

have written with my own hand, I will repay it. Yet I need not tell you that you also owe your own self to me.  
 20 No, brother, make me happy in the Lord spontaneously; comfort my feelings in Christ.  
 21 I have written to you, confident of your acquiescence: for I know that you will do more than I ask. And therefore, also, prepare me a lodging; for I hope by your prayers to be welcomed by you.

Epaphras, my fellow-soldier in 23 Christ Jesus, and my fellow-workers, 24 Mark, Aristarchus, Demas, and Luke, send regards to you.

The blessing of our Lord Jesus 25 Christ be with your spirit.

(Written to Philemon, from Rome, about 62 or 63 A.D., and conveyed through Onesimus, a domestic.)

## THE EPISTLE OF ST. PAUL TO THE HEBREWS.

**The Pre-eminent Majesty and Honour of the Lord Jesus Christ by Reason of His Atonement.**

1 **G**OD, having of old spoken to our forefathers in many portions and many forms, by the prophets, at last in these times has spoken to us by a Son: Whom He appointed Inheritor of all; and through Whom He made the ages; Who—being the effulgence of His grandeur, and the representative of His essence, supporting all things by His powerful Decree—having made a purification from sins, seated Himself in right of the Majesty on high; thus becoming by so much superior to the Messengers, inasmuch as He inherited a more distinguished Power than they. For when did He ever say to any of the Messengers?—

YOU ARE MY SON,  
TO-DAY I HAVE BEGOTTEN YOU?<sup>1</sup>  
And again,

I WILL BE A FATHER TO HIM,  
AND HE SHALL BE A SON TO ME.<sup>2</sup>

6 But when He again introduced the Creator<sup>3</sup> into the habitable world, He says:

NOW LET ALL THE MESSENGERS OF GOD HONOUR HIM.<sup>4</sup>

7 But as to His Messengers He only says:  
HE MAKES HIS MESSENGERS SPIRITS,  
AND HIS MINISTERS BURNING FIRE.<sup>5</sup>

<sup>1</sup> Psa. ii. 7.

<sup>2</sup> Sam. vii. 14.

<sup>3</sup> NOTE.—In the Greek text, Τὸν Πρωτότοκον, literally "First-producer."—F.F.

<sup>4</sup> Psa. xcvi. 7.

<sup>5</sup> Psa. civ. 4.

But respecting the Son: 8

GREAT PRINCE, YOUR THRONE IS FOR EVER AND EVER;

AND THE SCEPTRE OF JUSTICE IS THE SCEPTRE OF YOUR KINGDOM.

YOU HAVE LOVED RIGHTEOUSNESS, AND HATED LAWLESSNESS;

THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU

WITH A DELIGHTFUL OIL ABOVE YOUR ASSOCIATES.<sup>1</sup>

AND, YOU, LORD, HAVE FOUNDED 10 THE EARTH OF OLD,

AND THE SKIES ARE THE WORK OF YOUR HANDS;

THEY SHALL BE DESTROYED, BUT 11 YOU WILL REMAIN;

AND ALL SHALL GROW OLD AS A GARMENT,

AND YOU SHALL FOLD THEM AS A 12 CLOAK,

AND THEY SHALL BE CHANGED:

BUT YOU ARE THE SAME,

AND YOUR YEARS WILL NOT BE ECLIPSED.<sup>2</sup>

And when did He say to any of the 13 Messengers:—

SIT AT MY RIGHT HAND,

UNTIL I PLACE YOUR ENEMIES A STOOL TO YOUR FEET?<sup>3</sup>

Are they not all ministering spirits, 14 dispatched to administer for the sake of those who will ultimately inherit salvation?

For this reason we ought especially 2 to attend to what must be listened to,

<sup>1</sup> Psa. xlv. 6, 7.

<sup>2</sup> Psa. cii. 25—27.

<sup>3</sup> Psa. cx. 1.

lest we should ever be drawn aside.  
 1 For if the message delivered by Mes-  
 sengers was reliable, and every trans-  
 gression and disobedience received  
 3 just punishment—how shall we  
 escape, if we neglect such a great  
 salvation, who first received our in-  
 formation through the Lord, with  
 confirmation to us of what was  
 4 heard?—God witnessing with signs,  
 wonders, and various powers, as  
 well as a Holy Spirit apportioned by  
 5 His will. For He has not subjected to  
 Messengers the empire of the future,  
 6 about which we speak. And He gives  
 evidence of this where some one says:

WHAT IS MAN, THAT YOU SHOULD  
 REMEMBER HIM?—

OR A SON OF MAN, THAT YOU  
 SHOULD LOOK ON HIM?

