears witness of that conduct by giving him power even unto the resurrection of life, he condemns (Jn. 15:24) every man who doesn't have that power. When God prospers a Christian in the fruits of his ministry after other preachers and leaders have ruled that he doesn't "qualify" for the ministry, that man condemns the latter.

Heb 11:8

Gen. 12:1 v.f.

Heb 11:9

He sojourned there, meaning that this does not refer to the New Jerusalem. It has to do with an earthly inheritance of land (Luk. 24:49 and Gal. 3:14 with Heb. 10:36).

Heb 11:10

God has prepared two cities: one is called "The LORD Is There" (Eze. 48:35) and the other is in the land of promise. The fulfillment is in the millennium, the city of Eze. 40-48, since the New Jerusalem is not connected with Abraham or Isaac. The names on the gates of the New Jerusalem are those of the twelve sons of Jacob, and the inhabitants of the city are called the "Lamb's wife." That city is 1500 miles square and high, the one during the millennium is 18,000 measures, about 38.4 miles (as per the measure of Eze. 40:5 which is 22.5 inches per cubit).

Finally, note that the *country* in verses 14 through 16 relates to the *they* of v. 14 which are they of v. 13 which includes more than Sarah and Abraham.

Heb 11:11

Sarah not only doubted that she would conceive, she laughed at it and then lied about her response (Gen. 18:15). But God has covered for her (1 Pet. 3:6). The New Testament was intended to take away sins and “clear the guilty.” It cleared Sarah and the others in this chapter and elsewhere.

Heb 11:13

Note the plural, “promises.” These include the Jew obtaining the earth (Rom. 4:13), the Gentile blessings from the Jew (Gen. 12:1-3) and the curses there, too.

Psa. 119:19.

Abraham speaks to sons of Heth thus (Gen. 23:4) and to Abimelech (Gen. 20:13). David makes the same confession in Psa. 39:12. So does the Lord himself (Lev. 25:23 and 2 Sam. 7:6). God himself is not at home on earth. He goes “without the gate” (Heb. 13:12-14) outside the city (Heb. 13:14).

Compare *stranger* and *pilgrim* (1 Pet. 2:11) here with *fugitive* and *vagabond* with reference to Cain in Gen. 4:14.

Heb 11:14

See note to v. 10.

Heb 11:17

Jn. 1:14. Here, too, most modern versions change “only begotten” to “one and only” (cf. note to Jn. 3:16).

Heb 11:19

Gen. 22:5 where Abraham says “come again to you.”

Heb 11:20

Most commentators see that Isaac doubted five times (Gen. 27:18, 20, 21, 22, 24) before blessing Jacob, thinking he was Esau (Gen. 27:27). (Note the interesting relationship with Rom. 14:23. They fail to see that in the next chapter, Gen. 28:1-4, Isaac did bless Jacob by faith.

Esau was blessed by faith in Gen. 27:39-40.

Heb 11:21

Critics confuse the blessing of Joseph’s sons, described here, with the promise made by Joseph to bury Jacob in his own land in Gen. 47:31. There, in the Hebrew, it says that Jacob “bowed himself upon the bed’s head.” In the LXX this is changed to read as here, and the Roman Catholics go so far as to say that Jacob worshipped his staff. They are mistaken. The reference is to Gen. 48:1 v.f. Jacob there sat upon his bed (Gen. 48:2), the boys came between his knees and his hands are crossed over their heads (Gen. 48:9-15). The boys are eighteen and twenty years old (Gen. 47:28). All this mitigates against leaning on the bed’s head during their blessing. The support from the staff refers back to the angel who strove with him (Gen. 32:31) and whom Jacob mentions in Gen. 48:16 in the blessing!

Heb 11:23

Ex. 2:3 says “she,” not they. On the strength of this verse, mentioning both parents, the LXX changed the “she” in Exodus to “they,” showing strongly that the LXX was written *after* the New Testament. Their faith is evidenced in their not fearing the “king’s commandment,” Ex. 1:16. Ac. 7:20.

Parallels Mat. 2:9, 11.

Heb 11:24

Ex. 2:11.

Heb 11:25

Sin is pleasant for a season but at the last it “biteth like a serpent and stingeth like an adder” (Prov. 23:32). (Also see Prov. 14:12; Prov. 7:27.)

Heb 11:26

Ac. 9:4.

The reproach of Christ is the abuse received from the world by those who would live righteously. The “recompense of the reward” is the reward God has for doing right.

Heb 11:27

Ex. 10:29, not Ex. 2:15.

Moses forsook Egypt twice. Once when he refused to be called the son of Pharaoh’s daughter, which was before he slew the Egyptian and fled, and the other when he led the Jews out of Egypt.

