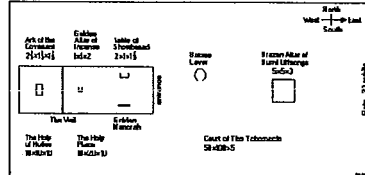


The Tabernacle, A Shadow of the Church and Heaven

According to the Pattern

- Hebrews 8:5 "Who serve the **copy and shadow of the heavenly things**, as Moses was divinely instructed when he was about to make the tabernacle. For He said, 'See that you make all things according to the pattern shown you on the mountain'" (Exodus 25:40; 26:30; Acts 7:44).



Copies of Things in Heaven

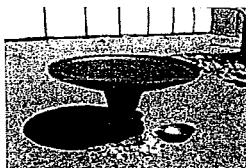
- Hebrews 9:23-24 "Therefore it was necessary that the **copies of the things in heaven** should be purified with these, but the heavenly things themselves with better sacrifices than these, For Christ has not entered the holy places made with hands, which are **copies of the true**, but into heaven itself, now to appear in the presence of God for us."

Jesus Serves in the Greater Tabernacle

- Hebrews 9:11 "But Christ came as High Priest of the good things to come with the greater and more perfect tabernacle not made with hands, that is, not of this creation."

The Laver

- A laver stood outside the tabernacle in which Aaron and his sons were to wash before entering the tent of meeting or ministering at the altar – Exodus 30:18-21.

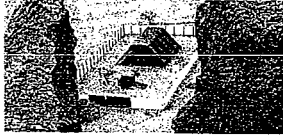


Cleansing for Service

- The laver was used for cleansing before ministering before God.
- Observe that one must have his sins washed away in baptism before he can serve in the church – Acts 2:38-41, 47; 22:16; 1 Peter 3:21.
- Continual cleansing is available through the blood of Jesus – 1 John 1:7.

The Holy Place Was a Type of the Church

- Hebrews 9:1-2 "Then indeed, even the first *covenant* had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared: the first *part*, in which was the lampstand, the table, and the showbread, which is called the sanctuary."

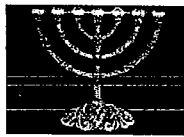


The Holy Place Was a Type of the Church

- Acts 15:14-17 "Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: 'After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; So that the rest of mankind may seek the Lord, Even all the Gentiles who are called by My name, Says the Lord who does all these things'" (Amos 9:11-12).

The Lampstand

- On the south side of the Holy Place stood the lampstand (Exodus 25:31-40).



Light in the Church

- Jesus is the light – John 1:4-8.
- God's word gives light.
 - Psalm 119:105 "Your word is a lamp to my feet And a light to my path."
 - Psalm 19:8 "The statutes of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes."

Light in the Church

- Churches dispense the light of the gospel.
 - Revelation 1:20 "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches."
- Christians are to be the light of the world – Matthew 5:14-16.

The Table of Shewbread

- The table of shewbread was placed on the north wall – Exodus 25:23-30.
- It held twelve cakes of fine flour placed in two rows on the table every Sabbath, with the cakes which were removed being eaten by the priests – Leviticus 24:5-9.



The Lord's Table

- The table of shewbread seems to typify the table of the Lord in the church.
- The early church came together to eat the Lord's supper – 1 Corinthians 11:17, 18, 20, 33.
- They came together on the first day of the week – 1 Corinthians 16:1-2; Acts 20:7.
- Christians are described as priests – 1 Peter 2:5, 9 – therefore, they should eat of the table.

The Altar of Incense

- Exodus 30:1-10, 34-38 On the altar of incense, which stood before the veil, the priests offered a sweet smell every morning and evening.
- Blood was also placed on the four horns of the altar on the Day of Atonement.



The Prayers of the Saints

- Revelation 8:3-4 "Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand."



The Veil

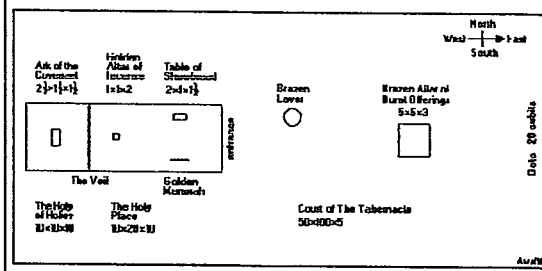
- A veil divided the Holy Place from the Most Holy Place.
- Exodus 26:31-33 "You shall make a veil woven of blue, purple, and scarlet *thread*, and fine woven linen. It shall be woven with an artistic design of cherubim. You shall hang it upon the four pillars of acacia wood overlaid with gold. Their hooks *shall be* gold, upon four sockets of silver. And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and the Most Holy" (Hebrews 9:3).

The Veil Was a Type of Christ's Body

- Hebrews 10:19-20 "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh."
- Matthew 27:50-51 "And Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split."

The Most Holy Place

- Inside the veil was the Most Holy Place – Hebrews 9:3-5

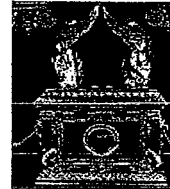


The Most Holy Place Is a Type of Heaven

- Hebrews 6:19-20 "This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek."

The Ark of the Covenant

- In the Most Holy Place was the ark of the covenant, with an omerful of manna, Aaron's rod that budded and the two tables of the covenant inside – Exodus 25:10-16



The Mercy Seat

- Placed on top of the ark of the covenant was the mercy seat, where God said He would meet His people – Exodus 25:18-22.



The Mercy Seat

- Hebrews 9:24 "For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us."



The Mercy Seat Was a Symbol of God's Throne

- Hebrews 4:14-16 "Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

Priesthood in the Old and New Testaments

The Need for Sacrifice

- Genesis 2:17b "...in the day that you eat of it you shall surely die."
– In more than 60 instances of the use of this expression, it means sudden, violent death.
- How could God be just and allow Adam and Eve to live?
– He interposed the sudden, violent death of His Son on the cross of Calvary.
- Genesis 3:15 "And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

Sacrifices During the Patriarchal Age

- It appears men were required to offer sacrifices, as in the case of Cain and Abel (Genesis 4:3-5; Hebrews 11:4; Romans 10:17).
- Later, Jacob would offer a sacrifice following the making of a covenant with Laban (Genesis 31:54).

Sacrifices During the Patriarchal Age

- In particular, the heads of families offered sacrifices.
- Noah built an altar and offered sacrifices after they left the ark – Genesis 8:20-22.
- Job offered offerings for his children in case they had sinned – Job 1:5.

Sacrifices During the Patriarchal Age

- Follow the altars of Abraham.
 - Terebinth tree of Moreh – Genesis 12:6-7
 - Between Bethel and Ai – Genesis 12:8; 13:4
 - Terebinth trees of Mamre – Genesis 13:18
 - On Mt. Moriah – Genesis 22:9
- When Abraham did not build an altar, he depended too much on himself.
 - When he went to Egypt during a famine – Genesis 13:10-19
 - In the case of Abimelech, king of Gerar – Genesis 20

Aaron and His Family Were Called to be Priests

- After the tabernacle was built, the family of Aaron were made priests.
 - Exodus 28:1a "Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest,..."
 - Numbers 3:10a "So you shall appoint Aaron and his sons, and they shall attend to their priesthood...."
- Hebrews 5:4 "And no man takes this honor to himself, but he who is called by God, just as Aaron was."

No One Else Could Seize the Position God Gave Them

- Other ambitious men tried to seize the priesthood – Numbers 16:1-3.
 - Korah, Dathan and Abiram challenged Aaron's right to the priesthood.
- God confirmed Aaron as priest – Numbers 16:4-34.
 - The earth swallowed Korah, Dathan, Abiram and all those who stood with them.

God Confirmed Aaron's Priesthood

- The 250 leaders of the people were consumed with fire – Numbers 16:35-40.
 - Their censors, which had been dedicated to God, were hammered into a covering for the altar.
 - "...no outsider, who is not a descendant of Aaron, should come near to offer incense before the Lord...."
- Then, God caused Aaron's rod to bud to show He had selected him from among the tribes – Numbers 17:1-11.

There Were Many Aaronic Priests

- Hebrews 7:23 "Also there were many priests because they were prevented by death from continuing."
- Numbers 20:28 "Moses stripped Aaron of his garments and put them on Eleazar his son; and Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain."

Aaronic Priests Offered a Sacrifice for Their Own Sins

- Leviticus 16:6, 11 "Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house....And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself."
- Hebrews 9:7 "But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance."

Aaronic Priests Repeatedly Offered the Blood of Animals

- Hebrews 10:1-4 "For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins."
- Hebrews 10:11 "And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins."

Jesus Was Called to be a Priest

- Hebrews 5:5-6 "So Christ did not glorify Himself to become High Priest, but it was He who said to Him: 'You are My Son, Today I have begotten You.' As He also says in another place: 'You are a priest forever According to the order of Melchizedek.'"
 - Psalm 2:7
 - Psalm 110:4

A Change of Priesthood

- Hebrews 7:11-14 "Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood."

Jesus' Calling Was Confirmed

- Hebrews 7:20-22 And inasmuch as He was not made priest without an oath (for they have become priests without an oath, but He with an oath by Him who said to Him: "The Lord has sworn and will not relent, 'You are a priest forever According to the order of Melchizedek'") by so much more Jesus has become a surety of a better covenant.

Jesus' Calling Was Confirmed

- Jesus' calling was confirmed in the resurrection – Acts 13:33-39.
 - Those who believe in Jesus will be justified.
- Jesus was then given authority as King in the church – Ephesians 1:20-23.

Jesus Serves as an Unchanging Priest

- Hebrews 7:15-19
- Hebrews 7:24-25 "But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."

Jesus Was Tempted But Is Our Sinless High Priest

- Hebrews 4:15-16 "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."
- 1 Peter 2:22-23 "'Who committed no sin, Nor was deceit found in His mouth'; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously."

Jesus Made One Sacrifice

- Hebrews 7:25-28
- Hebrews 9:28 "So Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation."

Jesus Offered Himself

- Hebrews 10:5-7
- Hebrews 10:8-10
- Hebrews 10:12 "But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God."

Have Boldness Because of Our High Priest

- Hebrews 10:19-23 "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

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August 22- 24 – Introduction Material and Hebrews 13

August 25 – No Class

August 29, 31, Sept. 1 – Study Chapters 1, 2 and 3

August 30 – Test on Introduction and Hebrews 13

September 5 – Holiday (Labor Day)

September 6 – Study Chapter 5

September 7 – Study Chapter 5

September 8 – Test on Hebrews 1-3

September 12- Study Tabernacle Handouts

September 13 – Questions

September 14 – Study Chapter 6

September 15 – Study Chapter 6

September 19 - Questions

September 20 – Test on Chapters 4-6

September 21 – Chapter 7

September 22 – Study Chapter 8

September 26 – Study Chapter 9

September 27 – Study Chapter 10

September 28 - Questions

September 29 – Test on Chapter 7-10

October 3 – Chapter 11

October 4 - Study Chapter 12

October 5 - Review

October 6 – Test on Chapters 11-12



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Volume 38

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Number 18

The Cross: Just Another Story? (Part 3)

Jason Jackson

Priesthood Because of the Cross

The idea of the priesthood of Christ is laid out in the book of Hebrews. It suggests that Jesus stands before God for our benefit. But he had to be qualified for that role; it was the cross that prepared him to be our high priest. As a result, he is the source of salvation to those who obey him (Heb. 5:9). This suffering, rendering him the perfect sacrifice in God's eyes, is mentioned in Hebrews 2:10, but amplified in Hebrews 5:7-10. Consider the latter passage as we ponder the account of the cross—a picture of infinite love:

Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned he obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek.

Note the three participles relating to the main verb: "having offered up," "having been heard," and "having been made perfect." These participles explain how Christ "became" (main verb) the author of eternal salvation and consequently was named of God our high priest. These terms convey some of what Jesus went through for us; they reveal something of his great love for mankind.

Jesus offered up prayers and supplications with strong crying and tears. The anticipation of God's wrath was overwhelming—bringing Jesus to the threshold of death. And so he prayed to the Father, the one who "was able to save him from death."

But death was not merely the cessation of biological life to Christ. It was not the "fear of death" to which mankind had been in bondage that the Lord dreaded (Heb. 2:14-15). He perceived its spiritual significance—in all its divine repulsiveness—as a consequence of the sins of humankind. The death and separation experience as a sin-burden was torment. In spite of the anguish, he chose to suffer for us because of his love for our souls.

Because of the cross, Jesus is able to comfort (Heb. 2:18), is touched (Heb. 4:15), is able to save to the uttermost, and lives to make intercession for us (Heb. 7:25). He entered into a crucible of suffering as only a divine person in the flesh could.

But for what did Jesus pray when he cried that the cup might pass from him? Was the Lord asking that he might avoid the cross altogether? Earlier he told his apostles, "Now is my soul troubled. And what shall I say? 'Father save me from this hour'? But for this purpose I have come to this hour" (John 12:27, ESV [See Morris 594-596 for a discussion on the rendering of this passage]). How many things must have overwhelmed his soul and brought him to the point death even before he was nailed to the cross? Barnes observed:

There is no need of supposing that there was a single thing that produced it [his agony]; but it is rather probable that this was a rush of feeling from every quarter—his situation, his approaching death, the temptations of the enemy, and the awful suffering on account of men's sins, and God's hatred of it about to be manifested in his own death—all coming upon his soul at once—sorrow flowing in from every quarter—the concentration of the sufferings of the atonement pouring together upon him, and filling him with unspeakable anguish (130).

continued on page 2

The Cross: Just Another Story? (continued from page 1)

The writer of Hebrews affirmed that Jesus was heard for his godly fear—a consideration of God's will above everything. But in what sense was he heard? In addition to the resurrection is it possible that the "hearing" involved, at least partially, the comfort supplied by the angel in the garden (Luke 22:43)?

God heard him, and the cross of Christ made it possible for Jesus, as our high priest, to help us when we approach the throne of grace in times of need (Heb. 4:15-16). Our reaction to this? Carson expressed it like this: "As his death was unique, so also was his anguish, and our best response to it is hushed worship" (543).

When Christ suffered and tasted of death for every man, he conquered him who had power over death. He was raised, ascended to the right hand of God, and was given to be head over all things for the benefit of the church (Eph. 1:19-23). He was exalted, and all should—and will—bow before him (Phil. 2:9-10; Rev. 1:7). Accordingly, Christ is like no other person in existence; he serves as a mediator between God and man (1 Tim. 2:5). This is the account of the cross.

Praise for the Old Rugged Cross

Why did he endure such an ordeal—willingly? Because it was the only way to save those whom he loves: you and me. May we come closer to understanding the love that surpassed knowledge. May our love for him translate into submissive obedience.

May we live according to his will and not our own. May we on bended knee join the kneeling apostle in saying:

For this reason I bow my knees before the Father...that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all fullness of God (Eph. 3:14-19, ESV).

As McGarvey, on horseback, left Joppa and headed into the hill country toward Jerusalem, he thought on what it would be like to see Zion for the first time. His own words relive the moment:

I knew very well when we were nearing the spot where the Holy City would first come in to view, and I had read so much about the deep emotion with which the sight is first beheld that I resolved to preserve my equanimity and approach it calmly. But, in spite of my effort, I began to be nervous. I remember the longings of almost a lifetime to be here. I thought of Jesus and the cross, and I covered my face with my umbrella to hide the tears which I could not keep down. And now, as I write, the same emotion and the same tears return again (461).

Conclusion

We may never stand where Jesus stood or walk the paths he walked. We may never set foot on the Mount of Olives or enter the gates of Gethsemane. We may never retrace his steps to Calvary—but we should never, never fail to see with the eyes of faith the old rugged cross. Tell me the story of Jesus because the cross is not just another story. This story is my story—this is your story—because Jesus loved us and gave himself for us (cf. Gal. 2:20).

continued on page 4

Meet Our Deacons



Deacon Gene Gordon & wife Bonnie

Gene Gordon has been a member of Knight Arnold/Forest Hill for almost 40 years. He has been a deacon for over 30 years and among our present group of deacons, he is the longest serving. I sometimes affectionately and humorously call him the "Dean of Deacons." Gene has been married to his beloved Bonnie for nearly 57 years. Bonnie is a lovely, sweet, and encouraging Christian lady. Together this couple has one son, Barry. Gene spent his career as a professional hair stylist.

Brother and sister Gordon were among the first individuals I met upon my arrival at the Memphis School of Preaching in 1990. I don't know if it is because they have a son, Barry, or just because of their kindness, they quickly "adopted" me as one of their own. That is how it has been ever since. I have always appreciated a special relationship with both of them and have been encouraged by their words of affection.

Brother Gene has taken his responsibilities as a deacon seriously, because he takes his Christianity seriously. He has always been willing to perform any task that had to be done. Whether or not it was serving as a teacher, work team captain, or making assignments for the worship services he has lovingly dedicated himself to each task. In fact, the history of this congregation could not be written without mentioning this marvelous couple who has played a vital part in our work for so many years. Gene and Bonnie we love you and pray God's blessings upon you for many years to come.

The Cross: Just Another Story? (continued from page 2)

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OC,

~~Lightfoot~~

- "The author's presentation on priesthood may be divided into four parts:
1. Christ supremely qualified as high priest - compassionately, chosen from among men, chosen of God (5:1-10)
 2. The need for progress by the reader - rebuked for their immaturity, threatened by the possibility of apostasy, yet encouraged to hold on to their hope to the end. (5:11-6:20)
 3. Christ, a high priest like Melchizedek, with attendant consequences and blessings (7:1-28)
 4. The two covenants and the superior ministry of Christ's priesthood (8:1-10:18)"
- (Lightfoot)

HEBREWS CHAPTER FIVE

A. INTRODUCTION. The study of Chapter Five should begin with Hebrews 4:14 where the Great High Priest is declared to be in the heavens. (Commit verses 14-16 to memory).

B. *Qualifications of High Priest (Insert from 1a)*

The high priests under the law were taken from among men, that is, from among their own flesh and blood. Just as human as their brethren, Heb. 5:1.

Every high priest taken from among men is ordained (constituted or appointed) for the benefit of men. Their service, however, dealt with divine matters, Heb. 9:1.

Nature of the priest's work: To offer gifts and sacrifices for sins, Heb. 5:1. *1. Aaron called of God - Ex. 28:1ff; Psa. 105:26 3. Korah tried to serve without a divine call - Num. 16:1-35*

What required of the man: To deal gently with, to feel gently toward the erring. To do otherwise would disqualify the man. *Some priests were not - Annas and Caiaphas in connection with the Lord - Mt. 26:57*

Why such requirement? Because he also is compassed with infirmity, Lev. 16:11,15.

No man taketh this honor (of the priesthood) unto himself. No one appoints himself.

Christ was called by the Father, Psa. 2:7; 110:4. Note also that He identifies His priesthood with His glory, Heb. 5:5; Heb. 4:14; Matt. 20:21; Mk. 10:37; 1 Pet. 1:18-21.

The object of the prayers and supplications: To save Him from (out of) death, that is, bring Him forth in the resurrection, Rom. 6:9; Heb. 7:16; Rev. 1:18.

Christ learned obedience through suffering and through it became perfect. As a Savior, Heb. 2:10; Heb. 5:8,9. This made salvation of men possible. He was morally perfect, Jno. 8:46; Heb. 7:26; 1 Pet. 2:22. *This rule not grace only faith only, sinners & prayers, etc.*

Called of God an High Priest after the order of Melchisedec and not after Aaron. Why? Heb. 7:11,12,19.

Many things hard to be uttered: Difficult of interpretation and hard to explain. Why? They were sluggish in hearing. Had made no progress. To fail to USE is simply to LOSE.

Their true condition: Weak and imperfect disciples, drinking milk.

What could have been said of them: Of full age, mature, and in the business of eating meat.

How was this to be accomplished: Three words, USE, SENSES, EXERCISED.

What is the remedy for such a shameful condition? REGULAR STUDY of the Bible.

Exhortations in Hebrews Chapter Five (Copy from page 2a)

(1c)

B. Qualifications of high priest

1. Must be taken from among men
a. Aaron called of God - Ex. 28:1ff; Psa. 101:5, 26

b. Elderly - Num. 20:25-29

c. Moral tried to persevere without sinning
d. Must be able to deal gently with those that are weak

2. Must be able to deal gently with those that are weak

3. Does not take honor to himself

C. Qualifications of Christ

1. Taken from among men - Heb. 2

2. Able to deal gently - 4:14-16

3. Did not take honor to himself -

Jn. 8:54

Did not come in his own name or rely on his own testimony - Jn. 5:31, 43

(2a)

The three exhortation passages also God's word and the fact

1. Exhortation against drifting away from God's word (2:1-4)

2. Exhortation against disbelieving God's word (3:7-16)

3. Exhortation against falling toward God's word (5:11-6:20).

It does not mean they were slow learners
but "over the years they had slipped into
a human attitude toward hearing God's word"
(Lightfoot, p 7)

HEBREWS CHAPTER 5

A. What are the oracles? 5:12

1. Oracles appear four times in the New Testament: Acts 7:38; Rom. 3:2; Heb. 5:12; 1 Pet. 4:11.
 - a. Acts 7:38 - "who received the lively oracles to give unto us." The Law of Moses.
 - b. Romans 3:2—"unto them (the Jews) were committed the oracles of God."
 - c. Hebrews 5:12—"which be the first principles of the oracles of God."
 - d. 1 Peter 4:11—"let him speak as the oracles of God."
2. W. E. Vine defines oracles:
 - a. "Logion,...a diminutive of logos, a word, narrative, statement, denotes a Divine response or utterance, an oracle."
 - b. It is used of:
 - (1) "The contents of the Mosaic Law, Acts 7:38.
 - (2) "All the written utterances of God through O.T. writers, Rom. 3:2.
 - (3) "The substance of Christian doctrine, Heb. 5:12.
 - (4) "The utterances of God through Christian teachers, 1 Pet. 4:11."
3. Adam Clarke writes:
 - a. It signifies the law received from God by Moses, Acts 7:38.
 - b. The Old Testament in general, Rom. 3:2.
 - c. It signifies divine Revelation in general, 1 Pet. 4:11. Cf. 1 Thess. 2:13.
 - d. "The word oracle, by which we translate the zoytov of the apostle is used by the best Greek writers to signify a divine speech, or answer of a deity to a question purposed" (Clarke, p. 721).
 - e. Hebrews 5:12 - "...the notices which the prophets gave concerning the priesthood of Jesus Christ, such as are found in Psalms 110, and in Isaiah 53. By the oracles of God the writings of the Old Testament are undoubtedly meant."
4. Albert Barnes writes of Hebrews 5:12:
 - a. "Of the scriptures, or what God has spoken.
 - b. "The phrase here may refer to the writings of the Old Testament, and particularly to those parts which relate to the Messiah; or it may include all that God had at that time revealed, in whatever way it was preserved....In the passage before, it may mean the divine oracles or communications, in whatever way they had been made known" (Barnes, p. 119).

B. What are the principles?

1. Hebrews 5:12-stoicheion—"The elementary principles (the A.B.C.s) of the Old Testament, as a revelation from God...the rudiments of the beginning of the oracles of God."
2. Hebrews 6:1—arche—In its relative significance, of the beginning of the thing spoken of; here "the first principles of Christ" (Vine, p. 213).
3. "The Greek is stoicheia tes aches. The noun stoicheion (sing.) properly means "one in a series" (stoichos). Plutarch uses it for "an elementary sound or letter of the alphabet" and Aristotle for "the elements or rudiments of knowledge"

4

(A.S., p. 418). That is clearly its meaning here" (Ralph Earle, p. 422).

4. "To say a man was able to teach was the Greek way of saying that he had a real and mature grasp of a subject" (Barclay).
 5. "First principles"—"elements"—stoicheia.
 - a. "In grammar it means the letters of the alphabet, the ABCs.
 - b. In physics, it means the four basic elements of which the world is composed.
 - c. In geometry it means the elements, of proof like the point and the straight line.
 - d. In philosophy it means the first elementary principles with which the students begin.
 6. Some never get past the elements—"they are like children who do not know the difference between right and wrong."
 7. In the infant the exercise of the digestive organs on milk, acquired through that exercise the power of assimilating more solid and more complex food. The same is true of the mental faculties.
 8. One should be slow to cast aside the views of those who have lived long and practiced spiritual discernment.
- C. Hebrews 5:14—"have their senses exercised to discern both good and bad."
1. Benson—"grown Christians, by exercise of their spiritual facilities, become able to distinguish truth from error, in the various branches of Christian doctrines...."
 2. The Interpreter's Bible—"Growth in Christian experience means a growing moral sensitiveness to right or wrong...."
 3. Clarke—"...and thus being able to discern good from evil, they are in little danger of being imposed on by false doctrines...."
 4. Annual Lesson commentary—"The meaning of this is that the most difficult matters of the scriptures yield themselves to those of discernment who have attained thereto, by much exercise of their faculties and long service to Christ" (4/14/46, p. 114).
- D. Reasons for Lack of Growth.
1. The want of earnest Bible Study.
 2. Neglect of parental instruction.
 3. Irregularity in attendance upon God's house.
 4. Unedifying preaching.
 5. Misconception of what adequate religious knowledge is.

Hebrew Chapter 6

A. Foundation Principles

1. "Therefore" connects this with what has just been said. No new topic introduced
2. "Repentance from dead works" - the would have characterized their pre-conversion Eph. 2:1-3. Repentance is important but one must not stay with it.
3. "faith toward God" - Condition of conversion Mt. 16:16; Acts 2:14; 10:43. We must continue to grow in it.
4. "the doctrine (teaching) of baptism. Seven baptism mentioned in N.T. ~~Kept page~~
5. "Laying on of hands" - This is how spiritual gifts were transmitted (Acts 8:14-17; 19:1-7)
6. "resurrection of the dead and eternal judgment"
 - a. Paul preached both at Athens to those not yet Christians (Acts 17:30-31)
 - b. Paul preached as first principles final judgment to Felix and Drusilla (Acts 24:23-26)
 - c. Both are important but they are not all of Christianity.

THE BOILING SPRINGS HERALD

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C. That Ominous "Impossible" of Hebrews 6

What is the plight of one who has known and experienced the lovely blessings detailed in verses 4-5, and then he defects? What is his spiritual status should he "fall away"? And "fall away" from what? From the grace that had been bestowed upon them (see 12:15; cf. Gal. 5:4).

The answer to the question is this: "it is impossible to renew them again unto repentance." The phrase is frightening. It sounds so bleak. It is bleak! It is an "impossible" endeavor.

The word "impossible" derives from the Greek *adunatos*, literally "without power." Note the word's use elsewhere in this letter (6:18; 10:4; 11:6). Any attempt to weaken the term is an exercise in futility.

But, as our original question suggested, the passage does seem to conflict with so many other biblical texts that lavishly describe the unfathomable love and mercy of our wonderful and benevolent Maker. How is one to reconcile this seeming difficulty?

The key to the solution is to be found in the following phrase. The American Standard Version renders it as follows: "seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The ASV footnote has it: "the while they crucify...." The English Standard Version reads like this: "since they are crucifying once again...." The translators are attempting to give the English reader a hint as to the force of the original text. Here are some important grammatical facts.

(1) Both of the expressions "crucify" and "put him to open shame" are present tense participles. In Greek, the present tense has more to do with the type of action, rather than time (the latter being secondary). It is an action that is in progress, and generally, one that is sustained (see Wallace, 518). The "crucifying" and "putting to open shame," therefore, represent on-going actions on the part of apostates.

(2) It is also important to note that present participles normally express action that is contemporary with that of the main verb of the sentence (Wallace, 625), which, in this case is "renew." In other words, "while they continue to crucify," "as long as they are crucifying," etc., the Son of God, they cannot be brought to repentance.

Why is this the case? Because Christ is the motive for repentance! How could one possibly repent of falling away from the Christian faith, if he believes that the crucifixion of Jesus was a just sentence upon a false Messiah? As F.F. Bruce expressed it: "Those who repudiate the salvation procured by Christ will find none anywhere else" (149).

Conclusion

And so, it is not the case that Jewish Christians who abandon the faith cannot ever be saved; the tragic reality is this: they cannot be saved if they drift into a state of unbelief and *remain that way!* But, as Blackwelder observes, the temporal participles imply that "if persons guilty of such sin will cease it, and repent, they can be reclaimed" (104).

While the passage contains a fearful warning for apostates, it does not suggest a state of utter despair.

HEBREWS CHAPTER 6

A.

Some Definitions:

1. "Repentance from dead works."
 - a. Works of the law which was then dead.
 - b. They were trying to go back to these things.
 - c. Milligan writes: "...embraces everything from which the sinner is required to turn in his conversion from darkness to light, and from the service of Satan to the service of God" (p. 170).
2. "Faith toward God."
3. 6:2—"Of the doctrine of baptisms"—Same Greek word is used here that is used in Hebrews 9:10, for "divers washings." Seems then to refer back to washings under the law.
4. Laying on of hands.
5. Resurrection from the dead—believed in Old Testament, but in New Testament became a reality.
6. Judgment—The things taught in the Old Testament lay a foundation for the things taught in the New Testament.
7. 6:4 -
 - a. Were once enlightened
 - b. Tasted of the heavenly gift
 - c. Made partakers of the Holy Ghost
 - d. Tasted the good word of God
 - e. Powers of the world to come.