7 YOU MADE HIM FOR A SHORT TIME  
 LESS THAN THE ANGELS;

BUT HAVE CROWNED HIM WITH  
 MAJESTY AND HONOUR,  
 AND SET HIM OVER THE WORKS  
 OF YOUR HANDS,

8 HAVING SUBJECTED ALL BENEATH  
 HIS FEET.<sup>1</sup>

But if He subjected all, He could  
 leave nothing unsubjected to him.  
 However, we do not now see all  
 9 subject to him. But we see Jesus—  
 depressed for a short time lower than  
 the Messengers, by having suffered  
 death—crowned with majesty and  
 honour, since by the kindness of God  
 10 He tasted death for all. For it  
 became Him, by Whom all are, and  
 through Whom all exist, leading  
 many sons to rectification, to perfect  
 the Chief of their salvation by suffer-  
 11 ings. For the Purifier and the purified  
 are both from One; for which reason  
 He is not ashamed to call them  
 12 brothers, saying:

I WILL PROCLAIM YOUR NAME TO  
 MY BROTHERS,

IN THE MIDST OF THE ASSEMBLY  
 I WILL SING OF YOU.<sup>2</sup>

13 And again:

I WILL TRUST IN HIM.<sup>3</sup>

And again,

BEHOLD, I MYSELF AND THE  
 CHILDREN

WHOM GOD HAS GIVEN ME.<sup>4</sup>

14 Since, then, the children share in  
 blood and flesh, He also partook of the  
 same with them; so that through death  
 He might abolish him who has the

dominion of death, that is the Devil:  
 and might release those who through 15  
 their whole life were subject to slavery  
 through the dread of death. For, 16  
 indeed, He never descended upon  
 angels, but, instead, He descended  
 upon the Heir of Abraham. It was 17  
 consequently imperative to be made  
 similar in everything to His brothers;  
 so that, pitying, He might be a merciful  
 and faithful High Priest before  
 God, to overshadow with mercy the  
 sins of the people. For as He Himself 18  
 suffered when tempted, He is able to  
 encourage those who are tempted.

*A Review of the Rituals of the  
 Levitical Law, and their Fulfilment  
 in Messiah, the Great Anti-Type.*

Therefore, holy brethren, partakers 3  
 of the heavenly calling, observe that  
 the Apostle and High Priest of our  
 confession, Jesus, was faithful to His 2  
 Maker—as Moses was—in all His  
 house. But He is thought worthy of 3  
 a greater dignity than Moses, by as  
 much as the master of the house has  
 more honour than its steward. For 4  
 every house is organized by some one;  
 but God is the organizer of all things.  
 And Moses, indeed, was faithful in all 5  
 his house as a servant, a witness of  
 what was ordered; but Christ as a Son 6  
 over His own house: whose house we  
 are if we firmly possess the confidence  
 and reliance of our Hope until the end.

Therefore, as the Holy Spirit says: 7

IF YOU WOULD LISTEN TO HIS  
 VOICE TO-DAY,

HARDEN NOT YOUR HEARTS, 8  
 AS IN THE BITTERNESS

DURING THE PERIOD OF TRIAL IN  
 THE DESERT;

WHERE YOUR FATHERS TRIED ME, 9  
 PROVED ME, AND FOR FORTY YEARS  
 SAW MY WORKS.

THEREFORE I WAS PROVOKED WITH 10  
 THAT GENERATION, AND SAID,  
 THEY ALWAYS WANDER AT HEART;  
 AND HAVE NOT ACKNOWLEDGED  
 MY PATHS:

SO THAT I DECLARED IN MY ANGER, 11  
 THEY SHALL NOT ENTER INTO MY  
 REST.<sup>1</sup>

Take care, brethren, lest there 12  
 should ever be in any of you a bad  
 unbelieving heart, to turn away from  
 a living God. But, instead, exhort 13  
 yourselves every day, while it is called  
 To-day, so that none among you may be

<sup>1</sup> Psa. viii. 4—6.

Psa. xxii. 22. <sup>2</sup> Psa. xviii. 2. <sup>3</sup> Isa. viii. 18.

<sup>1</sup> Psa. xov. 7—11.

hardened by the seductiveness of sin.  
 14 For we shall be participators with  
 THE MESSIAH, if we steadily hold  
 fast to the first foundation until per-  
 15 fect; therefore He said:

IF TO-DAY YOU WOULD LISTEN TO  
 HIS VOICE,

HARDEN NOT YOUR HEARTS  
 AS IN THAT BITTERNESS.

16 But what hearers tried Him?—did  
 not all coming from Egypt through  
 17 Moses? And by whom was He pro-  
 voked forty years?—was it not with  
 the sinners, whose carcasses fell in the  
 18 desert? And to whom did He declare  
 that they should not enter into His  
 19 rest—if not to the unbelieving? From  
 which we perceive that they were not  
 able to enter in because of unbelief.

4 Let us therefore be careful, lest by  
 abandoning a promise to enter into  
 His rest, any one from among you  
 2 should think of lagging behind. For  
 we are promised as they were; but  
 the message heard did not profit them,  
 not being united with faith by the  
 3 hearers. But we, the believers, may  
 enter that rest (although He said:—

AS I DECLARED IN MY ANGER,  
 THEY SHALL NOT ENTER INTO MY  
 REST:

—as though from the exertions of  
 construction after founding a universe,  
 where it says about the seventh thus:

4 AND GOD RESTED UPON THE  
 SEVENTH PERIOD FROM ALL HIS  
 5 WORKS.<sup>1</sup> But here again:

THEY SHALL NOT ENTER INTO MY  
 REST.)