Rom. 1:20 for the end of this verse.

Heb 11:29

“Red Sea,” not “Reed Sea” as modern critics insist for Exodus 13-15. There is no ambiguity in the Greek. See note to Ex. 13:18.

Heb 11:31

Josh. 2:1; 6:15-25; Ru. 4:21 (cf note there); Mat. 1:5; Jas. 2:25.

Heb 11:36

From here on the persecutions include those of the Roman church against the sons of God.

Heb 11:37

Tradition has it that Isaiah was sawn in two.

Heb 11:39

The promise here cannot be salvation. The promise is most likely dependent on the individual person. It can’t be the resurrection for many of the Old Testament saints were already resurrected in Mat. 27:52. Moses was, too, appearing at the transfiguration. The promise is to bring back the O.T. saint to this earth to inherit property. the N.T. saint can qualify by working, enduring, and serving (Eph. 5; 2 Tim. 2) to get his piece of land (Luke 19:17, 19) which will not be in Israel (Lu. 19; Rev. 21; Rev. 22). When Paul speaks of the “promise” in Acts 26:6, he does give it as a resurrection (Acts 24:15), but this promise was not for a glorified body that a church-age saint gets but for the resurrection of a dead O.T. saint to inherit his land (Eze. 37).

Heb 11:40

“They” is O.T. saints, “us” is N.T. saints and tribulation saints.

Chapter note for Hebrews 12

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old.

Heb 12:1

Who are the witnesses?

1. The Lord, watching similarly to a parent watching a child perform.
2. Satan, for occasion to ruin our testimony,
3. The brethren, looking for help and example (esp. pastors and those in leadership; don't whine).
4. Our wives and children.
5. The unsaved, looking for flaws and inconsistencies.

What are the obstacles encountered in the race?

1. The sin that so easily besets us. (Beset = to attack from all sides; to trouble persistently; to harass). Also memories.
2. Lack of discipline or practice. The key here is to hide the word in our hearts.
3. Other people get in the way. Boyfriends, girlfriends, wives, husbands, parents, authors of "help" books. To fight this we must learn not to look at others.
4. No desire to win. We must bear in mind that we are running for Christ (v. 3). To encourage us, God will drop handfuls of purpose (Ru. 2:16).

Heb 12:2

My faith is in the book. God is the author of the book, and so he is the author of my faith. My faith is not of myself but of God. A very subtle concept! (It is not I who authors the faith, but God.)

"Despising" in the sense of "despite."

Heb 12:5

Pr. 3:11-12.

Heb 12:15

Gal. 5:4, fallen from grace.

Ac. 8:23, bitterness.

Heb 12:16

Re. fornication, cf. note to Mat. 5:32.

Heb 12:18

Ex. 19:12, i.e., Mt. Sinai.

Heb 12:22

The Hebrews (Jews) are found there in Rev. 14:1. The city in Rev. 21:2; Psa. 48:2.

Heb 12:23

"General assembly" implies Old Testament Jews. The Christians are the church of the first born.

Heb 12:25

God spake on earth at the giving of the ten commandments and shook the earth (Ex. 19:18). Even when he spake on earth in the form of Jesus Christ, the earth shook at his crucifixion (Mat. 27:54; Mat. 28:2). Jesus came to earth in the first advent and spake from heaven as an ambassador, the gift of God. At the second coming he speaks from heaven in judgment.

Heb 12:28

N.B., fear is not reverence.

Some claim that instead of grace, we should have thankfulness. But the grace is whereby to *do* something. The *Liberty Bible Commentary* says at this verse that: "ingratitude is at the root of all sin and rebellion against God." The verse is about serving God acceptably, not about sinning and rebellion.

Grace is necessary to serve God. Indeed, the phrase “serve God” appears only five times in Scripture: Ex. 3:12; Mal. 3:14; Mat. 6:24 and Lu. 16:13, both of which contrast it to serving mammon, and the present verse. Others refer to serving the Lord (21 times, all in O.T.) or Lord Christ (Col. 3:24). There are less direct references such as “whom I serve” (Ac. 27:23) and “we should serve” (Rom 7:6), for example.

Chapter note for Hebrews 13

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

Heb 13:1

E.g., Lot.

Heb 13:3

The attitude is "there but for the grace of God go I." Imprisonment, even for the faith, brings anger and hurt relationships. Most fundamentalists today are motivational promoters and executives who regard a sick or imprisoned Christian as a faithless pariah.

Heb 13:4

If marriage is honorable, as the verse says, then those who forbid it are dishonorable. Marriage among believers produces clean children (1 Cor. 7:12-14). The one who puts people asunder (Mat. 19:6) by a sex act (1 Cor. 6:16-18; Mat. 19:9) is judged by God. Such is a whoremonger and an adulterer.