B.

Verse 6 - "If they shall fall away"--"And have fallen away" (Cambridge Bible); "And having fallen away" or "have fallen away" (Milligan).

1. The expressions "who were enlightened," "have tasted" and "were made partakers" are all aorists and were rightly rendered in the past tense.
2. The expression "if they shall fall away" is also aorist and should have been rendered in the past tense.
3. But why is it impossible to renew to repentance?
 - a. Is it owing simply to the fact that the heart of the apostate becomes so hardened by sin that no moral power can renew it?
 - b. Or does God then also withdraw his converting and renewing power from every such abandoned sinner?
 - c. Both are true as seen from a number of passages: Gen. 6:3; Num. 15:30-31; Prov. 1:24-32; Isa. 55:6; Hos. 4:17; Rom. 1:24,26,28; 2 Thess. 2:11-12.
4. Peoples hearts can become so hardened it is "impossible" for them to repent. Brother Frank Van Dyke thought it the same as the person in Matthew 12:32.

Foundation Principles of the Christian Religion

1. Repentance from dead works
2. Faith toward God
3. The teachings of baptism
4. The laying on of hands
5. The resurrection of the dead
6. The eternal judgment

Objections to the view that this refers to the primary steps of Christian obedience, faith, repentance and baptism, spring from two things.

1. The order of their being mentioned – repentance before baptism
 - a. No unbeliever ever repented
 - b. The order of mention is not necessarily the order of occurrence
 - (1) Acts 5:30 – “whom they slew and hanged on a tree”
 - (2) John 3:5 – born of water and the Spirit
2. The mention of plural baptisms. There are seven different baptisms mentioned in the New Testament.
 - a. Baptism of the holy Spirit (Mt. 3:11)
 - b. Baptism of fire (Mt. 3:11)
 - c. Baptism of John (Mt. 3:16)
 - d. Baptism of Moses (I Cor. 10:2)
 - e. Baptism of suffering (Luke 15:30)
 - f. Baptism for the dead (I Cor. 15:20)
 - g. Baptism of the great commission (Mt. 28:18-20)
3. “From dead works”
 - a. Refers to the class of deeds from which the conscience must be cleansed (Heb. 9:14)
 - b. Coffman list the following as dead works
 - (1) Works of human righteousness
 - (2) Works of the flesh
 - (3) Works of mortal achievement
 - (4) Works of the law of Moses
4. Faith toward God (Heb. 11:6)
5. Teachings of baptism
6. The laying on of hands – the apostles did this
7. “The resurrection of the dead – a fundamental first principle – without it all is a failure (John 5:28-29)
8. “And of eternal judgment” - it is also an essential part in the whole structure of Christianity.

THE ANCHOR OF THE SOUL

Hebrews 6:19

JAMES MEADOWS

Introduction

1. Read or quote the text.
2. Note the context in which it is found.
 - a. Christ is greater than angels, therefore, His covenant is better than that given by angels (Heb. 1:1; 2:4).
 - b. Christ is greater than Moses (Heb. 3).
 - c. Christ is greater than Joshua (Heb. 4).
 - d. Christ's priesthood is greater than that of Levite (Heb. 5).
 - e. Therefore, everything Christ does and gives is better--the key word in Hebrews.
3. Even though these things were true, the Hebrews were trying to go back to the law of Moses.
 - a. They were urged to leave the "principles of the doctrine of Christ" (Heb. 6:1)--no doubt referring to the matters under the Law of Moses (Heb. 6:1-3).
 - b. They were warned of the consequences of failing to go forward (Heb. 6:4-8).
 - c. They were assured that they can through "Faith and patience inherit the promises" (Heb. 6:9-12).
 - d. God's promises and God's oath--two immutable things assure us we can have "a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:13-18).
4. This hope is the "anchor of our soul" (Heb. 6:19-20).
5. In this study let us consider:

Discussion

- I. What is the Meaning of Hope?
 - A. Hope means more than just a mere wish or desire. (A friend is sick, apparently unto death and we say "we do not think he will live, but we hope he may," that is, we wish for or desire it. This is an improper use of hope.)
 - B. Webster defines hope thus: "To desire with expectation or with belief in the possibility of obtaining; cherish hope of."
 - C. In the New Testament hope means favorable and confident expectation. It has to do with the unseen and the future" (W. E. Vine). It describes:
 1. "The happy anticipation of good (the most frequent significance)." (Tit. 1:2; 1 Pet. 1:21).
 2. "The ground upon which hope is based" (Acts 16:19; Col. 1:27).
 3. "The object upon which hope is fixed" (1 Tim. 1:1).
 - D. "Hope means desire and expectation; and nothing is properly a subject of hope unless we expect as well as desire" (Morris, p. 97). (It is the "desire of good with the belief that it is obtainable" (Pulpit Commentary) Illus.
 1. The Zealous Christian desires that every person will be saved, but due to circumstances does not expect it, therefore, does not hope for such an event.
 2. Sinners expect to die, but they do not desire, and therefore they do not

hope to die.

3. But the farmer that plows, sows, and cultivates his crop hopes to reap the fruit of his toil--that is, he desires and expects.
 4. So the faithful Christian hopes--i.e., he desires and expects--to have "his fruit unto holiness, and the end everlasting life" (Rom. 6:22).
- E. Hope always implies a want of possession respecting the things hoped for (Rom. 8:24,25). (No man hopes for what he possesses and enjoys.)
1. A poor man hopes, by the use of industry and economy, he shall acquire the comforts of life; but when he obtains them he no longer hopes.
 2. A traveler on the way to Washington hopes to reach the city; but after he arrives, he does not hope to get there for he knows he is there.
 3. Why do men and women keep struggling under the most trying and discouraging circumstances--because of the hope that things will get better.
 4. The application is easy.
 - a. The alien sinner hopes to receive the pardon of his sins, and the peace of God, but when he receives them, they are no longer hopes, but objects of enjoyment.
 - b. Traveling this earth we hope to get to heaven, but after we get to heaven

"There faith is sweetly lost in sight,
And hope is fully supreme delight,
And everlasting love."

- F. Hope implies a possibility of attaining to the object hoped for; for where there is no possibility, hope flies, and despair ensues.
- G. Hope is the assurance of things hoped for (Heb. 11:1).
1. We can hope for victory over the circumstances of life (Rom. 8:28).
 2. We can hope for a way of escape from trials and temptations of life and are assured of victory (1 Cor. 10:13).
 3. We hope for the resurrection from the dead (1 Cor. 15:51,52).
 4. We hope for an eternal home with God and are assured of such (Matt. 25:34; Rev. 2:10).
 5. But now what are the grounds of our expectations?
- H. Various phrases with which hope is used in Paul's epistles and speeches reveals further what is included in it.
1. "The hope and resurrection of the dead" (Acts 23:6).
 2. "The hope of the promise (i.e., the fulfillment of the promise) made unto the fathers" (Acts 26:6,7).
 3. "The hope of righteousness." The believer's complete conformity to God's will at the coming of Christ (Gal. 5:5).
 4. "The hope of the gospel." The hope of the fulfillment of all the promises presented in the gospel (Col. 1:23; Cf. 1:5).
 5. "The hope of the gospel." Same as in Titus 2:13, "the blessed hope and appearing of the glory of our great God and Savior Jesus Christ" (Rom. 5:2).
 6. "The hope of salvation." The salvation to be received at His coming (1 Thess. 5:8; cf. 1 Pet. 1:3-5,9).

II. What are some Characteristics of the Christian's Hope?

- A. The hope of the Christian is a motivating hope (Heb. 6:18).
 - 1. Like a goal hope is "set before us."
 - a. Worthwhile goals helps one to do better and overcome discouragement.
 - b. Paul's goal was the prize promised by God (Phil. 3:13,14).
 - 2. Like a goal hope moves us over discouragements and helps us do better each day.
- B. The hope of the Christian is a persevering hope (Rom. 5:4,5).
 - 1. The hope of being delivered helps us to be steadfast and patient.
 - 2. It causes us to keep on keeping on which is essential to please God.
 - a. Peter admonishes the Christian to "hope to the end" (1 Pet. 1:13).
 - b. Paul likewise shows Christians the importance of hoping to the end (Heb. 3:6; 6:11).
- C. The hope of the Christian is a purifying hope (1 John 3:1-3).
 - 1. First, the workman in the purifying process is the Christian. "And every man that hath this hope in him," v. 3a. "If you expect, and expecting, hope to be like Jesus Christ yonder, you will be trying your best to be like him here" (McClaren).
 - 2. Second, the purifying is to be done by the Christian--"purifieth himself," v. 3b.
 - a. Each one must plow his own ground, weed his own corn--this is his present and personal work.
 - b. "Soap and water" wash your hands clean by simply rubbing the soap and water on the hand and bringing them in contact with the dirt. You cleanse yourself. Yes! because without the friction brought about by the rubbing there would be no cleansing. But did you, or did the soap and water do the job? So when God tells us to cleanse ourselves we must apply the cleansing agents.
 - (1) The sinners on Pentecost cleansed themselves by doing what Peter said (Acts 2:37-40).
 - (2) We must daily walk in the light (Acts 8:22; 1 John 1:7,9).
 - 3. Third, the pattern of our cleansing is the Lord--"even as He is pure," v. 3c.
 - 4. The purifying of ourselves is the outcome, offspring child of hope--the hope of being like the Lord over there.
- D. The hope of the Christian is an encouraging hope.
 - 1. A sinner is without hope (Eph. 2:12).
 - 2. The Christian does not sorrow as those that have no hope (1 Thess. 4:13-18).
 - 3. Hope helps to make us happy (Rom. 12:12, cf. Tit. 2:13).
- E. The hope of the Christian is a patient hope.
 - 1. "But if we hope for that we see not, then do we with patience wait for it" (Rom. 8:25).
 - a. The hope of reaping the harvest enables the farmer to be patient (Jas.

5:7).

- b. The hope of greater blessings enabled the prophets to suffer patiently (Jas. 5:10,11).
- 2. The Thessalonians had "patience of hope" (1 Thess. 1:3).
- F. The hope of the Christian is a "living hope" in contrast to the temporal and perishable expectations of man (1 Pet. 1:3).
- G. The hope of the Christian is a hope that is worth defending (1 Pet. 3:15).

III. Hope is the Anchor of Our Soul (Heb. 6:19).

- A. An anchor is defined as follows:
 - 1. "A heavy implement, usually of iron or steel and having a long shank and two or more hoods or flukes that grip the bottom; used for holding fast a vessel by means of a connecting cable" (Webster) (cf. Acts 27:29,40).
 - 2. ~~"Anything that makes stable or secure; anything depended on for support or security" (Webster).~~
- B. In Greek and Roman classics the anchor is often used as a symbol of hope.
 - 1. Epictetus said: "A ship should never depend on one anchor, or a life one hope."
 - 2. Pythagoras said: "Wealth is a weak anchor; fame is still weaker. What then are the anchors which are strong? Wisdom, great-heartedness, courage--these are anchors which no storm can shake."
- C. Our anchor is "sure and steadfast."
 - 1. It is essentially connected with the cable of faith in the promise and oath of God.
 - 2. "Our anchor of hope, with its two chains of God's promise and oath has laid hold of Jesus within the veil" (Robertson).
- D. Jesus is the object and ground of the Christian's hope in several respects.
 - 1. He entered the veil to intercede with God in virtue of the sacrifice He offered without the veil--hope fastens upon His sacrifice and intercession.
 - 2. He has gone within the veil to prepare a place and assures us that we shall follow--He is the earnest and firstborn of believers.
 - 3. He abides there as priest forever after the order of Melchizedek--until His work is accomplished.

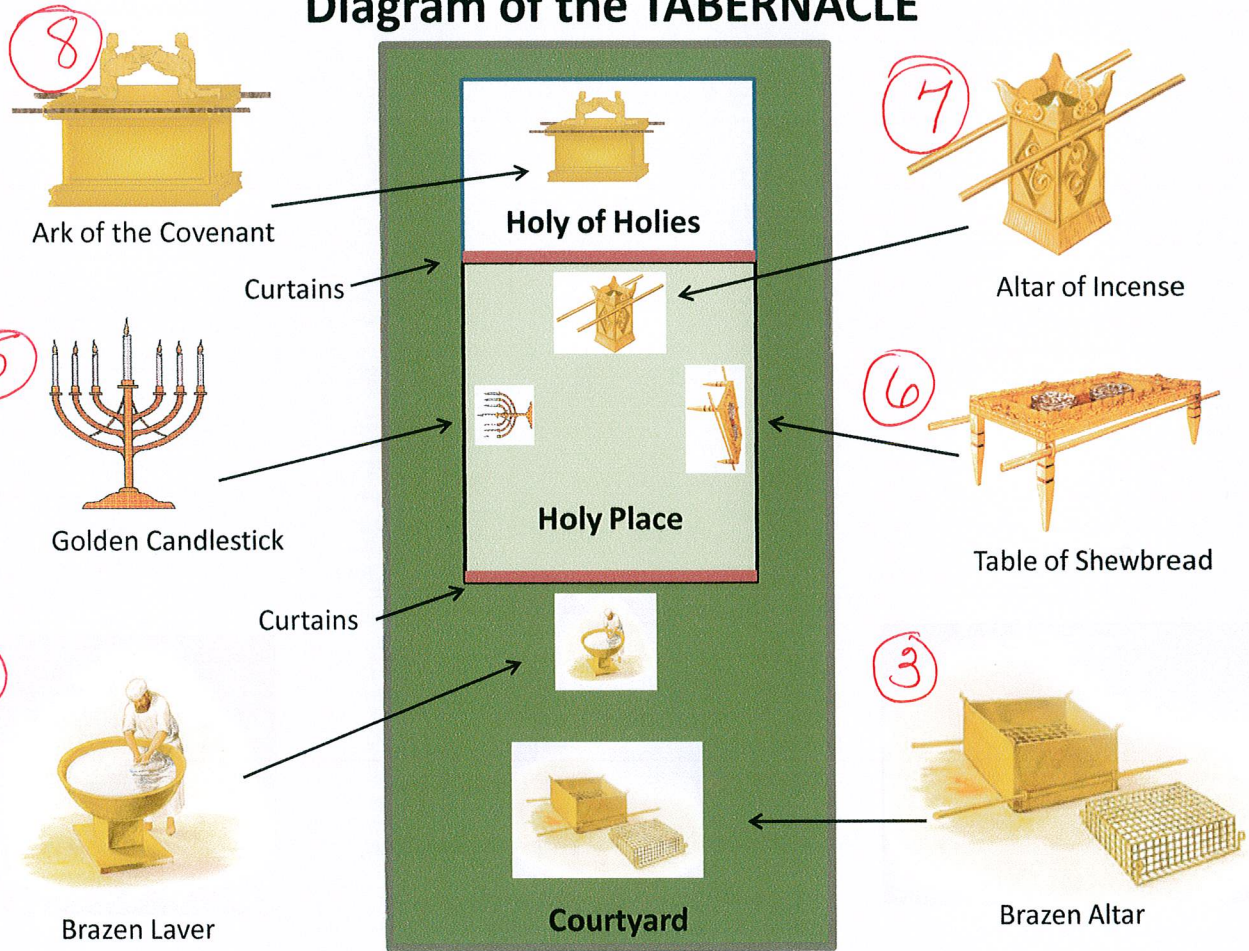
Conclusion

- 1. The Christian has a hope that no one else has. It lifts above the earth and leads to heaven.
- 2. The Christian desires and expects to attain that hope for. He believes they are attainable; in fact, he is assured of such.
- 3. "Thus it is literally and gloriously true that the Christian's hope is in heaven where the Lord has already entered; and, with that hope, all else that really matters is there also" (Coffman, Hebrews, p. 135).
 - a. Treasure is there, Matt. 6:19.
 - b. Our Lord is there, Jn. 14:1-3.
 - c. Citizenship is there, Phil. 3:20.

- d. Name written there, Phil. 4:3.
- e. Our affections should also be there, Col. 3:2.

- ① Courtyard appears first
② Holy Place, Holy of Holies and Curtains next

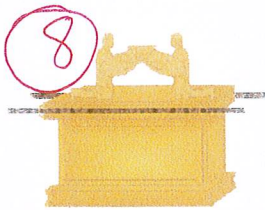
Diagram of the TABERNACLE



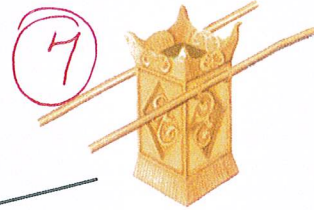
① Courtyard appears first

② Holy Place, Holy of Holies and Curtains next

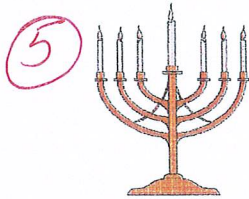
Diagram of the TABERNACLE



Ark of the Covenant



Altar of Incense



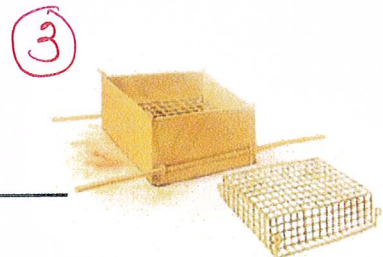
Golden Candlestick



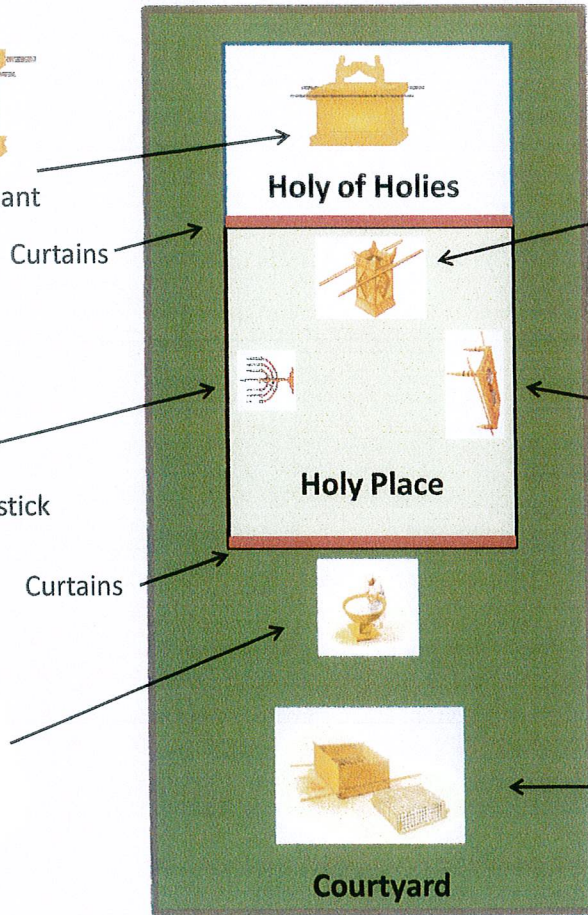
Table of Shewbread

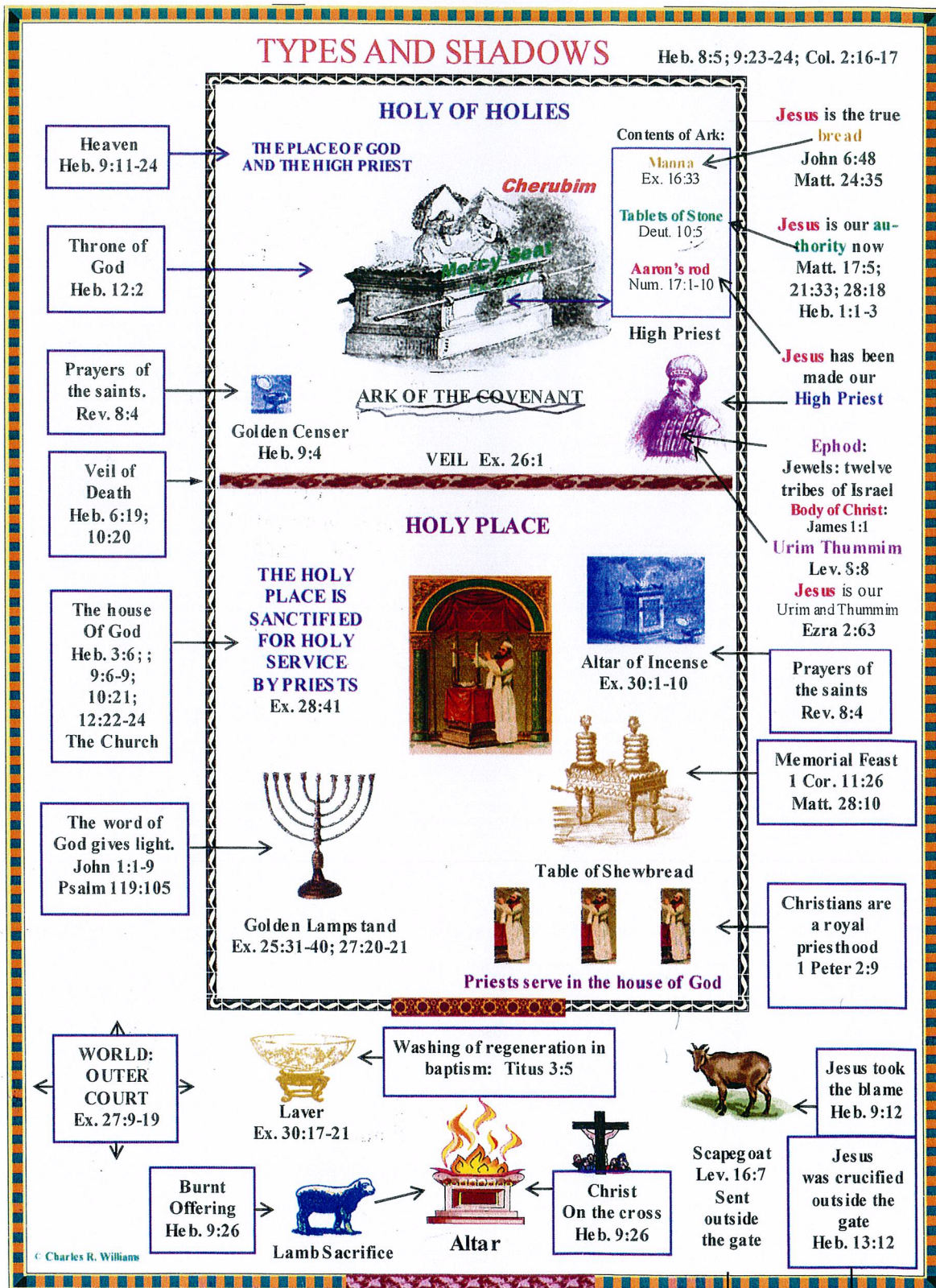


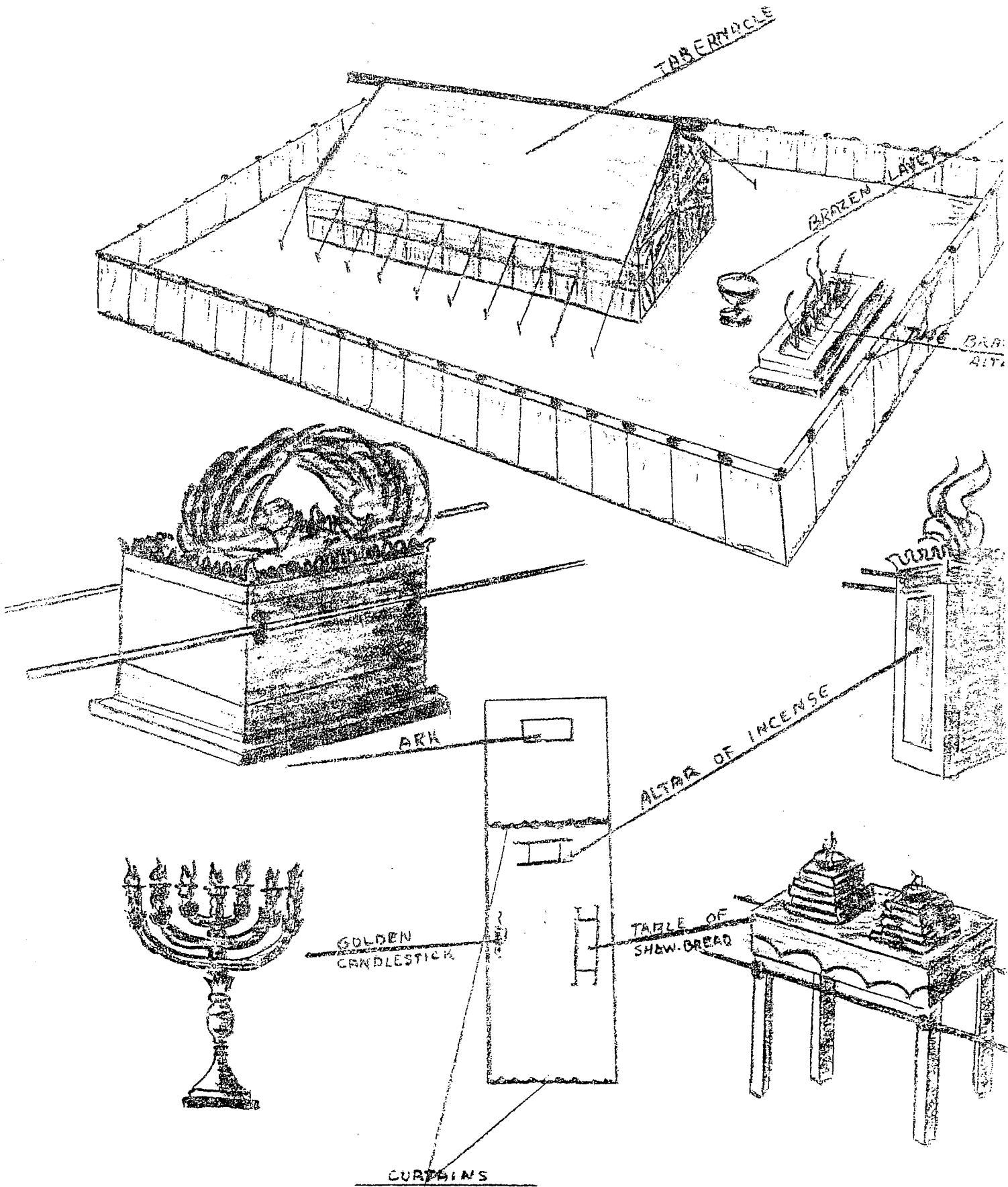
Brazen Laver



Brazen Altar







*Priesthood
of Aaron -
Exod. 28-29:9*

CHRIST - A PRIEST AFTER THE ORDER OF MELCHIZEDEK Hebrews 7:15-25; Genesis 14:17-20

Introduction

1. Read or quote the text.
2. The phrase, "after the order of Melchizedek," is found seven times in the Bible (Psa. 110:4; Heb. 5:6,10; 6:20; 7:11,17,21). *Melchizedek mentioned 2 times in Psa. 110:4*
3. "After the order of" means such a priesthood is of a certain character and kind, or that which is of a certain arrangement (Winfred Clark). *14:18-20*
 - a. It was not to be after "the order of Aaron" (Heb. 7:11). It was different from the Levitical priesthood.
 - b. It has to do with rank, position, and likeness - Melchizedek was "made like unto the Son of God" (Heb. 7:3). He is the type of Jesus as priest.
4. The Hebrew writer's main purpose was to show that Christ's priesthood, being after the order of Melchizedek, was greater than that of the Levitical priesthood.
5. In this study I propose to study the following:

Discussion

*MELCHIZEDEK - RIGHTEOUSNESS
KING OF "
SALEM - KING OF PEACE*

- I. The Superiority of Melchizedek's Priesthood to that of Aaron's is Proven in Several Ways.
 - A. First, it is proven by the fact that Melchizedek was both priest and king (Heb. ~~7:102~~ 7:1-12).
 1. He is the only man in the Old Testament who was both priest and king.
 2. Christ is both priest and king at the same time (Acts 2:36; Heb. 4:14-16).
 - B. Second, Melchizedek's kingly and priestly genealogy cannot be traced - we know nothing of his ancestry (Heb. 7:3). "WITHOUT GENEALOGY" (NASB; NIV)
 1. He had "...no predecessors or successors in office; he alone held the position" (John T. Hinds).
 2. Christ did not receive his priesthood from anyone and did not leave it to anyone. He is a priest forever.
 - C. Third, Abraham acknowledged the superior dignity of Melchizedek by paying him tithes and receiving his blessings (Heb. 7:4-10).
 1. Melchizedek blessed Abraham who had the promises (Heb. 7:6).
 2. The less is blessed of the better (7:7). Therefore, Melchizedek is better than Abraham.
 3. Levi paid tithes to Melchizedek through Abraham. Therefore, Melchizedek is greater than Levi. Consequently, the priesthood of Melchizedek is greater than the Aaronic (or Levitical).
 4. Christ, a priest after the order of Melchizedek. Therefore, the priesthood of Christ, greater than that of Aaron.
 - D. Fourth, the superiority of Melchizedek's priesthood is proven by the change that was made in the Aaronic priesthood.
 1. Psalms 110:4 shows that it was God's original intention to make such a

*PRIEST
(Prophet)
1. Appears 700
times in O.T.
2. Performed
sacred duties
and ministrations
in sacred things*

- change.
- 2. Perfection did not come by the Levitical priesthood (7:11).
- 3. The law, closely related to the priesthood, must likewise be changed (7:12).
- 4. Perfection comes by the gospel (Rom. 8:1-4; Heb. 10:1-4).
- E. The law required that a priest come from the tribe of Levi (Ex. 28-29), but Christ "sprang out of Juda" (Heb. 7:13-14).