6 As, therefore, some failed to enter it,  
 and those first promised entered not,  
 7 through disobedience; He again fixed  
 a particular time, TO-DAY, saying,  
 after that time, by David—as I said  
 before—

TO-DAY, IF YOU WILL HEAR HIS  
 VOICE,

HARDEN NOT YOUR HEARTS.

8 For if Joshua had given that rest,  
 He would not after that have spoken  
 9 of another time. Therefore there  
 still remains a rest for the people of  
 10 God. For it shall enter into its rest,  
 and rest itself from its labours, as God  
 did from His own.

11 Let us therefore strive to enter into  
 that rest, so that no one may in the  
 same way be an example, by falling  
 12 through disobedience. For the word  
 of God is living and energetic, and more

<sup>1</sup> Genesis ii. 2.

cutting than any two-edged sword;  
 and divides even the life and spirit,  
 joints and marrow; and is critical of  
 desires and thoughts of the heart. And  
 there is no creature hidden before 13  
 it; but all is naked and bare to His  
 eyes to Whom we have to account.

### The Messiah's Priestly Office.

Having, therefore, a great High 14  
 Priest gone into the heavens, Jesus  
 the Son of God, let us cling to this  
 confession. For we have not a High 15  
 Priest unable to sympathize with our  
 weaknesses; but equally tried in all  
 things like ourselves, yet sinless. Let 16  
 us go, therefore, with freedom to the  
 throne of the Giver, so that we may  
 receive mercy; and we shall find a  
 perfectly supporting gift.

For every high priest taken from 5  
 among men is set up over men to  
 attend to the things of God, so that  
 he may offer gifts and sacrifices for  
 sins; and be able to sympathize with 2  
 the ignorant and erring, because he is  
 himself surrounded with weakness;  
 and for that reason he ought to offer 3  
 for his own sins, as well as for the  
 people. And not any one takes this 4  
 honour to himself, unless called by  
 God, even as Aaron was.

Thus also the Messiah did not Him- 5  
 self decree that He should become a  
 High Priest; but, instead, He Who  
 said to Him:

YOU ARE MY SON.

TO-DAY I HAVE BEGOTTEN YOU.<sup>1</sup>

And as He says in another place: 6

YOU ARE AN ETERNAL PRIEST,  
 ACCORDING TO THE ORDER OF  
 MELCHI-SEDEK.<sup>2</sup>

Who in the days of His incarnation, 7  
 having offered prayers and supplica-  
 tions with strong crying and tears, to  
 Him able to save Him from death,  
 and having been listened to because  
 of His entreaty, although indeed He 8  
 was a Son, He learnt obedience  
 by what He suffered; and having 9  
 been perfected, He became the  
 origin of eternal salvation to all who  
 obey Him—having been publicly 10  
 proclaimed under God a High Priest  
 of the order of Melchi-sedek; of 11  
 Whom we have to express much  
 thought and difficult to explain, since  
 you have become sluggish to the  
 sounds. For at the time when you 12  
 ought to be teachers, you have need

<sup>1</sup> Psalm ii. 7.

<sup>2</sup> Psalm cx. 4.

again for some one to teach you the rudiments of the first principles of God's purposes; and you have come to have need of milk, and not of solid food. For every one who uses milk is ignorant of a reason for righteousness; for he is an infant. But solid food is for the matured, for those who through their disciplined faculties are exercised to decide between good and evil.

Consequently, dismissing the reason for the first object of the Messiah, let us bear forward to its conclusion—not again laying a foundation of turning from dead rituals; and of trust upon God; of teaching of baptisms; or of laying on of hands; of resurrection from death; and of eternal judgment: yet we will do this, if God permits.—For those who have been once enlightened, and tasted of the heavenly gift, and been partakers of holy spirit, and have tasted the noble plan of God, and power of a future age, and have fallen away—it is useless to renew them into a change of mind;—they having by themselves crucified afresh the Son of God, and openly disgraced Him. For the land that has drunk the rain coming often upon it, and has yielded crops useful to those by whom it has been cultivated, receives approval from God; but if it produces unexpected and nearly accursed thorns and thistles, their end is for burning.

But we are persuaded better of you, friends, things that bring salvation, although we speak in this way. For God is not so unjust as to be forgetful of your work, and of the love which has been shown to His Name, by having ministered to the holy, and still ministering. But we wish each of you to show the same earnestness to the end, to perfect your hope; so that you may not become sluggish, but imitators of those who through faith and endurance inherited the promises. For God, promising to Abraham, since He had none greater to swear by, He swore by Himself, saying, WHEN BLESSING I WILL BLESS YOU, AND INCREASING I WILL INCREASE YOU.<sup>1</sup> And then, after long expectation, he obtained the promise. For men indeed swear by the greater, and in all disputes the oath is used by them for confirmation—by which God, wishing to show more certainly the unalterable

<sup>1</sup> Genesis xxii. 17

nature of His decision to the inheritors of the promise, intervened with an oath; so that by two unchangeable things, in which it was impossible for God to be false, we might have a stronger hold, when we fly to seize the settled hope, which we have as a sure and firm anchor of the soul, and carried inside the inner veil; where as a Forerunner Jesus has entered for us, becoming a High Priest for ever according to the order of Melchisedek.

