

# Hebrews

Chapters 4 -10

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## Hebrews

### □ Introduction

- I. It is a "Word of Exhortation"** Hebrews 13:22 But I urge you, brethren, bear with (Present Imperative) this word of exhortation, ("Calling out", "Encouraging", "Comforting") for I have written to you briefly.
- II. The People addressed-** to the Jews entering the "New Covenant" and warnings for every follower of Jesus Christ.
- III. Authorship - Paul**

Who Wrote Hebrews? (*Halley's Bible Handbook*)

In the King James Version it is called "The Epistle of Paul to the Hebrews." Later Bible translations simply call it "The Epistle to the Hebrews," because in the oldest manuscripts, found since the King James translation was made, its author is not named. The Eastern church (see *The Middle Ages: ca.800-1500:The Split Between East and West*) accepted from the beginning that this letter was written by Paul. Not until the 4th century did the Western church accept it as the work of Paul. The church fathers (see *From the Edict of Milan (a.d. 313) to Charlemagne (a.d. 800)|The Church Fathers*) were not unanimous in their opinion. Eusebius and Origen considered Paul the author, Tertullian called it the Epistle of Barnabas, and Clement of Alexandria thought that Paul wrote it in Hebrew and that Luke translated it into Greek (it is written in most excellent Greek). Later, Martin Luther guessed it was Apollos, an opinion for which there is no ancient evidence but some indirect support (see Acts 18:24; 1 Corinthians 1:12; 3:4-6, 22). Other possible authors include Priscilla and Aquila, as well as Clement of Rome, one of the early church fathers.

We do know that the author was well known in the early church and that Timothy was with the writer (Hebrews 13:23). "Those from Italy send you their greetings" (13:24) may indicate that the letter was written from Italy, although this is not a necessary conclusion. But whoever the author was, as a literary work Hebrews is superb: orderly and logical, "in balanced and resonant sentences of remarkable precision, rising to wonderful heights of eloquence."

### □ Outline

- I. The Finality of Christianity (1:1-2:18)**
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## Notes to Help with the Greek

*Dana - Mantey Greek Grammar. 290.*

The purpose of a prohibition, when expressed by the **ao<sup>ri</sup>st subjunctive**, is to forbid a thing before it has begun; i.e., it commands to never do a thing.

But a prohibition in the **present imperative** means to forbid the continuance of an act; it commands to quit doing a thing.

There should be nothing confusing about understanding the force of these negative commands as they occur in these tenses. As we learned in the study of tense, the present tense in any of its moods means linear or durative action, whereas the aorist tense in any of its moods means the converse of linear or durative action, it means punctiliar or summary action

1. Thus a prohibition expressed with the **present tense** demands the cessation of some act that is already in progress.
2. A prohibition expressed in the **ao<sup>ri</sup>st tense** is a warning or exhortation against doing a thing not yet begun.

### Subjunctive of Emphatic Negation

a) This is a way to strongly deny that something will happen. It is the strongest way to negate something in Greek.

b) It is formed by using a double negative (οὐ μὴ) with an aorist subjunctive verb (or possibly future indicative). While οὐ plus the indicative denies a certainty, οὐ μὴ plus the subjunctive denies even the potentiality.

c) It is translated "certainly not" or "never", with the English future tense.

d) This use is found primarily in the reported sayings of Jesus and in quotes from the Septuagint. Outside of these two occurrences, it is used only rarely.

e) Examples:

i) Matthew 24:35

"but my words will not at all (certainly not) pass away."

οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν

ii) Matthew 5:20

"unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will certainly not enter the kingdom of the heavens".

ἐὰν μὴ περισσεύσῃ ὑμῶν ἢ δικαιοσύνη πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν

iii) Hebrews 13:5

"I will not at all (certainly not) fail you, nor will I ever leave you."

Οὐ μὴ σε ἀνώ οὐδὲ οὐ μὴ σε ἐγκαταλίπω

### **The Personal Pronoun for Emphasis**

*Dana - Mantey Greek Grammar. P. 123*

(1) *The Personal Pronoun for Emphasis.* The pronominal subject of a finite verb is ordinarily not expressed, the person and number of the subject being indicated by the verbal ending. When the personal pronoun is used, it is for emphasis.

John 1:25 They asked him, and said to him, "Why then are you baptizing, if you (Singular personal pronoun Nominative case making this "YOU" Emphatic) are not the Christ, nor Elijah, nor the Prophet?"

### **Perfect Tense**

*Dana - Mantey Greek Grammar. P. 200*

It is best to assume that there is a reason for the perfect wherever it occurs.

*Dana - Mantey Greek Grammar. P. 201*

The significance of the perfect tense in presenting action as having reached its termination and existing in its finished results lies at the basis of its uses.

John 19:30 Therefore when Jesus had received the sour wine, He said, "It is finished (Perfect Passive)!" And He bowed His head and gave up His spirit.

## Hebrews

Hebrews 4:1 Therefore, let us fear if, while a promise remains of entering <sup>(Gk has "into")</sup> His rest, any one of you may seem to have come short (Perfect – fail to reach the goal ) of it. <sup>2</sup> For indeed we have had (Perfect) good news preached to us, just as they (Emphatic) also; but the word they heard did not profit them, because it was not united (Perfect Passive Participle [ing]) by faith in those who heard. <sup>3</sup> For we who have believed (Aorist Participle [ing]) enter that rest, just as He has said (Perfect), "AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST," although His works were finished from the foundation of the world.

