THE EPISTLE TO THE HEBREWS.

INTRODUCTORY NOTES.

The general subject of the Epistle is that the Messiah of the Old Testament Scriptures must suffer as Man (i.e. as Incarnate Man), and that Jesus is the Messiah.

Addressed. "To the Hebrews"; to the nation under its earliest name, Palestinian Jews and the Diaspora (John 7. 25) alike. Outwardsly for believers (cp. 3. 1; 6. 9; 10. 31), it is aimed at wavers (cp. 4. 14; 10. 25, 23) and opposers (cp. 6. 8; 12. 15, 16; 13. 10).

Authorship. The arguments in favour of the Pauline authorship are much more weighty than those in favour of all other candidates put together, and may be stated thus:—

1. The thoughts and reasoning are Paul's, whatever the style and language may be. All his other epistles were written to churches mainly composed of Gentiles. In addressing such an epistle to Hebrews, he would naturally write as an instructed scribe, one brought up "at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers" (Acts 22. 3). It is therefore futile to argue that if Paul were really the author, the language and style would have been in exact accord with those of the other epistles. Had this been so, it would be an argument against, and not in favour of, Paul's authorship.

2. There is a certain amount of external testimony that Paul was the writer, but none as to any other.

3. The testimony of 2 Pet. 3. 15, 16, strictly interpreted, proves that Paul wrote an epistle to the Hebrews, and if this is not the epistle, where is it? No trace or indication of any other has ever been found.

4. Its authorship is eminently in favour of Pauline authorship. The suspicion with which the Jews regarded Paul, and their furious hatred of him (cp. Acts 21. 21; 3 Cor. 11. 26; Phil. 3. 2; 1 Thess. 2. 15, &c.), would be ample reason why, in addressing so important a letter to his own race, he should withhold his name. If it was necessary at the time of its publication to send out such an epistle, equally necessary was it that it should not be handicapped with a name regarded generally by the Jews as that of an infamous renegade. The argument of the value of an unsigned article in any important journal applies with great force in the case of Hebrews.

5. Date of writing and publication. Owing to the fixed idea in the minds of most commentators that the reference to Timothy in 13. 23 (see note there) must have been connected with the Neronian persecution, the date is usually assigned to a period shortly before the destruction of the Temple, which took place late in A.D. 69 (Ap. 60. VI). The very latest "guess" is that "it may have been written at any time between A.D. 65 and 86". This is vague and unconvincing. In Ap. 180 the chronological position of Hebrews is shown, A.D. 68-64. Modern tradition places it after 2 Tim., circa A.D. 68. That the former is correct seems clear for the following reasons:—

(a) If Hebrews was written in or about the year 68, Paul's ministry had existed for twenty-two years (since his and Barnabas's "separation" for the work, in 46, Acts 13. 3) without the aid of a written statement of such paramount importance as this. What was the immediate object of publishing then, only a year or two before the destruction of the Temple, and very shortly before his own death (2 Tim. 4. 6), so weighty an argument that Jesus was both Messiah and true Man, and as Man must have suffered? That the Old Covenant was ended and its place taken by a New (Heb. 8. 13)? It is incredible that the apostle who was inspired to write and publish Romans at a comparatively early date should not have been allowed to put forth Hebrews till the very end of his ministry. "To the Jew first" is very applicable in this connexion.

(b) Paul was at Jerusalem for the Council meeting (61) when the very subjects of Hebrews had evidently been bitterly discussed (Acts 15. 5-11). Shortly thereafter he writes Thess. 1 and 2, both of which contain poignant references to "shameful treatment" at the hands of his own people.

(c) Some authoritative statement must be placed in the hands of an earthly ambassador in regard to new and altered relationships between his supreme head and those to whom he is commissioned and sent. The 1919 Treaty of Versailles may be used as illustration. No representative there reported ultimately by word of mouth to his country, but by presentation of a copy of the entire Treaty. So with this treatise-epistle, Paul, as God's ambassador to the Diaspora and Gentiles, must have had some documentary argument, proof, and testimony, in support of his (and of Timothy's and others') oral teaching and instruction, for circulation among the "many thousands" of Jews who believed at and after Pentecost, yet all of whom were "zealous of the Law" (Acts 2. 11; 4. 4; 6. 7; 21. 20), and with whom Paul and his fellow-workers must have come into contact. To have attached his own name to this would have defeated his purpose, as above mentioned.

(d) The approximate time therefore for writing and publishing such a body of doctrine must have been shortly after the beginning of his ministry, and, consequently, Hebrews in all probability written during the eighteen months of Paul's sojourn at Corinth, during which he was "teaching among them the word of God" (Acts 18. 11).

(e) Lastly, weighty support is given to these conclusions by the position Hebrews occupies in the four most important MSS., A, B, C, and in others. In some MSS. Hebrews is found in different positions with regard to the other books of the New Testament. In certain it appears as it stands in our Bibles, but in these four, A (Codex Sinaiticus), B (Codex Vaticanus), C (Codex Ephraemi) and D (Codex Bezae), it is placed after 2 Thessalonians. This testimony to the foregoing is significant, and not to be lightly set aside.

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THE EPISTLE OF PAUL THE APOSTLE
TO THE
HEBREWS.


1. 1—2. 18

DOCTRINAL INTRODUCTION. (Alternation.)

A | 1. 1, 2—. God speaking.


B | 2, 1—8. Son of Man. Lower than angels.


at sundry times in many portions. Gr. poluomastai. Only here.

in divers manners = in many ways. Gr. polutropos.

only here.


2. Hath ... spoken = Spake.

in ... days = at the end of these days. I.e. at the period closed by the ministry of John.


Son. Gr. huioi. Ap. 108. iii. No article, but its absence only = more emphatically and definitely expresses the exclusive character of His Sonship”. See 6.4.

1. 2—14 (B, above). SON OF GOD. BETTER THAN ANGELS. (Alternation.)

B a | 1—2. 3. Glory of His Person and work.

b | 1—7. Superiority over angels.

a | 4—12. Glory of His character and eternal being.

b | 13, 14. Superiority over angels.


also. Read after “worlds”, made. Gr. pre pared.

worlds. Gr. kaioumen. Ap. 129. 2 and 151. II. i. i. 


1824
11 They shall perish; but Thou remainest, and they all shall wax old as doth a garment; 12 And as a vesture shalt Thou fold them up, and they shall be changed: but if thou art the same, and Thy years shall not fail.

13 But to which of the angels said He at any time, "Sit thou on My right hand, until I make Thine enemies Thy footstool"?