For this Melchisedek, king of 7 Salem, a High Priest of the Highest God, who met Abraham returning from the defeat of the kings, and blessed him—to whom the patriarch Abraham set apart a tenth of all—whose name interpreted is, first, King of Righteousness, and then, King of Salem, which is King of Peace; unfathered, unmothered, unpedigreed, without recorded beginning of days or end of life; but, like the Son of God, remains a Priest uninterruptedly.

But see how great he was, to whom Abraham the patriarch gave a tenth of the best spoils! And, indeed, those who receive the priesthood from the sons of Levi have a command by the law to tithe the people—that is, their brothers—although they are direct issue of Abraham. But he who was not pedigreed from them tithed Abraham, and blessed him who had the promises! But, without any contradiction, the lesser is blessed by the greater. And here indeed mortal men take tithes; but there, it is witnessed that he lives. And, as one may say, Levi, the receiver of tithes, was tithed through Abraham; for he was as yet in the loins of his father when Melchisedek met him.

If, therefore, perfection werethrough the Levitical priesthood, under which the people were legislated for, then why need another Priest be appointed, of the order of Melchisedek, and not nominated from the order of Aaron? For when the priesthood is being changed, of necessity comes a change of ritual. But He of Whom this was said partook of another tribe, from which none approached the altar; for it is clear that our Lord arose from the tribe of Judah, regarding which tribe Moses spoke nothing concerning priests. And it is now very clear if

another High Priest is appointed similar to Melchi-sedek, He comes not according to a law of physical order, but by power of an unending life; for it is witnessed: That

YOU ARE AN ETERNAL PRIEST,  
ACCORDING TO THE ORDER OF  
MELCHI-SEDEK.<sup>1</sup>

But certainly when a change is made from a preceding order, it is through its weakness and uselessness—for the law perfected nothing, but introduced a better hope, by which we are brought near to God. And therefore this was not done without an oath, although they indeed became priests without an oath; but He with an oath by Him Who said to Him:

THE LORD SWORE AND WILL NOT  
ALTER,

YOU ARE AN ETERNAL PRIEST.

By which a very much better settlement came, secured by Jesus.

And, indeed, they were many who became priests, because they were prevented permanently remaining through death. But He, by continuing for ever, holds the continuous Priesthood; and so is able to perfectly save those coming to God through Him, always living to rectify on their behalf.

For such a High Priest—Who is holy, good, pure, free from sins, and Who has become higher than the heavens—befits us; Who has no need every day, as those high priests, to first offer a sacrifice for His own sins, then for those of the people—for He did this once for all, offering Himself. For the law appointed men high priests who were weak; but the word of the oath, surpassing the law, a perfected Son for ever.

And this is the sum total of these reasonings: We have such a High Priest, Who sits by right upon the throne of the Majesty in the heavens; a Minister of the Sacred Rites, and of the true tabernacle, which the Lord pitched and not man. For every High Priest is appointed to offer gifts and sacrifices; hence it is necessary that this One should also have something He might offer. If, therefore, He were upon earth, He could never be a Priest—those existing to offer gifts according to law; who serve as a sketch and a shadow of the heavenly, as Moses was commanded when about to com-

plete the tabernacle. For TAKE CARE, He said, YOU MAKE ALL ACCORDING TO THE MODEL SHOWN TO YOU IN THE MOUNTAIN.<sup>1</sup>

But now He performs a far better service, inasmuch as He is the Mediator of a better settlement, which is enacted upon better promises. For if that first had been faultless, He would not have sought a place for a second. For He says, reproaching them:

SEE, THE DAYS COME, SAYS THE  
LORD,

WHEN I WILL COMPLETE WITH  
ISRAEL'S HOUSE

AND THE HOUSE OF JUDAH A NEW  
SETTLEMENT;

NOT LIKE THE SETTLEMENT MADE  
WITH THEIR FATHERS,

IN THE DAY WHEN I TOOK THEM  
WITH MY HAND,

TO LEAD FROM THE LAND OF  
EGYPT,

WHEN THEY REMAINED NOT IN MY  
PLAN,

AND I WAS SORRY FOR THEM, SAYS  
THE LORD:

THIS, THEN, IS THE SETTLEMENT  
I WILL MAKE

WITH ISRAEL'S HOUSE

AFTER THOSE DAYS, SAYS THE  
LORD,

INTO THEIR UNDERSTANDING PUT  
MY LAWS,

AND ON THEIR HEARTS I WILL  
WRITE THEM,

AND I WILL BE A GOD TO THEM,

AND THEY A PEOPLE BE TO ME;

NOR EACH SHALL TEACH HIS  
FRIEND,

AND EACH HIS BROTHER, SAYING,  
"KNOW THE LORD";

FOR EVERYONE SHALL UNDER-  
STAND ME,

FROM THE LEAST UP TO THEIR  
GREATEST.