II. Christ, A Priest after the Order of Melchizedek is Superior to the Levitical Priests.

A. First, Christ was made a priest "not after the law of carnal commandment, but after the power of an endless life" (Heb. 7:16).

- 1. The Levitical priests were all appointed "solely on the ground of carnal descent" (R. Milligan - Hence, A Carnal Commandment).
- 2. The time of the Levitical priests was called "their days" (Luke 1:23).
- 3. They began to be priests when they were 30 and had to end it when they were 50 (Numbers 4:2-3). Only one in great physical condition could perform the duties thereof.
- 4. The two clauses in verse 16 are placed in contrast to each other:
 - a. "Law" is opposed to "power."
 - b. "Carnal" is opposed to "endless."
 - c. "Commandment" is opposed to "life."
- 5. "The idea that the commandment was outward and perishable, liable at any time to be changed or abrogated, but the life of Christ is inherent and imperishable" (Robert Milligan, Hebrews, Nashville: Gospel Advocate Co., 1953, p. 207).

B. Second, Christ is a priest after the order of Melchizedek (7:17).

- 1. Psalms 110:4 was spoken during the time of David, but Christ could not be a priest at that time.
- 2. Furthermore, he could not be a priest after the order of Melchizedek, until after his death, burial and resurrection.
 - a. In Melchizedek's priesthood there was no beginning, no ending, no interruptions by death or anything else.
 - b. Thus Christ began his priestly ministry after he ascended back to the Father and offered his blood before the throne of God (Heb. 9:11-14).
- 3. Brother Foy E. Wallace, Jr. pictures it in the following way:

KING AND PRIEST (Zechariah 6:11-13)

- a. He shall build the temple - 1 Cor. 3:16.
- b. He shall sit on his throne - Acts 2:34.
- c. He shall rule on his throne - Heb. 1:8.
- d. He shall be priest on his throne - Heb. 4:14; 8:4.
- e. He sits - rules - Priest - on his throne now - Psa. 110:4; Heb. 5:5-10.

CHRIST is PRIEST after the order of Melchizedek; therefore, HE is KING and PRIEST at the SAME TIME NOW -- IN HEAVEN.

C. Third, Christ was made a priest with an oath, but the Levitical priests were made priests without an oath (7:20-22).

1. God never interposed an oath except to show the certainty and immutability of the thing sworn.
 - a. God swore to Abraham that in his seed all nations of the earth would be blessed (Gen. 22:15-18; Heb. 6:13-18).
 - b. God swore that the rebellious Israelites would not enter Canaan (Deut. 1:34-35).
 - c. God swore to Moses that he should not enter Canaan (Deut. 4:21).
 - d. "Wherefore since Christ was made a priest not without an oath that he should be a priest forever after the order of Melchizedek, that circumstance showed God's immutable resolution never to change or abolish his priesthood, nor to change or abolish the covenant which was established on his priesthood; whereas, the Levitical priesthood and the law of Moses being established without an oath, were thereby declared to be changeable at God's pleasure (James MacKnight, The Apostolical Epistles, Nashville, Tenn: Gospel Advocate Co., 1954, p. 539).
2. "The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek" (7:21).
 - a. The ceremony used at the consecration of our Lord: "The Lord swore."
 - b. The office conferred at the consecration of him: "Thou art a priest."
 - c. The prerogatives of his office, which office is here declared to be.
 - (1) Perpetual - "forever."
 - (2) Regular - "after the order"
 - (3) Royal - "of Melchizedek."
3. God making Christ a priest by an oath, means that Christ now stands as security that this new covenant will never end until all of God's purposes are accomplished (7:22). *HE IS THE DIVINE "GUARANTEE"*

D. Fourth, there were frequent changes under the Levitical priesthood, due to death, but "this man, because he continueth ever, hath an unchangeable priesthood" (7:23-24).

1. There were 67 high priests from Aaron to Christ, and there were 83 high priests from Aaron to the destruction of Jerusalem.
2. For "unchangeable" the margin has "which passeth not from one to another."
3. "It describes something which belongs to one person and cannot ever be transferred to anyone else" (William Barclay, The Letter to the Hebrews, Philadelphia: The Westminster Press, 1957, p. 87).

E. Fifth, since Christ lives forever, "he is able to save them to the uttermost that

Begin
9/22/04

1 Chron
vi 50-52

Josephus
Antiquities
20:10

- F. Here is a perfect Priesthood - Lightfoot, p. 149
1. It is a Priesthood based on personal
guiltiness and not on legal requirements (v. 16)
 2. It is a Priesthood that death cannot touch (v. 17)
 3. It is a Priesthood that brings new hope,
opening wide the doors of access to God (v. 19)
 4. It is a Priesthood that never changes and
so Christ is always in God's presence to
make intercession for man (v. 25)

come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

1. The object of the writer in this verse is to give encouragement to Christian living.
2. Our high priest lives on and one to make intercession for us.

Conclusion

1. We see the priest after the order of Melchizedek perfected in Christ.
2. "What encouragement having a high priest who is on the throne offers us. We have somebody up there who intercedes. He has been down here among us and knows all our struggles. No wonder the Hebrew writer tells us to "hold fast the profession of our faith without wavering for he is faithful that promised" (Heb. 10:25). (Winfred Clark, Studies in Hebrews, Edit. by Dub McClish: Delight, Ark.: Gospel Light Publishing Co., 1983, p. 130).

Points of Similarity Between Christ & Melchizedek

1. Both priest and king - 7:1
2. Each a deity -
3. Different tribes

H. Our High Priest (7:26)

1. Holy - No disposition to sin, totally separated
2. Hairless - free from natural transgression
3. Undefiled - ^{not being to fear from him} not defiled by other men's sins
4. Separated from sinners - necessary characteristics of deity
not hemmed in by sinful man. Able to separate himself from sinners
5. Made higher than the heavens - gone beyond the veil. His authority is unique among heavenly beings -

H. Top page 6a

- (6a)
H. High Priest (v. 26) Reg Dunn says:
1. He fills the need we have for a priest to perform perfectly
 2. " " " need we have for " " who possesses a flawless character.
 3. He fills the need we have for a priest who sets the right example for us to follow
 4. He fills the need we have for a priest with adequate authority to act on our behalf (v. 26)

Lightfoot says the ideal priesthood

1. It is based on personal greatness and not on legal requirements (v. 16)
2. It is a priesthood that death cannot touch (v. 17)
3. It is a priesthood that brings new hope, opening wide the doors of access to God (v. 19)
4. It is a priesthood that never changes and so Christ is always in God's presence to make intercession for us (v. 25)

①

Broadly speaking chapters 8-10 focus on the ministry of Christ as high priest. Chapter 8-10 focus on the ministry of Christ as high priest — Begin 9/18/08

HEBREWS CHAPTER EIGHT

- A. Verses 1-5. We have in Christ a High Priest.
 - 1. High Priest over brethren, Heb. 3:1.
 - 2. High Priest over the Gospel, Heb. 9:11.
 - 3. High Priest over the House of God, Heb. 10:21.
- B. He resides on the right hand of the Majesty on high.
 - 1. Review these scriptures which describe the present exalted position of the Christ, Heb. 1:3; 4:14; Heb. 6:17-20; Heb. 8:1, 9:24; Heb. 9:2, 10:12; Heb. 12:2.
 - 2. He occupies this position as a reward for His humiliation, Phil. 2:5-9; Matt. 28:18-20; Lk. 24:45-47; Eph. 1:20-23; Col. 3:11.
- C. His habitation is the sanctuary from which, and in which, He officiates as high priest over the tabernacle (church).
 - 1. HOLY PLACE MOST HOLY PLACE

Bear the same relation

CHURCH HEAVEN

Heb. 9:1.

- 2. The Holy Place had ordinances. The Church also has ordinances.
 - Table Supper
 - Altar Prayer
 - Candlestick Light
 - 3. The word "Minister" means a public officer in whom, and in whose work, all the people had a common right, Heb. 2:16-18; Heb. 4:14-16; Heb. 5:1.
- D. The necessary work of the Priesthood of Christ.
- 1. To offer gifts and sacrifices.
 - a. He offered Himself to end sin and finish transgression, Dan. 9:24; Heb. 8:12, 9:12; Heb. 10:12, 18.
 - b. What we offer must be BY or THROUGH Christ, Rom. 5:1-2; Eph. 2:18; 1 Tim. 2:5, 6; Heb. 4:14-16; Heb. 7:25, 26; Heb. 13:15; 1 Jno. 2:1, 2; Heb. 10:19-21.
 - c. He must execute His priesthood IN HEAVEN, Zech. 6:13; Eph. 2:19-22. Under the Law, high priest entered the most holy place to make intercession. Christ entered heaven to make intercession, Heb. 6:17-20; Heb. 7:25, 26; Heb. 8:4, 9:12.
 - d. He is the SUSTANCE and END of the Law, Rom. 10:1-4; Col. 2:14-17; Heb. 10:1.
 - e. Christ accomplishes what the Law could not do. The Law placed a curse on the sinner or the one who violated it, Gal. 3:13, 14.
- E. HEBREWS 8:4: Christ upon the earth, could not officiate as priest because the Law demanded that priests come from the tribe of Levi. Our Lord came from the tribe of Judah, Heb. 7:14. This verse alone shows the inflexibility of the Law of God. God must always be sought after "the due order," 1 Chron. 15:13.
- F. Hebrews 8:6-13. The excellency of the priesthood is confirmed from the excellency of the covenant.

2.

"Now the main point is what has been said..." (NAS)

HEBREWS 8

CHIEF POINT (ASV)
MAIN POINT (NAS)

"Name of the things which we have spoken this is the sum" ("chief point" AS; "main point" Goodspeed; "main point" Williams). **MAIN POINT (NKJ) THE POINT (NIV)**

1. "Sum"-- (1) an amount; (2) the whole amount; (3) summary or epitome; (4) archaic. Utmost degree; height. (The archaic meaning of a word is "retained in special context as in Biblical and legal expressions, in poetry, etc.") Webster.
2. The Priesthood
 - a. Which is for ever without beginning and without end.
 - b. That God confirmed with an oath.
 - c. That is founded on personal greatness and not on any legal appointment or racial qualification.
 - d. Which death cannot touch.
 - e. Which is able to offer a sacrifice that never needs to be repeated.
 - f. Which is so pure that it has no necessity to offer sacrifice for any sins of its own.

B. Verse 6--"So the writer to Hebrews calls Jesus by a great title. He calls Him the Mediator, the mesites."

1. The word Mesites comes from the word Mesos, which, in this case, means in the middle, and mesites is one who stands in the middle between two people and who brings them together.
2. When Job is desperately anxious that somehow he should be able to put his case to God, he cries out hopelessly; "Neither is there any daysman (mesites) between us" (Job 9:33). **DIFFERENT WORD HERE**
3. Paul calls Moses the Mesites (Gal. 3:19) in that Moses was the one between who brought the law from God to men.
4. In Athens in classical times there were a body of men—all citizens in their sixtieth year—who could be called upon to act as mediators when there was a dispute between two citizens, and their first duty was to effect a reconciliation.
5. In Rome there were arbitri. The judge settled points of actual law; but the arbitri settled matters of equity; and it was their duty to bring disputes to an end.
6. Further, in legal Greek a mesites was a sponsor, a guarantor or a surety. He went bail for a friend who was on trial; he guaranteed a debt or an overdraft.
7. The mesites was the man who was willing to pay his friend's debt to make things right again. The mesites is the man who stands between and brings together to other parties in reconciliation.
8. Jesus is our perfect mesites. He stands between the unreality of this world and the reality of the real world; he stands between us and God" (Barclay).

d. Verse 8--"New Covenant"

1. Neos--new in respect of time, that which is recent--cf. Heb. 12:24.
2. Kainos--"denotes new of that which is unaccustomed or unused, not new in time, recent, but new as to form or quality, of different nature from what is contrasted as old" (W. E. Vine, p. 109).
2. New

MESITES

3. High Priest over the House of God, Heb. 10:21.

P.

He resides on the right hand of the Majesty on high.

1. Review these scriptures which describe the present exalted position of the Christ, Heb. 1:3; 4:14; Heb. 6:17-20; Heb. 8:1, 9:24; Heb. 9:2, 10:12; Heb. 12:2.
2. He occupies this position as a reward for His humiliation, Phil. 2:5-9; Matt. 28:18-20; Lk. 24:45-47; Eph. 1:20-23; Col. 3:11.

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His habitation is the sanctuary from which, and in which, He officiates as high priest over the tabernacle (church).

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MOST HOLY PLACE

Bear the same relation

CHURCH

HEAVEN

Heb. 9:1.

2. The Holy Place had ordinances.

The Church also has ordinances.

Table

Supper

Altar

Prayer

Candlestick

Light

3. The word "Minister" means a public officer in whom, and in whose work, all the people had a common right, Heb. 2:16-18; Heb. 4:14-16; Heb. 5:1.

P.

The necessary work of the Priesthood of Christ.

1. To offer gifts and sacrifices.
 - a. He offered Himself to end sin and finish transgression, Dan. 9:24; Heb. 8:12, 9:12; Heb. 10:12, 18.
 - b. What we offer must be BY or THROUGH Christ, Rom. 5:1-2; Eph. 2:18; 1 Tim. 2:5,6; Heb. 4:14-16; Heb. 7:25,26; Heb. 13:15; 1 Jno. 2:1,2; Heb. 10:19-21.
 - c. He must execute His priesthood IN HEAVEN, Zech. 6:13; Eph. 2:19-22. Under the Law, high priest entered the most holy place to make intercession. Christ entered heaven to make intercession, Heb. 6:17-20; Heb. 7:25,26; Heb. 8:4, 9:12.
 - d. He is the SUSTANCE and END of the Law, Rom. 10:1-4; Col. 2:14-17; Heb. 10:1.
 - e. Christ accomplishes what the Law could not do. The Law placed a curse on the sinner or the one who violated it, Gal. 3:13,14.

A.

HEBREWS 8:4: Christ upon the earth, could not officiate as priest because the Law demanded that priests come from the tribe of Levi. Our Lord came from the tribe of Judah, Heb. 7:14. This verse alone shows the inflexibility of

the Law of God. God must always be sought after "the due order," 1 Chron. 15:13.

7. Hebrews 8:6-13. The excellency of the priesthood is confirmed from the excellency of the covenant.

IT IS SAID OF THE OLD COVENANT:

1. Made with the Jewish nation at Sinai, Deut. 5:2,3; Rom. 9:1-6; Heb. 8:9.
2. It was not a faultless covenant, Heb. 8:6,7; Gal. 3:24; Heb. 9:8-10; Heb. 10:1; Heb. 9:22,23; Col. 2:14-17; 2 Tim. 3:13-15.
3. It was not sure or steadfast, Heb. 7:18,19; Heb. 8:9.
4. It is DECAYED, WAXED OLD, and VANISHED AWAY, Heb. 8:13; Gal. 4:30,31. *5. insert 1a here*

IT IS SAID OF THE NEW COVENANT:

1. It is a "better" covenant. "Better" is the key word of Hebrews, Heb. 1:4; 6:9; 7:7, 7:19, 7:22, 8:6, 9:23, 10:34, 11:16, 11:35, 11:40, 12:24.
2. It is established on better promises, Heb. 8:6; Gen. 12:1-3; Gal. 3:18,19; Gal. 3:26-29; Eph. 3:6.
3. It is a NEW covenant, Heb. 8:13.
 - a. God's wisdom DESIGNED it.
 - b. Christ's blood PURCHASED it, Acts 20:28; Heb. 10:19-21; Heb. 13:20.
 - c. The Holy Spirit REVEALED it, Matt. 11:25-27; Jno. 16:7-13; 1 Cor. 2:9-13; Eph. 3:1-6; Rom. 8:1,2.

Those who accept it are kept by the power of God through faith, 1 Pet. 1:3-5.

4. The articles of the New Covenant are extraordinary.
 - a. "Put my laws in their minds and write them in their hearts."
 - (1) God gives UNDERSTANDING to know and believe His laws.
 - (2) God gives MEMORY to retain His laws.
 - (3) God gives us HEARTS to love His laws, Matt. 22:37.
 - (4) God gives us CONSCIENCES to recognize His laws.
 - (5) God gives us COURAGE to profess His laws.
 - (6) God gives us POWER to put His laws into practice.
 - b. "I will be to them a God and they shall be to me a people." A very near and honorable relation.
 - c. "All shall know me from the least to the greatest." A universal knowledge is under consideration, Matt. 28, Mk. 16, Lk. 24.
 - d. "Their sins and iniquities will I remember no more."
 - (1) This pardon is FREE — springs from God's mercy, not man's merit.
 - (2) This pardon is FULL — extends to all kinds of sins and mistakes.
 - (3) This pardon is FIXED — the sins are remembered no more, Heb. 9:12; Heb. 10:18.

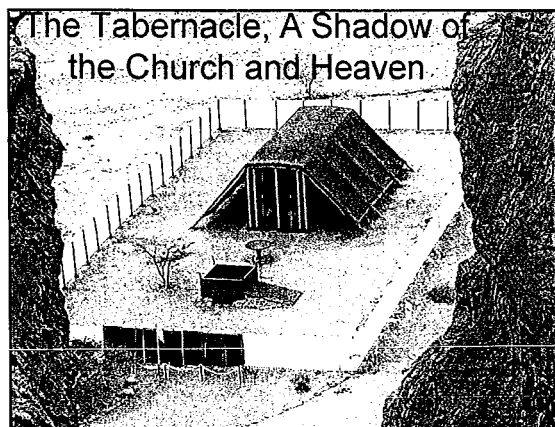
(1a)

5. The New Covenant ~~Exceeds~~ ^{Exceeds} the old.

- a. The Old Covenant was faulty, but the new is faultless (V. 7-8)
- b. The old covenant was written on stones, but the new is written on the understanding and the heart (V. 10)
- c. The subjects of the old covenant were not all pious, but subjects of the new must serve Jehovah as their God (V. 10)
- d. Most of the subjects of the old covenant became such by a fleshly birth (Gen. 15: 18; 17: 7, 8) but the subjects of the new covenant must be born of water and the Spirit (Jn. 3: 3, 5)
- e. There was nothing in the old covenant that could take away sin (10: 4), but sins are remembered no more under the new (V. 12)
- f. The old covenant was abolished as a religious institution when Christ was crucified (Eph. 2: 14-17; Col. 2: 14) but the new covenant will continue while time endures (V. 13)

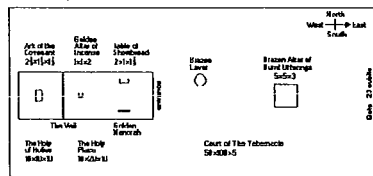
Hebrews 8:11 – “And they shall not teach every man his neighbor, saying, know the Lord: for all shall know me, from the least to the greatest.”

1. Taylor – “Here is a bold and basic contrast between the old and the new. Under the old, people were born physically into that covenant and baby boys were circumcised the eighth day. Years later, when old enough to be instructed, they came to know God” (p. 141).
2. Reese – “In the Mosaic Age, people were born into a covenant relationship by physical birth by the descendants of the children of Israel, and as children grew, they had to be taught about the covenant they were already physically a part of” (p. 135).
3. Bales – “One of the differences between the Old and the New is that you were born (with the exception of a few Gentile proselytes into the Old and then taught to know the Lord as you grew up...” (p. 83).
4. Milligan – “For if we except the few Gentile proselytes, who on condition of their being circumcised, were admitted to some of the rights and privileges of the Theocracy, all the subjects of the old covenant had to be taught to know the Lord” (p. 235).
5. Annual Lesson Commentary (1958) – “Under the old covenant, people were born into covenant-relationships with God, and had to be taught regarding Him, as they were able to learn” (p. 180).
6. Coffman – “ Men were physically born into the old covenant, circumcised the eighth day, and thus grew up as members of the religious community...” (p. 178).
7. Taylor, Richard (Beacon Bible Commentary) – “Although the promise is made to racial Israel, the substance of the promise is such that its fulfillment will constitute a new race (Eph. 2:11-22), participation in which will be based, not on the old birth, but on the new birth” (p. 98).
8. Pace, Martel (Truth For Today) – “A person must be truly converted to enter the new covenant, whereas a baby was born of the flesh into the old” (p. 311).
9. Eaves, Thomas – “Under the Jewish System children were born into a covenant relationship with the God of Abraham, Isaac, and Jacob; then they were taught God’s word” (p. 98).
10. Winkler, Dan – “Under the ‘old’ covenant, when one was born as a descendant of Jacob, he or she was automatically a member of God’s chosen people. As they matured, they had to be intellectually introduced to the God they belonged to” (Deut. 6:1-6) (p. 71).



According to the Pattern

- Hebrews 8:5 "Who serve the **copy and shadow of the heavenly things**, as Moses was divinely instructed when he was about to make the tabernacle. For He said, 'See that you make all things according to the pattern shown you on the mountain'" (Exodus 25:40; 26:30; Acts 7:44).



Copies of Things in Heaven

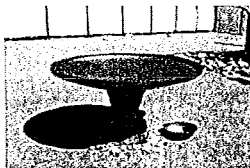
- Hebrews 9:23-24 "Therefore it was necessary that the **copies of the things in heaven** should be purified with these, but the heavenly things themselves with better sacrifices than these, For Christ has not entered the holy places made with hands, which are **copies of the true**, but into heaven itself, now to appear in the presence of God for us."

Jesus Serves in the Greater Tabernacle

- Hebrews 9:11 "But Christ came as High Priest of the good things to come with the greater and more perfect tabernacle not made with hands, that is, not of this creation."

The Laver

- A laver stood outside the tabernacle in which Aaron and his sons were to wash before entering the tent of meeting or ministering at the altar – Exodus 30:18-21.



Cleansing for Service

- The laver was used for cleansing before ministering before God.
- Observe that one must have his sins washed away in baptism before he can serve in the church – Acts 2:38-41, 47; 22:16; 1 Peter 3:21.
- Continual cleansing is available through the blood of Jesus – 1 John 1:7.

The Holy Place Was a Type of the Church

- Hebrews 9:1-2 "Then indeed, even the first *covenant* had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared: the first *part*, in which was the lampstand, the table, and the showbread, which is called the sanctuary."



The Holy Place Was a Type of the Church

- Acts 15:14-17 "Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: 'After this I will return And will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, And I will set it up; So that the rest of mankind may seek the Lord, Even all the Gentiles who are called by My name, Says the Lord who does all these things'" (Amos 9:11-12).

The Lampstand

- On the south side of the Holy Place stood the lampstand (Exodus 25:31-40).



Light in the Church

- Jesus is the light – John 1:4-8.
- God's word gives light.
 - Psalm 119:105 "Your word is a lamp to my feet And a light to my path."
 - Psalm 19:8 "The statutes of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes."

Light in the Church

- Churches dispense the light of the gospel.
 - Revelation 1:20 "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches."
- Christians are to be the light of the world – Matthew 5:14-16.

The Table of Shewbread

- The table of shewbread was placed on the north wall – Exodus 25:23-30.
- It held twelve cakes of fine flour placed in two rows on the table every Sabbath, with the cakes which were removed being eaten by the priests – Leviticus 24:5-9.



The Lord's Table

- The table of shewbread seems to typify the table of the Lord in the church.
- The early church came together to eat the Lord's supper – 1 Corinthians 11:17, 18, 20, 33.
- They came together on the first day of the week – 1 Corinthians 16:1-2; Acts 20:7.
- Christians are described as priests – 1 Peter 2:5, 9 – therefore, they should eat of the table.

The Altar of Incense

- Exodus 30:1-10, 34-38 On the altar of incense, which stood before the veil, the priests offered a sweet smell every morning and evening.
- Blood was also placed on the four horns of the altar on the Day of Atonement.



The Prayers of the Saints

- Revelation 8:3-4 "Then another angel, having a golden censer, came and stood at the altar. He was given much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, ascended before God from the angel's hand."



The Veil

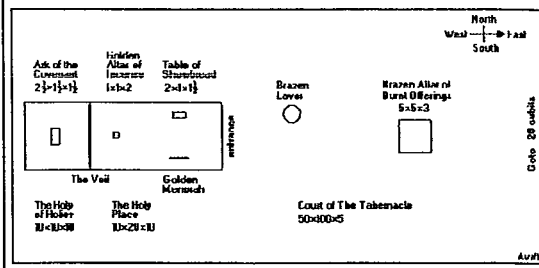
- A veil divided the Holy Place from the Most Holy Place.
- Exodus 26:31-33 "You shall make a veil woven of blue, purple, and scarlet *thread*, and fine woven linen. It shall be woven with an artistic design of cherubim. You shall hang it upon the four pillars of acacia wood overlaid with gold. Their hooks *shall be* gold, upon four sockets of silver. And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and the Most Holy" (Hebrews 9:3).

The Veil Was a Type of Christ's Body

- Hebrews 10:19-20 "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh."
- Matthew 27:50-51 "And Jesus cried out again with a loud voice, and yielded up His spirit. Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split."

The Most Holy Place

- Inside the veil was the Most Holy Place – Hebrews 9:3-5

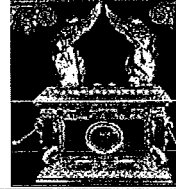


The Most Holy Place Is a Type of Heaven

- Hebrews 6:19-20 "This hope we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek."

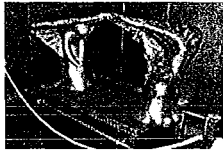
The Ark of the Covenant

- In the Most Holy Place was the ark of the covenant, with an omerful of manna, Aaron's rod that budded and the two tables of the covenant inside – Exodus 25:10-16



The Mercy Seat

- Placed on top of the ark of the covenant was the mercy seat, where God said He would meet His people – Exodus 25:18-22.



The Mercy Seat

- Hebrews 9:24 "For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us."



The Mercy Seat Was a Symbol of God's Throne

- Hebrews 4:14-16 "Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."

Priesthood in the Old and New Testaments

The Need for Sacrifice

- Genesis 2:17b "...in the day that you eat of it you shall surely die."
 - In more than 60 instances of the use of this expression, it means sudden, violent death.
- How could God be just and allow Adam and Eve to live?
 - He interposed the sudden, violent death of His Son on the cross of Calvary.
 - Genesis 3:15 "And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."

Sacrifices During the Patriarchal Age

- It appears men were required to offer sacrifices, as in the case of Cain and Abel (Genesis 4:3-5; Hebrews 11:4; Romans 10:17).
- Later, Jacob would offer a sacrifice following the making of a covenant with Laban (Genesis 31:54).

Sacrifices During the Patriarchal Age

- In particular, the heads of families offered sacrifices.
- Noah built an altar and offered sacrifices after they left the ark – Genesis 8:20-22.
- Job offered offerings for his children in case they had sinned – Job 1:5.

Sacrifices During the Patriarchal Age

- Follow the altars of Abraham.
 - Terebinth tree of Moreh – Genesis 12:6-7
 - Between Bethel and Ai – Genesis 12:8; 13:4
 - Terebinth trees of Mamre – Genesis 13:18
 - On Mt. Moriah – Genesis 22:9
- When Abraham did not build an altar, he depended too much on himself.
 - When he went to Egypt during a famine – Genesis 13:10-19
 - In the case of Abimelech, king of Gerar – Genesis 20

Aaron and His Family Were Called to be Priests

- After the tabernacle was built, the family of Aaron were made priests.
 - Exodus 28:1a "Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest,..."
 - Numbers 3:10a "So you shall appoint Aaron and his sons, and they shall attend to their priesthood...."
- Hebrews 5:4 "And no man takes this honor to himself, but he who is called by God, just as Aaron was."

No One Else Could Seize the Position God Gave Them

- Other ambitious men tried to seize the priesthood – Numbers 16:1-3.
 - Korah, Dathan and Abiram challenged Aaron's right to the priesthood.
- God confirmed Aaron as priest – Numbers 16:4-34.
 - The earth swallowed Korah, Dathan, Abiram and all those who stood with them.