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

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

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a recompence of transgression; 3 How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed among us by them that heard Him; 4 And God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?

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

6 But one in a certain place testified, saying, "What is man, that Thou art mindful of him? or the Son of Man, that Thou visitest Him?"

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

8 Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him.

9 But we see Jesus, Who was made a little lower than the angels, for the suffering of death, crowned with glory and honour,


13 Therefore = on account of. Gr. dia. Ap. 104. v. 2. shall be heirs = are about to inherit; cp. v. 4.

2. 5-18 (D, p. 1824). SON OF MAN. LOWER THAN ANGELS. (Alternation.)
2. -9-18 (D, p. 1823). FITNESS FOR DOMINION.  

(Alteration.)

That He by the grace of God should taste death for every man.

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

11 For both He That sanctifieth and they who are sanctified are all of One:  for which cause He is not ashamed to call them brethren.

12 Saying, "I will declare Thy Name unto My brethren," in the midst of the church will I sing praise unto Thee.

13 And again, "I will put my trust in Him." And again, "Behold, the children which God hath given Me."

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

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

16 For verily He took not on Him the nature of angels;  but He took on Him the seed of Abraham.

17 Wherefore  in all things it behoved Him to be made like unto His brethren,  that He might be a merciful and faithiul High Priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.

2. 3 Wherefore,  holy brethren,  partakers of heavenly calling,  consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to Him That appointed Him, as also Moses was faithful in all His house.

3 For this Man was counted worthy of more glory than Moses, inasmuch as he who


18 in that wherein, succour. Cp. 2 Cor. 6. 2. 18 that=wherein. See Acts 2. 7. 18 that=wherein. See Acts 2. 7. 18 that=wherein. See Acts 2. 7.

3. 1-4. 13 (B, p. 1823). THE MISSION OF CHRIST.  

(Interversion.)


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

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

6. But Christ as a Son over His own house;

7. Wherefore (as the Holy Ghost saith, "To day if ye will hear His voice, hasten not your hearts, as in the provocation, in the day of temptation") in the wilderness:

8. Wherefore was I 'grieved with that generation, and said, They are always err in their heart; and I, they have not known My ways.

9. When your fathers tempted Me, proved Me, and saw My works forty years.

10. Wherefore I was 'grieved with that generation, and said, They are always err in their heart; and I, they have not known My ways.

11. So I sware, in My wrath, "They shall not enter into My rest."

12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. For after they bad heard, did they hold the beginning of our confidence steadfast unto the end;

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

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

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

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

17. But with whom was He 'grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness?

18. And to whom shew He that they should not enter into His rest, but to them that believed not?

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

Let us therefore fear, lest a promise of entering into His rest, any of you should seem to come short of it.
4. 1-13 (F, p. 1828). THE REST-GIVER. (Alteration and Introduction.)

| M | [2. Reason. God and His Word.]


4. 12. 13 (M, above). REASON. GOD AND HIS WORD. (Introversion.)

M | q | 12-.. God Whose Word is wonderful.
| r | 12-.. What His Word is. Living, powerful, a sharp sword.
| s | 12-.. What His Word does. Pierces, divides asunder.
| t | 12-.. What is a Critic of the heart.

4. 12.

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

3 For we which believe are entered into rest, as He said, “As I have sworn in My wrath, if they shall enter into My rest:” although the works were finished from the foundation of the world.

4 For He spake in a certain place of the seventh day on this wise, “And God did rest” (as it is said, “unto the seventh day He rested from all His works.”

5 And in this place again, “If they shall enter into My rest.”

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, He limiteth a certain day, saying in David, “To day”, as after so long a time; as it is said, “To day” if ye will hear His voice, “harden not your hearts.”

8 For if He spake as it were, “To day”, as it is said, “To day” if ye will hear His voice, “harden not your hearts,”

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

10 For He that entered into His rest, he also hath ceased from His own works, as God did from His.

11 Let us labour therefore to enter into that rest, lest any man fall thereunto upon the occasion of unbelief.

12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the division of soul and spirit, and of the joints and marrow, and is a discriminator of the thoughts and intents of the heart.
13 Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do.

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

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

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

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

2 Who can have compassion on the ignorant, and on them that are out of the way;

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

4 And no man taketh this honour on himself, but he that is called of God, a man, was Aaron.

13 Neither, &c. — And there is not (Gr. ou) a created thing. See Rom. 8. 29. that, &c. Lit. not manifested. Gr. aphanis. Only here. Cp. Ap. 106. 1. i. in His sight = before His eyes. The Divine X-rays nothing to be hidden. Fig. Anthrhopopathia. Ap. 6. opened. Gr. trachelizootai. Only here. This word in classical Gr. is used of bending back the neck (trachelos) of animals to be sacrificed, and may refer to the separating of the victim into its parts. See Lev. 1. 6-9; &c. unto = to. with. Gr. pros. Ap. 104. xv. 8. we have to do. Lit. is our account. (Gr. logos, as v. 2).

4. 14-16 (D, p. 1822). GENERAL APPLICATION. (Alteration.)

14 Seeing ... have = Having therefore. High Priest. See 2. 17. passed into = passed through. Same word as in Cor. 10. 1; 16. 8. Cp. 7. 26. Eph. 4. 10.

Heavens, See Matt. 6. 8, 10.

Jesus. Ap. 98. X.

Son of God. Ap. 98. XV.

prosecution. See 3. 1.

15 which cannot = not (Gr. me) able to.

be touched ... of = sympathize with. Gr. sumpathetos. Only here and 7. 16.

without = apart from. Gr. choris.


16 come = draw near. Gr. proschrromai. A keynote.

word; occ. seven times in Heb. : here, 7. 25; 10. 1, 22; 11. 6; 12. 14, 22.


that in order that. Gr. kina. obtain = receive. mercy. Gr. elos. Occ. twenty-eight times; twenty-three times associated with God. Cp. Exod. 34. 6, 7. God's own character of Himself, which the O.T. saints delight to quote. Deut. 4. 31, 2 Chron. 30. 9, 11. Ps. 86. 15; 100. 17; 111. 4; 136. 7; 145. 8. Joel 2. 13. Micah 7. 18, &c. to help. &c. = for (Gr. ein) reasonable (Gr. eikatvros. Only here and Mark 6. 21) help (Gr. bothisia. Only here and Acts 27. 17).

5. 1-10. 18 (C, p. 1822). THE PRIESTHOOD OF CHRIST. (Introversion and Alteration.)


Who can = Being able to.