Heb 13:7

This verse defines "them which have the rule over you" as those who teach and preach the word of God. Although it is consistent with the rest of this chapter (v. 17), as well as 1 Tim. 3:1-2, this saying appears to contradict Tit. 3:1-2 and Rom. 13:1 v.f. See the latter reference for a more complete analysis of the apparent discrepancy.

Nevertheless, let it be noted here that this command is given to the Hebrews in the time of tribulation. That is a different dispensation than the Church age and one in which disobedience to the world's governments is rewarded with eternal life as per Rev.. 20:4.

Heb 13:8

Mal. 3:6.

Heb 13:9

Ac. 17:21. Strange doctrines, such as gnosticism, which is close to Hermeticism. The latter is represented by a body of literature which claimed Hermes Trismegistus as its author. The literature presented a way of redemption of the spirit from the trammels (something that confines or restrains) of matter which issued in immortality. It held as axiomatic (self evident) a dualism which regarded matter as evil and spirit as good. It encouraged abstinence from the pleasures of the flesh and opposed malice, envy, deceit, anger and avarice. This sounds like a teaching with very high morals, but like so much of religious life of the Graeco-Roman world, it was syncretistic. It mixed polytheism, pantheism, and astrology.

Gnosticism offered a way of freedom from the material world into the realm of pure spirit, and into freedom from fatalistic control by the astral powers which underlay the current belief in astrology. It claimed, and made much of sacraments, ceremonial washings, and other rites. It was for the privileged few who shared the knowledge through which emancipation was to be achieved. This teaching did not believe God created the earth because of evil present in the world. They did not believe God had a Son, claiming that Christ could not be human.

The opposite extreme position is that of Antinomianism. They were anti-law. They believed that a righteous life had nothing to do with salvation, that it was all right to continue in sin as long as you believe right. They oppose some things that harm others while defending what they call "alternate life styles" and radical politics.

Heb 13:11

"Without the camp" has in it the sense of outside the camp, but also not including the camp. Thus when Pharaoh offered to let the people sacrifice within the "camp" of Egypt, Moses refused the offer.

Now the camp is first of all religious, as the context here dictates. This was in the service of the tabernacle. Ex. 29:14 talks of how the sin offering was burnt without the camp. Also, as Jesus took on himself all our sin, and as leprosy is a type of sin, recall that the leper was to remain without the camp.

Heb 13:12

“Without the gate” signifies that going outside the camp is a one-way trip. Once there, there is no gate to reenter the camp.

Heb 13:13

The various camps which will reproach the believer. Recall that the camp originally is the chosen people (believers) and their leadership. For Jesus, the camp was the organized religion of his day, viz. the Sadducees, Pharisees, Scribes, and Priests.

The religious camp
The social camp
The political camp
The ecumenical camp
The scholars' camp
The scientific camp

etc. 1 Tim. 6:10 will reveal who is in the camp and who is without it.

Paul addresses this to the Hebrews, or Jews, even in the dispensation of grace, and also reminds the Bride of Christ that their position is not in the camp, i.e., in the traditional religions, but without it. This is particularly true for the Laodicean church where the believers stand with Jesus outside the church (Rev. 3:20).

Heb 13:14

Gal. 4:26, q.v.

Heb 13:15

Psa. 100:4.

Hos. 14:2 combines the sacrifice of praise with the above sacrifice without the camp when it speaks of rendering “the calves of our lips.” *Our sacrifices are spiritual*, not physical. Thus the “physical” sacrifice of the Roman church is a “camp” sacrifice, not a sacrifice “without the camp.”

Now to give thanks for the good things in life is no sacrifice at all. The sacrifice comes in when one gives thanks for the evil things which befall us: for the death of a loved one; for a church split (Acts 15:37-40); for a broken home (Mat. 10:34-37); for sicknesses, for when friends and neighbors turn against us....

“His name” is Jesus (Php. 2:9-10).

Heb 13:17

Context is v. 7.

Heb 13:20

Rom. 16:20; Php. 4:9; 2 Cor. 13:11.

Heb 13:21

Php. 2:13.

Heb 13:22

Did Paul write ch. 13 with his own hand rather than using Timothy (v. 25).

Heb 13:23

With the appended note to the book (see note to v. 25) this signifies that Timothy may have penned it, but wasn't the author.

Heb 13:24

Contra Catholicism: these saints are alive. As the saints are here distinguished from those addressed in the epistle, this verse reinforces the implication of the title “The Epistle of Paul to the Hebrews,” that the saints are not directly addressed in this epistle (see book note at 1:1 or hit F2).

Heb 13:25

Written to the Hebrews from Italy by Timothy. [Cf. v. 23 note.]