God Confirmed Aaron's Priesthood

- The 250 leaders of the people were consumed with fire – Numbers 16:35-40.
 - Their censors, which had been dedicated to God, were hammered into a covering for the altar.
 - "...no outsider, who is not a descendant of Aaron, should come near to offer incense before the Lord...."
- Then, God caused Aaron's rod to bud to show He had selected him from among the tribes – Numbers 17:1-11.

There Were Many Aaronic Priests

- Hebrews 7:23 "Also there were many priests because they were prevented by death from continuing."
- Numbers 20:28 "Moses stripped Aaron of his garments and put them on Eleazar his son; and Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain."

Aaronic Priests Offered a Sacrifice for Their Own Sins

- Leviticus 16:6, 11 "Aaron shall offer the bull as a sin offering, which is for himself, and make atonement for himself and for his house....And Aaron shall bring the bull of the sin offering, which is for himself, and make atonement for himself and for his house, and shall kill the bull as the sin offering which is for himself."
- Hebrews 9:7 "But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people's sins committed in ignorance."

Aaronic Priests Repeatedly Offered the Blood of Animals

- Hebrews 10:1-4 "For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. But in those sacrifices there is a reminder of sins every year. For it is not possible that the blood of bulls and goats could take away sins."
- Hebrews 10:11 "And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins."

Jesus Was Called to be a Priest

- Hebrews 5:5-6 "So Christ did not glorify Himself to become High Priest, but it was He who said to Him: 'You are My Son, Today I have begotten You.' As He also says in another place: 'You are a priest forever According to the order of Melchizedek.'"
 - Psalm 2:7
 - Psalm 110:4

A Change of Priesthood

- Hebrews 7:11-14 "Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed, of necessity there is also a change of the law. For He of whom these things are spoken belongs to another tribe, from which no man has officiated at the altar. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood."

Jesus' Calling Was Confirmed

- Hebrews 7:20-22 And inasmuch as He was not made priest without an oath (for they have become priests without an oath, but He with an oath by Him who said to Him: "The Lord has sworn and will not relent, 'You are a priest forever According to the order of Melchizedek'"") by so much more Jesus has become a surety of a better covenant.

Jesus' Calling Was Confirmed

- Jesus' calling was confirmed in the resurrection – Acts 13:33-39.
 - Those who believe in Jesus will be justified.
- Jesus was then given authority as King in the church – Ephesians 1:20-23.

Jesus Serves as an Unchanging Priest

- Hebrews 7:15-19
- Hebrews 7:24-25 "But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."

Jesus Was Tempted But Is Our Sinless High Priest

- Hebrews 4:15-16 "For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need."
- 1 Peter 2:22-23 "Who committed no sin, Nor was deceit found in His mouth"; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously."

Jesus Made One Sacrifice

- Hebrews 7:25-28
- Hebrews 9:28 "So Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation."

Jesus Offered Himself

- Hebrews 10:5-7
- Hebrews 10:8-10
- Hebrews 10:12 "But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God."

Have Boldness Because of Our High Priest

- Hebrews 10:19-23 "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful."

WORDS

Sanctuary

1. Church – Claiborne
2. Church – Winkler
3. Church – Taylor
4. Heaven – Reese
5. Heaven – Lightfoot
6. Heaven – Ginn
7. Heaven – Vaughn

The Tabernacle

1. Heaven – Claiborne
2. Heaven – Fudge
3. Heaven – Winkler
4. Church – Milligan & Taylor (p. 136)
5. Synonymous with Holy place – could refer to both places (Reese)
6. Heaven – Lightfoot
7. Both terms refer to the same place (Lenski)
8. Church - Ginn

HEBREWS CHAPTER NINE

A. Introduction: Jesus Christ — Author of "time of reformation." The "time element" in the study of the Bible is very important. A few examples, Jno. 1:17; Heb. 9:8-10.

1. "...the hour is coming and now IS..." Present, Jno. 5:25.
2. "...for the hour is COMING..." Future, Jno. 5:28.
3. "Wherefore the law WAS our schoolmaster..." Past, Gal. 3:24.
4. "...of the gospel of Christ, it IS..." Present, Rom. 1:16.
5. "At that time ye WERE without Christ..." Past, Eph. 2:12.
6. "But NOW in Christ Jesus ye who were..." Present, Eph. 2:13.
7. THEN verily the first covenant HAD also..." Past, Heb. 9:1.

B. TIME: Statements that have meaning with regard to time, Heb. 9:10.

1. "...in due time Christ died for the ungodly," Rom. 5:6.
2. "...upon whom the ends of the world are come," 1 Cor. 10:11.
3. "...but when the fulness of time was come," Gal. 4:4.
4. "...dispensation of the fulness of times," Eph. 1:10.
5. "...manifest in these last times for you," 1 Pet. 1:20.
6. "...not put in subjection the world to come," Heb. 2:5.
 - a. Angels gave the law, Acts 7:51-53; Gal. 3:18,19; Heb. 2:1,4.
 - b. Christ gave the gospel, Matt. 11:26-27; Mk. 16:15,16; Gal. 1:11.
 - c. Christ is head of the church..., Eph. 1:22,23
...king of kingdom.... Col. 1:13,14.
...savior of the body...Eph. 5:23
...Son, Lord, Ruler over his house, Heb. 3:6.
 - d. Angels under law... Psa. 103:20.
...subject to Christ... 1 Pet. 3:21,22.
...worship the Christ... Heb. 1:1-6.
 - e. Therefore, the "world to come," the gospel age, is not under the angels but under Christ.

C. QUALITY: What they HAD and OBSERVED during the "time then present," Heb. 9:10.

1. A figurative and symbolic system.
 - a. "meat—drink—holy day—new moon—sabbath," Col. 2:16.
A set order of feasts, 2 Chron. 2:4, 8:13; 2 Chron. 31:3; Neh. 10:3.
 - b. "meats—drinks—divers washings—carnal ordinances," Heb. 9:10.
 - c. "Figure." Only a faint outline, representation, Heb. 9:9.
 - d. "Patterns." Not the heavenly things themselves, Heb. 9:23.
 - e. "Shadow." Not the very image. What it WAS and what it WAS NOT, Heb. 10:1.
 - f. "Shadow." Not the body or substance, Col. 2:17.
2. The NATURE and APPLICATION of those things under "the time then present."
The ordinances were:
 - a. Carnal. Of external nature; dealt with outward man
...The New Covenant different, Jno. 6:44,45; Heb. 8:6-13; Heb. 9:13,14.
 - b. Imposed on them. Not on US, Heb. 9:15; 11:39,40.
"Imposed" indicates they had to be done, Gal. 3:10; Heb. 2:1-4; 10:28,29.
("To press upon, to be urgent," Thayer, p. 239).

- c. "Until." They were of a temporary nature. Never were designed for perpetuity. Only "until" the TIME OF REFORMATION, Gal. 3:24; 5:1.
- 3. A study of the QUALITY of THAT system is interesting. Shall we compare it with the GOSPEL system?
 - a. "Time then present" system served only to purify the flesh, Heb. 9:13,14,23.
 - b. Characterized by weakness, Heb. 7:18,19.
 - c. Imperfect and incomplete. "Standeth daily," Heb. 10:11.
 - d. "Time of reformation" system purges the conscience, Heb. 9:14, 23; 1:1-3; Heb. 9:9; 13:20. Complete. "Sat down," Heb. 10:12.

D. DURABILITY: Under this heading we shall study the teaching of the Bible about the durability of each system.

- 1. The "time then present" system was only temporary as shown by:
 - a. Dead to one; married to another. What "another?" Rom. 7:1-4.
 - b. Weakness indicated it had to be temporary, Rom. 8:1-4.
 - c. Shows its connection with the new Covenant, Rom. 9:1-5.
 - d. Christ is the END of the Law, Rom. 10:1-4.
 - e. Middle wall removed to make ONE NEW MAN, Eph. 2:12-16.
 - f. First REMOVED in order to ESTABLISH second, Heb. 10:9,10.
- 2. The "time of reformation" system is perfect, permanent and will not change.
 - a. God's power unto salvation. As long as needed, Rom. 1:16.
 - b. The eternal covenant. No third one given, Heb. 13:20; Heb. 8:7.
 - c. "Word that endures forever" is the Gospel, 1 Pet. 1:22-25.
- 3. The Scriptures teach that the Gospel and the church are here forever—My friends, the church and the gospel will be upon the earth when we hear the last echo of human history and read the last syllable of recorded thought.
 - a. Christ is priest forever after the order of Melchisedec, Heb. 7:17.
...but Christ is high priest over the gospel, Heb. 9:11.
...therefore, the gospel is designed forever, 1 Pet. 1:24,25.
 - b. Christ is priest forever after the order of Melchisedec...Heb. 7:17.
...but Christ is high priest over the house of God...(church)...1 Tim. 3:14,15.
...therefore, the church is designed to last forever, Eph. 3:21.
- 4. If what I have outlined is true, and if what the New Testament says is true, then those people who continue to observe things contained in the "time then present" system have not come to the "time of reformation"...Having failed to reach this, they are not in covenant relationship with God. This does not have to be!
N.B. One should read the Book of Exodus along with the ninth chapter of the Hebrews and acquaint himself with the teaching concerning the tabernacle worship.

E. Introduction to Hebrews 9:15-18. These verses deal with the subject of the covenants. A few questions are fundamental to a study of this important theme. In discussing the last will and testament of Christ the following are in order: Heb. 9:15-18.

- 1. Who was its author? What does it embrace? When and where did it begin?
- 2. WHAT IS A TESTAMENT. Let us illustrate by the use of a human will: What are the requisites?
 - a. One must be of the proper age.
 - b. One must be of the right mind.

Begin
9:11
5/12/10

The Covenant

1. A covenant is a binding agreement of two people
2. As recorded in the Bible "a covenant is" the promise of God to man, usually, coming with the conditions to be fulfilled by man"
 - a. God made a covenant with Noah (Gen. 9:8-17)

1. Mosaic System lasted 1500 years
2. That meant the 81 high priests entered the Most Holy place 1,500 days

- c. One must have something to give.
 - d. One must leave no room for doubt.
 - e. One must have competent witnesses.
 - f. The will must be admitted to probate.
 - g. Conditions must be performed as required.
 - h. The testament must stand as written after the death of the testator.
3. THE DIVINE WILL — Let us now compare it with the above.
- a. The age of Christ, the testator, Lk. 3:23.
 - b. Could do what he desired, hence in right mind, Jno. 10:17,18.
 - c. Had something to give...Matt. 11:28-30; Matt. 20:28; Jno. 10:10; 2 Cor. 8:9; Heb. 5:8,9.
...His protection...Matt. 23:37.
 - d. He had competent witnesses, Matt. 10:1-7; Jno. 15:16; 17:18; Lk. 24:45-47; Acts 1:1-8; Acts 10:39-42.
 - e. The witnesses speak Christ's words, Matt. 10:19,20; Mk. 13:11; Lk. 21:14; Jno. 16:7-13; Acts 2:1-4; 1 Cor. 2:9-13; Eph. 3:1-6; 2 Pet. 1:20.
 - f. The conditions, Matt. 7:21; Lk. 6:46; Acts 10:34,35; Rom. 6:17,18; Gal. 3:26-29; 2 Thes. 1:6-10; Heb. 5:8,9; 1 Pet. 4:17; Rev. 22:14. These readings point out that salvation is conditional, Rev. 22:14.
 - g. What are the conditions?
 - (1) Faith in Christ, Jno. 8:24; Heb. 11:6; Rom. 10:17.
 - (2) Repentance, Lk. 13:3,5; Acts 17:30,31; 2 Pet. 3:9.
 - (3) Confession, Matt. 10:32,33; Acts 8:37; 1 Tim. 6:12.
 - (4) Baptism, Jno. 3:1-5; Acts 2:38; Acts 10:47,48; Acts 18:8; Gal. 3:27; 1 Pet. 3:21.
 - h. When did Christ make his will? While he lived upon the earth, Jno. 5:1-8; Matt. 9:1,2; Lk. 23:43.
 - i. Since we have the Will of Christ sealed with his blood, we must appeal to his chosen and qualified witnesses, Heb. 9:16; 13:20.
 - j. Nothing short of obedience to his will is calculated to put one in covenant relationship with God. Have you obeyed the gospel?

F. Hebrews 9:24-28. The Three Appearings of Christ. In this section we have the word "appear" used three times. Once for the PAST, once for the PRESENT, and once for the FUTURE.

1. The FIRST appearing. (As a sacrifice to deliver from the PENALTY of sin.) This appearing is a thing of the PAST, Heb. 9:26.
 - a. "In the end of the world." "Conclusion of the ages."
 - b. "ONCE in the end of the world." Once for all.
 - c. "To put away sin by the sacrifice of himself."
2. The SECOND appearing. (As our High Priest to deliver us from the POLLUTION of sin. This appearing is a very PRESENT one although out of our physical sight.
 - a. "To appear in the presence of God," Heb. 1:3; 4:14; Heb. 6:17-20; 7:26; Heb. 8;1; 9:12,24; Heb. 10:12; 12:2.
 - b. "To appear in the presence of God for us." *cf. Dan. 7:13-14*
 - (1) As our mediator...1 Tim. 2:5,6.
 - (2) As our High Priest...Heb. 4:14.
 - (3) As our intercessor...Heb. 7:25.

*Begin
9/22/11
verse 16ff.*

5. Maf King, more than 30 years ago
began to teach that the second coming,
resurrection of the dead, final judgment,
and entrance into the eternal kingdom of
heaven occurred at Jerusalem's destruction
in A.D. 70

1. Yet they still marry & give in marriage
which will not be in heaven (Mt. 22: 30)
2. We still observe the Lord's supper yet it
ceases at the Lord's second coming (1 Cor. 11: 26)

- (4) As our advocate...1 Jno. 2:1,2.
- c. To provide us with the benefits of his priesthood.
 - (1) High priest over brethren...Heb. 3:1.
 - (2) High priest over the gospel, Heb. 9:11.
 - (3) High priest over the house of God...Heb. 10:21.

This is the extent of his priesthood.
- 3. The THIRD appearing. (In his second coming he will deliver us from the PRESENCE of sin.) That appearing is still FUTURE.
 - a. "Unto them that look for him shall he appear the second time."
 - (1) Jesus promised he would return...Jno. 14:1-6.
 - (2) Angels assured he would return to earth...Acts 1:9-11.
 - (3) The Revelator says he will appear again...Rev. 1:7.
 - b. "He shall appear the second time without sin (sin offering) unto salvation."
 - (1) He shall come to receive his own unto himself...Jno. 14:1-6.
 - (2) He shall come to make possible a bodily resurrection, 1 Cor. 15:50-52.
 - (3) He shall come to deliver the redeemed from the presence of sin, 1 Thess. 4:13-18.
 - (4) He shall come to be admired by believers, Phil.; 2 Thess. 1:6-10.
 - (5) He shall come to grant the eternal inheritance, 1 Pet. 1:3-5.
 - (6) When he comes he will turn the Kingdom to God, the Father. God will become all and in all, 1 Cor. 15:19-28.
 - (7) Now the Christ is all and in all. This will be true until the second advent of our Blessed Lord, Col. 3:9-11.

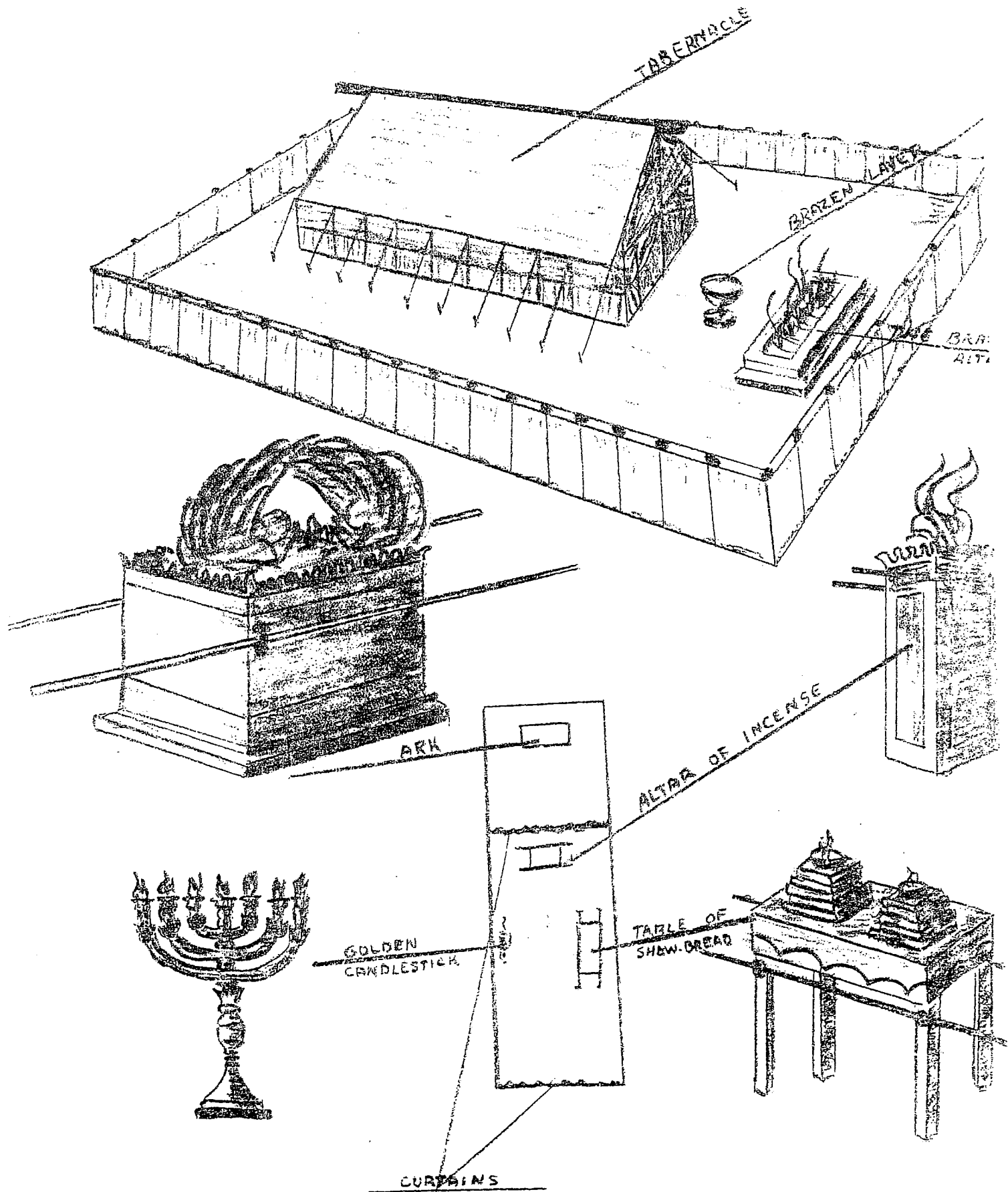
"EVEN SO, COME, LORD JESUS," Rev. 22:20.

2. The Lord's coming

1. There are 300 predictions of the Lord's first coming by O.T. prophets.
2. There are 300 predictions of his second coming in the N.T. — (at every 25 verses allude to his second coming).

2. Time Setters For His Coming

1. William Miller set 1843 or 1844.
2. Charles F. Russell and "Judge" Rutherford (Dehorators witnesses) set 1914
3. Some set 1975 or 1999
4. Jeanie Dixon set Dec. 31, 1999



Elizabeth

THE GOLDEN CENSER

Hebrews 9:4a – “Which had the golden censer...”

Was the altar of incense ever in the Most Holy Place?

Explanations:

1. It is possible some golden censer stands may have stood in the Holiest where the priest placed censer.
 2. The ~~water~~^{writer} says the Holiest “had” the altar of incense, in other words that the Altar in some sense belonged to it.”
 3. The altar of incense was thought to have atoning power and was itself called “Holy of Holies,” in the KJ “most holy” (Exod. 30:10).
 - a. It is expressly said to be placed before the mercy seat (Exod. 30:6; 40:5).
 - b. “The close connection of the Altar of Incense with the service of the Day of Atonement in the Holiest Place is illustrated by 2 Macc. 2:1-8, where the Altar is mentioned in connection with the Ark.” (Cambridge Bible, “Hebrews,” p. 135).
 4. The golden censer is referred to in 2 Chron. 26:19 and Ezek. 8:11.
- A. There were three items in the ark:
1. Golden pot that had manna – Ex. 16:33.
Took their minds back to God’s miraculous way of feeding them (Ex. 16:33).
 2. Aaron’s rod that budded – Num. 17:1-10.
Reminded them of the rebellion in the wilderness.
 3. The tables of the covenant – Ex. 25:16
Supreme reminder of God’s holiness and their need to obey (Ex. 25:16).
- B. Cherubim of glory.
1. Glory in the sense of the divine presence.
 2. The NEB translates it “the cherubim of God glory.”
- C. The Mercy seat.
1. The protective wings of the two cherubims provided the place, symbolically speaking, God dwelled among his people (Psa. 30:1; 99:1).
 2. It means a “covering” or “lid.”
 3. It is called the “mercy seat” since the Greek word (found here and in Romans 3:25) denotes a place of propitiation or expiation.

James Meadows
September 29, 2004

James Meadows

5/5/2010

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RE: Dr. Pentecost's article about Hebrews 9:4 and the "altar of incense"
(This is expanded to Hebrews 9:3-4)

Dr. Bailey:

On 4/20/2010 I acknowledged Dr. Pentecost's article in the April, 2010 issue of DTS's issue of *Veritas*. His conclusion was that the altar of incense belonged in the Holy of Holies and not in the Holy place if I understood him correctly,

K. M. Bean (whom I first communicated with due to an Ad he ran in BAR) very quickly disagreed with Dr. Pentecost's conclusion. His final remarks were that both Monte Judah (who claimed that the Hebrew writer did not know what he was talking about) and Dr. Pentecost are in error.

Rather than finding fault with anyone, let's just acknowledge that the Bible, the classroom and cross-communication are vital to "come in the unity of the faith and of the knowledge of the Son of God" -- Ephesians 4:13.

The KJV translates Hebrews 9:3-4 as follows:

"3 And after the second veil, the tabernacle which is called the Holiest of all; 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;"

The NIV translates the same verses as follows:

"3 Behind the second curtain was a room called the Most Holy Place, 4 which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant."

From the Greek texts (Interlinears) of Baker and Zondervan I do not see a Greek word for "incense" in Hebrews 9:3 or 4. So, it appears that the NIV has done some adding and explaining (the underline is mine).

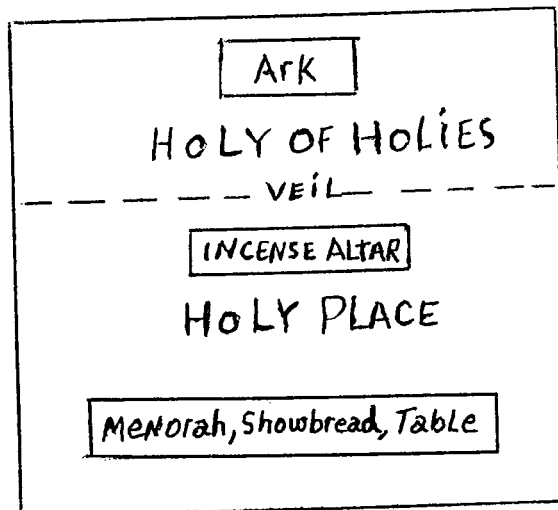
I reinvestigated Smith's Bible Dictionary, The Believer's Study Bible (Editor W. A. Criswell), and Jewish New Testament Commentary by David H. Stern. The following is what Stern has written about the same two verses in Hebrews 9:3-4:

"3 The first curtain or "screen" (Exodus 26:36-37, 36:37-38) separated the Holy Place from the outer court, whereas the **second curtain** or "veil" (Exodus 26:31-33, 36:35-36; Mt. 27:51) separated the **Holiest Place** from the Holy Place. 4 The Holiest Place **had** associated with itself the **golden altar for burning incense**. Critics have been quick to conclude that the author **did not** know what he was talking about, since the *Torah* clearly states that the golden altar was outside the

curtain (Exodus 30:6, Leviticus 16:18, 1 Kings 6:22). Actually, the author knew his subject well. Although the incense altar was used daily for other purposes, it was used in a special way by the *cohen hagadol* on *Yom-Kippur*, when he would take from it a golden censer of coals and bring them into the Holiest Place (Exodus 30:10, Leviticus 16:12, 15)."

(One paragraph skipped)

"Earlier, in verse 2, the Greek text says that the table with showbread and the *menorah* were "in" the Holy Place. And in the latter part of the present verse, the Greek says that the manna, rod and tablets were "in" the ark. But the Greek expression for the relationship between the Holiest Place and the incense altar is not "in which" but "having," i.e., "having associated with itself." Like the ark the incense altar was associated with the Holiest Place. But the author did *not* make the mistake of *locating* the incense altar in the Holiest Place, which would have been an error; on the contrary, choosing his words carefully, he associated the incense altar with the Holiest Place *even though* it was outside. A diagram of the actual locations makes this even clearer; the figure shows that the incense altar was close to the Holiest Place, while the *menorah*, showbread and table were farther away."



Attempted
reproduction
of Stern's
diagram by
PLR

"Also compare Rv (Revelation) 5:8, 6:9-10, 8:3-4, where the golden censer represents the prayers of believers in Yeshua."

For Further Study,

Phil L. Risinger
Phil L. Risinger

Worship And Authority (Cont.)

With this principle firmly fixed in mind, let us observe that the same writer, in describing the worship system of the Mosaic period, affirmed the following: "Now even the first covenant had ordinances of divine service..." (Heb. 9:1). The English expression, "ordinances of divine service," translates two Greek words, *dikaionomata latreias*, which literally mean "regulations for worship" (Arndt & Gingrich, *Greek Lexicon*, p. 468). Old Testament worship was clearly regulated! However, it is very important to observe that the sacred writer introduces these matters due to the fact that the tabernacle arrangement was, to some extent, "a figure for the time present" (9:9), i.e., the Christian age.

The foregoing being true, does it stand to reason that if: (a) Worship was regulated under the Old Testament system, and men were required to conform to those laws; (b) That arrangement was a type of the Christian regime; (c) We live under a dispensation of even greater responsibility today; (d) That, by some twisted sense of logic, we are allowed, with virtually no restraint, to fashion *our own worship service* to the Lord? Does this make any semblance of sense? I submit that it does not.

The fact is, the theory now being advocated by some within the Christian Church is remarkably akin to the modernistic notion of an "evolving" religion, but it is not remotely related to the pattern of New Testament worship. *WJ*

Bad News/Good News

As everyone knows, postal rates were recently increased, and that always hurts journals. We are happy to inform you, however, that *we will not increase our subscription price to the Courier*. This is due to the generosity of a few friends who help us with an extra contribution from time to time. If you would care to assist us in this teaching effort, it would be deeply appreciated. *WJ*

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"Ordinances of divine
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which literally means
"regulations for worship"
(Gust & Gunguet, Greek
Lexicon, p. 468)

Light in the Church

- In the church, God's word gives light to His people – Psalm 119:105.
- Churches are given the role of dispensing the light of the gospel – Revelation 1:20 "The mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: The seven stars are the angels of the seven churches, and the seven lampstands which you saw are the seven churches."
- Christians are to be the light of the world – Matthew 5:14-16.

The Table of Shewbread

- The table of shewbread was placed on the north wall – Exodus 25:23-30.
- It held twelve cakes of fine flour placed in two rows on the table every Sabbath, with the cakes which were removed being eaten by the priests – Leviticus 24:5-9.

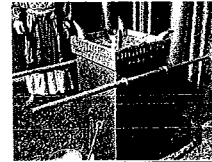


The Lord's Table

- The table of shewbread seems to typify the table of the Lord in the church.
- The early church came together on the first day of the week to eat of the Lord's supper – 1 Corinthians 11:17, 18, 20, 33; Acts 20:7.
- Christians are described as priests – 1 Peter 2:5, 9.

The Altar of Incense

- Exodus 30:1-10, 34-38 On the altar of incense, which stood before the veil, the priests offered a sweet smell every morning and evening.
- Blood was also placed on the four horns on the Day of Atonement.



The Prayers of the Saints

- When the seventh seal is opened in Revelation 8:3-4, an angel is depicted as offering incense mixed with the prayers of the saints.
- The smoke of the incense is said to go up before God.



The Veil

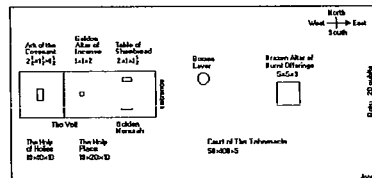
- There was a veil which divided the Holy Place from the Most Holy Place.
- Hebrews 9:3
 - Exodus 26:31-33 "You shall make a veil woven of blue, purple, and scarlet *thread*, and fine woven linen. It shall be woven with an artistic design of cherubim. You shall hang it upon the four pillars of acacia *wood* overlaid with gold. Their hooks *shall be* gold, upon four sockets of silver. And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy *place* and the Most Holy."