See Acts 2. 7. also, &c. = for himself also. Gr. ou any (Gr. tis) one. unto = to. his that is. Thetexts omit. called = when called. of. Gr. ligo. Ap. 104. xviii. 1. as, &c. = even as Aaron also was. Cp. Ex. 28. 1. Num. 3. 10; and contrast Num. 16. 1-2.

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5. 5-10 (P, p. 1829). CHRIST CALLED OF GOD AFTER THE ORDER OF MELCHISEDEC.

(Interversion.)

P y | 5, 6. Christ a High Priest.
z | 7, 8. His salvation and obedience.
z | 9. His people's salvation and obedience.
y | 10. Christ a High Priest.

an. High Priest. See 2. 17.
6 also, &c. = in another place also.

Priest. Gr. hieres. 
for ever. Ap. 151. I. A. i. 4. a. 1. e. for the (coming) age, the Messianic reign.
The priesthood ends when He delivers up the kingdom. See 1 Cor. 15. 24. Cp. 
Rev. 21. 22. In the "day of God" succeeding, there will be no Temple (Rev. 21. 22). therefore neither 
"priest" nor "offerings".

order. Gr. taxis. Here, v. 10 ; 6. 29 ; 7. 11, 17, 21.
Luke 1. 1. 1 Cor. 14. 10. Col. 2. 5.
Melchisedec. See 7. 1. Cited from Ps. 110. 4.
7 when He had = having.
supplementations. Gr. hiletoria. Only here. In classical Greek the olive branch in the hand of a suppliant, implying need and claim.
death. Not from death, for the Gr. word is ek, not apo. 
He went down into death, but was saved out of (Gr. ek) 
it by resurrection.
in that, &c. = for (Gr. apo. Ap. 104. 12). His piety, or godly fear (Gr. eubelia. Here and 12. 20). This verse is a Divine supplement to the Gospel records.
obedience. See Rom. 5, 19.
being, &c. = having been perfected. Gr. teleios. 
Ap. 125. 2.
Author = Cause. Gr. aitos. Only here.
10 Called = having been designated. Gr. prosgoreusonai. Only here.

Q Ra

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

b 12 For when = for the time ye ought to be teachers, ye have need = that one teach you again which = the "first principles of the oracles of 1 God ;

and are become such as have need of = milk, and = not of = strong meat.

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

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

b Therefore = leaving the = principles of the doctrine of Christ, let us = go on = unto = perfection; = not = laying again the = founda-

5. 11—6. 20 (Q, p. 1829). D IGRESSION. (Introduction.)

Q R | 5. 11—6. 3. Exhortation. 
R | 6. 3-6. Peril of apostasy. 
R | 6. 7—20. Exhortation.

5. 11—6. 3 (R, above). EXHORTATION. (Introduction.)

R | a | 5. 11. Personal.
| b | 5. 12. First principles.
| c | 6. 1—12. Milk and strong meat.
| e | 6. 1. 2. First principles.
| f | 6. 3. Personal.


6. 1 leaving = having left. principles of the doctrine = word (Gr. logos. Ap. 121. 10) of the beginning (Gr. archo. Cp. 5. 12). Christ = the Messiah. Ap. 98. IX. go on = be borne along; the 

6. 7-20 (R. p. 1830). EXHORTATION. (Introversion)

R | d | 7-11. Hope based on illustration of earth, and rain upon it.
   |   |  0. 12-15. The promises and the oath.
   |   |  16. 17. The oath and the promises.
   | d | 18-20. Hope based on illustration of heaven, and Jesus having entered therein.


6. 1. HEBREWS.


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16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife; and every order of men: for the Lord is a surely and steadfast, and which entered into that within the veil; 
20 Whither the Forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec.

7 For this Melchisedec, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him;
2 To whom also Abraham gave a tenth part of all; first being by interpretation king of righteousness, and after that also king of Salem, which is, King of peace;
3 Without father, without mother, without descent, having neither beginning of days, nor end of life;
4 But whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

Pf 7

7. 1-28 [For Structure see below]

7. 1-28 (P. p. 1829). PRIESTHOOD OF THE SON (MESSIAH); AFTER THE ORDER OF MELCHISEDEC. (Introversion)

Pf 7

verily. Omit. 
confirmation. Gr. dehesis. See Phil. 1. 7. 
end. Gr. peras. See Rom. 10. 18. 
Wherethin = In (Gr. en) which. 
Abraham returning. Gr. bolemai. Ap. 102. 3, 
unto = to. 
promise = the promise. See Gal. 3. 22, 29. 
immutability = unchangeableness. Gr. to amelatheto. 
the next of the adj. used as a noun. Here and in v. 18. 
Antimereis. Ap. 6 (9). 
counsel. Gr. boule. Ap. 102. 4, 
confirmed it = intervened. Gr. messitewo. Only here. 
two, &c. I. e. God's promise and God's oath. 
was = it. 
might = may. 
me have. Omit. 
set before. Gr. proteismai. See 2 Cor. 8. 12. 
anchor = our anchor. 
Ab. Gr. apokathw. See Acts 21. 34, 
steadfast. See 2. 2. which entered = entering. 
veil. See Matt. 27. 51, 
the = as. 
For. Gr. prodrimos. Only here. 
Jesus. Ap. 98. X. 
made = having become. 
an. Omit. 
order. See 5. a. This order is unique, being that of a high priest without altar, offering, sacrifice, or successor.

7. 1-28 (P. p. 1829). PRIESTHOOD OF THE SON (MESSIAH); AFTER THE ORDER OF MELCHISEDEC. (Introversion)

7. 1-28

Salem. Only here and v. 2 in N.T. 
Most High. See Acts 7. 48.
slaughter = defeat, or smiting. Gr. kopt. Only here. 
Used Gen. 14. 17 (Sept.).

2 also. Read after "part." gave = apportioned. 
also King = King also. 
3 Without father, &c. Gr. apator, ametor, agenealogos. Therefore without recorded pedigree. These three words found only here nor, Gr. mete. life. Gr. koi. Ap. 170. 1. 
made like. Gr. apoikomai. Only here. 
Abraham is presented to us without reference to any human qualifications for office. His genealogy is not recorded, so essential in the case of Aaron's sons (Neh 7. 49). Ordinary priests began their service at thirty, and ended at fifty, years of age (Num. 4. 3). The high priest succeeded on the day of his predecessor's decease. Melchisedec has no such dates recorded; he had neither beginning of days nor end of life. We only know that he lived, and thus he is a fitting type of One Who lives continually.