FOR I WILL PITY THEIR TRANS-  
GRESSIONS,

NOT REMIND THEM OF THEIR SINS.<sup>2</sup>

In saying, A NEW, He has made the first old; but the old and aged is nearly gone.

The first, however, had expiatory services with holy adornment. For a tabernacle was first constructed, in which were the lamp, and the table, and the presentation of the loaves—which were called the Holies; and within it the second veiled tabernacle named the Holy of Holies, having a

<sup>1</sup> Psa. cx. 4.

<sup>1</sup> Exod. xxv. 40. <sup>2</sup> Jer. xxxi. 31-34.

golden incense altar, and the ark of the covenant plated everywhere with gold, in which were the golden jar holding the manna, and the blossoming rod of Aaron, and the records of the settlement; and above it cherubim of glory overshadowing the mercy-seat—to which this is merely an allusion. And being thus furnished with these, the priest performing the services always entered the first tabernacle; but into the second, the High Priest alone once a year, not without blood, which he offered for the forgetfulness of himself and of the people. The Holy Spirit thus indicating that the way for the holy was not yet to be made visible while the first tabernacle was standing, which was a representative to the then existing time; while gifts and sacrifices were offered, unable to perfect the worshippers' conscience, only consisting of food and drink, and different washings, and bodily purifications, until a time of rectification arrived.

But Messiah having arrived, a High Priest of the benefits that are coming through the greater and more perfect tabernacle, not made by hands, that is not of this creation; not with the blood of goats and bulls, but with His own blood, has entered once for all into the Holy place, having found an eternal redemption. For if the blood of bulls and of goats, and ashes of a heifer, sprinkling the participators, could consecrate for the purification of the body; how much rather can the blood of the Messiah, Who through an eternal Spirit offered Himself spotless to God, cleanse our conscience from dead rituals to serve a living God!

And by means of this He is an intermediary of a new settlement; so that as a death was made for redemption from transgressions under the first settlement, those called for the eternal inheritance might receive the promise. For where there is a settlement, it is necessary that the settler should have been carried off by death; because a settlement comes into force after death, for it never has effect while the settler lives. Whence neither the former was renewed<sup>1</sup> without blood; for every command of the law having been repeated by Moses to all the people, he, taking the blood of bulls and

<sup>1</sup> NOTE.—This is the literal translation of the Greek *ἐνκαινίσται* of the Text, and that sense bears importance in the argument.—F. F.

goats, with water, and scarlet wool, and hyssop, sprinkled the book itself, as well as all the people, saying: THIS IS THE BLOOD OF THE SETTLEMENT WHICH GOD HAS CONCLUDED WITH YOU.<sup>1</sup> And he sprinkled in the same way with the blood the tabernacle, and all the instruments of the service. And almost everything under the law was purified by blood; and without shedding of blood no remission came.

Therefore, as these representatives of the heavenly things were purified, it was necessary that the heavenly themselves also by a better sacrifice than they. For Messiah entered not into a hand-made sanctuary, a representation of the true; but into the heaven itself, where He now appears for us in the presence of God. Yet not so that He might offer Himself often, as the High Priest entering the sanctuary yearly with blood of another; for then He must often have suffered since the foundation of the universe. But now once for all, at the consummation of the ages, He has been manifested to abolish sin through the sacrifice of Himself. And inasmuch as it is appointed to men to die once, but after that a judgment: thus also Messiah, having offered Himself once to take away sins from the many, will manifest Himself a second time, apart from sins, for the salvation of those expecting Him.

For the Law, being a shadow of 10 these future benefits, not the representation itself of the facts, was never able to perfect the attendants by those yearly sacrifices which were offered continually—for then would they not have ceased to be offered?—because none of the worshippers would have consciousness of sins, having been once for all purified. But, on the contrary, in them there was a yearly reminder of sins; for the blood of 4 bulls and goats was powerless to expel sins. Consequently, entering 5 into the world, He says:

YOU DESIRED NOT SACRIFICE AND OFFERING,  
BUT YOU HAVE PREPARED A BODY FOR ME;  
BURNT-OFFERINGS, AND FOR SINS, 6 DELIGHT YOU NOT;—  
SO I EXCLAIMED, "SEE, I WILL 7 COME,"  
AS WRITTEN OF ME IN A NOBLE BOOK,

<sup>1</sup> Exod. xxiv. 8.