The Veil Was a Type of Christ's Body

- Hebrews 10:20 "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, 20 by a new and living way which He consecrated for us, through the veil, that is, His flesh."
- Matthew 27:50-51 "And Jesus cried out again with a loud voice, and yielded up His spirit. 51 Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split."

The Most Holy Place

- Inside the veil was the Most Holy Place – Hebrews 9:4-5
- It is a type of heaven – Hebrews 6:19-20; 9:8, 24



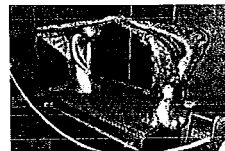
The Ark of the Covenant

- The ark of the covenant, with an omerful of manna, Aaron's rod that budded and the two tables of the covenant inside, was in the Most Holy Place – Exodus 25:10-16



The Mercy Seat

- Placed on top of the ark of the covenant was the mercy seat, where God said He would meet His people – Exodus 25:18-22.



The Mercy Seat

- It was a symbol of God's throne – Hebrews 4:16; 9:24.



4/20/2010

IS THE NEW TESTAMENT BOOK OF HEBREWS CANONICAL?

In the 1990's I was in Seminary Mall evening time (just after dark) when it was reported that a tornado was in southwest Ft. Worth, Texas and was headed straight toward this Mall. Everyone was ordered on the bottom floor back into a corner. I've never seen so much fear, apprehension, closeness, courtesy and concern for one another. Why can't all religious people be that that close about the coming Judgment Day of God? (Hebrews 9:27-28).

The late evangelist Bill Gibson often used a term in his letters encouraging others that they be "TRUTH SEEKERS." It is with this saying that I write this report. Can we gather together closely on this noble subject?

On April 4 and April 5, 2005 there was a historic debate (of a sort) in Muskogee, Okla.. The speakers were Donald R. Wilson (church of Christ from Auburn, California) and Monte Judah (Lion and Lamb Ministries or B'nai Shalom Messianic Congregation from OKC -- now Norman, Okla.). I think that one of the initiators of this debate may have been Wes Gilbert Minister of the church of Christ in Muskogee. In looking at one of the actual fliers of the debate it partially reads:

April 4 "All The Old Testament Law (The Law of Moses) has been done away." Donald R. Wilson will affirm and Monte Judah will deny.

April 5 "None Of The Old Testament Law (The Law of Moses) has been done away." Monte Judah will affirm and Donald Wilson will deny.

At one time a DVD of the above debate could be ordered from Larry Haverstock TRUTH ON DISC 19409 26th Ave. NW Stanwood, WA 98292 for \$10. More info. WWW.TruthOnDisc.Net Phone 360-652-6009. E-Mail: Larry@TruthOnDisc.Net

Dallas Theol. Seminary Library has already been furnished a DVD copy. Since the debate Monte continued writing about this subject in his publication of YAVOH (He is Coming!). His June, 2005 issue denied that Paul taught the Jews to "forsake Moses" and their "customs" (Acts 21:21, etc.)? In November, 2005 he devoted a whole issue saying that the book of Hebrews should not be in the New Testament Canon. For some reason Monte does not want it to be there to say nothing about 2 Corinthians 3, Galatians 3, Galatians 4, Colossians 2, etc..

If I remember correctly, one of his reasons for rejecting the book of Hebrews was because it was originally doubted as canonical. We might call this an alleged "higher" criticism. A second reason for his rejecting this book was his claim that the Hebrew writer did not know that the Altar of Incense in the Tabernacle was in the Holy Place and not in the Holy of Holies as stated by the Hebrew writer (Hebrews 9:4).

According to Dr. Pentecost a correct understanding of Exodus 30:6 and Exodus 40:22-24 prove that there were only two items in the Holy Place

(Showbread and Lampstand) and that the Altar of Incense was in fact located in the "Holy of Holies." If true, then this supports the accuracy and inspiration of the Hebrew writer versus an erroneous traditional concept.

This past week I received the April, 2010 issue of Dallas Theological Seminary's "VERITAS" with this issue being devoted to Dr. J. Dwight Pentecost (age 95) who is the author of his well-known book on "Prophecy." In this issue his subject is about the Tabernacle. His answer to this issue is on page 5 under the heading of "Worshiping God in the Holy of Holies." Among the verses he cites are Exodus 25:22; Exodus 25:30; Exodus 26:35; Exodus 29:42; Exodus 30:6; Exodus 40:22-24; Matthew 27:51; Luke 1:5-25; Hebrews 9:4.


Dr. Pentecost draws this conclusion "Thus the altar of incense was inside the holy of holies, not outside of it. Hebrews 9:4 confirms this arrangement, saying that the two articles inside the holy of holies were the altar of incense and the mercy seat on top of the ark of the covenant."

This being true, the "intelligence" of the Hebrew writer has been confirmed. Obviously, Dr. Pentecost was aware of this alleged contradiction. After reading many commentaries my thinking was more along the line that the aroma of the incense was simply going over into the Holy of Holies or that the Altar was taken there upon entry. But, Dr. Pentecost seems to have the better answer that the Altar of Incense belonged in the Holy of Holies.

Along the way, after Monte's issue against the book of Hebrews, I brought to his attention the fact that the book of Hebrews is established as canonical among the papyri. In other places it is implied among the "number" of Paul's writings. Quotations from the "church fathers" support its belonging in the New Testament canon. Also called to his attention was the fact that the famous Jewish historian A. Neander (his Christian name) ceased to be a "Jew" after becoming a Christian. Many claim to be "TRUTH SEEKERS" but not very many of us are "ERROR ADMITTERS!" Would you please take a look at Ephesians 4 and notice what all the "one baptism" is so closely associated with? Who then would deny its necessity for accountable persons?

Hopefully Dr. Mark L. Bailey, President of DTS, will not mind if I share the necessary pages from VERITAS (for accuracy of documentation) for the truth to be established on this alleged contradiction. Thanks to DTS for continuing to send me VERITAS. This April, 2010 issue is of special interest since the April, 2005 debate as well as the November, 2005 issue of YAVOH.

I have never doubted that the book of Hebrews belongs in the New Testament. Therefore, it is always a cause of rejoicing to see alleged contradictions just as numerous others have been solved.

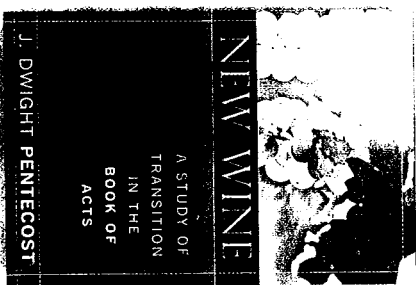
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Dr. J. Dwight Pentecost has spent more than seven decades studying and teaching God's Word—and in many ways, his book *New Wine* is the culmination of a lifetime of biblical study.

This new release from a revered Bible teacher follows the birth of the Church in the Book of Acts through its "growing pains" and many transitions. Dr. Pentecost emphasizes the study of Acts as a transitional narrative—the kingdom has been inaugurated and the Church has been birthed. Now it must discover how to fulfill the commission of Jesus, a mission that will require new "wineskins" for the message of the gospel.

In this book, you will examine the Church as guided by the apostles, learning to survive amid persecution, and finally spreading across the Roman Empire through the impetus of a new apostle, Paul. *New Wine* will help both pastor and layperson grasp the significance of the changes and transitions God was orchestrating for His people and shows how those events can shape our own view of mission in today's world.

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APRIL 2010

VERITAS

Equipping Christians to live by truth—
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Equipping Our Redeemer

An Often-Overlooked
Message from
Israel's Tabernacle

by Dr. J. Dwight Pentecost

DALLAS THEOLOGICAL SEMINARY



Dr. J. Dwight Pentecost is Distinguished Professor Emeritus of Bible Exposition at Dallas Theological Seminary, where he has taught since 1955.

"Dr. P.," as he is affectionately known on campus, graduated magna cum laude from Hampden-Sydney College and from

Dallas Seminary, where he holds both the Th.M. and Th.D. degrees. He is also the author of numerous books, including his groundbreaking work on the subject of eschatology (future things) titled *Things to Come*.

Dr. Pentecost also served as a pastor for many years, including pastorates at Saint John's Presbyterian Church in Devon, Pennsylvania, from 1946-1951, and Grace Bible Church of Dallas from 1958-1976. He and his late wife, Dorothy, have two married daughters and two grandchildren.

This message is taken from a chapel address that Dr. Pentecost delivered to the Dallas Seminary faculty and student body.

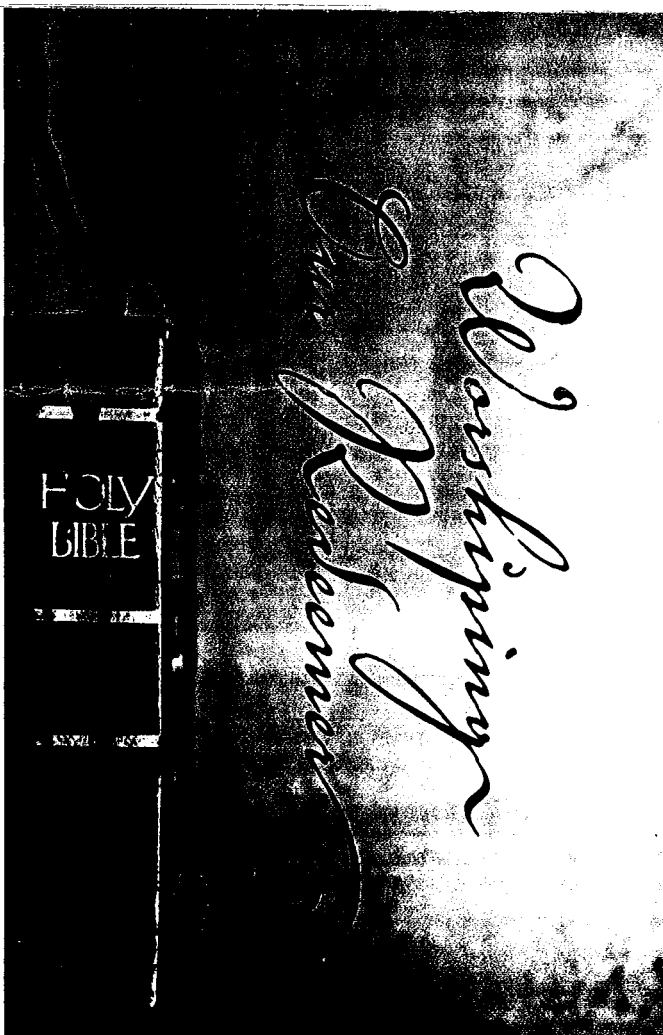
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Veritas is a publication of Dallas Seminary for our valued friends and partners, designed to provide biblical encouragement and instruction in keeping with our strong commitment to minister to those who stand with us in prayer and financial support. We are pleased to present the messages of outstanding leaders and Bible teachers who speak during chapels and at other events, as a way of bringing you "on campus" with us and giving you the benefit of their insights. *Veritas* is also available online at our website, www.dts.edu/media/veritas.



MANY CHRISTIANS who have read through the Book of Exodus have been amazed, and sometimes mystified, by the complexity of the details that God gave to Moses for the construction of the tabernacle in the wilderness. Israel's first place of worship. The purpose for the tabernacle is given in Exodus 25 as the place where God would dwell with His people, meet with them in worship and sacrifice, and speak to them. In a classic message, Dr. Pentecost takes us on a biblical "tour" of this worship structure—and challenges us to pause and learn a vital lesson from a key piece of furniture found in the tabernacle.

After recording the redemption of Israel out of bondage in Egypt, the Book of Exodus devotes itself to the construction and furnishing of the tabernacle, where God said His presence would dwell.

God's Dwelling Place

In Exodus 40 we are told that once the tabernacle was complete, "Moses could not enter the Tent of Meeting because the cloud had settled upon it, and the glory of the Lord filled the tabernacle" (v. 35). God's glory is always manifested by the dazzling brilliance that radiates from His person and presence. Thus the tabernacle became God's dwelling place among His people.

Certainly that structure, made out of translucent materials, was transformed by God's glory so that the tabernacle must have glowed by day and night. It reminded Israel that the tabernacle was designed to be a place where God said, "I will meet with you" (Exodus 25:22). Here the Redeemer is taking the initiative to provide a place where the redeemed may meet with Him.

Furthermore, God said it was from the tabernacle that, "I will . . . speak to you" (Exodus 29:42). Interestingly, the tabernacle itself was the message that God wanted to convey to His people. God was speaking to them visually because every detail of the tabernacle was designed to answer the question of how sinful people can approach a holy God who has come to make Himself available to meet with them.

If we were to join the high priest Aaron and walk with him through the tabernacle as God had commanded Moses to build it, we would see a number of pieces of sacred furniture and learn what purpose they had in Israel's worship.

Sacrifice for the Guilty

The first piece of furniture we would come to is the bronze altar. This was a place of propitiation, which means

satisfaction. Here an offering was made to God, and the blood would be put on the mercy seat to satisfy the demands of a holy God for redemption and forgiveness of sin through the shedding of blood. But instead of the guilty dying to meet the demands of a holy God, the blood of a substitute was offered on the altar in place of the blood of the guilty party. God was satisfied in view of a coming, better sacrifice.

Instead of the guilty dying to meet the demands of a holy God, the blood of a substitute was offered on the altar in place of the guilty party.

This was clearly a foreshadowing of the doctrine later expanded by the apostle Paul as he declared the truth of justification by faith. That was the first lesson that Aaron would have learned by observing the bronze altar.

The Importance of Cleansing

Next on our tour of the tabernacle, we would encounter a bronze laver, or basin filled with water for ceremonial washings. Here we would learn that, as a result of the propitiatory sacrifice that was made on the bronze altar, God provides for the sanctification of His people. It was not the water that would cleanse Aaron. He would have been cleansed by the blood. The water would signify that that which has been cleansed by blood can enter God's presence. That is sanctification.

Reminders of Provision and Witness

As we proceeded on in our tour with Aaron, we would enter the holy place, outside the veil, and find two more articles

of furniture that were important (Exodus 26:35). To the north was the table for what the Bible calls “the bread of the Presence” (Exodus 25:30), or “showbread” (kiv). God had promised that when He brought Israel into the land, a land of milk and honey, there would be an abundant provision for their physical needs.

The bread on the altar was available for the priests to eat, so Aaron could go to the table and devour that evidence of God’s faithfulness. The bread on the altar provided for fellowship of the redeemed with the God who redeemed them.

To the south was the lampstand, which served as a reminder of the function of God’s redeemed people to the world. They who would receive the light were to let that light shine to others. The redeemed were to communicate truth about God.

A Change of Focus

There was one other article of furniture in the tabernacle that I want to mention and about which I want to think in more detail with you. This was the altar of incense. Among his other duties, Aaron was charged with the responsibility of preparing incense and then putting the incense on that altar. The coals to keep the fire burning on the altar of incense were to be brought from the bronze altar every morning and every night.

Incense played a very important role in Israel’s worship, and indeed incense appears elsewhere in the Scripture as representing the worship of God’s redeemed people. In Revelation 5:8, we read that incense represented the prayers of the saints—offerings of worship, praise, and thanksgiving.

Four times in the Book of Revelation do the 24 elders, who represent the redeemed of this age, join with the 4 angelic beings in offering worship to the Throne Sitter. They are offering, in effect, incense at the altar of incense. Their prayers are not petitions offered for the benefit of the one praying nor are they intercessory prayers offered to

benefit one in need. They are all prayers of worship, praise, and thanksgiving for what the Throne Sitter has done. In Revelation 5:12–13, the elders worship because the Lamb lives and is enthroned. In Revelation 11:16–17 and 19:5–6, the elders worship because the Lord God omnipotent reigneth.

Notice how the focus of this scene of heavenly worship is not on the redeemed, but on the Redeemer. This same change of focus is what the altar of incense in the tabernacle accomplished, turning Israel’s attention to their Redeemer. The message contained here is one we need today as we learn how to truly worship the Redeemer.

Worshipping God in the Holy of Holies

It has been traditionally understood that the altar of incense in the tabernacle was on the outside of the curtain that separated the inner portion, the holy of holies, from the rest of the tabernacle. This placement would have put the altar of incense between the table with the bread of the Presence and the lampstand, outside of the holy of holies.

But when we read Exodus 40:22–24, which describes the layout of the furniture in the tabernacle, it specifically says that there were only two articles of furniture in the outer part of the tabernacle, not three; these were the lampstand and the table of bread.

Exodus 30:6 says the altar of incense was to be put before (in front of) the veil . . . that is before (in front of) the mercy seat. Thus the altar of incense was inside the holy of holies, not outside of it. Hebrews 9:4 confirms this arrangement, saying that the two articles of furniture inside the holy of holies were the altar of incense and the mercy seat on top of the ark of the covenant.

Spending Time in Worship

Why is this significant? Because it means that the high priest Aaron would have spent a great deal of time every day

inside the veil of the tabernacle, not outside of it. Offering incense on the altar was such a high privilege that later in Israel's history, when they had established courses of priests to take their turn serving in the temple, the priest who was selected by lot to enter the temple and perform this act of worship considered it the greatest of honors.

We recall that the priest Zechariah, the father of John the Baptist, was selected to offer incense (Luke 1:5-25). He received a visit from the angel Gabriel while he was inside as the people were outside. Zechariah was inside the veil of the temple, offering worship, praise, and thanksgiving to God on the altar of incense. Such was the honor that this privilege was given to a priest only once in his lifetime.

Set Aside for God

The message God was giving His people through the altar of incense was this: "I have provided for your justification, for your sanctification, and for your fellowship through the various articles of the tabernacle. But I have also set aside something in this tabernacle for Myself, the altar of incense, on which you are to offer praise and worship to Me. I will meet with you to receive that worship, that praise of which you deem Me worthy."

Remember, the worship taking place on the altar of incense was inside the veil or curtain in the tabernacle; this veil divided the tabernacle into two parts and signified that the way into God's presence was open only to the designated priest. When Jesus died on the cross that veil in the temple was torn in two from top to bottom (Matthew 27:51). God was declaring that the way into the holiest is now available to us, a new kingdom of priests. We can function as priests at the altar of incense today.

In God's Presence as Worshipers

We have completed our "tour" of the tabernacle, and there

is much we can learn from it. We can reflect on the altar on which the blood was shed for our justification, the blood of the sacrifice taking the place of the blood of the guilty one to make atonement for sin.

We can consider the bronze basin for cleansing and thank the Lord for what it provides for us, as the apostle John develops in 1 John 1:9 where he reminds us, "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

We can view all of the provisions God made for the redeemed in the tabernacle so that His people might be sanctified, cleansed by His Word so they could walk by faith and please Him. We can rejoice in the way these "shadows" in the tabernacle speak of the better things to come, which were fulfilled in Christ.

Then, we can consider how God gives us the privilege of bearing witness to His marvelous, saving grace, even as the lampstand in the tabernacle was to give light and shine the light of the true God to others.

For the Redeemer's Benefit

All of this is wonderful—but all of these were for the benefit of the redeemed. We have not yet fulfilled that for which the tabernacle was designed until we understand that it was designed to bring us into the presence of God as worshipers. The tabernacle is teaching us that in the end, the purpose of the whole arrangement is not what benefit it brings to the redeemed, but what glory it brings to the Redeemer.

What the tabernacle is doing is calling us to live inside the veil, in the holy of holies in God's presence. Whatever God has called you to do in your life, whether in the marketplace, the shop, the office, the home, or wherever it might be, you can accomplish your calling and fulfill your responsibilities from within the veil as you give praise, honor, and glory to Him. Whatever God asks you to do is done better from within the veil.

In John 15, Jesus called us to abide in Him. That's what worship within the veil is all about. Move away from those truths that are for your benefit alone. Move into His presence to live within the veil. There is an old hymn that our founder, Dr. Lewis Sperry Chafer, loved to quote. I can still hear his voice saying, "So near, so very near to God, nearer I could not be. For in the person of His Son, I am as near as He. So dear, so very dear to God. Dearer I could not be. For the love of which He loved His Son, such is His love for me."

*Whatever God has called you to do,
you can accomplish your calling from
within the veil as you give praise, honor,
and glory to Him.*

Meditate on the altar with its propitiatory sacrifice, and give thanks for it. Look at the basin and give thanks for the cleansing that the sacrifice provides. Enjoy the benefits of meditation on God's Word. Rejoice that you have been set aside to be a witness to His grace.

But please don't stop there. Move on within the veil to offer worship, praise, adoration, and thanksgiving to the One who has provided so richly for you. May we not just occasionally go within the veil, but dwell there. Then every moment of our lives will be an act of worship, and every action will be worship to the One alone who is worthy.

Consider this: We will spend eternity in the glorious presence of the Throne Sitter serving as believer priests at the altar of incense to offer worship, praise, and thanksgiving to the One who is worthy. What better way to prepare for that privilege than to live within the veil today to offer our incense to Him for His glory.



A Lifetime of Passion for the Knowledge and the Glory of God by Dr. Mark L. Bailey

I couldn't help but marvel at the announcement that Dr. J. Dwight Pentecost has just released a new book, which we are offering to our *Veritas* readers in this issue.

Here's a 95-year-old scholar, beloved teacher, and dear saint of God who could easily rest on a lifetime's worth of laurels. But this amazing man we affectionately call Dr. P. is still learning and writing and growing in the grace and knowledge of Christ.

All of us at Dallas Seminary deeply appreciate Dr. P.'s heart for God, his love for students, and his love of the ministry. He spoke at a chapel service on the subject of the tabernacle and what it teaches us today about how to worship our Redeemer, and I am thrilled to bring you his message in *Veritas*. It is a classic subject by a man of God whose heart beats with the things that matter most to his Lord.

When I think of Dr. P., three things come to mind: a Book, a Person, and an experience. The Book is God's Word, which Dr. P. has spent a lifetime studying and living out. The Person is Jesus Christ, whom Dr. P. has also spent a lifetime teaching about. His Life of Christ course here at the Seminary is legendary. The experience is the Christian life, the life of the Spirit, which has been the dominant focus of his life.

One of the great joys for me in providing Dallas Seminary students with Bible-centered training is the privilege it affords them to sit under the teaching and influence of godly instructors and mentors like Dr. Pentecost.

I am also delighted for the opportunity to share his biblical wisdom with you by means of this publication and the book we are offering. Both come to you with my very heartfelt appreciation for your support of Dallas Seminary. It is our desire to help you grow in Christ as you share with us from your heart. We continue to thank God for you daily!

Mark L. Bailey
Dr. Mark L. Bailey, President.

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Subject: MY BLOOD OF THE NEW COVENANT by Hugo McCord
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"MY BLOOD OF THE NEW COVENANT"

Hugo McCord

A cup of "the fruit of the vine" Jesus called "my blood of the new covenant" (Matthew 26:28-29). Some Greek manuscripts omit the word "new," but that Jesus spoke of "the new covenant" is in all the manuscripts of Luke 22:20 and 1 Corinthians 11:25.

A covenant is a binding agreement of two people. As "recorded in the Bible" (Webster) a covenant is "the promises of God to man, usually carrying with them conditions to be fulfilled by man." The covenant God made with Noah and "all flesh that is upon the earth" that there would never be another universal flood had no conditions to be fulfilled by man (Genesis 9:8-17).

But the covenant between God and Israel at Mt. Sinai had many conditions to be fulfilled by the Israelites (Exodus 19:5). The ten commandments, "written by the finger of God on both sides" of "two tables of stone," were the foundation of "the book of the covenant" (Exodus 24:7, 12; 31:18; 32:15; 34:1).

When Moses sprinkled the blood of oxen on the people he said that it was "the blood of the covenant," (Exodus 24:8). As the "first" and "old" covenant was dedicated by animal blood (Exodus 24:8; 2 Corinthians 3:14; Hebrews 9:15, 20; 10:29), so in contrast Jesus spoke of "my blood of the new covenant" (Matthew 26:28).

A beautiful curtain, a veil (paroketh), of blue and purple and scarlet and fine twined linen, separated the compartment called "the Holy of Holies" in the tabernacle from the "Holy Place" (Exodus 25:8-9; 26:31, 33; Hebrews 9:1-3). To turn the veil aside and to enter the "Holy of Holies" meant death (Leviticus 16:2), except for the high priest "once a year, not without blood, which he offered for himself and for the sins" of the people (Hebrews 9:7).

The blood of a bull and of a goat, which the high priest brought into the Holy of Holies, was called "the blood of the covenant" (Exodus 24:8; Leviticus 16:11-19). Figuratively Christ entered "the Holy of Holies, not with animal blood, but with "his own blood," calling it "my blood of the new covenant" (Matthew 26:28; Hebrews 9:12).

Heb. 9:8
The "way into the Holy of Holies" (representing heaven) "had not yet been revealed while the" earthly Holy of Holies was "yet standing" (Hebrews 9:8). But when Jesus' blood had been "poured out," the God of heaven saw to it, by an earthquake, that the earthly Holy of Holies had lost its meaning (Matthew 26:28).

mt. 27:45, 51
On crucifixion day, at three o'clock in the afternoon, after Jesus had "poured out his life" (Isaiah 53:12), God's timed earthquake not only broke "rocks" and opened "tombs," but especially the veil in the temple was torn into two pieces "from the top to the bottom" (Matthew 27:45, 51; Mark 15:38). If directly the earthquake did not split the curtain, God did so miraculously when Jesus died.

The tearing of the veil meant that no longer was animal blood to be offered, and it meant that the earthly Holy of Holies was forever more meaningless. The earthly Holy of Holies had been made with human hands, but the heavenly Holy of Holies is "not made with hands" and is "eternal in heaven" (2 Corinthians 5:1; Hebrews 9:11).

As Jesus died, he figuratively nailed the "first covenant," the "old covenant," "to the cross" (2 Corinthians 3:14; Colossians 2:14; Hebrews 9:15). Likewise figuratively, Jesus tore away "the veil" by the blood of "his flesh" (Hebrews 10:20), giving world-wide access to the heavenly Holy of Holies. In this way Jesus "became a high priest after the order of

Melchizedek" (Hebrews 6:20), "not after the order of Aaron" (Hebrews 7:11). Also God swore to him, saying, "You are a priest forever," and in "this way, Jesus became the guarantee of a better covenant" (Hebrews 7:21-22).

The original tabernacle, a tent, in the days of Moses, housed the veil, which was the door, so to speak, into the Holy of Holies. In Jesus' day, the original tabernacle had been replaced, first by Solomon's magnificent temple, then by Zerubbabel's, and then redecorated by Herod (1 Kings 6-8; Ezra 6:15; John 2:20), all containing the veil as the entrance into the Holy of Holies.

As long as the "old covenant" (2 Corinthians 3:14) was still "standing" (Hebrews 9:8) as God's law for Israel, the veil blocked the way into the Holy of Holies. But God's splitting the veil signified the end of the "old covenant," and Jesus, as stated above, nailed it to the cross.

Thayer's lexicon, after saying that the Holy of Holies is "used of heaven," says that "in a similar way the body of Christ is called katapetasma," a veil (Hebrews 10:20), "because as the veil had to be removed in order that the high priest might enter the most holy part of the temple, so the body of Christ had to be removed by his death on the cross that an entrance might be opened into the fellowship of God in heaven" (P. 335).

This divinely ordered procedure is in the hearts of Christians as they drink what Jesus called "my blood of the new covenant," that is, "the fruit of the vine" in the Lord's Supper (Matthew 26:28-29).

Christians rejoice in "the hope that is placed before" them "as an anchor of the soul, both safe and reliable," the hope of going "where Jesus, our forerunner," has already gone, "having become a high priest after the order of Melchizedek" (Hebrews 6:19-20).

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EPISTLE TO THE HEBREWS

~ Part 8 ~

by Jim McDonald

“Where a Testament Is”

“And for this cause he is the mediator of a new covenant that a death having taken place for the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth.” (Hb.9:15-17).

There are many passages in the Hebrew letter which produced problems for translators and this is one of them. In this chapter the words “covenant” and “testament” frequently occur. “Covenant” appears five times in the English text (vs. 4, 15, 20); and was supplied in two other verses, I, 18. “Testament” appears in two instances in the English translation (verses 16, 17). yet both these words are translations of the same Greek word “*diatheke*”. The translators of the ASV translate the word “*diatheke*” covenant in many other passages (7:22, 8:6, 7, 9, 10, 10:6) to name a few. However the translators digressed from their usual rendering of “*diatheke*” as “covenant” to make it “testament” in the two verses cited above. Why did they differ in this passage? Why did they not uniformly translate “*diatheke*” as “covenant” as they did in the vast majority of other places where the word is found? Why do other translations frequently do the same? Obviously there was a reason for the translation and that lay in what they understood the text to say. It was the translators’ firm conviction that in these two exceptions “testament” conveyed a truer meaning of what the Hebrew writer meant; that “covenant” did not give as exact a thought as “testament”. The integrity of the translators is shown in that they supply a footnote acknowledging that both words came from the word “*diatheke*”.