4 consider = Gr. theoreo. Ap 133 I 11. man = one. 
spoils. Gr. akrothiron. Only here. 
according to. Gr. kathos. Ap. 104. x. 2. out of.
Gr. genealogos. Only here. 
HEBREWS.

7. 7.

7 And o without all o contradiction the less is blessed o of the better.
8 And o here o men that die receive o tithes; but there o he o receiveth them, of whom it is o witnessed that he o liveth.
9 And as I may so say, Levi also, who receiveth o tithes, o paid tithes in Abraham.
10 For he was yet o in the loins of his o father, when o Melchisedec o met him.

11 If therefore o perfection were o by o the o Levitical o priesthood, (for o under it the people o received the law,) what further need was o there that another priest should o rise o after the o order of o Melchisedec, and o not be called o after the o order of Aaron? o
12 For the o priesthood being o changed, there is made o of necessity o a o change o also of the law,
13 For o He o of Whom these things are spoken o pertaineth to o another tribe, o of which there is no mention of his death Melchisedec in the Scripture record is an illustration of perpetuity of life, a type of Him Who liveth for ever.
14 For o it is o evident that our o Lord o sprang o out of Juda; o of which tribe o Moses o spake o nothing o concerning o priesthood.
15 And it is yet far more o evident: o for o that o after the o similitude of o Melchisedec there o ariseth o another Priest,
16 Who o is made o, o not o after the o law o of o a o carnal commandment, but o after o the o power o of an o endless o life.
17 For o He o testifieth, o saying, o 2 o (Then art a Priest o for ever o after the o order of Melchisedec.)
18 For there is o verily o a o disannulling o of the commandment going before o for o the o weakness o and o unprofitableness o thereof.
19 For the o law o made o nothing o perfect, but the o bringing in of o a o better o hope did; o by o the which we draw nigh o unto o God.

20 And o insomuch as o ii o not o without an o oath He was made Priest;
21 For o those priests were made o 7 without an o oath; but o this o with o an o oath by o Him Who hath sworn o unto Him, o the o LORD o aware o and o will o not o repent, o (Then art o a Priest o for o ever o after the o order of o Melchisedec;)
22 By o so much o was o o Jesus made o a o surety o of a o better o testament.
23 And they truly were many priests, o because o they were not suffered to o continue o to the uttermost that come o unto o God o by

unprofitableness. Gr. anopheles. Only here and v. 3. 9. thereof. Omit. 19 made o perfect. Gr. teleioi. Ap. 125. 42. bringing in = superintendence. Gr. episogopho. Only here. a better hope. Note that there are also other comparisons (v. 22); better promises (8. 6); better sacrifices (9. 23); a better substance (10. 31); a better world (11. 16); a better country (11. 16); a better covenant (4. 17); a better nature (11. 35); a better thing (11. 60). In chap. 1, Christ is shown to be better than angels; in 3, better than Moses; in 4, better than Joshua; in 7, better than Aaron; in 10, better than the Law.
25 unchangeable. Gr. aparabatos. Lit. not passing over to another. Only here. 25 also to save = to save also. to the uttermost. Gr. elis to panteleis. See Luteus 13. 11.
Him, *seeing* He *ever liveth* to *make intercession* for them.

26 For such an High Priest became us, *Who is holy*, *harmless*, *unblamed*, *separate* from sinners, and *made higher than the heavens;*

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

26 *For* the law *maketh* men high priests which have infirmity; *but* the *word of the oath*, which *was* *since* the law, *maketh* the *Son*, *Who is consecrated* for evermore.

8 Now of the things which we have spoken *this is the sum*: We have *such an High Priest, Who is set on the right hand of the throne of the Majesty in the heavens;*

2 A Minister of the sanctuary, and of the *true tabernacle*, which the *LORD pitched*, *and not* man.

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

4 For *if* He were *on earth* He *should not* be a priest, *seeing* there *are* priests that *offer gifts and sacrifices* *according to* the *law;*

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

6 But now hath He obtained a "more excellent ministry," by which many also *He is the Mediator of a better covenant,* which was *established upon better promises.*

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

8. 3-10. 18 (N. p. 1829). THE EFFICACY OF CHRIST'S PRIESTHOOD. (Extended Alternation.)

3 to. Gr. eis. Ap. 104. vi. offer. See 5. 1. this Man also. Read "this High Priest also.


8. 7-13 (V. above). THE OLD AND NEW COVENANTS COMPARED AND CONTRASTED. (Introversion and Alternation.)

7 faultless. Gr. amemptos. See Phil. 2. 15. should = would. no. Gr. ou. Ap. 105. I.
8. 9


land. Gr. gē, as v. 4.


and I regarded . . . not = I also disregarded. Gr. ameleō. See 1 Tim. 4. 14.


people. See Acts 2. 17.


every man = each one.

neighbour. The texts read politeis (fellow)-citizens, instead of gleiosīs.


least, &c. Lit. little to great.


no. Gr. ou mé, as v. 11. The quotation is from Jer. 31. 31-34.

13 made . . . old. Gr. palatoē. See 1. 11.

deayeth. Same as “made old”.


vanish away = vanishing. Gr. aphanismos. Only here.

here. See Acts 13. 11.

9. 1 Then verily . . . also. = Now even.

covenant. No Gr. word. The ellipsis is rightly supplied by “covenant”.


worldly = earthly. Gr. kosmikos. See Tit. 2. 12.

sanctuary. See 8. 2. Read the “sanctuary, an earthly one”.

2 tabernacle. Gr. skēnē, tent, which is used by the Sept. to render the Hebrew mishkîn (the structure) and θέλη (the tent which covered it). Cp. Ex. 17. 19, 21.

made = prepared.

wherein = in (Gr. en. Ap. 104. viii) which candlestick = lampstand. Ex. 25. 31-40. According to Josephus, only one in Herod’s Temple. Ten in Solomon’s; see 1 Kings 7. 49. table. Ex. 25. 23-30.

shewbread. Lit. the setting forth of the loaves. Ex. 26. 20, 30.


veil. See 6. 19.

Holist of all = Holy of Holies.

4 censer. Gr. thumatērion. Only here.

ark. See Ex. 25. 10-22.


pot. Gr. stamnos. Only here. See Ex. 18. 22-34.


8. 9 For finding fault. Gr. memphomai. See Rom. 9. 19.


make = consummate, or complete. new. Gr. kainos. See Matt. 9. 17.


land. Gr. gē, as v. 4.


and I regarded . . . not = I also disregarded. Gr. ameleō. See 1 Tim. 4. 14.