Hebrews 4:4 For He has said (Perfect) somewhere concerning the seventh *day*: "AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS"; <sup>5</sup> and again in this *passage*, "THEY SHALL NOT ENTER MY REST."

Hebrews 4: 6 Therefore, since it remains for some to enter it, and those (Emphatic) who formerly had good news preached to them failed to enter because of disobedience (unpersuadable), <sup>7</sup> He again fixes a certain day, "Today," saying through David after so long a time just as has been said before, (Perfect) "TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN (Subjunctive with a negative) YOUR HEARTS." <sup>8</sup> For if Joshua had given them rest, He would not have spoken of another day after that. <sup>9</sup> So there remains a Sabbath rest for the people of God. <sup>10</sup> For the one who has entered His rest has himself (Emphatic) also rested from his works, as God did from His.

Hebrews 4: 11 Therefore let us be diligent (eager, alert) to enter that rest, so that no one will fall, through ~~following~~ the same example of disobedience. <sup>12</sup> For the word (Logos) of God is living (Present Participle) and active and sharper than any two-edged sword, and piercing (Present Participle) as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. <sup>13</sup> And there is no creature hidden from His sight, but all things are open and laid bare (Perfect Passive Participle) to the eyes of Him with whom we have to do.

*Logos is the Greek word here for the total of GOD's Word which has the ability to expose all the areas that are offensive to Him.*

*"Laid bare" Perfect Passive Participle*

*(Wuest Word Studies - includes articles) The word "opened" is the translation of the Greek word trachelizo. The noun form is trachelos, "the neck or throat." The verb means "to seize and twist the neck or throat." It was used of combatants who handled their antagonists in that way. It meant also "to bend back the neck of the victim to be slain, to lay bare or expose by bending back." Hence the verb came to mean "to lay bare, to uncover, to expose." The three possible metaphors in this case seem to be first, the athlete grasping his opponent by the throat; second, the bending back of the malefactor's neck and the exposing of his face to the spectators; and third, the drawing back and the exposing of the neck of the sacrificial victim at the altar. The last one suits the previous figure of a sword better than the others. The metaphor of the victim's throat bared to the sacrificial*

*knife is a vivid illustration of the total exposure of the human heart to the eye of God whose inspired Word is as keen as a two-edged sword.*

*The words "with whom we have to do" in the Greek text, have in them the idea of "with whom is our reckoning," or "to whom we must give account." The word "logos" is used, which was used in classical Greek in the phrase "to make account," that is, "to put a value on a person or thing." The idea therefore in the word is that of a reckoning. There is a day of reckoning coming, when these Hebrews will have to give account to God for the way in which they treated the New Testament truth.*

Hebrews 4:14 Therefore, since we have (participle [ing]) a great high priest who has passed through (Perfect) the heavens, Jesus the (Definite Article) Son of God, let us hold fast our confession. <sup>15</sup> For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted (Perfect) in all things as *we are*, yet without sin.

<sup>16</sup> Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.

Hebrews 5:1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; <sup>2</sup> he can deal gently with the ignorant and misguided, since he himself (Emphatic) also is beset (Passive [clothed]) with weakness; <sup>3</sup> and because of it he is obligated to offer *sacrifices* for sins, as for the people, so also for himself. <sup>4</sup> And no one takes the honor to himself, but *receives it* when he is called by God, even as Aaron was.

Hebrews 5:5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "YOU (Emphatic) ARE MY SON, TODAY I (Emphatic) HAVE BEGOTTEN (Perfect) YOU"; <sup>6</sup> just as He says also in another *passage*, "YOU (Emphatic) ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." <sup>7</sup> In the days of His flesh, He (Emphatic) offered up both prayers and supplications with loud crying and tears to the One able to save Him from (Greek "Out of") death, and He was heard because of His piety. <sup>8</sup> Although He was a Son, He learned obedience from the things which He suffered.

*(RWP) He always did his Father's will (Joh 8:29), but he grew in experience as in wisdom and stature and in the power of sympathy with us.*

Hebrews 5:9 And having been made perfect, He became to all those who obey Him the source (cause) of eternal salvation, <sup>10</sup> being designated by God as a high priest according to the order of Melchizedek.

Hebrews 5: 11 Concerning him we have much to say, and *it is* hard to explain, since you have become (Perfect) dull of hearing. <sup>12</sup> For though by this time you ought to be teachers, you have need again for someone to teach you the elementary principles of the oracles of God, and you have come (Perfect) to need milk and not solid food. <sup>13</sup> For everyone who partakes *only* of milk is not accustomed (unskilled) to the word of righteousness, for he is an infant. (nepios Vines "without the power of

speech") <sup>14</sup> But solid food is for the mature, who because of practice have their senses trained (Perfect Passive Participle) to discern good and evil.