The reason why the ASV translators chose the word “testament” in these two verses is seen in that which

the Holy Spirit was revealing: a death had taken place granting unto the heirs of that testament certain benefits, certain blessing. “Covenant” does not convey to the English mind the same thought that “testament” does.

A death has taken place for transgressions which were under the first covenant. This tells that whatever promises and assurances of forgiveness those under the first covenant had; actual forgiveness did not occur until Jesus died on the cross. Two things contribute to this conclusion: there must be blood shed for remission of sins and the blood of bulls and goats cannot remove sins (Hb.9:22; 10:4). There was not remission of sins until Jesus died on the cross. This is the significance of verse 16: “*For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death. It doth never avail while he that made it liveth*”.

But, how can we explain why different ones under the first law were told they were forgiven, if their sins actually were not forgiven? There is no more difficulty understanding this than in understanding God’s promise to Abraham: “*A father of a multitude have I made thee*” (Gen. 15:5). This promise was not realized until Abraham had been dead nearly 500 years. Yet, God said “*/ have made you (past tense) a father of multitudes*”. In the same place God told Abraham “*/ have given to you this land*” (Gen. 15:5)

Yet, the land of Canaan did not actually become the possession of Abraham’s seed until Israel entered and conquered the land 400 years afterwards. Just remember that God may “*call the things that are not as though they were*” (Rm. 4: 17). God, because of his Sovereign Power, may speak of things as having already been done because, in his infinite wisdom, he knows they will be done. Abraham was the father of multitudes in promise, the realization of which took place 400 years later. Abraham was the possessor of Canaan in promise; the realization of which promise can when Israel entered Canaan 400 years later.

Those under the first covenant were given forgiveness in promise, the realization of which came when Jesus died on the cross.

“It Was Necessary, Therefore . . .”

“that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these” (Hb.9:23).

The writer has shown that a death has taken place for the transgressions which were under the first covenant;

that even that first covenant had itself been dedicated by blood, (9: 18), concluding with the thought that “[*]* *may almost say, all things are cleansed by blood, and apart from the shedding of blood there is no remission.*” (Heb. 9:22).

Since, therefore that the whole system of the law; the tabernacle, the priesthood, the sacrifices, the covenant, “typified” that which was later to come, it was necessary that there be blood to “cleanse” or sanctify that first covenant. Thus he writes *“For when every commandment had been spoken by Moses unto all the people according to the law, he took scarlet wool and hyssop and sprinkled both the book itself and the people, saying This is the blood of the covenant which God commanded to youward”* (Heb. 9:19f, Ex. 24:8).

But, as the writer repeatedly has shown, since these things were only a shadow or copy of that which was to come, the blood used to cleanse these copies was ineffectual. While all things are cleansed by blood and apart from the shedding of it, there is no remission; the blood of bulls and goats cannot itself remove sins (Heb. 10:4). It was necessary that better sacrifices be made to cleanse the heavenly things of which the tabernacle, with the priesthood and sacrifices, were copies of. *“For Christ entered not into a holy place made with hands, like in pattern to the true, but into heaven itself, now appear before the face of God for us; nor yet that he should offer himself often, as the high priest entereth into the Holy Place year by year with blood not his own, else must he often have suffered since the foundation of the world,” but now at the end of the ages hath he been manifested to put away sin by the sacrifice of himself* (Heb. 9:24-26).

The necessity of better sacrifices than those under the law was mandatory. If the heavenly things of which the tabernacle, et al were copies of could do no more than that its copies, what was the purpose of making that sacrifice? IF the blood of animals could accomplish as much in cleansing and forgiveness as the blood of Christ, why should he die? The justification for the offering of Jesus is based upon the thought that such a sacrifice was necessary, that there was eternal benefit from that sacrifice, not found in the sacrifices made which preceded his. The constant sacrifices offered under the law would mean Christ must die often, if this eternal quality of forgiveness was not found in his blood.

“And inasmuch as it is appointed unto man once to die, and after this cometh judgment, so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sins, to them that wait for him unto salvation” (Heb. 9:27t). This statement, so often cited as proof of judgment coming after death; actually is made to establish the writer’s

point of the necessity for a better sacrifice. Men do not die multiply times before judgment; Christ does not die many times to accomplish man’s cleansing! His next appearance will not be to accomplish cleansing for men! His next appearance will be to gather to himself those cleansed by his one sacrifice, offered one for all.

“A Body Didst Thou Prepare For Me . . .”

“Wherefore when he cometh into the world he saith; sacrifices and offerings thou wouldst not, but a body didst thou prepare for me, in whole burnt offerings and sacrifices for sin thou hadst no pleasure: then said I, Lo I am come (in the roll of the book it is written of me) to do thy will, o God. Saying above, Sacrifices and offering and whole burnt offerings and sacrifices for sin thou wouldst not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all” (Hb. 10:5-10).

Our writer has shown the necessity of animal sacrifices under the first covenant since they typified the Grand Sacrifice which was to come. but, while the sacrifices were necessary to picture the Coming Sacrifice, they were ineffectual so far as cleansing was concerned. The writer earlier observed that although the law was a shadow of the good things to come, it could *“never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh”* (10:1). This truth is shown in that if they could make the worshipper perfect they would have ceased to be have been offered because if the worshipper had been truly cleansed, he would have had no more consciousness of sins (10:2). To the contrary of this he remarks *“But in those sacrifices there is a remembrance of sins year by year”* (10:3). The reason is apparent: *“For it is impossible that the blood of bulls and goats should take away sins”* (10:4)

The writer’s citation of Psalms 40:6-8 *“Sacrifices and offerings thou wouldst not, but a body didst thou prepare for me”* (10:5) is one of those passages which show the preexistent nature of Jesus. The passage presents the Son as saying to the Father *“a body didst thou prepare for me.”* Other passages do show more emphatically the eternal coexistence of the Son with the Father (John 1:1-3 and Philippians 2:5-11 for instance); but this passage also show that he existed before his earthly sojourn.

The Psalmist declared that God had no pleasure in whole burnt offerings and sacrifices for sin -- because of their ineffectualness, of course. The purpose of God in preparing a body for the Son was so that men might be sanctified through the offering of that body for our sins.

Jesus came to do the will of God. Immediately he adds: *"he taketh away the first that he may establish the second"*. His *"taketh away the first that he may establish the second"* must therefore have been the will of God.

In order to comprehend what the writer had in mind when he speaks of "first and second", we must realize that "first" and "second" have been mentioned already numerous times in chapters eight through ten. To what did they refer in earlier citations?

In chapter 8:7 he wrote: *"For if that first covenant had been faultless, then would no place have been sought for a second"*. Again, *"In that he saith a new covenant, he hath made the first old"*. (Heb. 8:13) In chapter nine he told that the first covenant having ordinances of a divine sanctuary (10:1). In 9:15 he wrote that Christ had died so that those under the first covenant could have redemption of their transgression. Now again in 10:9 we are told *"He taketh away the first that he might establish the second"*. The appearance of the words "first" or "old" in the first four citations all directly or indirectly describe the covenant God gave Israel through Moses. It refers to the same thing in its fifth appearance, as well.

By God's will the removal of the first covenant, the establishing of the second were both done so that we might be sanctified. And, while many and often sacrifices were made under that first covenant, they could "never take away sins". Yet Christ, by one offering, one sacrifice, was able to do what the multitude of sacrifices of the first covenant were unable to do! This wondrous grace was possible because God prepared a body for Christ *"whereby he is able to save to the uttermost those who draw nigh to God through him"* (Heb. 7:25). *"For by one offering he hath perfected forever them that are sanctified"* (10:14).

"A New and Living Way . . ."

"Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh, and having a great priest over the house of God, let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience and having our body washed with pure water" (Heb. 10: 19-22)

Once more we meet a "therefore" in our study. The appeal which follows *"having...boldness to enter into the holy place by the blood of Christ"* is made in view of an earlier statement. The statement which produced such an appeal is, first, his citation of Jeremiah's promise of a new covenant *"and their sins and their iniquities will I remember no more"* with the following assertion *"Now where remission of these is, there is no more offering for sin"* (10:18). Since the blood of Jesus is able to forever remove sins and iniquities--all sin; past, present and future, there is no need that Jesus make a further sacrifice of Himself. His Sacrifice was "once for all", "one time for all time" which offering opened for us a "new and living way" by which way we are urged to enter the holy place.

The writer's urging that Hebrews enter "into the holy place", is an appeal for them to enter heaven, just as his appeal that they give diligence to enter into his rest was an appeal to enter heaven (4:10f). Earlier Christ has been described as "a minister of the true tabernacle" (8:2). It was said that Christ *"entered not into a holy place made with hands, like in pattern to the true, but into heaven itself"* (9:24). While the first tabernacle stood *"the way into the holy place had not been made manifest"* (9:8). Since the holy place is heaven, we are urged to enter it, through a new way, through the blood of Christ. Entrance into it was not possible by the inferior blood of animals.

We draw near to heaven through the Great High Priest, God appointed for us, Jesus Christ. We draw near with a true heart, not a feigned or impure one, in fullness of faith. We draw near, having our heart sprinkled from an evil conscience. How interesting to compare the Hebrew writer's comments here with those Peter made in 1 Peter 3 :21. *"Which after a true likeness doth save you, even baptism, not the putting away of the filth of the flesh, but the interrogation (answer, KJV) of a good conscience toward God through the resurrection of Jesus Christ"*. The Hebrew writer tells of an *"evil conscience" being sprinkled. To what end? Obviously it was sprinkled that it might be a "good conscience"!* In chapter nine the writer said *"how much more shall the blood of Christ who through the eternal Spirit offered himself, without blemish unto God, cleanse your conscience from dead works to serve the living God?"* (9: 14).

The element in which the conscience of Hebrews was cleansed was the blood of Jesus. Earlier it was said *"the law...can, never make perfect them that draw nigh. Else would they have not ceased to be offered.? because the worshippers, having been once cleansed would have had no more consciousness of sin"* (10:1f). It is the blood of Christ in which this wondrous work of grace is

wrought and several passages speak of the “sprinkling of the blood of Christ” (1 Pet. 1:2, Heb. 12:24).

It is important to know when this cleansing, this “sprinkling” of the blood of Jesus occurs. In Hebrews our hearts are sprinkled from an evil conscience at the same time our bodies are washed with pure water; an obvious reference to water baptism. Peter concurs. “*baptism doth now save you... the answer of a good conscience toward God*”. And while we believe Paul the author of the Hebrew letter, his words in Romans 6:3-4 add further strength to this. “*Or, are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death..*” When one is immersed in water, Christ “sprinkles” his blood upon his heart, cleansing it from an evil conscience. How simple. How plain. And yet how often disputed!

“And let us consider one another to provoke unto love and good works...” (Heb. 10:24).

This is the third of three exhortations in this section. The first two were directions to give attention to ourselves: “*Let us draw near with a true heart in fullness of faith*”; “*Let us hold fast the confession of our hope that it waver not*”. Taking heed to oneself is a first priority.

Those disposed to remove a mote from a brother’s eye, Jesus said “*Cast out first the beam that is in thine own eye, then thou shalt see clearly the mote out of thy brother’s eye.*” (Mt. 7:5). Paul instructed Timothy “*Take heed to thyself and to thy doctrine*” (1 Tim. 4:16). When one seeks to have a true heart and hold unswervingly to his hope, he is therein taking heed to himself.

Still no man is an island. We interact with others and we must be as concerned for their well, being as for our own. “*Not looking each of you to his own things, but also to the things of others*” (Phil. 2:4). The golden rule is “*All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.*” (Mt. 7: 12). And it was the law and the prophets! The law gave specific instructions that should one see a loose animal not his own, even though it belong to his enemy, he was to pen it and keep it until its owner secured it. (Ex. 23:4) The tears of Jeremiah were for his rebellious brethren upon whom God had unveiled to Jeremiah the sorrow and anguish which awaited them. Paul said “[*I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren’s sake, my kinsmen according to the flesh.*” (Rom.9:2f). He wrote: “*Rejoice with them that do rejoice, weep with them that weep*” (Rm. 12:15). One should expect that although we are commanded to

watch our selves; we should likewise be commanded to care for others. This is the root of this third exhortation “*Let us consider one another to provoke unto love and good works*”.

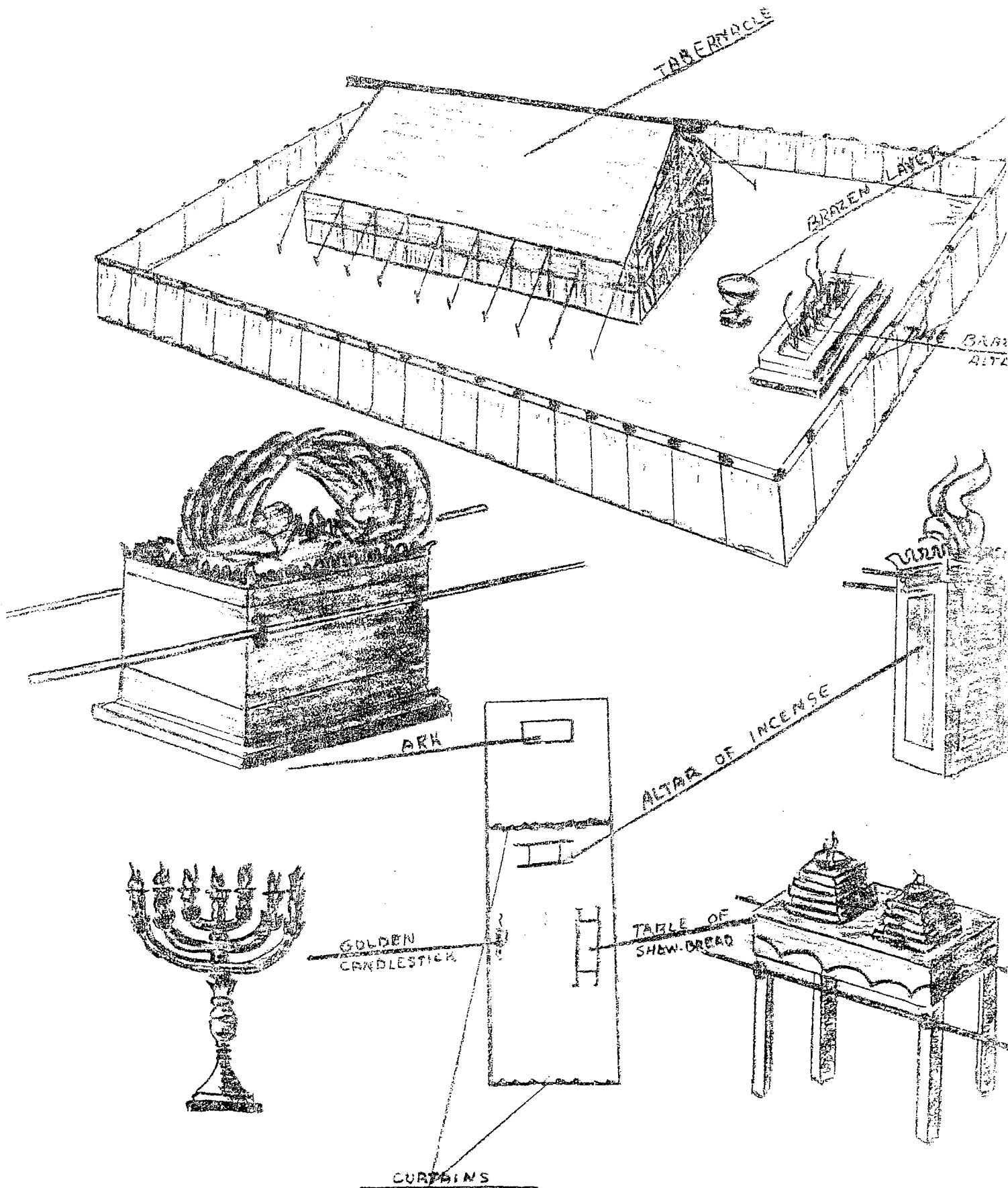
The word “provoke” usually carries the sense of one who stirs up another in an evil way. Paul commands “*and ye fathers, provoke not your children to wrath...*” (Eph. 6:4). While “provoke” in Hebrews 10:24 and Ephesians 6:1 are from two different Greek words, the English word each of them are translated into is “provoke”. Israel, by her idolatry and infidelity, provoked the Holy One of Israel (Is. 65:3). Still, although the thought of “stir up” is inherent in both passages, it is used in a bad sense in one but a good sense in the other. Peter used the word “stir up” in a good sense when he wrote to “*stir up your sincere minds by putting you in remembrance*” (2 Pet. 3:1). There are two things the Hebrews were to stir up in others--- TO:

Love. Love what? He does not say. Certainly to love God, for this is the great commandment. To love God’s Law, for it is a lamp unto our feet, a light unto our path (Ps. 119:105). To love Christ’s church, for we cannot love Christ unless we love that which He loved and He loved His church (Eph. 5:25). To love to praise God; to love others and the souls of men. We can stir up others to love by reflecting love for them. Did not John say “*We love, because he first loved us*”? (1 Jn. 4:19). How can one not be moved to love another who “*doeth him good and not evil all the days of his life*”?

Good works. Good works naturally follows love. Where good works do not follow, that love is pretended and feigned. “*We know we have passed out of death into life, because we love the brethren. But whoso hath this world’s goods and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God dwell in him? My little children, let us not love in word, neither with the tongue, but in deed and in truth.*” (1 Jn. 4:14-18). Just as James showed that faith without works is dead, so John shows that love without works also is dead.

So, let us stir up one another to love and good works. Let the word of Christ dwell so richly in us that we become rich in good works. There is nothing more conducive toward being rich in good works than to see the same richness of works in others. Jesus, the Master Teacher, said: “*Even so let your light shine before men; that they may see your good works, and glorify your father which is in heaven*” (Mt. 5: 16).

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up His only begotten Son to enable that relationship to exist—both on earth and throughout eternity. It is man who places the barriers and sets the limits. God has sacrificed greatly to remove them. The language here describes the relationship that God always wants with His creation in all ages. Paul seems to be echoing these words when he writes: "... ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. 6:16). (Note that in this verse, *ye* is plural, so it does indeed parallel the Exodus passage in speaking of a relationship with God and His people collectively.) In the next verse, Paul also speaks explicitly of the purity and separation that are necessary to enable (remove barriers to) that kind of close association with a holy God. He says: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (v. 17). It is God Who makes us holy, but we must remove the barriers to His sanctifying association.

Chapter 30:1-10: The Altar of Incense and Its Offerings

Chapter 30:1-5: In addition to the morning and evening sacrifices, there was to be a twice-daily burning of incense. The instructions for constructing the altar of incense are given in detail. It was to have a square bottom, a cubit on a side, with a height of two cubits.³⁴ The Lord specified that the altar and the staves (poles) were to be made of acacia wood.³⁵ The altar and the poles were covered with gold; hence it is sometimes referred to as the "golden altar," in contrast to the brazen altar (39:38-39).

The altar was to be made with "horns" or projections of the same kind of wood (more likely "one piece" with the wood of the altar, as suggested by the NKJV in 27:2, than "upon the four corners" as rendered by the KJV). We justifiably infer a possible function of these "horns" from Psalms 118:27, where David speaks of binding sacrifices to the altar, "... even unto the horns of the altar." However the shape of the "horns" is more speculative. Some have suggested that these projections were made into the shape of animal horns.³⁶ The fact that animal horns were much used for pagan altars (both historically and in legends) does not support, but rather argues against, the conclusion that God's altars were so fabricated. It was God who said not to make images of things in this world for religious purposes (Deu. 5:8).

The altar was to have a "crown" (or molding)³⁸ of gold around it and gold rings fixed to the sides under the crown. The poles were inserted into the rings to transport the altar.

Chapter 30:6: Here is the second area in this section involving questions about the trustworthiness of the Biblical text (for the first, see introduction to this section, "The Priestly Duties"). The text here says that the altar is to be placed "before the veil that is by the ark of the testimony." Some allege that this is inconsistent with the description given by the Hebrews writer: "And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer [golden altar of incense, ASV], and the ark of the covenant overlaid round about with gold..." (9:3-4). To some, the wording of this passage in Hebrews suggests that the altar of incense was placed inside the veil and thus inside the holy of holies. We will first consider the language in Exodus and then address the Hebrews passage.

The language of Exodus 30:6 clearly indicates that the altar is in front of, or outside of, the veil that served as a doorway into the holy of holies. Consistent with this placement are the instructions that, on the Day of Atonement, the priests were to "... take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil" (Lev. 16:12). If items were to be taken from the altar of incense and carried inside the veil, then the altar must have been outside the veil. Also, incense was to be burned on this altar every day, and the priests were allowed to go past the veil into the holy of holies only on the Day of Atonement (v. 2). From these considerations, the altar must have been outside the holy of holies.

The "problem" arises because of a misunderstanding of the wording of Hebrews 9:3-4 (presented above). It should first be noted that these verses do not say that the altar of incense was "in" (or "within") the "Holiest of all" (the holy of holies). The word *wherein* is used in verse 2 to refer to things that were clearly inside the tabernacle and in verse 4, of things that were clearly inside the ark of the covenant. However, verse 4 says that the holy of holies "had" the altar ("having a golden altar of incense," ASV). This different terminology, especially with the distinct change in terminology, could be for the express purpose of showing a different relationship.

There was, in fact, a sense in which the holy of holies was very closely associated with (i.e., "had") the altar of incense. The altar was located at the entrance door (veil) to the holy of holies, and was used as part of the ritual for entering the holy of holies. Note also that the altar of incense's close proximity to the mercy seat would allow the smoke from the incense to drift past the veil over the mercy seat (which represented the presence of God). This is particularly meaningful if we consider that incense sometimes represents prayers (Psa. 141:2; Rev. 5:8). There was indeed a sense in which the holy of holies did "have" the altar of incense, although it was not inside the holy of holies. The language of the Hebrews writer does not contradict the language of Moses.

Chapter 30:7-8: The times for burning incense on this altar were specified: every morning and every evening.³⁹ This coincided with the time that the lamps were to be cared for, probably by "trimming or replacing the wicks and refilling them with oil."⁴⁰ The very exacting instructions for making this incense are given later in the chapter (vv. 34-38). As suggested earlier, it seems that just as an anointing sanctified the fixtures to prepare them for use (or God's presence) even so the smoke from the burning incense in a similar manner prepared the very air. For the meaning of "throughout your generations," see comments on Exodus 29:38-42.

Chapter 30:9: In these verses is an invaluable lesson in learning how to understand and apply the instructions of God: When God says what He wants used in worship to Him, all else is excluded. This is one of the lessons we should learn from the way God dealt with His people in prior eras (Rom. 15:4); we should apply this lesson our actions in worship to Him today. When God told them to use a certain kind of incense on this altar, not only are other types of sacrifices excluded (burnt sacrifices, meat offerings, or drink offerings), but other types of the same kind of offering (other types of incense) are excluded. What is the descriptor given those other types of incense? They are called "strange." The word *strange* here is from the same Hebrew word translated "strange" and used to refer to the fire offered by Nadab and Abihu (Lev. 10:1; Num. 3:4; 26:61) and to those not authorized to partake of certain foods or associations (Exo. 29:33; 30:33; Lev. 22:10, 12). From the context of these passages,

we infer that a good definition of this word would be "unauthorized." God specified the items that were to be used; all others items were unauthorized. The actions God took against Nadab and Abihu are a pointed lesson for all time of how serious an offense it is to use unauthorized items in worship to God.

Chapter 30:10: Once a year, on the Day of Atonement (Lev. 16:18), Aaron was to make atonement "upon" this altar (altar of incense) by placing blood from the atonement sacrifice on its "horns" (see comments above on 29:10-14). For the meaning of *throughout your generations*, see comments above on Exodus 29:38-42.

Chapter 30:11-16: *Administration of the Atonement Money*

Chapter 30:11-12: Another duty of the priests (one that is somewhat different from the others described in this section) was their responsibility to collect and administer the atonement money.

God gave Moses instructions to number (i.e., count) the Israelites and, during the process, to gather a contribution from all those who were males over the age of twenty. The language suggests that only those from whom a contribution was taken were counted. (In other instances, it was only the number of males above age twenty that was given, for example, in Numbers 1.)

The purpose of the collection was to ransom the person's "soul." The word *soul* here is a translation of the Hebrew word *nephesh*. *Nephesh* is used to refer to "every living creature" (Gen. 1:21) and earlier in the book of Exodus to refer to a ransom for a life (Exo. 21:30). That human life (and not eternal spirit) is in view here is suggested by the result of the ransom, which was "that there be no plague among them." A plague was a threat to one's life, not to one's eternal spirit. The concept of atonement here then would seem to be more in the sense of dedication, as in the case of the atonement of the inanimate altar of burnt offering (see comments above on 29:36-37). The concept of numbering implies ownership. As Fields suggests, you count your own property, not that of others.⁴¹ Those counted and taxed were then seen as identified as the Lord's—hence consecrated, dedicated, or "atoned." Also, spiritual atonement (attributed guiltlessness) did not come through offering things of material

Hebrews 9:1 – Ordinances of divine service “translates two Greek words – dikaionata latreias – which literally means regulations for worship” (Arndt and Gingrich, Greek Lexicon, p. 468).

A. Tappes 1. "One scholar has calculated that the OT contains 310 types, embracing 7,671 verses - representing about 40% of the OT text" (Paine, 674-675)

HEBREWS CHAPTER TEN

Introduction: THE CHRIST OF HEBREWS TEN. This study will deal with the content of Hebrews 10:7-18. The author of the Hebrew Letter recommends Christ as the true High Priest; the true atoning sacrifice; and the anti-type of all the rest. This he illustrates:

1. **FIRST, FROM THE PURPOSE AND PROMISE OF GOD** concerning Christ recorded in the book of God. "In the volume of the book it is written of me," Heb. 10:7.

a. Psalm 40 is the source of Paul's quotation. The volume had to be the Pentateuch, for in David's time no other part of the divine revelation had been committed to writing, Psa. 40:6-8.

b. "The testimony of Jesus is the spirit of prophecy." That is, the very heart and soul, the vital element of prophecy is Jesus Christ. He is the central figure, Rev. 19:10.

Direct references: Gen. 3:15; Gen. 12:1-3; Gen. 18:18; Gen. 22:16-18; Gen. 49:10.

Indirect references: Ex. 12:5; 1 Cor. 5:7; Lev. 16:20-22; Isa. 53:6. Shadows, types, and symbols picture the Christ and Christianity.

c. The word "volume" comes from a word meaning "head or top." That is, Christ stands at the head of the volume or book. He is the chief character portrayed in the volume.

2. **SECOND, FROM WHAT GOD HAS DONE** in preparing a body for Christ, Heb. 10:5.

a. This is dealing with the incarnation, Isa. 7:14; Matt. 1:21-23; Jno. 1:1-4; Phil. 2:5-9.

b. In Hebrews 2:14-18 the children are not flesh and blood, but partakers of flesh and blood. Christ also assumed our nature. To partake of bacon does not make us shoats or just plain hogs, Heb. 2:14-18.

c. The expression "flesh and blood" is used four times in the New Testament to describe human nature, 1 Cor. 15:50; Gal. 1:16; Eph. 6:12; Heb. 2:14.

d. Christ is a qualified high priest, Heb. 2:16-18; Heb. 4:14-16; Heb. 9:24-28.

3. **THIRD, FROM THE READINESS AND WILLINGNESS** of Christ to engage in this work when no other sacrifice would be accepted, Heb. 10:5.

a. Christ's sacrifice was voluntary, Heb. 10:7-9, 11, 12; Jno. 10:17, 18. Nor is the blood of animals equal in value to our blood.

4. **FOURTH, FROM THE PURPOSE FOR WHICH CHRIST CAME**, Heb. 10:7.

a. To do the will of God, Jno. 4:34; 6:38; Jno. 17:4, 5. As a:

(1) **PROPHET** to reveal the will of God, Matt. 11:25-27; Jno. 16:7-13; 1 Cor. 2:9-13; Eph. 3:1-6.

(2) **KING** to give forth divine laws, Matt. 28; Mk. 16; Lk. 24. To fulfill and remove that which had served its purpose, Matt. 5:17, 18; Gal. 4:4, 5.

(3) **PRIEST** to deliver us from the pollution of sin, Heb. 2:14-18. He took hold of man, not angels. He came to redeem man, not to free or redeem angels. There is no plan known for the redemption of angels.