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pot. Gr. stamnos. Only here. See Ex. 18. 22-34.

9. 9.

HEBREWS.

9. 22.

present, that in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

U 11. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
12. Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.
13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
14. How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

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

B m 16. For where a testament is, there must also of necessity be the death of the testator.
17. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

B m 18. Whereupon neither the first testament was dedicated without blood.
19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people.

20. Saying, This is the blood of the testament which God hath enjoined unto you. 21. Moreover he sprinkled blood with both the tabernacle, and all the vessels of the ministry.

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

16. there must, &c. = it is necessary that the death ... be brought in. testator = appointed (victim).


1866

were = are. The Temple ritual still continuing.
not. Gr. me. Ap. 104. II.
make ... perfect. Gr. teletos. Ap. 125. 2.
did the service = serves. Gr. latreuon. See 8. as pertaining to. Gr. kata, as above.
reformation. Gr. diorthosis. Only here. In this v. is the Fig. Antimereia (Ap. 6).
building = creation.
once. Gr. ephapax. See 7. 27.
obtained = found, &c. = the good.
spirit. Same as v. 8.
offered. Observe, not sacrificed.
without spot. Gr. amomos. See Eph. 1. 4.
dead works. See 6. 1.
serve. See v. 9 (did the service).

9. 18-23 (V, p. 1864). THE OLD AND NEW COVENANTS COMPARED AND CONTRASTED,
(Introversion and Alteration)

V 1. 15. The Old Covenant related to the promise of the eternal inheritance.
B m 16. Death necessary for its making.
17. Reason.

A 22. The New Covenant related to the heavenly things themselves.

18 for this cause = on account of (Gr. dia) this. Mediator. See 8. 6. the = a. new. See 8. testament = covenant, as in v. 4.

by means, &c. Lit. death having taken place.


22. almost. Gr. schedon. See Acts 13. 44. by = according to Gr. kata. Ap. 104. x. 2. with = in.


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23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For 24 as the high priest entereth into the holy place, and sacrificing which they offered the 27 without sin, he appeareth in the presence of 14 God for us:

25 Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year 22 with blood of others;
26 For then must He often have suffered, since the foundation of the world: but now once in the end of the world hath He appeared once to put away sin by the sacrifice of Himself. And as it is appointed unto men once to die, but the heavenly things themselves with better sacrifices, in true; but 27 sin, he appeareth the second time without sin, unto salvation.

10 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer year by year continually, make the comers thereunto perfect.
2 For then would they not have ceased to be offered, because that the worshippers once purged should have had no more conscience of sins?
3 But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins.
5 Therefore when He cometh into the world, He saith, Sacrifice and offering Thou didst not; but a body hast Thou prepared: Me in burnt offerings and sacrifices for sin Thou hast had no pleasure.
7 Then said I, Lo, I come (in the volume of the book it is written of me) to do Thy will, 0 God.
8 Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, but a body hast Thou prepared:
9 In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said He, Lo, I come to do Thy will, 0 God.
10 By the which we are sanctified through the offering of the body of Jesus Christ once for all.
11 And every priest standeth daily offering minis-

ttering and offering oftentimes the same sacrifices, which can 1 never 'take away' sins:

12 But this <man>, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;
13 From henceforth expecting until His enemies be made His footstool.
14 For by one offering He hath perfected for ever those that are sanctified.
15 Wherefore the Holy Ghost also is a witness to us: for after that He had said before,
16 'This is the covenant that I will make with them after those days, saith the Lord; I will put My laws into their hearts, and in their minds will I write them;
17 And their sins and iniquities will I remember no more.'
18 Now where remission of these is, there is no more offering for sin.

DCE
19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,
20 By a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh;
21 And having an High Priest over the house of God;
22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
23 Let us hold fast the profession of our faith without wavering; (for He is faithful that promised);
24 And let us consider one another to provoke unto love and to good works:
25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.
26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
27 But a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries.

F
28 For he whose coming is looking for the appearing of our Lord Jesus Christ,
29 Our hope that is unmoveable, and the anchor of the soul, both of us and of all them that love music.

G
30 The God of all comfort, having in Christ all comfort, that we might comfort them in all their comfort, having the comfort by Christ.
31 As it is written, Comfort Ye one another with words of comfort.

10. 19—12. 29 (p. 1892). PARTICULAR APPLICATION. (Extended Alternation.)

DCE
10. 19—23. Exhortation to draw near in view of Christ being accessible and faithful.
10. 26—31. Warning in view of God's being the living God.
12, 12. 4. Exhortation to look away from examples to the supreme Example.
12, 23—25. Duty to endure chastening.

10. 28.

HEBREWS.

28 He that despised "Moses' law" died "without" mercy "unto two or three" witnesses:
29 Of how much more a "punishment," suppose ye, shall he be "thought" worthy, who hath "trodden" under foot the "Son of God," and hath "counted" the blood of the "redeemed" covenant, "wherewith He was sanctified," an "unholy thing," and hath "done despite unto the Spirit" of "grace?"
30 For we "know" Him "that" hath "suffered," "Vengeance betongeth unto Me, I will recompense, saith the Lord." And again, "The Lord shall judge His people."
31 It is a "fearful thing to fall" unto the "hands" of the living "God."

32 But "call" to remembrance the former days, in which, "after ye were illuminated, ye "endured" a great "fire" of "afflictions;"
33 Partly, "whilst" ye were "made" a "glazing-stock" both by "reproaches" and "afflictions;" and partly, "whilst" ye became "companions" of them that "were" so used.
34 For ye "had" compassion "of" me in my "bondage," and took "joyfully" the "spoiling of your goods," "knowing" "in yourselves" that ye have "in heaven a better" and an "enduring" "substance.
35 Cast not "away" therefore your "confidence," which hath great "recompense" of "reward."
36 For ye have need of "patience," "that," "after" ye have done the "will" of "God," ye "might" receive the "promise.
37 For yet a "little while, and" He "that shall come" will "come," and will "not" "tarry."
38 Now the "just shall live" "by" "faith:" but "if" "any man" "draw back," "my soul shall have "no" "pleasure" "in him.
39 But ye "are" not "of them" who draw back "unto" "perdition;" but of "them" that believe "unto" the "saving of their "soul."

D I K M O

11 Now "faith" is the "substance" of things hoped for, the "evidence" of things "not" seen.

2 For by it the elders obtained a good report.
3 Through faith we understand that the "worlds were framed by the word of God," and that the things which are "seen" were not made of things which do "appear." 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaks. 5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, who in the same promise; 10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sarah herself received the strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful Who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the "stars of the sky in multitude, and as the sand which is by the sea shore" innumerable.