Hebrews 6:1 Therefore leaving the elementary (Beginning) teaching (Logos) about the Christ, let us press on (Passive) to maturity, (Completion, Perfection) not laying again a foundation (Once the foundation of the building is laid YOU MOVE on to building!) of repentance from dead works and of faith toward God, <sup>2</sup> of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment. <sup>3</sup> And this we will do, if God permits. (ALL depends on the will and plan of GOD! See also James 4:13-17))

1. Soteriology "Repentance from dead works" – The foundation of Salvation. "Turning from dead works" to "Faith towards (upon) GOD" this points to complete abandonment of self and human efforts!
2. Ecclesiology "Washings" Lit. Baptisms and "Laying on of hands" our cleansing and the imparting of spiritual gifts
3. Eschatology "Resurrection from the dead" the reality of our future beyond the grave. And "Eternal judgment" the assurance of our eternal home and the eternal damnation of those who reject GOD's offer of salvation in Jesus. The Study of "LAST Things"

*This next section of Hebrews 6:4f, has caused a great deal of confusion and discussion in the body of Christ because there is a failure to note that this passage deals with a COMPARISON between **TWO GROUPS!** The TRUE BELIEVERS that are identified by the term "BELOVED" (6:9) (this term is used only here in this book of Hebrews) And the "Tares" among the wheat; UNBELIEVERS when the words "THOSE" (6:4), "THEM" and "THEY" is used (6:6) (See also 1John 2:18-20 noting again "they" 4 times in verse 19 and the Emphatic "YOU" in verse 20)*

Hebrews 6:4 For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, <sup>5</sup> and have tasted the good word (thema) of God and the powers of the age to come, <sup>6</sup> and ~~then~~ have fallen away, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame. <sup>7</sup> For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; <sup>8</sup> but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.

Hebrews 6:9 But, beloved, we are convinced (Perfect Passive) of better things concerning you, and things that accompany salvation, though we are speaking in this way. <sup>10</sup> For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered (past) and in still ministering (present) to the saints. <sup>11</sup> And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, <sup>12</sup> so that you will not be sluggish, (Subjunctive with a negation) but imitators of those who through faith and patience (long suffering) inherit the promises.

Hebrews 6:13 For when God made the promise to Abraham, since He could swear by no one greater, He swore by Himself, <sup>14</sup> saying, "I WILL SURELY BLESS YOU AND I WILL SURELY MULTIPLY YOU." <sup>15</sup> And so, having patiently waited, he obtained the promise. <sup>16</sup> For men

swear by one greater *than themselves*, and with them an oath *given* as confirmation is an end of every dispute.<sup>17</sup> In the same way God, desiring even more to show to the heirs of the promise the unchangeableness of His purpose, interposed with an oath,<sup>18</sup> so that by two unchangeable things in which it is impossible for God to lie, we who have taken refuge would have strong encouragement to take hold of the hope set before us.

Hebrews 6: 19 This hope we have as an anchor of the soul, a *hope* both sure and steadfast and one which enters within the veil,<sup>20</sup> where Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Hebrews 7:1 For this (Emphatic) Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him,<sup>2</sup> to whom also Abraham apportioned a tenth part of all *the spoils*, was first of all, by the translation of *his name*, king of righteousness, and then also king of Salem, which is king of peace.<sup>3</sup> Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like (Perfect Passive Participle) the Son of God, he remains a priest perpetually.

Hebrews 7: 4 Now observe (Present Imperative) how great this man (Emphatic) was to whom Abraham, the patriarch, gave a tenth of the choicest spoils.<sup>5</sup> And those (Emphatic) indeed of the sons of Levi who receive the priest's office have commandment in the Law to collect a tenth from the people, that is, (Emphatic) from their brethren, although these are descended (Perfect "Coming out of the loins") from Abraham.<sup>6</sup> But the one whose genealogy is not traced from them collected a tenth (Perfect) from Abraham and blessed (Perfect) the one who had the promises.

Hebrews 7:7 But without any dispute the lesser is blessed by the greater.<sup>8</sup> In this case mortal (Lit. "Dying") men receive tithes, but in that case one ~~receives them~~, of whom it is witnessed that he lives on.<sup>9</sup> And, so to speak, through Abraham even Levi, who received tithes, paid tithes (Perfect) ,<sup>10</sup> for he was still in the loins of his father when Melchizedek met him.<sup>11</sup> Now if perfection was through the Levitical priesthood (for on the basis of it the people received the Law (Perfect)), what further need *was there* for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron?

Hebrews 7:12 For when the priesthood is changed, of necessity there takes place a change of law also.<sup>13</sup> For the one concerning whom these things (Emphatic) are spoken belongs to another tribe, from which no one has officiated (Perfect) at the altar.<sup>14</sup> For it is evident that our Lord was descended (Perfect "has arisen from") from Judah, a tribe with reference to which Moses spoke nothing concerning priests.<sup>15</sup> And this is clearer still, if another priest arises according to the likeness of Melchizedek,<sup>16</sup> who (Emphatic) has become (Perfect) ~~such~~ not on the basis of a law of physical requirement, but according to the power (Dunamis) of an indestructible (Used Only here in the N.T.) life.

*UBS Handbook for N.T*

Hebrews 7:16 "He has been made a priest, not by the legal power of a rule which said from which family he must come, but by the power of a life which cannot be destroyed, " or even "...which nothing can destroy. "

*Amplified Bible*

*Hebrews 7:16 Who has been constituted a Priest, not on the basis of a bodily legal requirement [an externally imposed command concerning His physical ancestry], but on the basis of the power of an endless and indestructible Life.*

Hebrews 7:17 For it is attested *of Him*, "YOU (Emphatic) ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK." <sup>18</sup> For, on the one hand, there is a setting aside of a former commandment because of its weakness and uselessness <sup>19</sup> (for the Law made nothing perfect), and on the other hand there is a bringing in of a better hope, through which we draw near to God. <sup>20</sup> And inasmuch as *it was* not without an oath <sup>21</sup> (for they indeed became (Perfect) priests without an oath, but He (Emphatic) with an oath through the One who said to Him, "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, 'YOU (Emphatic) ARE A PRIEST FOREVER '""); <sup>22</sup> so much the more also Jesus has become (Perfect) the guarantee of a better covenant. (see Psalm 110)

Hebrews 7: 23 The *former* priests, on the one hand, existed (Perfect) in greater numbers because they were prevented by death from continuing, <sup>24</sup> but Jesus (Emphatic Pronoun "He" is in the text. The passage is a clear comparison between Jesus and Aaron's Priesthood, thus Jesus is supplied in the 95 edition but not the 77) , on the other hand, because He continues forever, holds His priesthood permanently.