"THE MIGHTY PRINCE TO DO YOUR WILL."<sup>1</sup>

- 8 When it is said thus: YOU DID NOT DESIRE, NOR APPROVE OF BURNT-OFFERINGS NOR SIN-OFFERINGS, which were offered according to the ritual—then He said: BEHOLD, I COME TO DO YOUR WILL. He takes away the first, so that He might establish the second. By which WILL we are made holy through the offering of the body of Jesus the Messiah once for all.
- 11 And indeed every high priest stands daily serving and offering the same sacrifices repeatedly, which are never able to strip-off sins. But this One, having offered a single sacrifice for ever, sat down at the right of God; henceforth awaiting, UNTIL HIS ENEMIES ARE PLACED A FOOTSTOOL FOR HIS FEET.<sup>2</sup> For by one offering He perfected the purified in perpetuity.
- 15 And the Holy Spirit confirms it to us, even after the previous statement: THIS IS THE SETTLEMENT THAT I WILL SETTLE FOR THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PLACE MY LAWS UPON THEIR HEARTS, AND ON THEIR UNDERSTANDING WRITE THEM,
- 17 AND OF THEIR SINS AND LAWLESSNESS REMIND NO MORE.<sup>3</sup>
- 18 But where there is a release from them, there needs no more offerings for sins.
- 19 Therefore, brothers, having free entry into the interior of the Holies through the blood of Jesus, an open and living pathway, which He renewed for us through the vail, that is, His body; and a great Priest over the house of God—let us enter with truth of heart, in full faith, having washed our hearts from a bad conscience, and bathed the body with pure water. Let us unshrinkingly possess the confession of this hope—
- 24 for the Promiser is faithful—and encouraging one another, incite ourselves to love and noble actions: not neglecting the assembling of ourselves together, as is the custom of some; but rousing up, and that actively, as you see the day approaching. For if
- 26 you see the day approaching. For if we wilfully sin after the reception of

the knowledge of the truth, a sacrifice is not again left for sins; but a 27 fearful expectation of judgment and of fiery zeal, ready to devour the adversaries. For any one despising 28 a law of Moses was put away by death without pity under two or three witnesses. Of how much worse 29 punishment, then, think you, will he be considered worthy who treads under foot the Son of God, and holds the blood of the settlement by which we are made holy, unholy, and insults the spirit of the gift! Yet we know 30 Who says, PUNISHMENT IS MINE, I WILL REPAY. And again, THE LORD SHALL JUDGE HIS PEOPLE.<sup>1</sup>

Fearful to fall into the hands of a 31 Living God!

*Faith defined as trust in an unseen Future, and Duty done in this life through that trust upon an Unseen God and His Promises.*

But remember the former days in 32 which, having been enlightened, you endured many struggles: there, being 33 exhibited with reproaches and afflictions; and here, becoming associates of those who were so. For you have 34 indeed suffered with the prisoners, and have accepted the plundering of your possessions with joy, knowing you possess for yourselves a better and more enduring property. There- 35 fore, throw not away your freedom, which possesses a great reward. For 36 you have need of patience, so that doing the will of God, you may enjoy the promise.

FOR VERY SOON, HOW SOON,<sup>2</sup> 37 THE FOE WILL CHARGE WITHOUT DELAY.

BUT MY FIRM TROOP WILL LIVE 38 FROM FAITH;<sup>3</sup>

AND IF REPULSED, MY SOUL WILL NOT APPROVE.<sup>4</sup>

But we shall not recoil with loss, 39 but keep our lives by Faith; for 11 Faith is the standing-ground of the hopeful, the conviction of unseen facts; and our fathers proved it. 2

By faith we comprehend that the 3 ages were arranged by the continuous intention of God, so that from the unseen the visible appeared.

<sup>1</sup> Deut. xxxii. 35, 36.

<sup>2</sup> Isa. xxvi. 20. <sup>3</sup> Hab. ii. 3, 4. <sup>4</sup> Eccles. v. 4.

<sup>1</sup> Psa. xl. 6, 7.

<sup>2</sup> Psa. cx. 1.

<sup>3</sup> Jer. xxxi. 33, 34.

- 4 By faith Abel offered to God a better sacrifice than Cain, whence it was witnessed from God upon his offering that he was righteous; and through it he yet speaks, although dead.
- 5 By faith Enoch passed over without seeing death; and was not found, because God had passed him over: for before his passing over, it was testified he was pleasing to God.
- 6 But without faith it is impossible to be pleasing; for the comer to God must believe that He exists, and that a reward is gained by His diligent seekers.
- 7 By faith Noah, having been warned of events never seen, prudently constructed a ship to preserve his own family; through which he condemned the world, and became an inheritor of the righteousness which comes from faith.
- 8 By faith Abraham, having been called, obeyed; proceeding towards the place which he would in the future receive as an inheritance: and he went, not understanding where
- 9 he was to go. By faith he lodged as a stranger in that land of the promise; dwelling in tents with Isaac and Jacob, the equal inheritors of the
- 10 same promise: for he awaited the city, the Architect and Constructor of whose everlasting foundations is God.
- 11 By faith Sarah herself received ability to conceive an heir when past the usual time of life, because she considered the promise reliable;—
- 12 and so, from an individual approaching death, were born as many as the stars of the sky in multitude, as the innumerable sand by the sea-shore!
- 13 All these died relying upon faith, not having received the promises; but yet having seen them and embraced them from afar, and confessing that they were but guests and
- 14 visitors upon the earth. For those who speak thus show that they look
- 15 for a country; and certainly if they had thought about the one they had
- 16 left, they had time to return. But then they aimed at a better, that is, a heavenly; consequently, God Himself was not ashamed to be called their God, for He had prepared for them a city.
- 17 By faith Abraham, being tried, offered Isaac; and was offering up the one declared born for the promises,
- 18 of whom it had been said, that IN ISAAC AN HEIR SHALL BE NAMED TO

YOU;<sup>1</sup> reasoning that God was able to raise from the dead, from whence also He received him as an illustration.