11.2. HEBREWS. 11.12.

4 God. Ap. 99. 1. 1. so = to (Gr. eis) the end.
5 were ... made = came into being. Gr. ginomai, to become.
8 Gr. ἐκκλησία. Ap. 104. vii. appeal. Gr. phainō. Ap. 108. 1. 1. The reference is not to creation, but to the ordering by God of the dispensations, each of which succeeded but did not spring from its predecessor as a plant does from its seed. By rendering αἰῶνας as "worlds" here; κατατίθαι as "framed", instead of "prepared"; and γεγονότος as "made", instead of "came into being", or "came to pass", the meaning of this important statement is lost.
11 this testimony = witness (by faith), as v. 2. pleased. Gr. eucharisteo. Only here, v. 2, and 13. 14.

13 the foundations = the foundations. Gr. themelios. Rev. 21. 14-20. See Ap. 146. builder. Gr. technites = Architect or Designer. See Acts 19. 24. From the same root we have tekton, rendered "carpenter", Matt. 13. 55. Mark 6. 8, meaning builder or constructor. The word used in contempt of our Lord's earthly occupation (as being apart from Rabbinical connexion and teaching) is profoundly significant. Does it not suggest the reason why He elected for the second of His Inscarnation to become a carpenter, rather than, e.g., a shepherd, as the Antitype of David? He, the great Architect, Designer, and Fabricator of "all things visible", including "the city which hath the foundations! He, the Preparer, Arranger, and Constituteur of the ages or dispensations (aion, v. 3 and 1. 2). descend to follow during "the days of His flesh" a trade involving the planning, calculation, and manual skill of a craftsman! maker. Gr. doxourgos. Only here. A word used by the Gnostics; and by Plato and Xenophon for the Creator of the world.
12 also = even. received. It was given from above. strength. Gr. dunamis. Ap. 172. 1.
13 to conceive. Lit. for (Gr. eis) casting down (Gr. kata bolē. See Ap. 146). Cp. 2 Kings 19. 2. The strength was Divinely supplied not only to conceive, but to bring to the birth. was delivered of = brought forth. p. 181. Gr. para. Ap. 104. xii. 3.
13 These all died *in faith;* *not* having received the promises, but having seen them afar off, and were persuaded of **them,** and confessed that they were **strangers** and **pilgrims** on the **earth.**

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

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

16 But *now* they desire a **better country,**

17 By faith **Abraham** when he was **tried,** offered up his **son** Isaac:

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

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

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

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

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

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

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

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

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

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

28 And what more shall I say? **For** **he** is **able** to do exceedingly **more** than I speak.

29 And **they** saw **his** **wrath,** and were afraid, and turned again **unto** the **Egyptians.**

30 Nevertheless they **trusted** for they *tried.* **Testimonia** **to** them. **And** **was** in a **figure** **receive** (Gr. *apoherein*). **Is** God **righteous** **by** **testimonies?** **For** *the* promise **unto** the **lamech, to the **blind, to the **foolish.**

31 Because **he** had **settled** Joseph's promise that he **would** not bury him in Egypt but in Machpelah, **thereby** enabling him to express his confidence in God's promises. **This** is recorded in Gen. 47:31, before the blessing of Joseph's **sons.**


33 **Wrath.** See also, Ex. 20. 17, 9; 11. 1 f. **endured.** Gr. *kurtios.* Only here. Gr. *kuros.* Ap. 15. 8. **Invisible.** Gr. *anapomai.* See Rom. 3. 10. He feared not the visible king, because he had seen the Invisible. Cp. Elijah (1 Kings 17:1; 18:10), and Elisha (2 Kings 8:14; 5:15).
11. 28. HEBREWS.

28 8 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

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

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

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

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

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

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

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

36 And others had trial of cruelties, and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, they were tempted, were slain with the sword: they wandered about in deserts, and in mountains, and in dens and caves of the earth.

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

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

12 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

28 Through. In vv. 3, 11, 25, the dative case is rendered "Through", in fourteen other vv. it is rendered "By".


sprinkling. Gr. prosochoi. Only here. less than in order that (Gr. hina) not (Gr. mo).

destroyed. Gr.clotheu sof. Only here.

firstborn. Gr. prototokos. See Rom. 8. 29. This adj. is neuter plural. Gr. 14. 23.


assaying =endeavouring or attempting (Gr. peira; here and v. 36).

drowned =swallowed up. Gr. katapnwo, as 1 Cor. 15. 54.


seven days =for (Gr. epi). Ap. 104. ix. 3) seven days.

31 perished =with. Gr. sunupollumi. Only here.

believed not =were disobedient. See 3. 19.


33 fall. Gr. eilei96. Only here.

to tell =in narrating. Gr. diegeumai. See Acts 8. 33.

By Fig. Paralipomena (Ap. 6), the writer briefly alludes to many worthies, of whom time fails to speak in detail. Also Fig. Epitrochasmos, or Summarium. In the summary are four judges, two prophets, and a group in which all other prophets are included.

The four judges form an introversion.

a [ Gideon. Judg. 6 and 7.

Barak. Judg. 4 and 5.


Jephthae. Judg. 11 and 12.

Gideon and Jephthae stand out together as higher examples of faith, Barak and Samson as associated with women, the former in his rise, the latter in his fall. The other three form another introversion.

N

12 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

12. 1 Wherefore. Gr. togaorou, a very emph. word of inference; occ. only here and 1 Thess. 4. 8. Resume from 10. 36. so seeing, &c. we also having so great a cloud of witnesses surrounding us, compassed about =surrounding. Gr. perieicemoi. See Acts 28. 29. cloud =throng. Gr. nephos. Only here. The usual word for "cloud" is nephele. witnesses. Gr. martiai. See John 1. 7. Whose lives witneses to the power of faith. Not "spectators", for then the word would be autoptes (Luke 1. 2) or epoptes (2 Pet. 1. 16). let us lay aside =laying aside. See Rom. 13. 12. weight. Gr. onkos. Only here.

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CHASTISEMENT. (Division.)

12. 5-11 (S's, above). DUTY TO ENDURE CHASTENING. (Extended alternation.)

12. 10. HEBREWS.

but He "for our profit, that we might be partakers of His holiness."

11 Now no chastening for the present seemeth to be joyous, but grievous;

nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Wherefore lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed.

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

Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you;

and thereby many be defiled;

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

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

For ye are not come unto Mount Sinai, and to a tempest. The ref. is to Ex. 19. 16-18.