5. **FIFTH, FROM THE PERFECT EFFICACY** of the priesthood of Christ, Heb. 10:10.

a. (for back)

2. 295 Direct Quotes from OT.
613 Allusions Represents 10% of bulk of N.T. writings

3. 23 Direct Quotes from OT. in Hebrews - representing 40 verses all from the LXX Christ quoted the LXX

a. "Hebrews 10:9⁸ says in eleven words ...
all of Hebrews set forth in 13 chapters and
303 verses" (Taylor, p. 169) Judaism is dead
and not binding Rom. 7:4; 2 Cor. 3; Gal. 3;
Eph. 2:14-16; Col. 2:14-17.

b. The sacrifice of Christ brought forgiveness

(1) Christ's body was prepared through the
will of God (5-7)

(2) Through the opening of his body a second
will was made through which forgiveness
is possible (8-10)

(3) This offering will not need to be re-
peated (11-14)

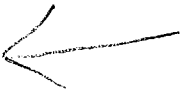
(4) The covenant he gave provides
complete salvation (15-18)

c. 10:14 - Clearly refutes the Roman Catholic
Mass. Christ is not offered again in each
Mass. —

begin
9/23/11

- a. The old priesthood and sacrifices were inadequate, Heb. 7:11,12,19,22,24; Heb. 9:13,14,22,23. In "standeth" we see incompleteness, inadequacy, insufficiency, Heb. 10:1-4,11.
- b. The priesthood of Christ serves every need of man, Heb. 9:14; 10:12. In "sat down" we see work completed and the task finished.
6. SIXTH, FROM THE PLACE TO WHICH OUR LORD IS NOW EXALTED, Heb. 10:12,13; Acts 2:29-36; Acts 10:34-37; Rom. 9:1-5; Eph. 1:20-23; Phil. 2:5-9; Col. 3:9-11; 1 Pet. 3:21,22. Please note these nine references: Heb. 1:3, 4:14; 6:19,20; Heb. 7:26; 8:1, 9:12,22; Heb. 10:12, 12:2.
 - a. Christ occupies the seat of power, interest, and activity, at the right hand of God. We may say His is the **GIVING HAND** for All the favors God bestows on his people come through Christ, Eph. 1:3; 2:18. We may say His is the **RECEIVING HAND** for All duties God accepts are presented through Christ, Eph. 2:18; Heb. 7:25. We may say His is the **WORKING HAND** for Everything in the Kingdom is administered by Christ, Col. 3:17.
7. SEVENTH, FROM THE WITNESS OF THE HOLY SPIRIT as given in the scriptures, concerning Christ, Heb. 10:15-18.
 - a. The prophet Jeremiah promises: Jer. 31:31-34.
 - (1) A New Covenant, Heb. 8:6-13.
 - (2) To put the laws in their hearts.
 - (3) To remember their sins and iniquities no more.
8. EIGHTH, HOW CHRIST ENJOYS THIS HONOR, Heb. 10:13.
 - a. Here Christ is pictured as **EXPECTING** (waiting, looking for) till his enemies be subdued, 1 Cor. 15:25,26; Psa. 110:1.
 - b. In Hebrews the saints are said to be looking (patiently waiting) for his second coming which will assure them of eternal redemption, Heb. 9:28.

Hebrews 10

- A. Verse 1. A man's shadows reveals far less about him than a three-dimensional color photograph--so that shadow of old things revealed far less than new covenant.
- B. Verse 20. New and living way denotes the means of access to God.
1. New because:
 - a. Only recently in the historical sense, had it been made available.
 - b. It was an essential feature of the new covenant.
 - c. It is never subject to decay or change.
 2. Living
 - a. It is through the eternally living Savior that access exists, not through blood of dead animals.
 - b. It leads to newness of life (Rom. 6:4).
 - c. It provides a way of living that culminates in eternal life.
- C. Verse 25--Pliny, a secular writer in 112 A.D. reported to Trajan the emperor that the Christians kept their assemblies regardless of the hindrances.
- D. Verse 26.
1. "For if we sin wilfully."
 - a. "Willful means a self-determined; intentional; us, willful murder.
 - b. Governed by will without yielding to reason; obstinate; stubborn, as, a willful man or horse" (Webster).
 2. "Presume means to act or proceed presumptuously or on a presumption.... To go beyond what is right."
 3. "Presumptuous means oversteeringly proud, self-confident, or venturesome; taking undue liberties; overbold."
 - a. Israel presumed to go up unto the hill top--Num. 14:44; Deut. 1:43.
 - b. Soul that sinneth presumptuously to die--Num. 15:30ff; Deut. 17:12,13; Ex. 21:14.
 - c. Peter talked about presumptuous, self-willing individuals--2 Pet. 2:10.
 - d. David prayed to be kept back from presumptuous sins (the great transgression), Psa. 19:13.
 4. "Sin wilfully."
 - a. Hekousios denotes voluntarily, willing..." (Vine).
 - b. Hekousios ...voluntarily...willingly."
 - c. "The sin mentioned here is a total and final apostasy, when men with a full and fixed will and resolution despise and reject Christ, the only Saviour--despise and resist the Holy Spirit, the only sanctifier--and despise and renounce the gospel, the only way of salvation, and the words of eternal life..." (M. Henry).
 - d. "But the meaning rather is If we are willing sinners; if we are in a state of deliberate and voluntary to the will of God...but to the deliberate continuity of such sins as a self-chosen law of life..." (Cambridge Bible, p. 155).
 - e. "It properly means willingly, voluntarily, of our own accord, and applies to
- 

cf 2 Pet. 2:20-22

1. 2b Knowledge - Epignosis - full knowledge
1. It is used only here in this letter
 2. personal and intimate knowledge -

~~If we sin willfully - We willful sin for~~
~~them was rejecting Christ his sacrifice and~~
~~his religion~~

1. TEV - "if we purposely go on sinning"
2. NIV - "if we deliberately keep on sinning"

"but a certain fearful looking"

"Reinforcing expectation of judgment"

1. The word "phoberos" appears 3 times in NT - all in this book - (V. 27, 31, 12:21)
2. Judgment is certain and hell is inevitable to the person described here
2 Thess. 1:8 - cf. 12:29

cases where no constraint is used" (Barnes).

- f. This word occurs nowhere else in the New Testament except 1 Peter 5:2 where it is rendered willingly.
 5. :1459--eng-hat-al-i'-po; from 1722 and 2641; to leave behind in some place, i.e., (in a good sense) let remain over, or (in a bad sense), to desert--forsake, leave" (Strong).
 6. 2641--kat-al-i-po; from 2596 and 3007; to leave down, i.e., behind by impl. to abandon, have remaining" (Strong).
 7. "To quit or leave entirely; to desert; to abandon; to depart from" (Webster).
Prov. 9.
 - a. "To abandon; to renounce; to reject," Psa. 89; 37.
 - b. "To leave; to withdraw from; to fail.
 8. Neglect
 - a. To omit by carelessness or design; to forebear to do, use, employ, promote.
 - b. To omit to receive or embrace; to slight, Heb. 2:2.
- E. Verse 29--What leads to such a condition as described here? One must look at the sins of which the Hebrews were guilty in order to really appreciate and understand the warning here.
1. A neglect of Christian duty, Heb. 2:1ff.
 2. Lack of diligence to study, Heb. 5:10-6:8.
 3. Forsaking the assembly, Heb. 10:25.
 4. Reverting to their old religion.
 5. These were "not the sins of reprobates, debauchers, or scoundrels, but the sins of 'nice people'!--nice people who did not realize that their indifference and dalliance were not minor but major departures from the path of duty and that they were in deadly danger from such conduct."
 6. They probably did not view what they were doing as of any serious consequences, if the attitude of millions today can be taken as an example.
 7. It's quite easy to view this kind of spiritual lapse as trivial since:
 - a. No civil law is violated.
 - b. It is customary for missions.
 - c. Hardly viewed as sinful by the vast majority.
 8. "The human mind finds it hard to believe that respectable people will be lost" (Coffman).
- F. Comments by Coffman on Hebrews 10:25-31.
1. "Perhaps there is nothing so much needed in current America as a return to old fashioned virtue of church attendance. Our beloved nation was founded by a generation of church-goers...."
 2. "Our greatest institutions are the fruits of their church going; and when any generation shall forsake the house of prayer and worship, that generation is dangerously near to losing those institutions inherited through the piety of others.
 3. "As for the cliché that 'mere church attendance' is without value, we not speak of 'mere' church attendance, but of wholehearted, sincere, devout, and faithful public worship of almighty God through Christ; and as for the falsehood that men

V. 29—

1. Murdered under foot the Son of God
 - a. Equivalent to saying they crucify ~~to~~ themselves the Son of God (6:6)
 - b. Treated the Son of God with disdain
2. Counted the blood of the Covenant as unholy thing
 - a. Counted it "unholy" - common - impure
 - b. It would be worse than equating it with the animal blood.
3. Hath done despite (incited) the Spirit of grace.
 - a. The Spirit convicted us through the preached word
 - b. "Entraged the Spirit of grace" (ESV)

can worship God anywhere they are, it is refuted by the fact that they don't. When men do not attend worship, they do not give, nor pray, nor sing God's praise, nor observe the Lord's Supper, nor study the sacred scriptures, all of which things are related to the public worship and have practically no existence apart from it."

4. "Then let men heed the commandment in this verse that they should not forsake the assembly of the church; and the fact that some do, as was the case then, is no permission for the faithful to follow an unfaithful example. Reasons why men forsake the assembly are rationally explained, ardently advocated by them that wish to defect, and established with all kinds of charges, excuses, allegations, and insinuations against the church; but the only true reason for disobeying this basic commandment is simply unbelief, or the carelessness and sin which lead to unbelief."
5. "A neglect of Christian duty, lack of diligence in study, forsaking the assembly, and a tendency to revert to their old religion--those were the sins which were under consideration; and such were not the sins of reprobates, debauchers, or scoundrels, but the sins of 'nice people'!--nice people who did not realize that indifference and dalliance were not minor but major departures from the path of duty and that they were in deadly danger from such conduct."
6. "Any carelessness or preventable inattention, any conscious neglect of Christian duty shall certainly bring upon the offender a mountainous load of blood-guiltiness. When people who are generally supposed to be Christians live lives that lead others to despise the truth, they stand in the same condemnation as the Pharisees who did not enter the kingdom themselves nor allow others to do so."
7. The point of the exhortation "namely, that neglecting the assembly, absence from the Lord's table, indifference, and impiety--these things are said to make common the blood of Jesus, trample Christ under foot, and insult the Holy Spirit.... The human mind finds it hard to believe that respectable ^{people} will be lost."

Feb. 10:36 - Patience:

1. Do not doing - Rom. 2:7
2. Fruit with patience - Gal. 8:15
3. Peace - Heb. 12:11
4. Process your souls - Gal. 2:19
5. In gospel service - 2 Cor. 6:4; 12:12
6. Under chastisement - Heb. 12:11, 5ff

Vine: "the Lord teaches you and enable you
to love as God loves, and to be patient
as Christ is patient."

- (8) Sins are forgiven and remembered no more. "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin" (Heb. 10:17-18).
7. Both goats on the Day of Atonement typified Christ and the work that he did.
- a. The goat on which the Lord's lot fell was to be a sin offering (Lev. 16:9).
 - (1) Its blood was to make an atonement for the altar, holy place, and the sins of Israel (Lev. 16:14-16).
 - (2) This signified the phase of propitiation--the blood shed.
 - (3) Jesus said, "For this is my blood of the new Testament, which is shed for many for the remission of sins" (Matt. 26:28). He was our sin offering.
 - b. Aaron was to lay his hands upon the head of the live goat, confess the sins of Israel, "putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness" (Lev. 16:21). This signified the removal of their sins far away both from the people and out of God's sight.
 - c. "While one goat slain was a type of the death of Christ, another must be sent away alive to prefigure his resurrection from the dead." Christ is alive, and we "are saved by his life" (Rom. 5:10). He "was raised again for our justification" (Rom. 4:25). He "hath born our griefs, and carried our sorrows" (Isa. 53:4). He not only had to be raised from the dead, but he had to ascend to the real holy of holies to offer his blood before the throne of God (Heb. 9:11-14).

Conclusion

The Old Testament sacrifices occupy a tremendous position in God's scheme of redemption. The countless number of sacrifices was involved in the problem of the sins of men. But, they could never take away sins. The pardon procured by them was only relative and symbolical.

The blood of Christ reached backward to take care of all those in the Old Testament system who died faithful to God, and it reaches forward to the end of time to cover the sins...

NOT FORSAKING THE ASSEMBLIES

THERE IS A SENSE OF URGENCY TO the book of Hebrews. Written perhaps about a third of a century after the establishment of the church on the day of Pentecost (Acts 2), this inspired document was a warning to Jewish Christians. Some of these were being seduced by Hebrew false teachers to abandon the Christian way, and so revert to Judaism. The writer thus seeks to inoculate against this danger. The saints were cautioned against "drifting" from the truth (2:1), and developing "an evil heart of unbelief in falling away from the living God" (3:12). They were admonished to throw off their "dullness of hearing" (5:11), and hold on to their "boldness" and "patience" to the very end (10:35-36).

One of the grammatical devices employed to accomplish the goal of encouragement was a form known as the "hortatory subjunctive," whereby the writer urges his readers to join him in certain actions. It is generally rendered by a "let us" phrase. There are about thirteen of these in the book of Hebrews—a cluster of three being found in chapter 10 (cf. 22, 23, 24). Let us note the final one of these three.

[A]nd let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh (24-25).

First, these Christians were to "consider" one another. "Consider" (*katanoeo*) is meaningful. It is a compound of two Greek words, *kata* ("down"), and *noeo* ("mind"). The idea is that of putting the mind down on something, i.e., reflecting upon it deeply and continuously. Earlier in the book, the verb is used of the sort of meditation we are to entertain with reference to Christ's work (3:1). In 10:24, the word emphasizes the intense and abiding reciprocal concern that must prevail among Christians.

When children of God have a proper consideration for one another, they will "provoke" each other to love and good works. "Provoke" normally has a negative thrust in

the New Testament (cf. Acts 17:16; 1 Cor. 13:5), but here it connotes the idea of "spurring on" (the root denotes something "sharp") or "stimulating," in a wonderfully positive sense.

The foregoing exhortation is then followed by a participle phrase, "not forsaking...." As one scholar notes, "The words contain an enforcement of the preceding exhortation" (Owen, VI.520). "Forsaking" is a present tense form, hence a practice that is repeated. It is not a once-and-for-all-time abandonment; it was a customary habit into which some of the Hebrew saints had fallen. The original word is an intensive compound, suggesting "to leave behind, in straits, helpless, in the lurch" (Thayer, 166). The term strongly emphasizes a disregard for others that characterizes some—those who persistently neglect church meetings. Forsaking the church assemblies is an egregious form of both arrogance and selfishness. Some of the Jewish Christians had gotten "into the habit of excusing themselves from the meetings" of the church (Spicq, 1.402), perhaps as a result of the fear of persecution, materialistic pursuits, or downright laziness. Owen has noted that the assemblies were of two sorts: regular, e.g., on the Lord's day (Acts 20:7; 1 Cor. 16:2), and those of special occasions (e.g., meetings convened for the exercise of discipline, 1 Cor. 5:4; cf. Mt. 18:20) (VI.521). He also observes that these assemblies were the very life of the disciples, without which they could not survive.

Finally, the author, in his admonition regarding church attendance, "changes gears," as it were, to an even higher level urgency—"and so much the more, as you see the day drawing near." What is "the day"? Is it the Lord's day? Almost no expositor takes that position. That surely does not fit the context. Is it "the day" of the Lord's return, i.e., the judgment day? While some so argue, others, with greater force, point out that the time of Christ's return is unknown (Mt. 24:36), hence, one is not able to "see the day approaching." Many conclude that since this book was written not long before the horrible destruction of Jerusalem (A.D. 70), and as there were "signs" to identify the imminence of that event (Mt. 24), this may be what the writer had in view. If it is, then to us, the principle would be the same as the final judgment. The heated debates over this, therefore, are rather pointless.

Is "Missing" A Service, "Forsaking"?

There are all sorts of extremes with reference to church attendance. Some appear close to suggesting that one cannot be absent from a congregational meeting unless he virtually is on his death bed. Others—far more common—allege that church worship (save perhaps for a Lord's day morning service) is wholly optional. The truth is somewhere between these extremities.

(1) Surely it will be acknowledged that one could remain at home to care for the infirm. Too, aside from the Sunday obligation, it must be admitted that other service times are set by the elders (or leaders) so as to accommodate the spiritual needs of the majority. This, by implication, will deprive a minority. Moreover, it is a reality of life that not all people are suited, by virtue of education or skill, for a 9:00 to 5:00, Monday-through-Friday vocation. Some, who truly love the Lord and are devoted to his cause, have to work at other times. Shall we conclude that when they have to miss some services that they are apostate? That is absurd.

(2) On the other hand, there are many others who are shamelessly flippant about their obligation to meet with the saints. With but the slightest deterrent—be it a sports event, a family outing, or the I'm-too-tired rationalization—it matters little to them. The truth is, it's a heart problem. The Lord's kingdom is not first in their lives (Mt. 6:33); it runs a distant somewhere else.

Here is a thought. Do the elders of the church have an obligation to "feed the flock" (Acts 20:28)? If so, does the flock have a duty to yield to their persuasion, submitting to their guidance (Heb. 13:17)? If, then, the elders attempt to nourish the church at appointed times, does the Christian have the right to frivolously decide whether or not he will follow their leadership in this regard? To argue, as some do, "Prove to me that I have to attend the Bible classes," reveals a pitifully blighted condition of soul. Where else would a spiritual person want to be? WJ

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Day. 1. the Lord's day
2. Judgment Day
3. Destruction of Jer.
4. the principle - really

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“You prepared a body for me...”

THE BOOK OF HEBREWS IS AN EPISTLE shrouded in some degree of obscurity. No one can prove for certain who wrote the book. Origen (c. A.D. 185-254), a scholar of Alexandria, once quipped that “God only” knows who penned the epistle (Eusebius, 6.25). There is even some controversy as to the identity of the recipients. Some hold that it was intended for Palestinian Jews, while others allege it was directed to Jews of the dispersion (possibly those in Rome). There is even a minority (unlikely) view that the letter was aimed at Gentile readers.

The purpose of Hebrews seems rather clear, however. It is an epistle of “exhortation” (13:22). It warns of the danger of apostasy from the Christian religion (particularly in reverting to the Mosaic system). These Hebrew saints were in danger of trading their faith for disbelief (3:7-4:13). They were on the precipice of drifting away from their redemptive status back to a system that had been replaced by one that was new and better (2:1-4; 8:7ff). They thus were encouraged to go forward (5:11-6:20; 13:13), rather than backward.

In this study, we would like to focus upon a particular section of this marvelous book.

For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered? Because the worshippers, having been once cleansed, would have had no more consciousness of sins. But in those sacrifices there is a remembrance made of sins year by year. For it is impossible

that the blood of bulls and goats should take away sins. Wherefore when he [Christ] came into the world, he said, “Sacrifice and offering you have not desired, but a body you did prepare for me; in whole burnt offerings and sacrifices for sin you had no pleasure. Then said I, Lo, I am come (in the roll of the book it is written of me) to do your will, O God” (Heb. 10:1-7 ASV).

There are several important things in this text that are worthy of expansion. Let us study these together.

The Preparatory Function of the Law of Moses

It is a tragedy of no small magnitude that so many people misunderstand the nature of the Mosaic system. They are ever seeking, therefore, to justify their practices by an appeal to the code of the Old Testament. Our Adventist friends cling to the law’s Sabbaths, as holy days. Our Roman Catholic neighbors and Mormon associates adopt the priestly ritualism of the Mosaic economy as a church ordinance. And then a host of denominationalists (and digressive brethren) clutter their worship with the mechanics of Mosaic precedent, e.g., the burning of incense, and the use of mechanical instruments of music, in worship. Such conduct reflects a wholly misguided and carnal effort in serving God (Heb. 9:10).

Here the sacred writer stresses the *typical nature of the previous regime*. The law was filled with “shadowy” images, e.g. the tabernacle/temple arrangement, which prefigured the grander, spiritual elements of the Christian system (v. 1; cf. 9:9; Col. 2:17). One

scholar has calculated that the OT contains some 310 types, embracing 2,671 verses—representing about 40% of the OT text (Payne, 674-675).

Paul argued that the law was but a “schoolmaster” (Grk. *paidagogos*, a guardian/guide) to lead the Jews (and through them all men) to Christ (Gal. 3:24-25). The use of this term emphasizes the “temporal limitation” of the Mosaic law (Danker, *et al.*, 748). The law of Moses has been “abolished” (Eph. 2:15), or “taken out of the way” (Col. 2:14) by the death of Christ. Men are no longer subject to its distinctive sanctions (Col. 2:16-17).

The Impotent Nature of Animal Sacrifices

Animal sacrifices served a vital role in the preparatory plan of God for human redemption. From the blood of Abel’s offering, to the sacrifices that were being slaughtered during the week that Christ died, a river of blood had saturated the Mosaic dynasty. Josephus calculated that more than a quarter of a million animals were slaughtered at Passover time in Jerusalem. Many believe that his figure is grossly exaggerated. One scholar has estimated that the number was more like 18,000 (Jeremias, 82).

But why the shedding of *blood*? In the previous chapter, the inspired writer declared that “apart from the shedding of blood there is no remission [of sins]” (9:22). And yet the blood of *animals* was not sufficient to pay the price for sin (10:4). Why not? The answer lies, we believe, in the appropriate *satisfaction of divine justice*.

The prophet Isaiah foretold the horrible death of Jehovah's suffering Servant (53:1ff), who would be "tested" for that honorable role (28:16). He would be tempted in all points of human vulnerability, and yet, by his courage and faithfulness, *never* yield (Heb. 4:15; 5:8-9; 1 Pet. 1:19; 2:22). As he passed every test, and gave his life upon the cross, Jehovah saw the sacrificial scene, and was "satisfied" (Isa. 53:11). Or, in the words of Paul, by means of this method of redemption, God could remain "just," and yet be the "Justifier" of those who exercised faith in Christ (Rom. 3:26).

From the heavenly vantage point, human life is resident in a person's blood (see Lev. 17:11). If it were possible, then, for someone to subject himself to the rigors of temptation, and yet pass the test without sinning, he, in the divine scheme of things—if he chose to do so—would be qualified to forfeit his own life (by the offering of his blood) on behalf of those who choose to avail themselves of his generous gift. In such a procedure, mercy would be lovingly extended and, at the same time, divine justice preserved. From the very nature of the case, such a plan never could have been implemented—in an ultimate sense—with mere animals. Animals have no power of moral choice in such matters. It took the Son of God himself to pay the redemptive price. Does anyone imagine that the Father would have chosen to sacrifice his own Son capriciously, if any alternate plan had been available?

The Incarnation of the Eternal Word

In view of the foregoing, the sacred penman introduces the issue of the "incarnation" of Christ, i.e., the fact that the divine Word, the eternal Logos, "became flesh and dwelt among us" (Jn. 1:1, 14). As Paul would elsewhere express it, Christ was "manifest in the flesh" (1 Tim. 3:16). In the text of Hebrews, a two-fold affirmation is introduced: (a) Christ "came into the world" (v. 5a); and, (b) to accommodate that entry, a "body" was "prepared" for him (v. 5c).

The text indicates, of course, that Jesus existed before he "came into the world." Earlier, the writer had referred to the "days of his [Christ's] flesh" (5:7), which implies an existence prior to that. Scripture is replete with similar affirmations. [Note: One can only stand in amazement that one who claims to be a minister of the gospel would

argue that the Second Person of the Godhead was not eternal; rather, he allegedly was a "created" being. And how does such a book get published within the brotherhood of Christ (see: Pribble, 81ff)?]

It is impossible to explore the theme of the incarnation without some consideration of the virgin birth of Jesus. The doctrine of the Lord's birth to a virgin was foretold in the Old Testament (Isa. 7:14), and amply defended in both Matthew and Luke's Gospel records. In Matthew 1, eight solid arguments are set forth by the apostle in defense of the Savior's virginal conception. Similarly, Luke, a physician (Col. 4:14), argues the case for the virgin birth in an equally convincing fashion (Lk. 1:26ff). While modernistic writers have suggested that the "virgin birth" accounts were merely hijacked from the pagan literature of antiquity, the evidence is quite against that view (see Jackson, 2002b).

There is no naturalistic way in which the conception of Christ can be explained. As one writer has observed, the birth of Christ bears "no resemblance to any kind of natural birth, human or animal. In some lower species of animals, unfertilized female eggs normally develop into males or females of the species. This is called 'parthenogenesis'; virgin birth. Through artificial stimulation eggs from some other species, including mammalian, have been induced to develop into normal animals. In mammals, however, because of chromosomal distribution, the offspring are always female. There simply are no parallels to and no natural explanations for the virgin birth of Christ" (Cottrell, 251).

In the formation of the Lord's human body, a genetic miracle was necessary. He received no contribution of 23 chromosomes from a father. Thus, his full complement of 46 human chromosomes necessarily was the result of a supernatural genetic phenomenon. The writer of Hebrews states that God "prepared" a body for his Son (10:5). The root Greek term is *katartizo*, which signifies "to set in order, to equip, to cause to function well" (cf. Danker, *et al.*, 526). The miracle of Jesus' body is a baffling mystery.

The incarnation of deity was very important from at least three vantage points. First, as noted already, it allowed Christ to be tested, found true, and thus satisfy divine justice. Second, it provided the means for a "death" to take place for human redemption. The writer of Hebrews had observed earlier that Christ became a partaker of "flesh and

blood" that "through death" he might destroy the power of Satan (2:14). Third, by his experience in the flesh the Lord is able to function as a merciful and faithful high priest in things pertaining to God (Heb. 2:17-18).

The Divine Use of the Septuagint Translation

At this point we must call attention to the difference in the rendition, as it appears in the book of Hebrews, compared to its original form in the book of Psalms. In Psalm 40:6a the Hebrew text reads: "Sacrifice and offering you had no delight in; my ears you have opened..." Yet in the NT narrative, the text has it: "Sacrifices and offerings you have not desired, but a body have you prepared for me..." (10:5). The OT phrase, "my ears you have opened," becomes the NT expression, "a body have you prepared for me." Why the difference? The answer is that with but slight modification, the NT rendering is taken from the Septuagint, a Greek translation of the OT fashioned in Egypt in the 3rd century before Christ (commonly referenced as LXX). There are several lessons one may learn from this circumstance. Note the following.

(1) It is interesting that even though the book of Hebrews was written by a Jew, and for Jews (as the internal evidence would suggest), the 23 direct quotations from the OT (representing approximately 40 NT verses), are almost uniformly from the LXX.

Why is this the case? Because as a result of the conquests of Alexander the Great, the ancient Middle East was immersed in Greek culture, and Koine Greek was the common tongue of New Testament society. When Paul wrote a letter to the saints in Rome, he penned his message in Greek, not Latin. As one writer has noted: "For many generations the LXX was the 'authorized' version of the Greek-speaking Jews and Christians who had no resource to the Hebrew..." (Soderlund, 401).

As flawed as the LXX was in some particulars (see Jackson, 2002a, 31-37), it was quoted by Christ, and employed by the NT writers, because a translation that one can understand is better than an original text that few can even read. Can we not at least learn something from this principle?

(2) On occasion, the LXX translators loosely rendered the Hebrew into Greek—almost interpretatively in this case, hinting that the construction of the ear was merely a

representation of the larger process of forming a body. Bruce says the sense is that the "body which was 'fashioned' for [Christ] by God is given back to God as a 'living sacrifice,' to be employed in obedient service to him" (240).

(3) The New Testament writers acknowledged the OT Scriptures as the word of God (cf. Heb. 3:7), and they relied heavily on the OT to argue their points.

But there is great variety in the manner in which the NT penmen appealed to the OT. It has been suggested that there are some 295 direct quotations from the OT that are found in the NT. In addition, there are approximately 613 general allusions. If one combines these, it represents about 10% of the bulk of the NT writings (Pache, 97). Some NT quotations agree rather closely with the Hebrew text of the OT. More often than not, NT quotations agree substantially with the LXX. Some passages differ from both the Hebrew and the LXX texts. Does this constitute a problem for the student who holds to the concept that the Scriptures are verbally inspired of God? It does not. The Holy Spirit is the ultimate author of both Testaments. The divine Spirit has every right to alter his own words, from an OT setting to that of a NT circumstance, thus providing new shades of meaning in different contexts to which human beings would not be privy ordinarily (see Collett, 143-144). Thus, human criticism of the process is inappropriate.

The Christ of the Old Testament

Generally, Jesus Christ is thought of as a New Testament character. The fact is, however, the shadow of the coming Messiah looms large on the pages of the OT. In this very context, the writer of Hebrews records the Savior's prophetic words: "Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book'" (10:7 ESV - emp. added).

From the "first gospel" of Genesis 3:15, to the concluding declaration regarding John the Baptist's preparatory campaign (Mal. 4:5-6), the Hebrew Scriptures are saturated with previews of the Son of God.