<sup>25</sup> Therefore He is able also to save forever (Completely) those who draw near to God through Him, since He always lives to make intercession for them.

Hebrews 7:26 For it was fitting for us to have such (Emphatic) a high priest, holy (Righteous) , innocent, (Guileless) undefiled, separated (Perfect Passive Participle) from sinners and exalted above the heavens; <sup>27</sup> who (Emphatic) does not need daily, like those (Emphatic) high priests, to offer up sacrifices, first for His own sins and then for the *sins* of the people, because this He did once for all when He offered up Himself. <sup>28</sup> For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect (Perfect Passive Participle) forever.

Hebrews 8:1 Now the main point in what has been said *is this*: we have such a high priest, who (Emphatic) has taken His seat at the right hand of the throne of the Majesty in the heavens, <sup>2</sup> a minister in the sanctuary and in the true tabernacle, which the Lord pitched, not man. <sup>3</sup> For every high priest is appointed (Passive) to offer both gifts and sacrifices; so it is necessary that this *high priest* also have something to offer. <sup>4</sup> Now if He were on earth, He would not (Strong negation "Not Even") be a priest at all, since there are those who offer the gifts according to the Law; <sup>5</sup> who serve a copy and shadow of the heavenly things, just as Moses was warned (Perfect Passive) *by God* when he was about to erect the tabernacle; for, "SEE, (Present Imperative) " He says, "THAT YOU MAKE all things ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN."

*LORD HELP us  
if we move away from the pattern revealed to us in Your Word!*

Hebrews 8:6 But now (Emphatic) He has obtained (Perfect) a more excellent ministry, by as much as He is also the mediator of a better covenant, which (Emphatic) has been enacted on (Perfect) better promises.

*Wuest Word Studies*

*“This is an important verse. It is a pivotal verse in the epistle. It closes the first major argument. The book was written to prove the following proposition: The New Testament in Jesus' blood is superior to and takes the place of the First Testament in animal blood. The writer has proved this to be true on the basis of pure logic and the Old Testament Scriptures. Using the logical argument that a superior workman turns out a superior product, he has shown that Messiah, the Founder of the New Testament is better than the founders of the First Testament, who were the prophets, angels, Moses, Joshua, and Aaron. Therefore, the testament He brought in is superior to and takes the place of theirs.”*

Hebrews 8:7 For if that (Emphatic) first *covenant* had been faultless, there would have been no occasion sought for a second.<sup>8</sup> For finding fault with them, He says, "BEHOLD, DAYS ARE COMING, SAYS THE LORD, WHEN I WILL EFFECT A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH;<sup>9</sup> NOT LIKE THE COVENANT WHICH I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY (Emphatic) DID NOT CONTINUE IN MY COVENANT, AND I (Emphatic) DID NOT CARE FOR THEM, SAYS THE LORD.

Hebrews 8:10 "FOR THIS (Emphatic) IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND I WILL WRITE THEM ON THEIR HEARTS. AND I WILL BE THEIR GOD, AND THEY (Emphatic) SHALL BE MY PEOPLE.<sup>11</sup> "AND THEY (Emphatic) SHALL NOT TEACH (Double Negative with Aorist Subjunctive) EVERYONE (Emphatic) HIS FELLOW CITIZEN, AND EVERYONE (Emphatic) HIS BROTHER, SAYING, 'KNOW (Imperative ginoko) THE LORD,' FOR ALL WILL KNOW (Future Perfect OIDA) ME, FROM THE LEAST TO THE GREATEST OF THEM.<sup>12</sup> "FOR I WILL BE MERCIFUL TO THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE (Double Negative with Aorist Passive Subjunctive) "

*Lenski's Commentary on the New Testament*

*“The third great mark of the new testament is the forgiveness it bestows on all who are placed under it: "Because I will be merciful to their unrighteousness, and their sins will I not remember any longer." The Hebrew word which is translated "unrighteousness" signifies "guilt," "guiltiness." This deserves full punishment, yet God says that he will be ἰλεως, "merciful," and will thus not punish. The synonymous line says still more, namely that God will no longer remember the sins. They will be blotted from his mind and his memory as if he had never known them. The idea is not that God arbitrarily forgives and forgets any man's sins. "Blessed is he ... whose sin is covered," Ps. 32:1. "As far as the east is from the west, so far hath he removed our transgressions from us," Ps. 103:12. "Thou wilt cast all our sins into the depths of the sea," Micah 7:19. It is the expiating power of Jesus' blood that covers, removes, and casts into the depths our sins; then they*

*are, indeed, erased from the memory of God. This is divine forgiveness, the greatest mark of the new testament.”*

Hebrews 8: 13 When He said, "A new *covenant*," He has made (Perfect) the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear (Only used HERE in the N.T. "Vanishing away" "Coming to destruction").