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

22 But ye are come unto Mount Zion, and 12. 22. the Companion Bible


our profit = that which is profitable.

that = to the end (Gr. eia) that.

be partakers. Gr. metanambao. See 6. 7.

holiness. Gr. hagios. Only here. Not the word in Acts 28. 31. but the word in 14. 27. is to be regarded as "the word of grace.


grievous = of grief.

peaceable. Gr. erimitos. Only here and Jas. 3. 17.


exercised. See 5. 14.

thereby = by (Gr. dia). Ap. 104. v. 1 it.

12. 19-24 (S. p. 1843). COUNSELS AND ENCOURAGEMENTS. (Extended Alternation.)

s1 [13. 12, The weak to be helped.

s1' [14. - Peace with all.


s2' [15. - Watching against failure.

s3 [16. - The defiling defect of bitterness.

s3' [16. - The warning of Esau's disappointment.

s4 [18. 19. - The terribleness of Sinai.


s6 [22, 23. - The blessedness of the heavenly Jerusalem.

s7 [24. - Its promise of life.


hang down. Gr. paresmai. Only here.


be turned out of the way. Gr. ektrapomenai. See 1 Tim. i. 6.


Follow = Pursue. The force of the Gr. diokos is seen in Phil. 3. 14 (press toward)


holiness. Gr. hagiasmos. See Rom. 6. 19.

no man = no one. Gr. oudeos.


Looking diligently. Gr. episkopeo. Only here and 1 Pet. 5. 2.

lest. Gr. me. Ap. 105. II.


man = one.


thereby. Gr. dia faseta. Some texts read d'auta, the same as v. 11. be defiled. Gr. misaino. See John 18. 28.


sold. Gr. apodidomi. Same as "yield", v. 11. his. The texts read "his own". birthright. Gr. prototokia. Only here.


inherited. Gr. kleronomos. See 1. 4. rejected.

Gr. apodok给他az. Only here and 1 Pet. 2. 4, 7, after the Gospels. Cp. dokimaz. 3. 9. repentance. Gr. metanomos. Ap. 111. II. Repentance means a change of mind, and Esau sought to change his (father's) mind.

though he sought... carefully = having sought carefully. Gr. ekteleo. See 11. e. 18 mount. The texts omit.

that might, &c. = that was touched. Gr. pelapho. The ref. is to Ex. 19. 16-19.

This and other five "ands" in vv. 18, 19 eximply the Fig. Polyptondetom (Ap. 6). nor = and.

blackness =a thick cloud. Gr. gnaphos. Only here. darkness. Gr. skotos, but the texts read zophos. See 2 Pet. 2. 4, 17.


19 sound. Gr. echos. See Acts 2. 2.

words. Gr. rhema. See Mark 8. 32.


beast. Gr. theriaion. not zom. touch. See 11. 28.

or thrust through, &c. All the texts omit. No doubt this is because of the complex Ellipsis. In Ex. 19. 23 we read, "There shall not a hand touch it, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live! The work on "Figures of Speech" makes it clear thus:" And if so much as a man, or a beast touch the mountain—"if a man" he shall be stoned or [if a beast] thrust through with a dart." 21 it terrible. Gr. phoberos. See 10. 27, 31.


exceedingly fear and quake =am fearful (Gr. elcphebos. Cp. Mark 9. 6) and quaking (Gr. entromos. See Acts 7. 35).


blood of sprinkling (Gr. rhantismos). The phrase only here and 1 Pet. 1. 2 (sprinkling of blood).


shake. Gr. sefj. See Hag. 2. 5. 7. Occ. Matt. 27. 51; 28. 2; &c. Cp. seismos, earthquake. also heaven = the heaven (sing. Matt. 6. 9, 10) also.

27 signifieth. Gr. dido. See 1 Cor. 1. 11. removing. Gr. metathesti. Cp. 7. 12; 11. 5.

that = in order that. Gr. hina. cannot be = are not (Gr. me) to be. remain. Gr. meno. See p. 1511.

28 which cannot be moved = immoveable. Gr. axiologos. Only here and Acts 27. 41.


reverence. Gr. aido. Only here and 1 Tim. 2. 9.

The text reads deos, awe.


13 Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

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

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

5 Let your conversation be without covetousness; and that ye live Temperately, Godliness, and contentment. is great gain.

6 For they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

13. 1-25 (A. 1822). PRACTICAL CONCLUSION. (Introversion)

T | 1-6. Exhortation.
   V | 10. 11. The servers of the tabernacle.
T | 12-16. The sanctified people.
   U | 17. Their teachers. Disobedience unprofitable.
T | 18-25. Closing requests and doxology.


Gr. ou'de me. The strongest negative possible, forsake. Gr. ekstatelip. See Acts 2. 27.
13. 6.

HEBREWS.

6 So that we may boldly say, “The  o Lord  is my Helper, and I will not be afraid what  man doth unto me.”

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

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

9 Be  not carried about with o divers and strange doctrines. For it is a good thing that the heart be  established with grace; not  with meats,  which have  not profited them that have been occupied therein.

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

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

12 Wherefore  o Jesus also,  o that He might sanctify the people  o with His own blood, suffered  o without the gate.

13 For there shall go forth  o unto Him  o without the  o camp, bearing His reproach.

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

15 o By Him therefore let us offer the sacrifices of praise to  o God continually, that is, the fruit of our lips  o giving thanks to His name.

16 But  o to do good and  o to communicate  o forget:  o not, for  o with such sacrifices  o  is well pleased.

17 o Obeys o them that have the rule over you, and  o submit yourselves: for  o all  o things willing  o to live honestly.

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

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

20 o Now the  o God of peace,  o that brought again from  o the dead  o our Lord  o Jesus,  o that great  o Shepherd of the sheep,  o through the blood of the  o everlasting covenant,

21 o Make you perfect  o in every good  o work  o to do His will,  o working  o in you that which

one to come = the coming one.  o praise.  o Gr. aineo.  o Only here.  o Cp. Acts 2. 47.  o continually.  o See 9. 6 (always).  o the fruit of our lips.  o This is a reference to Hos. 14. 2, where the Sept. renders the Heb.  pârâm  o phâthehmu  o by  o bullocks of our lips”.  o Gr. euopoia.  o Only here.  o to communicate = fellowship  o Gr. koînônia.  o Cp. I Tim. 6. 18.  o is well pleased.  o See 2. 18.  o to do good.  o Lit. the doing well.

13. 21.