By faith also Isaac blessed Jacob 20 and Esau, concerning future events.

By faith dying Jacob blessed each of 21 the sons of Joseph, and worshipped reclining upon his couch.

By faith Joseph, perfecting his life, 22 remembered the departure of the sons of Israel, and gave instructions as to his bones.

By faith, when Moses was born, he 23 was hid three months by his parents, because they saw the child was noble; and they dreaded not the king's order.

By faith Moses, having become 24 great, refused to be called a son of Pharaoh's daughter; choosing rather to be reviled with the people of God, than to have a temporary enjoyment of sin; esteeming the reproach of the 26 Messiah greater wealth than the treasures of Egypt: for he looked forward to the reward. By faith he left Egypt, 27 not afraid of the fury of the king; for he was as equally assured of the unseen as of the seen. By faith he 28 instituted the Passover, and the shedding of the blood, so that the destroyer of the first-born should not touch theirs. By faith they passed 29 through the Red Sea as over dry land; which the Egyptians in trying to do were swallowed up.

By faith the walls of Jericho fell 30 down, having been encircled seven days. By faith Rahab the inn-keeper 31 perished not with the unbelievers, for she had received the spies with peace.

But why should I say more? for the 32 time would fail me describing Gideon and Barak; Samuel and Jephthah; David and Samuel; and the prophets: who through faith subdued kingdoms, 33 did their duty, obtained promises, broke the mouths of lions; quenched 34 raging fire, escaped the edge of the sword, after feebleness were made strong, became mighty in war, overthrew foreign camps. Women received 35 back their dead by a resurrection; and others were beaten to death, refusing to accept release, so that they might obtain a better resurrection: and others endured trial by mockeries 36 and scourgings, and some by bonds and imprisonments. They were 37 stoned, they were sawn in pieces, they were tortured, they died by a

<sup>1</sup> Gen. xxi. 12.



murdering sword, they wandered in sheepskins and goatskins, despised, 38 afflicted, tormented—the world was not worthy of them! They wandered in deserts, and mountains, and caves, 39 and holes in the earth. And all these, bearing testimony through their faith, 40 enjoyed not the promise; God providing something better for us, so that they should not be perfected without us.

12 And, therefore, we having with us such an encompassing cloud of witness, throwing off all weight, and seductive sin, let us run persistently 2 through our prescribed course; looking forward to Jesus, the Leader and Trainer of our faith, Who, striving for the reward prepared for Him, endured the cross, despising its shame, and sits by right on the throne of 3 God. For compare what He endured under sinners libelling Him, so that you may not fail from exhaustion 4 of your souls; because you have not resisted so far as blood, while striving 5 against sin; and you have forgotten the exhortation which addresses you as sons:

MY SON, SLIGHT NOT THE LORD'S CORRECTIONS,

NEITHER FAINT UNDER HIS REPROOF;

6 FOR THE LORD CORRECTS THOSE HE LOVES,

AND CHASTISES EVERY SON IN WHOM HE DELIGHTS.<sup>1</sup>

7 If you endure a correction, God acts towards you as sons; for what son is there whom a father does not 8 correct? But if you are without correction, of which all have a share, then you are counterfeits, and not 9 sons. Then, if we had corrections from our bodily fathers, and obeyed them, how much rather shall we not endure from the Father of our spirits, 10 and live? For they indeed corrected for a few days, according to their judgment; but He to support, to 11 restore us to His purity. Yet all correction for the present seems not to be a pleasure, but a grief; although afterwards it returns a pleasant fruit of righteousness to those disciplined 12 through it. Therefore, strengthen the fallen hands and the trembling knees; 13 and step right out with your feet, so that you may not march lamely, but firmly.

14 Above all, pursue peace and purity, without which no man will see the

Lord. Looking forward, lest any one 15 should fall back from the gift of God; lest any thorny plant growing there should disturb, and through it the whole troop be disordered. Let none 16 be a reckless or common man, like Esau, who for a single meal gave up his birthrights. For you know that 17 afterwards, wishing to inherit the blessing, he was not allowed; for he found no place for a change of purpose, although he sought it with tears.