Hebrews 9:1 Now even the first *covenant* had regulations of divine worship and the earthly sanctuary. <sup>2</sup> For there was a tabernacle prepared, the outer one, in which *were* the lampstand and the table and the sacred bread; this is called the holy place.

Hebrews 9:3 Behind the second veil there was a tabernacle which is called the Holy of Holies, <sup>4</sup> having a golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, and Aaron's rod which budded, and the tables of the covenant; <sup>5</sup> and above it *were* the cherubim of glory overshadowing the mercy seat; but of these things we cannot now speak in detail.

Hebrews 9:6 Now (Emphatic) when these things (Emphatic) have been so prepared, (Perfect) the priests are continually entering the outer tabernacle performing the divine worship, <sup>7</sup> but into the second, only the high priest *enters* once a year, not without *taking* blood, which he offers for himself and for the sins of the people committed in ignorance. <sup>8</sup> The Holy Spirit *is* signifying this, (Emphatic the Greek has "THIS" at the beginning of the sentence) that the way into the holy place has not yet been disclosed (Perfect Passive with a negation) while the outer tabernacle is still standing,

*This clearly reveals that the Patterns of the Tabernacle and Temple could never reveal the way into the heavenly sanctuary until the "Real" High Priest was revealed!*

Hebrews 9:9 which (Emphatic) *is* a symbol (Parable) for the present time. Accordingly both gifts and sacrifices are offered which cannot make the worshiper perfect (Perfect) in conscience, <sup>10</sup> since they *relate* only to food and drink and various washings, regulations for the body imposed until a time of reformation. <sup>11</sup> But when Christ appeared *as* a high priest of the good things to come, *He entered* through the greater and more perfect tabernacle, not made with hands, that (Emphatic) *is* to say, not of this creation; <sup>12</sup> and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

Hebrews 9:13 For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled (Perfect Passive) sanctify for the cleansing of the flesh, <sup>14</sup> how much more will the blood of Christ, who (Emphatic) through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? <sup>15</sup> For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions

that were *committed* under the first covenant, those who have been called (Perfect Passive) may receive the promise of the eternal inheritance.

Hebrews 9:16 For where a covenant is, there must of necessity be the death of the one who made it.<sup>17</sup> For a covenant is valid *only* when men are dead, for it is never in force while the one who made it lives.<sup>18</sup> Therefore even the first *covenant* was not inaugurated (Perfect Passive) without blood.<sup>19</sup> For when every commandment had been spoken by Moses to all the people according to the Law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,<sup>20</sup> saying, "THIS (Emphatic) IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED YOU."

Hebrews 9:21 And in the same way he sprinkled both the tabernacle and all the vessels of the ministry with the blood.<sup>22</sup> And according to the Law, *one may almost say*, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

Hebrews 9: 23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, (Emphatic) but the heavenly things themselves with better sacrifices than these. (Emphatic)<sup>24</sup> For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, (Emphatic) now to appear in the presence of God for us;

Hebrews 9:25 nor was it that He would offer Himself often, as the high priest enters the holy place year by year with blood that is not his own.<sup>26</sup> Otherwise, He would have needed to suffer often since the foundation of the world; but now (Emphatic) once at the consummation of the ages He has been manifested (Perfect Passive) to put away sin by the sacrifice of Himself.<sup>27</sup> And inasmuch as it is appointed for men to die once and after this (Emphatic) *comes* judgment,<sup>28</sup> so Christ also, having been offered once to bear the sins of many, will appear a second time for salvation without *reference to sin*, to those who eagerly await Him.

Hebrews 10:1 For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never, (Emphatic Negation from two words "not even," and , "at any time,") by the same sacrifices which they offer continually year by year, make perfect those who draw near.<sup>2</sup> Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, (Perfect Passive Participle) would no longer have had consciousness of sins?<sup>3</sup> But in those *sacrifices* there is a reminder of sins year by year.<sup>4</sup> For it is impossible for the blood of bulls and goats to take away sins.

Hebrews 10: 5 Therefore, when He comes into the world, He says, "SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME;<sup>6</sup> IN WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE TAKEN NO PLEASURE.<sup>7</sup> "THEN I SAID, 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN (Perfect passive) OF ME) TO DO YOUR WILL, O GOD.'" <sup>8</sup> After saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND *sacrifices* FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE *in them*" (which are offered according to the Law),<sup>9</sup> then He said, (Perfect) "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second.

*Wuest Word Studies*

*(Hebrews 10:8, 9) "Above" refers back to verse 5. The writer shows the incompetence of animal sacrifices to satisfy the will of God, and the setting aside of the same in order that room might be made for that Sacrifice which will permanently satisfy His holy requirements. When Messiah offers Himself as the sacrifice, God takes away the First Testament and brings in the second or the New Testament. And this is the argument of the Book of Hebrews.*

Hebrews 10:10 By this will we have been sanctified (Perfect Passive Participle) through the offering of the body of Jesus Christ once for all.

