

OUR STANDING IN CHRIST | VV. 8-12

- Verse 8 -
 - This beautiful phrase contains no verb (as in KJV), and is likely a clause, not a full sentence, which serves as the foundation to the instruction of v. 9.
 - If this interpretation is accurate, then v. 8 should end with a comma, not a period.
 - (Note: All punctuation in the Bible is supplied by translators and should always be questioned).
- Verse 9 –
 - Grammatically, the sentence would be, "Jesus Christ, [being] the same yesterday, today and forever, [therefor] be not carried about..."
 - **Strange doctrines** - This is the Greek ξένος [xenos], "foreign." See note on v. 2 where *philoxenia* is used.
 - For it is a good thing...
 - The contrast is between the heart being established with grace or "meats."
 - Since the "meats" **have not profited them that have been occupied therein**, then it would be better to be established in the grace of Jesus Christ, who is the **same yesterday, and to day, and for ever.**
- Verse 10 - What amazing proof that a new dispensation has begun! Previously, there was no access to God without coming through those **which serve the tabernacle.**
- Verse 11 –
 - While the new dispensation had begun, the Temple had not yet been destroyed, and the Jewish people were continuing to bring their sacrifices **for sin**. These sacrifices were no longer of any value, as the writer argued in Heb. 10:18. However, to argue that such sacrifices **for sin** never had any effect is an absolute denial of the Word of God.
 - **Beasts** - The reader should not put any modern connotation of **beasts** into the tone of the sentence. The writer simply speaks of the animals that were used for sacrifice.
 - **Burned without the camp** - This was true of sin offerings alone. Other offerings were used for food. See Ex. 29:14. Lev. 6:30. & 9:11. & 16:27.

FROM ONE HOPE TO ANOTHER | VV. 13-14

- These are, in one sense, sad words of defeat. The writer is acknowledging that the Kingdom is not going to come now, and it is time for the Hebrews to depart.
 - **Here we have no continuing city** is doubtless a reference to the soon-coming destruction of Jerusalem.
 - This verse serves as evidence that the Kingdom is not "already" but just "not yet."
- While the author acknowledges what is to come, he also looks beyond, to the city that is yet to come: the "city of God" which is the Kingdom of God.

INSTRUCTIONS FOR THE BELIEVERS | VV. 15-19

- Verse 15 – Since the sacrifice for sin has been made, and no other sacrifice for sin remains, the Hebrews were encouraged to give a new kind of sacrifice: that of **praise to God continually**. We cannot make sacrifice for sin, but we can verbally rejoice that such sacrifice has been made.
- Verse 16 –
 - **But** - The Greek word can be now, and, or but.
 - **Communicate** - The word κοινωνία [koinonia] is "fellowship." However, the word goes deeper than "enjoy an after church fellowship" and involves sharing of substance. The root *koine* is "common."
 - What a beautiful list of three things believers can do to please God: Praise Him with thanksgiving, do good, and fellowship. These three things are a worthy daily goal for any Christian.
- Verse 17 - This appears to be spiritual rulers. The Greek ἡγέομαι [hegeomai] is "to lead or rule," and we get the English word *hegemony* from this term.
- Verses 18-19 –
 - The desire for prayer on the author's part was urged "more abundantly" (a literal interpretation of **I beseech you**).
 - It was done out of a **good conscience** with the desire that **I may be restored to you**.
 - Restored is ἀποκαθίστημι [apokathistami] which is "to be restored" or "to be established."
 - It is used in Acts 1:6 when the apostles ask if the Kingdom will be *restored* at that time.
 - Clearly, the author had a standing with the Hebrew people, but some circumstance had interrupted this standing.
 - That circumstance could have been the imprisonment of the author, the travels of the author, or even a disagreement with the author.
- Verse 23 would lead one to consider imprisonment as the circumstance, but the text is not fully clear.

THE AUTHOR'S PRAYER | VV. 20-25

- Verse 21 - This is the closing prayer of Hebrews, for the Hebrew believers. It is an appropriate prayer for any group of believers.
- Verse 22 – **Suffer** - The word implies a forbearing endurance, giving indication that the author was saying some things that some of the recipients may not have wanted to hear.
- Verse 23 – Timothy had a Jewish mother and Greek father. Paul encouraged Timothy to be circumcised even after arguing that circumcision was unnecessary for salvation (see Acts 15-16). Paul would not argue that circumcision was not necessary for Jewish identity in the Abrahamic covenant, which continues even in this age of Grace.
- Verse 24 - This statement, as well as others in Chapter 13, give credence to the traditional view that Paul wrote the book of Hebrews. The traditional view has been abandoned over the past 150 years.