For you are not come to a tangible 18 hill, and a burning fire, and to darkness, and to gloom, and tempest, and 19 a trumpet blast, and a commanding voice, the hearers of which implored the sound not to approach them: for 20 they could not endure the Command; and even if a beast touched the hill, it was to be stoned. And so fearful was 21 the appearance, that Moses said, "I am terrified and trembling." But you 22 are come to Mount Zion, and a city of a living God; to a heavenly Jerusalem, and ten thousands of angels; to the full assembly and congregation 23 of the first-born registered in the heavens; and to a Divine Judge of all; and to spirits of the perfected righteous, and a New Settlement by means of 24 Jesus, and a sprinkling of blood speaking better than that by Abel. Take heed, that you are not drawn 25 away from what has been spoken! For if they escaped not who rejected the Divine warning on earth, how much less we, if we reject that from heaven above! The voice then shook 26 the earth; but now it is proclaimed, saying, YET ONCE MORE I WILL SHAKE NOT ONLY THE EARTH, BUT ALSO THE HEAVEN.<sup>1</sup> But from the 27 "Yet once more," the displacement of the shaken is shown, as being temporary, so that the unshaken may remain. Therefore having received a 28 kingdom which cannot be shaken, let us be joyful, by which we serve God acceptably with reverence and awe; FOR OUR GOD IS A CONSUMING FIRE.<sup>2</sup> 29

#### General Exhortations.

Let brotherly love continue. Do not 13 neglect hospitality; by which means 2 some have unexpectedly entertained angels.

Remember the prisoners as fellow- 3 prisoners; for you also are yourselves in the body suffering like them.

<sup>1</sup> Prov. iii. 11, 12.

<sup>1</sup> Hag. ii. 6.

<sup>2</sup> Deut. iv. 24.

- 4 Honour marriage with all, and the undefiled union; for God will judge fornicators and adulterers.
- 5 Let not your plan of life be avaricious.  
Be helpful to your neighbours; for He has said, I WILL NOT LEAVE YOU NOR EVER FORSAKE YOU.<sup>1</sup> By which He encourages us to say,  
**THE LORD IS MY HELP, I WILL NOT FEAR;  
WHAT CAN MAN DO TO ME?**<sup>2</sup>
- 7 Remember your leaders who related the message of God to you; imitate their faith, after reflecting upon the result of their way of life.
- 8 Jesus Christ is the same yesterday, and to-day, and for ever.
- 9 Turn not to different and strange teachings; for the heart is ennobled by goodness, not by foods which do not benefit their followers.
- 10 We have a little altar, from which those who serve the Tent are not allowed to eat; for the bodies of those animals sacrificed for sin, of whom the blood was carried by the High Priests into the Holies, were burnt outside the camp. And consequently Jesus, so that He might sanctify the people by His own blood, suffered outside the gate. Consequently, let us now go out to Him outside the walls, carrying His disgrace: for we have not a permanent city here; on the contrary, we are in search of a future one. Let us, therefore, always

<sup>1</sup> Deut. xxxi. 6.

<sup>2</sup> Psa. cxviii. 6.

offer through Him a praiseworthy sacrifice to God, that is, a lip-fruit, confessing to His name. But do not neglect well-doing and neighbourliness; for God is well pleased with these sacrifices.

Be obedient to your leaders, and orderly; for they watch over your souls as having to give an account; so that they may do this joyfully, and not sorrowfully; for that injures yourselves.

Pray for us; for we are satisfied that we have a good conscience, wishing to bring benefits to all. And now, especially, I beseech you to do this, so that I may be restored to you the sooner.

But the God of peace, Who brought back our Lord Jesus from the dead, the Great Shepherd of the sheep, purify you with the blood of an eternal settlement, supporting you in everything good to effect His will, doing in yourselves the best before Him, through Jesus Christ; to Whom be the majesty for ever and ever. Amen.

But I entreat you, brethren, accept this comforting discourse which I have written to you briefly. Understand that our brother Timothy has been set free; with whom, if he comes soon, I will see you.

Remembrances to all your leaders and all the holy. Those of Italy send kind regards. Grace be with you all. Amen.

*(Written to the Hebrews, from Italy, probably about 68 A.D., and sent by Timothy.)*

NOTE.—The Epistles to the Romans, Corinthians, and Hebrews, form what the old Greeks called a "Triology," and in them St. Paul showed to the World the Christian Faith, in its Intellectual, Social, and Spiritual aspects, so as to enable every class of mind to comprehend its Eternal and Universal nature. Persistent efforts have been made for centuries to upset the Pauline authorship of this Epistle to the Hebrews, but no man who has studied the mental peculiarities of St. Paul, and what I would call his idiom of thought, can doubt that he wrote it,—for no other man could have done it. Undoubtedly he originally wrote it in Hebrew, and had it translated by a Secretary into Greek for his edition of "Select Epistles," to which it forms a splendid crown. Origen, the most ancient Biblical Critic, corroborates that the Hebrew composition was the first issued.—F. F.

## THE GENERAL EPISTLE OF THE APOSTLE JAMES.

1 **J**AMES, a servant of God and the Lord Jesus Christ, to the twelve tribes in the Dispersion: Rejoice!

### General Exhortations.

2 Consider it all pleasure, my  
3 brethren, when you fall into various

trials; understanding that the proof of your faith produces patience. 4 Then let patience have a perfect effect, in order that you may be perfect and complete, defective in nothing.

But if any of you be deficient in 5