*Wuest Word Studies*

*The Greek word "to sanctify," hagiazo, means "to set apart for God." Here the work of sanctification refers to the placing of the believing sinner into the status of a saved person, with all the accompanying blessings and enablements which that act includes. The words "we are sanctified" are in the Greek text a perfect participle and a finite verb, showing in the strongest way the permanent and continuous state of salvation into which the believer is brought and in which he lives.*

Hebrews 10:11 Every priest stands (Perfect) daily ministering and offering time after time the same sacrifices, which (Emphatic) can never (Emphatic Negation from two words "not even," and , "at any time,") take away sins; <sup>12</sup> but He (Emphatic), having offered one sacrifice for sins for all time (stretched the whole length; continuous; uninterrupted) , SAT DOWN AT THE RIGHT HAND OF GOD, <sup>13</sup> waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. <sup>14</sup> For by one offering He has perfected (Perfect) for all time (stretched the whole length; continuous; uninterrupted) those who are sanctified (Present PASSIVE Participle "are being sanctified")·

Hebrews 10:15 And the Holy Spirit also testifies to us; for after saying, <sup>16</sup> "THIS (Emphatic) IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND ON THEIR MIND I WILL WRITE THEM," *He then says,* <sup>17</sup> "AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE (Double Negative – absolute negation!)·" <sup>18</sup> Now where there is forgiveness of these things (Demonstrative Pronoun) there is no longer *any* offering for sin.

Hebrews 10:19 Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, <sup>20</sup> by a new and living way which He inaugurated for us through the veil, that (Emphatic) is, His flesh, <sup>21</sup> and since *we have* a great priest over the house of God, <sup>22</sup> let us draw near with a sincere (Greek "true") heart in full assurance of faith, having our hearts sprinkled (Perfect Passive Participle) clean from an evil conscience and our bodies washed (Perfect Passive Participle) with pure water. <sup>23</sup> Let us hold fast the confession of our hope without wavering, for He who promised is faithful; <sup>24</sup> and let us consider how to stimulate one another to love and good deeds, <sup>25</sup> not forsaking our own

assembling together, as is the habit of some, but encouraging *one another*; and all the more as you see the day drawing near.

*The following Passage Hebrews 10:26-31 has the second warning. There have been many views of this passage. I am including at the end of this document under Further NOTES, 3 complete comments on this text.*

1. *From a "Translator's perspective - A Translator's Handbook on the Letter to the Hebrews 1963 United Bible Societies*
2. *Lenski's Commentary on the New Testament 20 Volumes originally published in 1943*
3. *Wuest Word Studies – including articles Eerdmans Publishing (1940-1955) Kenneth S. Wuest was a professor of New Testament Greek at the Moody Bible Institute in Chicago,*

Hebrews 10:26 For if we go on sinning willfully after receiving the knowledge (epiginosis [See Short Study at end of this study] *Used only here in the Hebrews* -what one comes to know and appropriate through faith in Christ (*full*) *knowledge, acknowledgment, recognition*) of the truth, there no longer remains a sacrifice for sins,<sup>27</sup> but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES.

<sup>28</sup> Anyone who has set aside the Law of Moses dies without mercy on *the testimony* of two or three witnesses.<sup>29</sup> How much severer punishment do you think he will deserve who has trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?

Hebrews 10:30 For we know (Perfect "Oida") Him who said, "VENGEANCE IS MINE, I (Emphatic) WILL REPAY." And again, "THE LORD WILL JUDGE HIS PEOPLE."<sup>31</sup> It is a terrifying thing to fall into the hands of the living God.<sup>32</sup> But remember (Present Passive Imperative) the former days, when, after being enlightened (passive), you endured a great conflict of sufferings,<sup>33</sup> partly by being made a public spectacle through reproaches and tribulations, and partly by becoming sharers with those who were so treated.<sup>34</sup> For you showed sympathy to the prisoners and accepted joyfully the seizure of your property, knowing that you have for yourselves a better possession and a lasting one.

Hebrews 10:35 Therefore, do not throw away (Subjunctive with Negation "Don't you ever consider throwing away") **your** confidence, which (Emphatic) has a great reward.<sup>36</sup> For you have need of endurance, so that when you have done the will of God, you may receive what was promised.<sup>37</sup> FOR YET IN A VERY LITTLE WHILE, HE WHO IS COMING WILL COME, AND WILL NOT DELAY.

#### *Wuest Word Studies*

*The expression is very much stronger in the Greek text. Expositor's translates it: "For yet a little-a very little-while and He that cometh will come and will not delay." Another translates it: "For yet a little-ever so little-while."*

Hebrews 10:38 **BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH; AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM.**

*Wuest Word Studies*

*After stating again the terms of salvation, a personal faith in Messiah as High Priest, the writer warns those among his readers who only made a profession of faith, that if any draw back to the temple sacrifices, renouncing their professed faith in Messiah, his soul shall have no pleasure in that person. The words "any man" are not in the Greek text. The translation should read "If he." We must keep in mind that this letter is written to the professing Church which is made up of true believers and of unbelievers. Here the writer is thinking of the one who professes to be justified but who has only an intellectual faith, not a heart trust (Acts 8:13, 21). The verb translated "draw back" means "to shrink in fear." The persecution would be that which is feared in this case.*

Hebrews 10:39 **But we (Emphatic) are not of those who shrink back (lowering of sails; hence lack of steadfastness, shrinking back, giving up) to destruction, but of those who have faith to the preserving (a laying up, keeping; an acquiring or obtaining, acquisition) of the soul.**

End of Part 2

Further NOTES

1. *A Translator's Handbook on the Letter to the Hebrews* 1963 United Bible Societies

Hebrews 10.26-31.