6 LORD.  o Gr. 98. VI. 1. B. a. Helper = Succourer.  o Gr. bothos.  o Only here;  o cp. Ps. 10. 14; 22. 11, &c. not.  o Gr. ou.  o Ap. 105. I. man.  o Gr. anthropos.  o Ap. 123. 1. unto = to.  o The quotation is from Ps. 118. 6. 7. them, &c. = your leaders  o Gr. higeomai, as vv. 17, 24. who = such as.  o have spoken = spoke.  o Gr. taleo.  o Ap. 121. 7. word.  o Ap. 121. 10. faith.  o Ap. 150. II. 1. follow = imitate.  o Gr. mimeomai.  o See 2 Thess. 3. 7. considering.  o Ap. 133. II. 3. 19. end.  o Gr. ekbasio.  o Only here and i Cor. 10. 13. conversation = (manner of) life.  o Gr. anastrophe.  o See Gal. 1. 13.

8 Jesus Christ.  o Ap. 98. XI. the same,  o Gr. ho autos.  o This is the transl. in the Sept. of the Heb.  aaitikh hû, a Divine title.  o See Ps. 102. 27.  o Cp. Mal. 3. 6. for ever.  o Ap. 151. II. A. ii. 7. a. 9 carried about  o Gr. periphrerô.  o See Eph. 4. 14. the texts read “carried away”.

divers.  o Gr. pokilos.  o See 2. 4.

strange.  o Gr. xenos.  o See Acts 17. 18.

established.  o Same as “confirmed” 2. 2.  o with = by.  o No prep.  o dat. case.

grace.  o Ap. 184. I. 1. meats.  o By Fig.  o Symelochoi of species  o Ap. 6 = for various and strange doctrines” of no profit to those who practise them.

which, &c. = in  o Gr. en  o which they who walked have not been profited.  o See 4. 2.

10 altar.  o The reference is to the sin-offering, which was wholly burnt outside the camp.  o Lev. 4. 1–17; 16. 27.

whereof = of  o Gr. ek  which.  o no.  o Gr. ou.  o Ap. 105. 1.

right.  o Gr. egeônia.  o Ap. 172. 5.

serve.  o Gr. latreia.  o Ap. 190. III. 5.


into.  o Gr. eis.  o Ap. 104. vi.

the sanctuary.  o The Holy of Holies.  o See 8. 2.


for = concerning.  o Gr. peri.  o Ap. 104. xiii. 1.

sin.  o Gr. hamartia.  o Ap. 128. I. ii. 1.

without = outside.  o Gr. exo. 12 Jesus.  o Ap. 98. X.

that = in order that.  o Gr. hina.

people.  o Gr. laos.  o See Acts 2. 47.

with = by, as v. 11.

13 unto.  o Gr. pros.  o Ap. 104. xv. 3.

camp.  i. e.  o Apostle Judaism.  o Hebrew believers would understand the reference to Exod. 98. 7; after the apostasy of the “calf”, reproach.  o See 11. 26.

14 seek.  o Same word in 11. 14.
THE EPISTLE OF JAMES.

THE STRUCTURE AS A WHOLE.

(A Introversion and Alternation.)

| A | 1. 1-4. PATIENCE. |
| B | 1. 5-8. PRAYER. |

B C | 1. 9-10. THE LOW EXALTED. THE RICH MADE LOW. |
| D | 1. 11-11. LIFE LIKENED TO GRASS. |
| E | 1. 11. END OF THE RICH. |

C | 1. 12-16. LUST. |

D | 1. 17. GOOD GIFTS FROM ABOVE. |

E | 1. 18-27. GOD'S WORD AND ITS EFFECTS. |

F | 2. 1-7. THE FAITH. WITHOUT PARTIALITY. |

G | 2. 8. THE ROYAL LAW. |

H | 2. 9-10. MOSES' LAW. ONE OFFENCE BREAKS IT. |

I | 2. 11. MOSES' LAW. ONE OFFENCE BREAKS IT. |

G | 2. 12. THE LAW OF LIBERTY. |

F | 2. 13-25. FAITH. WITHOUT WORKS. |

E | 3. 1-14. MAN'S WORD AND ITS EFFECTS. |

D | 3. 15-18. THE WISDOM FROM ABOVE. |

C | 4. 1-5. LUSTS. |

B C | 4. 6-10. THE PROUD RESISTED. THE HUMBLE EXALTED. |
| D | 4. 11-17. LIFE LIKENED TO A VAPOUR. |
| E | 5. 1-6. END OF THE RICH |

A | 5. 7-12. PATIENCE. |

B | 5. 13-20. PRAYER. |

NOTES ON THE EPISTLE OF JAMES.

1. The Epistle of James has been the subject of controversy both as regards the identity of the writer, and as to the time of writing. There is little doubt, however, that the writer was James, the Lord's brother (Gal. 1. 19), he who was one of the "pillars" (Gal. 2. 9), he who gave the "judgment" of the apostles and elders of the church at Jerusalem (Acts 15. 13, 19).

2. The distinctly Jewish character of the teaching marks off the epistle as having been written at an early period of the Acts history, and it is noticeable that the doctrinal tone closely follows the precepts of "the Sermon on the Mount" (Matt. 5-7). The Jews still assembled in synagogues (2. 2); the "poor" (John 12. 8) were heirs of the kingdom (2. 4); they were exalted according to the law (2. 4-5, &c.); they had Abraham as their father (2. 21), and were, in harmony with Acts 3. 19-21, looking for the coming (parousia) of the Lord which was "at hand" (5. 7, 8). If we distinguish the dispensations, James affords instruction for all believers, but is plainly addressed to the twelve tribes "which are scattered abroad", lit. "in the dispersion". The dispersion, Gr. diaspora, which is referred to in 1 Pet. 1. 1 also, and is before our eyes even now. In days not far off the epistle will appeal to Israel when to them the gospel of the Kingdom (see Ap. 140. 11) is once more announced. To the preachers will again be committed the "powers" of Pentecostal days, to be exercised as exemplified in 5. 14, 16.

3. Some commentators rightly place the time of writing before the Jerusalem Council of about A. D. 45. (According to tradition, James was martyred in 62 or 68.) One well qualified to value fairly the evidence says, "And a careful study of the chronological question has convinced me that they are right who hold the Epistle of James to be perhaps the earliest of the New Testament writings. It belongs to that period of the Pentecostal dispensation when the whole Church was Jewish, and when their meeting-places still bore the Jewish designation of 'synagogues' (chap. 2. 2)." See Ap. 180.