Good News Bible

Hebrews 10:26 For there is no longer any sacrifice that will take away sins if we purposely go on sinning after the truth has been made known to us. 27 Instead, all that is left is to wait in fear for the coming Judgement and the fierce fire which will destroy those who oppose God! 28 Anyone who disobeys the Law of Moses is put to death without any mercy when judged guilty on the evidence of two or more witnesses. 29 What, then, of those who despise the Son of God? who treat as a cheap thing the blood of God's covenant which purified them from sin? who insult the Spirit of grace? Just think how much worse is the punishment they will deserve! 30 For we know who said, "I will take revenge, I will repay"; and who also said, "The Lord will judge his people." 31 It is a terrifying thing to fall into the hands of the living God!

The words all the more in verse 25 are explained and developed in this paragraph, verses 26-31. Its center, verses 28-29, is a "how much more" comparison of the type found, for example, in 2.1-4 and 9.14. This paragraph is similar to 6.4-6 but is more concerned with the coming judgment. The theological difficulties of these verses are perhaps greater than the translation problems they contain, except in verse 28.

There is no longer any sacrifice, that is, "for us." The writer does not mean that there was once such a sacrifice, but that it exists no longer. This possible misunderstanding occurs because TEV reverses the two halves of the sentence. One solution would be to translate "If deliberately (emphasized) we go on sinning after we have come to know the truth, there is no other sacrifice left which can deal with our sin." Verse 27 would then begin as a new sentence, "As it is, however...."

"Sin-offerings" are the sacrifices to take away sins mentioned in 10.6.

In place of the English construction with an anticipatory particle such as there, one may use a somewhat shorter initial clause such as "no sacrifice can any longer take away our sins" or "...cause our sins to be forgiven."

The key word of this passage is purposely, which is the first word in the Greek sentence; Knox "wilfully"; Brc, TNT "deliberately." On the distinction between deliberate and accidental breaking of the Law, see Numbers 15.25-31. The "sinning" is not only deliberate but repeated or continued, as go on sinning shows; similarly NEB "if we persist in sin." If we purposely go on sinning may be rendered as "if we decide we want to go on sinning," or "if we make our plans so that we can go on sinning" or "...continue to sin."

After the truth has been made known to us: TEV is right to emphasize that "the receiving of the truth" is an event, probably associated with baptism; compare 6.4-5 and 10.22. The truth indicates Christian teaching, not "truth" in any general philosophical sense. Phps' "after we have known and accepted the truth" seems on first reading rather more than the text says, but "accepted" may be implied by the fact that knowledge in the Bible includes experience. GeCL has "after we have got to know the truth."

The passive expression has been made known in the clause after the truth has been made known to us may seem rather weak in some languages, since it might suggest merely "after the truth has been told to us." A more satisfactory expression may be "after we have known what the truth really is" or even "after we have known what the truth of the Good News is."

2. Lenski's Commentary on the New Testament 20 Volumes originally published in 1943

Hebrews 10:26) Hortation merges into sharpest warning, yet it does so in a natural way. Some are abandoning the Christian Church (v. 25). There is danger of apostasy and of what has been called "the sin against the Holy Ghost" or "the unpardonable sin." It is the second time that the writer issues this warning; we should combine 6:4-8 with 10:26-31. The purpose of both passages is the same: to warn the readers by showing them what this sin is into which they are inclined to fall and by revealing to them that this sin is absolutely fatal. Riegenbach has understood the difference between these two passages correctly: the one is psychological, it stresses the fact that repentance and renewal are impossible; the other is soteriological, it points out that there is no sacrifice to wipe out this sin. In 6:4-8 the writer stirs up his readers to heed aright what he is about to tell them about the great High Priesthood of Christ; here he confronts his readers with the full consequence that must descend on them if they nullify the experience they have had of the High Priesthood of Christ.

For when willingly we go on sinning after receiving the realization of the truth, no longer is there left a sacrifice for sins but (only) some frightful expectation of judgment and an eagerness of fire about to eat those hostile.

"For" is not *begruendend*; it does not offer proof or reasons. "For" = so that you may understand this matter about withdrawing from the Christian assembly and the reference to the last day in regard to such as withdraw; understand what this really means. The genitive absolute and its modifier define the act; the main clause states the consequence.

"We" means any of us; "willingly" has the emphasis. We construe: "Willingly we sinning after receiving (aorist, actually having received) the realization of the truth." Sinning in ignorance or in weakness is not referred to but the deliberate, voluntary sinning of one who has really received the knowledge which is realization (*ἐπίγνωσις*, not mere *Kenntnis* but *Erkenntnis*) of the divine, saving truth, the actual reality of the gospel contents. In v. 27 such are called the *ὑπεναντίοι*, "the antagonists," those who have turned opposite, hostile. Add v. 29 with its further description.

Compare what we have said regarding this sin in connection with 6:4.

It is, of course, not merely one deed but a continuous sinning, a *habitus*. 6:4 has stated that there is no halting of it by repentance. Its deliberateness, its being done against better knowledge, are added here. When some think that "willing" means without inducement or pressure from outside they might note that the devil operates with both, and that bringing us into this sin is not an exception. No man can explain how anyone can fall in this way unless he can offer reasonable explanations for the climax of unreason.

It is after the whole exposition about Christ's sacrifice that the writer can now say of this sin: "no longer is there left a sacrifice for sins," i.e., any sacrifice for sins that would have any effect on sinners of this kind. Since they permanently repudiate the one, final, supreme sacrifice of Christ, what is there left that might be brought to bear on these sinners? The thought is not that we must necessarily say that Christ did not expiate also their sin, but that repudiation of him and his sacrifice leaves them nothing. Since the readers are Jewish Christians, such a sinner may think that by his repudiation of Christ he will find safety in the sacrifices of Judaism when he again

becomes a Jew. The writer has shown the vanity of such an escape, for all Jewish sacrifices helped sinners only by adumbrating Christ's final sacrifice.

3. Wuest Word Studies – including articles Eerdmans Publishing (1940-1955)

(Hebrews 10:26) This wilful sin must be defined in its context. It will not do to ignore the historical background of this book and its analysis, and then put an arbitrary meaning upon the words. That is not exegesis, namely, taking out of the text what is there, but eisegesis, putting into the text what is not there. The sin which the book warns against is that of a Jew of the first century who left the temple sacrifices, identified himself with the visible Church and made a profession of Messiah as High Priest, renouncing that profession and returning to the temple sacrifices. This sin is spoken of in 2:1 as letting New Testament truth slip away, in 3:7, 8 as hardening the heart against the Holy Spirit, in 6:4 as falling away and crucifying the Son of God, in 10:26 as a wilful sin, and is analyzed in 10:29 as the three-fold sin against the three Persons of the Triune God. This sin could only be committed in the first century while the temple was still standing and only by an unsaved Jew or proselyte to Judaism. In this case, there can be no secondary application to present day circumstances or individuals.

This sin is described as a wilful sin. The word is hekousios, which means, "voluntarily, of one's own accord." It is opposed to sins committed inconsiderately, and from ignorance or weakness. The Greek has it, "If we go on sinning wilfully," stress being placed upon the habitual aspect of the sin. The immediate context defines that sin as one of the continued forsaking of the means of grace at the services of the Christian assemblies, and the habitual commission of the sin defined in 10:29.

The word "knowledge" is not the simple word gnosis, but the stronger word epignosis. Alford quotes Delitzsch as saying: "When epignosis is used, there is the assumption of an actual direction of the spirit to a definite object and of a real grasping of the same: so that we may speak of a false gnosis, but not of a false epignosis. And the Writer, by the use of this word, gives us to understand that he means by it not only a shallow historical notion about the Truth, but a living believing knowledge of it, which has laid hold of a man and fused him into union with itself." Thus it is clear that the Jew who committed this sin, was fully informed by the Holy Spirit of the issues involved between the First Testament and the New Testament, and also of the meaning and the implications of the New Testament, (6:4, "who were once enlightened") and therefore, he sinned with his eyes wide open.

Should he commit this sin, there would remain no more sacrifice for sin. Expositor's quotes Delitzsch as follows: "The meaning is not merely that the Jewish sacrifices to which the apostate has returned have in themselves no sin-destroying power, nor even that there is no second sacrifice additional to that of Christ, but further that for a sinner of this kind the very sacrifice of Christ itself has no more atoning or reconciling power." Alford, commenting upon this same thing says: "There is but One true sacrifice for sins: if a man, having availed himself of that One, then deliberately casts it behind him, there is no second left for him. It will be observed that one thing is not, and need not be, specified in the text. That he has exhausted the virtue of the one sacrifice, is not said: but in proportion to his willing rejection of it, has ceased to operate for him. He has in fact, as Delitzsch observes, shut the door of repentance behind him, by the very fact of his being in an abiding state of willing sin." All of which means that this abandonment of the New Testament sacrifice, the Messiah, and the return to the abrogated sacrifices of the First Testament, was not a snap judgment on the part of this first century Jew, but a confirmed state of

heart.

Translation. For if we go on sinning willfully after having received a full knowledge of the truth, no longer for sins does there remain a sacrifice.

Short Study on *Epignosis*

**Friberg**, *Analytical Greek Lexicon*

[Fri] *ἐπίγνωσις, εως, ἡ* knowledge, true knowledge; in the NT of content, used especially of intensive religious and moral knowledge, what one comes to know and appropriate through faith in Christ (*full*) *knowledge, acknowledgment, recognition*

1. Rom. 1:28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper,
2. Rom. 3:20 because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.
3. Rom. 10:2 For I testify about them that they have a zeal for God, but not in accordance with knowledge.
4. Eph. 1:17 that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him.
5. Eph. 4:13 until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.
6. Phil. 1:9 And this I pray, that your love may abound still more and more in real knowledge and all discernment,
7. Col. 1:9 For this reason also, since the day we heard *of it*, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,
8. Col. 1:10 so that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God;
9. Col. 2:2 that their hearts may be encouraged, having been knit together in love, and *attaining* to all the wealth that comes from the full assurance of understanding, *resulting* in a true knowledge of God's mystery, *that is*, Christ *Himself*,
10. Col. 3:10 and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him--
11. <sup>1</sup> Tim. 2:4 who desires all men to be saved and to come to the knowledge of the truth.

12. <sup>2 Tim. 2:25</sup> with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth,
13. <sup>2 Tim. 3:7</sup> always learning and never able to come to the knowledge of the truth.
14. <sup>Tit. 1:1</sup> Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,
15. <sup>Phlm. 1:6</sup> *and I pray* that the fellowship of your faith may become effective through the knowledge of every good thing which is in you for Christ's sake.
16. <sup>Heb. 10:26</sup> For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,
17. <sup>2 Pet. 1:2</sup> Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord;
18. <sup>2 Pet. 1:3</sup> seeing that His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us by His own glory and excellence.
19. <sup>2 Pet. 1:8</sup> For if these *qualities* are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus Christ.
20. <sup>2 Pet. 2:20</sup> For if, after they have escaped the defilements of the world by the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and are overcome, the last state has become worse for them than the first.