Christ himself declared that he came to "fulfil the law" (Mt. 5:17). In part, at least, this had reference to fulfilling the many prophecies pertaining to him. In another instance, the Lord affirmed that Moses wrote

concerning him (Jn. 5:46), and that those who searched the Scriptures could learn from their testimony about him (5:39). Shortly before the Savior ascended back to heaven, he assured the disciples that the predictions pertaining to him—in the law of Moses, the prophets, and the psalms—"must needs be fulfilled" (Lk. 24:44). One scholar has calculated that the OT contains no fewer than 333 Messianic prophecies (Pierson, 189). The Messiah's nation (Gen. 22:18), tribe (Gen. 49:10), mother (Isa. 7:14), birthplace (Mic. 5:2), miraculous ministry (Isa. 35:5ff), passive suffering (Isa. 53:7ff), violent death (Psa. 22:16ff), and triumphant resurrection (Psa. 16:10)—not to mention scores of additional details—are insurmountable obstacles to infidelity. These facts may be ridiculed by the simple, but they have never been answered!

Those of the apostolic age who rejected Jesus of Nazareth as the promised "seed" of woman who was destined to "crush" Satan's head (as well as their modern counterparts), could not see the obvious—due to the veil of prejudice that shrouded their hearts (2 Cor. 3:14ff).

Jesus Christ—Model of Obedience

As noted earlier, the Hebrew version of Psalm 40 described the Lord in the following way: "My ears you have opened" (v. 6b). And then the Psalmist adds this phrase (which is not quoted by the writer of Hebrews): "I delight to do your will, O my God; Yes, your law is within my heart" (v. 8).

Concerning the "ears" expression, this may find a parallel in Isaiah's phrase regarding Jehovah's suffering Servant (the Messiah): "...he wakens my ear to hear" (50:4). It is interesting that the *hearing ear* becomes the *surrendered body* (two verses later). "I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting" (v. 6).

From his earliest years, Jesus gave every evidence of being supremely happy in doing his Father's will. At the tender age of twelve, his respectful question to his parents speaks volumes. "Did you not know that I must be about the things ['affairs' - McCord] of my father?" (Lk. 2:49). Worthy of notation also is that term "must," which reflects an intensely compelling desire to serve his Father (cf. Lk. 4:43; 9:22; 13:33; 17:25, etc.).

There are numerous examples that demonstrate the attitude that saturated the Lord's

heart with reference to doing Heaven's will. When the disciples implored the Savior to eat food, he reminded them that his "food" was doing the will of God (Jn. 4:34). He fiercely affirmed: "I seek not my own will, but the will of him who sent me" (Jn. 5:30; cf. 6:38; 7:28).

In the presence of his most hostile foes, Christ could truthfully say: "And he that sent me is with me; he has not left me alone; for I always do the things that are pleasing to him" (Jn. 8:29; emp. WJ). And when challenged, he confronted his foes head on: "Which of you can convict me of sin?" (v. 46).

And though he was in deep agony as he contemplated the horror of the cross (i.e., bearing the penalty for all human sin—Mt. 26:37-38; Mk. 14:34; Lk. 22:44), nonetheless he dutifully sighed, "not as I will, but as you will" (Mt. 26:39, etc.). To the very end, his sentiment was: "Father, what is your will? It is *that* in which my soul delights."

May the day hasten in all our lives that we learn to obey our Creator—not out of fear of being lost—but out of the delightful passion to serve him. WJ

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Notes from the Margin of My Bible

In the 4th century A.D., Arius of Alexandria, who identified himself with Christianity, created a furor. In reacting against the false doctrine which holds that the Father, Son, and Holy Spirit are but three manifestations of the *same person*, he rebounded to another extreme, and taught that "the Father existed before the Son. There was a time when the Son did not exist. Therefore the Son was created by the Father." Recently, a few within the church have begun to parrot this heretical idea. In response, we briefly note the following.

(1) The covenant name for God in the Old Testament was *Yahweh* ("Jehovah" ASV). This was the great I AM who appeared to Moses (Ex. 3:14). The expression most likely is derived from the Hebrew term *hayah*, "to be," thus signifying "the Existent One" or "the Eternal One." Make a note to this effect in your margin at Exodus 3:14. Further, note that Christ is prophetically identified with the "Jehovah" (LORD KJV) essence as well. He is the "Jehovah Redeemer" of Isaiah 44:6 (cf. Rev. 1:17), and the "Jehovah" for whom John the Baptizer would prepare the way (Isa. 40:3; cf. Mt. 3:3). Thus, reference these passages in connection with Exodus 3:14. If Christ is *eternal*, he could not have been *created* by the Father.

(2) John's Gospel begins with a reference to the *personal* Word (Jn. 1:1), who ultimately became flesh and dwelt among men (1:14). Regarding this Person who is called the "Word," John says that he "was in the beginning, that he 'was' with God [the Father], and that he 'was' God (i.e., he possessed the nature of deity) (1:1)." Cross reference 1:1 with 1:14. The triple use of "was" (Grk. *en* - the imperfect tense form of *eimi*, "to be") suggests, "continuous existence," i.e., "no origin" for the Word (A.T. Robertson, *Word Pictures in the New Testament*, Vol. V, p. 3). Mark these three verbs, and in your margin write: Timeless existence; no origin for Christ.

(3) In a debate with the Jews, Jesus said: "Before Abraham was born (*genesthai* - "came into existence"), I am (*ego eimi* - always being)" (Jn. 8:58). The eternal nature of Christ thus is set in dramatic contrast to Abraham's temporal existence. Make notes on the different tenses of these verbs. WJ

EDITOR'S NOTE

With this issue of the *Courier* you will note a slightly different format on the back page. We have changed our mailing status in order to save some money. Considerable expense is involved in our work of teaching the Gospel, by means of this printed journal, and that of our web site. We are extremely grateful for generous brothers and sisters who help us bear this burden (Gal. 6:2). If you know of other persons or congregations who might assist us on a regular basis, please recommend us to them. We are available to answer your questions at any time.

HEBREWS 11

- A. Hebrews 11 is the great faith chapter. It is designed to show the sustaining power of faith.
- B. Faith and its different uses.
1. Faith to Paul was the act of personal commitment and trust in Christ (Rom. 3:27-28; 5:1; Gal. 2:16).
 2. To the writer of Hebrews, faith is essentially trust or confidence in God.
 - a. In Hebrews God is the prime object of faith.
 - b. Christ is the "pioneer and perfecter" (12:2).
 3. Faith in chapter 11 then is primarily faith in God, primarily faith in all his declarations.
 - a. Whether past (v. 3).
 - b. Future (vv. 7, 8, 10, 13, etc.).
 4. "Faith is the opposite of falling back, it is the staying power, it is the courageous spirit that enables a man to choose hardship and duty over ease and comfort" (Lightfoot, p. 204).
- C. The writer stresses three characteristics particularly in the lives of the men of faith:
1. Their unfaltering faith in God.
 2. Their vision of the invisible.
 3. Their power to press on in hope.
- D. V. 1 – Faith is the substance of things hoped for—"faith is the title-deed of things hoped for." (cf. Rom. 8:23; 2 Cor. 1:22; 5:5; Eph. 1:14).
1. By faith we walk (2 Cor. 5:7).
 2. Faith comes by hearing God's word (Rom. 10:17).
 3. Phillip: "It (faith) means being certain of things we cannot see."
- E. Hebrews 1:1 – "Now faith is the substance (hupostasis) of things hoped for" (KJV; "assurance" (AS); "assurance (Williams); "assurance" (Goodspeed); "confidence" (Living Oracles).
1. "This is a compound word, from hupo-under, and histemi—I stand; and literally or primarily means standing under, and underprop, a support, a basis, ground, or foundation. . . this is the first or etymological meaning of a word." Although the etymological meaning of a word is not necessarily, in every case, its true meaning, the etymological meaning is to be held unless circumstances demand another meaning.
 2. The word "hupostasis" appears 5 times in the Greek New Testament.
 - a. 2 Corinthians 9:4.
 - b. 2 Corinthians 11:17.
 - c. Hebrews 1:3.
 - d. Hebrews 3:14.
 - e. Hebrews 11:1.
 3. Lard renders the verse "Now faith is the ground of things hoped for, the conviction of things not seen."
- F. Examples of faith in those of bygone days.
1. Abel—11:4; Gen. 4:1-5.
 2. Enoch—11:5-6; Gen. 5:22-24. *Jude 14-15*
 3. Noah—11:7; Gen. 6-11.
 4. Abraham—11:8-19; Gen. 12-15; 22:1ff. *Gen. 15:6; Heb. 9:7-8; Rom. 4:1-3; Gal. 3:6-9; Jas. 2:21-23*

9/29/10

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- a. The promised inheritance.
 - b. With regard to the seed.
 - c. His descendants' faith in the inheritance.
 - d. With regard to offering Isaac.
 - e. Abraham virtually sacrificed his son and saw him raised from the dead in a figure.
 - f. Abraham obeyed God:
 - (1) When he did not know where (11:8-10).
 - (2) When he did not know how (11:11-12).
 - (3) When he did not know when (11:13-16).
 - (4) When he did not know why (11:17-19).
5. Sara – 11:11; Gen. 21:1-3.
 6. Isaac 11:20; Gen. 27; Gal. 4.
 - a. Isaac as seen in Galatians 4:24-31.

A.	MOTHERS	The Husband vs. The Freewoman	The Old Covenant vs. The New Covenant	v. 24 v. 26,31
B.	SONS	Ishmael vs. Isaac	Jews under the Old vs. Christians under the New	
C.	BIRTHS	Ishmael: By nature vs. Isaac: Through Promise	Natural Birth of Subjects of Old vs. Spiritual Birth of Subjects of New	v. 29 v. 28
D.	DISPOSITIONS	Ishmael: A Persecutor vs. Isaac's Endurance	Jewish Persecutions vs. Christian Endurance	v. 29
E.	STATES	Ishmael: Domestic Bondage vs. Isaac: Domestic Freedom	Legal Bondage of the Jews vs. Spiritual Liberty of Christians	v. 25
F.	RESULTS	Ishmael Cast Out vs. Isaac Made Heir	Rejection of the Jews vs. Acceptance of Christians	v. 30 v. 30

- b. Abraham saw the Lord in the mount (Gen. 22:14; John 8:56-58). How? Evidently in Isaac in a number of interesting and essential points.
 1. Isaac and Jesus both children of promise before their birth.
 - a. Isaac, Gen. 18:10,14; Gal. 4:28; Gen. 17:15-19.
 - b. Christ, Gen. 3:15, 12:3, 18:18; Gen. 48:10; Isa. 7:14.
 2. Both were born supernaturally or by a miracle.
 - a. Isaac, Sarah's only son, Gen. 17:17; Rom. 4:17-20.

- b. Christ, God never visited another virgin, Isa. 7:14; Matt. 1:21-23; Lk. 1:34.
- 3. They were the only offspring of the same parentage.
 - a. Isaac, Sarah's only son.
 - b. Christ, God never visited another virgin.
- 4. They were the only heirs of the inheritance.
 - a. Isaac. Son of a bond-woman, not heir with other son, Gal. 4:30.
 - b. Christ. "Whom he hath appointed heir of all things," Heb. 1:1-4.
- 5. Both were doomed to die in the prime of life—neither on his own account.
 - a. Isaac. Proof of his father's faith in God and his faith in Him.
 - b. Christ. Proof of God's faithfulness and love for us.
- 6. Each carried the wood of his own offering and submitted without the least resistance.
 - a. Isaac, Gen. 22:6.
 - b. Christ, Jno. 19:17.
- 7. Both were raised from the dead.
 - a. Isaac raised from the dead in a figure, Heb. 11:19.
 - b. Christ raised from the dead IN FACT, I Cor. 15:1-4; Rom. 6:9; Heb. 7:16; Rev. 1:18.
- 8. It's remarkable that both rose on the third day.
 - a. Isaac, Gen. 22:4.
 - b. Christ, Lk. 24:1,13,21,45,46.
- 9. After being raised from the dead, each returned to his father's house.
 - a. Isaac, Gen. 22:19.
 - b. Christ, Jno. 17:4,5; Acts 1:9-11; Psa. 24:7-10; I Pet. 1:18-21.

- 7. Jacob – 11:21—Gen. 48-49.
- 8. Joseph –11:22; Gen. 50:24-26.
- 9. Amram and Jockebed, parents of Moses – 11:23; Exodus 1-2.
- 10. Moses – 11:23-29; Exod. 2:1ff; 10:29; 12:1.
 - a. With regard to the fortunes of his race.
 - b. With regard to the present and protection of God.
 - c. With regard to the Passover.
- 11. Israel—11:29; Exod. 13-14.
 - a. With regard to the passage of the Red Sea.
 - b. With regard to the fall of the walls of Jericho (11:30; Josh. 6).
- 12. Rahab—11:31; Josh. 2.
- 13. Gideon—11:32; Judges 6-7.
- 14. Barak—11:32; Judges 4:1ff.
- 15. Samson—11:32; Judges 14-15; 16:23-31
- 16. Jephthae—11:32; Judges 11-12.
- 17. David—11:32; 2 Sam.
- 18. Samuel—11:32; I Sam. 1-8.

G. Superior advantages and privileges of the Christian since Christ has actually come.

*Begin
9/28/11
Heb. 11:17*

*Refusals
Rev. 15:13*

*walls of Jericho—11:30
1. Isaac—God's gift—Jeph. 6:2
2. They accepted the promise
for taking the city—faith
3. Walls—marching, shouting
blowing trumpets*

9/30/09 - Beg at verse 11:33

1. All the O.T. saw him only in promise (Acts 3:22-26).
2. Now prophecy has become history to us.
3. As we have come to enjoy the reality of things promised, we should be stronger than they (Heb. 11:39-40).

V. 35 - Dead raised to life again

1. The Phoenician widow and the Idumean couple (1 Kgs. 17; 2 Kgs. 4 through the faith of Elijah and Elisha)
2. Tortured - tympanum - victims stretched and beaten to death

V. 36 =

1. Samson mocked by the Philistines - Jud. 16
2. Micah imprisoned by Ahaz - 1 Kgs. 22
3. Hanani " unjustly by Asa - 2 Chron. 16
4. Jeremiah smitten and placed in stocks by Pashur - Jer. 20.
5. Joseph imprisoned - Gen. 39

V. 33 - Stopped mouths of him - David & Daniel

V. 34 - Quenched fire - Shadrach, Meshach & Abednego

V. 37 - If there is no resurrection and home of the soul all these things are worth nothing

INTRODUCTION TO CHAPTER 11

1. Paul wrote the great chapter on faith because they needed it.
2. At the end of chapter 10 two lines stand out.
 - a. "You have need of endurance. . . (v. 36).
 - b. We are. . . of those who have faith (faithfulness) (v. 39).
3. Chapter 12 begin with "Let us run with patience (endurance, perseverance) the race that is set before us.
4. Faith and endurance these are the key ideas that brackets chapter 11.
5. Faith endures – in the midst of everything journeys on.
6. This chapter is not so much defining faith, but to show what faith does. How does faith act when God speaks? What does it mean to live by faith?
7. First, faith lives in confidence of the future (1:1; 10:22-23). It always looks forward (v. 10, 13, 14, 16, 20-22, 33, 35).
8. Second, faith is proof of the invisible. It is the conviction (proof) of things unseen. It can more courageously into the future because it sees him who is invisible (v. 27).
9. Living by faith, the men of old received divine approval (v. 2).

The Faith of Abraham

Hebrews 11:8-19

I. He Went

A. Hebrews 11:8

1. Call
2. Obeyed
3. Went Out not Knowing

B. Hebrews 11:9

1. Dwelt
2. Resident Alien
3. Family Joined Him
 - a. Genesis 18:19

C. Hebrews 11:11

1. Judged God Faithful
2. Received a Child
3. Hebrews 11:12 (Rewarded)

II. He Looked

A. Hebrews 11:16

1. For a Better Country (Heavenly)
2. Prepared by God (Hebrews 11:10)
3. God is Not Ashamed

B. Hebrews 11:14,15

1. Seek a Homeland (make it clear)
2. Could have returned

C. Hebrews 11:13

1. Died in Faith
2. Not Receiving Promises
3. Saw & Welcomed
4. Strangers & Pilgrims
 - a. Foreigner
 - b. One who crosses a field

III. He Trusted

A. Hebrews 11:17,18

1. Offered when Tested
2. Son of Promise
3. Only One of His Kind

B. Hebrews 11:19

1. Believed God Could Raise
2. God Did in a Figure
 - a. Isaac in Abe's mind
 - b. Jesus

Walking With God
Hebrews 11:5

1. Enoch walked with God after he begat Methuselah.
 - a. The writer may not have meant to explicitly state it, but it is so true that “often the first real turning of a man’s heart to God comes as the result of some deep experience that awakens in him new emotions.” (The Interpreter’s Bible, Vol. 1, p. 530).
 - (1) A death of a loved one.
 - (2) Near death of the one changed.
 - (3) The birth of a child.
 - b. Enoch shines like a star above the men mentioned in this chapter. What men accomplish often perish with their bodies. What they achieve have to do with material things.
 - (1) Some may make and dwell in their tents (Gen. 4:19-20).
 - (2) Some may make and play their instruments (Gen. 4:21).
 - (3) Some may work in brass and iron (Gen. 4:22).
 - (4) But the man who towers in meaning with all others is the man who walks with God.
 - c. To walk with a human/ friend has clear meaning and it can be expanded to what it means to walk with God.
 - (1) It is to have the same goal and to be moving in the same direction.
 - (2) It is to have happy companionship upon the way.
 - (3) It is to have unenforced spontaneous conversation along the way.
 - d. In scripture to walk with God is to walk by faith, to do God’s will to the full (Matt. 24:37-42; Lk. 17:28-35; Heb. 11:5-6; Matt. 3:15; 7:24; Gal. 5:25).

Faith

1. "Assurance" or "substance" (Greek and hypostasis).
 - a. Rendered "nature" (person, KJV) – 1:3
 - b. Assurance (confidence, KJV) – 3:14
2. Conviction or evidence
 - a. NIV – "sure of".
 - b. "How faith is being sure of what we hope for and certain of what we do not see."
 - c. NEB – Faith gives substance to our hopes."
 - d. McCord – How faith makes real the things for which we hope, and is proof of things unseen.
3. In the Biblical sense "it already possesses in the present what God has promised for the future."
4. Faith enjoys in the present something intended for the future.
5. "Physical eyesight produces conviction or evidence of visible things; faith is the organ which enables people (like Moses in verse 27) to see the invisible order."
(F. F. Bruce)
6. Faith, simply put, is presented in Hebrews "as a sense of assurance within us and a certainty that some realities exist even though we cannot see them with the physical eyes." (*MARTEL PACI*)

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Mathusalem - What do we know about him?

1. He was born
2. " lived
3. He begot sons & daughters
4. He died at 969 years.

Enoch - Reese says "He passed into the intermediate state..." p. 196

Gen. 5:24 - LXX has "was well pleasing to God,"
Walked with God - What does it mean?

1. Unity of purpose
2. " of action

3. Fellowship and Communion

4. Angles taking one direction from him

In each dispensation God has taken

She told the butcher she needed a “large chicken,” since she was having a lot of visitors. He pushed his hand down in the bin of ice where the chickens were kept and came up with a chicken. When he put it on the scale she stretched to see the weight and declared, “I need one larger than that!” So he put the chicken back down in the ice and fumbled for another. To his embarrassment he had no other chicken, so with that he pulled out the same chicken and to the weight of it he added a hidden finger on the backside of the scale. When she eyeballed the scale she confidently declared, “I’ll take both chickens!”

Be honest in your living for God. Buy HIS truth and sell it not to please the world. You will be rewarded for your faithfulness!

SW

WHAT WAS THE NATURE OF CAIN’S SIN?

Wayne Jackson

Though there is no explicit explanation in the Genesis narrative as to why God rejected Cain’s offering, it seems to me that the cumulative evidence in this case argues that Cain’s transgression consisted of more than just offering an inferior gift. Here are my reasons.

1. While the adjective *pleion* (rendered “more excellent”) basically means “greater,” either in quantity or quality, it can also denote that which is “superior by reason of inward worth.” For example, in the Sermon on the Mount, Jesus said that life is “more” than food; an intrinsic factor is in view. There may be, therefore, a suggestion here that involves the nature of the gift offered. See below. As in any case, however, the *context* of Hebrews 11:4 will have to determine the meaning of the word in that setting.
2. When the expression “by faith” is employed in Hebrews 11:4ff, with reference to the great characters of the Old Testament, it connotes the concept of *obedience* time and time again. Verse

8 explicitly says what the other passages imply, “By faith Abraham . . . obeyed . . .” This principle becomes even more vivid when one compares the examples of Hebrews 11 with their Old Testament background. For instance, “By faith Noah . . . prepared an ark . . .” (vs. 7), which, as Moses shows in the Genesis narrative, means he was *strictly obedient* to the divine instructions (Gen. 6:22). To offer “by faith” was to offer in harmony with *sacred revelation* (cf. Rom. 10:17), rather than the exercise of human “will-worship” (Col. 2:23). The fact that these brothers brought their offerings at the same time, apparently, may suggest that a heavenly instruction had been given. In view of the surrounding context, therefore, it appears that Cain’s sin was one of outright disobedience, not merely a weakness in giving that which was inferior.

3. The narrative in Genesis 4 leaves the impression that the *type* of offering made was the determining factor that brought God’s favor upon Abel, but not upon Cain. If the offering made was on account of *sin* (and the text does not explicitly say), then it would be reasonable to assume that a blood offering had been required (cf. Heb. 9:22). This could account for the Lord’s displeasure. The comments of Professor Ralph Earle, in my judgment, are helpful here. He notes that one idea regarding this matter is that: “Cain brought a bloodless offering, and thus offended Deity by posing as righteous and not in need of any sacrifice for sin. This theory has strong theological appeal. It assumes previous divine instruction as to what type of offering must be brought for making atonement for sin. There is indication that such a revelation had been given by the use of the verb form in Gen. 4:3 that can mean customary action” (Wycliffe Bible Dictionary, p. 284).

And so, while it may be the case that Abel’s offering was of a better quality than his brother’s, it seems likely that there was a greater intensity of disobedience on Cain’s part than possibly selfishness (offering a less valuable gift). When Jude places Cain in a catalog of vile rebels, he seems to confirm our view of the character of Adam’s first child (Jude 11).

SW

Hebrews 12:22-25 - He is saying four things about our fellowship of Christian worship in the Church.

I. It is a spiritual fellowship. V. 22
Christians are in

II. It is a universal fellowship. V. 23

III. " " an immortal " V. 23

IV. " " a divine fellowship. V. 23-24

V. It is a redeeming " V. 24

HEBREWS CHAPTER TWELVE

- A. Introduction: The Christians of Paul's day were compassed about with a great cloud of witnesses. This possibly means, instead of being actual spectators, they had the testimony of the ancients on every hand. They testified to the truths presented concerning the spiritual promise but never came into actual possession of it, Heb. 11:39,40.
- B. Paul, a great sports lover
1. Wrestling (Eph. 6:12).
 2. Boxing (I Cor. 9:24-26).
 3. Racing (Heb. 12:1). The Olympic Games.
 - (1) Once every five years.
 - (2) Place—Elis, Italy.
 - (3) Exercises—Running, wrestling, chariot racing, etc.
 - (4) Participants:
 - (a) Freemen, persons of exceptional morals.
 - (b) Willing to submit to a severe regimen (at home for month and then at Elis, Italy, for 30 days before the games).
 - © Day of celebration:
 - (1) Herald called names
 - (2) Recited them the laws of the games
 - (3) Encouraged them to do their best
 - (4) Told them the rewards of victory
 - (5) Led them before crowd to see if anyone knew a reason why they shouldn't participate.
 4. Paul's terms:
 - (1) Cloud of witnesses—heroes of chapter 11 to encourage us by their lives.
 - (2) Lay aside every weight. The runner trained with weights on their legs, but removed everything, even their clothes, when running. Whatever hinders us from giving our best must be removed.
 - (3) And the sin which doth so easily beset us. In this context probably the sin of unbelief.
- C. Christians are encouraged to lay aside "every weight," plural. And "the sin," singular. The besetting sin is the hardest to resist.
- D. Our Duty:
 1. Prepare for the race by laying aside every weight.
 2. Then execute the matter.
- E. Make the race with patience. A race of service, suffering, persecution, and perseverance. Patience needed to encounter difficulties and solve hard problems.
- F. The race that is "set before us." Lying before us, present with us, and marked out for us, 2 Tim. 2:5; 1 Cor. 9:24-28.
- G. "Looking unto Jesus." Why?
 1. He is the author, Heb. 2:1-4.
 2. He is the finisher or perfecter of the faith, Heb. 5:8,9.
 3. Someone has said:

1. If you would be disappointed, look to others.
2. If you would be discouraged, look to yourself.
3. If you would be delighted, look at Jesus.

H. "For the joy set before him." What was that joy?

1. Making peace between God and man.
2. Sealing the New Covenant with His blood.
3. Opening the way into heaven, Heb. 10:19-21; Heb. 6:17-20.
4. Saving the obedient, Heb. 5:8,9.

I. What Christ had to endure.

1. Contradiction against himself, his Person as God-man, his authority, his teaching and preaching, and finally, the accursed death of the cross.

J. We have not resisted unto blood. Jesus did. The saints also did.

K. In verse 9 we are taught the dual nature of man...."fathers of our flesh; Father of our spirits..." See Psa. 90:10. "It (the body) is soon cut off, and we (our spirit) fly away." Zech. 12:1; Dan. 7:15; Ecc. 3:21.

 L. Verses 5-11

Reasons for the Discipline (Willmington Guide, p. 524).

1. To make us think about God and his word (12:5; cf. Psa. 103:2; Prov. 3:11-12).
2. To prove that God loves us (12:5).
3. To prove we really belong to God (12:7-8).
4. To make us more like Jesus (12:10).

Reactions to Discipline (12:5,11).

1. The believer can despise it, that is treat it too lightly (as Esau did his birthright) (12:16-17).
2. The believer can faint under it, that is take it too seriously.
3. The believer can be exercised by it (12:11) Psa. 94:12; 119:67,72,75.

M. Verses 16,17. Did Esau find it impossible to repent? No! This is a reference to his efforts to get his father to change his mind.

MISPLACED VALUES - SOME THINGS CAN NEVER BE UNDONE
N A beautiful contrast is set forth in verses eighteen to twenty-nine. We are not come unto

- Began*
10/1/09
1. Mount Sinai
 2. Moses
 3. 1491 B.C.
 4. The Law
 5. The earthly Jerusalem

O. WE ARE COME UNTO:

1. Mount Zion

2. Christ
3. A.D. 33
4. The Gospel
5. The Heavenly Jerusalem

P. Hebrews 12:25. Since we are come to Jesus the Mediator of the New Covenant we are warned "REFUSE NOT HIM THAT SPEAKETH."

1. Why refuse not?

- a. They escaped not who refused him who spoke on earth, Heb. 12:25; 2:1-4; Heb. 10:28,29; 1 Cor. 10:1-12.
- b. Because of the speaker. Go back to Chapter One and look again at the picture of the exalted Christ.
- c. Because the Speaker has a message, Heb. 2:1-4; Matt. 28:18-20; Mk. 16:15,16; Lk. 24:45-57.
- d. Because His message is powerful, Jno. 5:25,28,29; Heb. 4:12; Rom. 1:16.

2. How may we refuse Him?

- a. Substitute another plan. We are warned against doing this, Matt. 15:7-9; Rom. 10:1-4; 2 Thess. 2:11,12.
- b. Stubbornly refuse to hear Him, Matt. 23:37; Jno. 5:39,40. Many lost because of their unwillingness to submit to the Will of the Christ.
- c. Love of the world. This is possibly the greatest hindrance to the Cause of Christ in our generation, Jno. 12:42,43; 1 Jno. 2:15,16.
- d. Procrastination. Just simply put off obeying the Gospel, Mk. 16:15,16; 2 Thess. 1:6-10; 1 Pet. 4:17.

3. Those who refuse to hear Him:

- a. Spurn the highest authority in heaven and in earth, Matt. 28:18-20; Acts 4:11,12; Col. 3:9-11.
- b. Reject the greatest mercy ever offered to man, Psa. 103:17,18; Eph. 2:4. The blood of Abel was no doubt crying for VENGEANCE. Blood of the Christ cries always for MERCY, Heb. 12:24.

Q. Hebrews 12:28 informs us that we are citizens of a kingdom that cannot be moved, Heb. 12:28.

1. This is the fulfillment of the prophecy of Daniel 2:44. It is an institution that cannot be destroyed. It is to have no successor. "It shall not be left to other people." Nothing to follow this dispensation but the end of time and the judgment of all mankind.
2. This kingdom is the church of our Lord. It is the House of God. It is the family of the Almighty. Membership in this institution and citizenship in this kingdom are absolutely essential to salvation from sin in this life and the life to come.

V. 12 - Because of the benefit we receive from Christmasyet should encourage one another

1. Hands which hang down and feeble knees suggest despair and discouragement
ch. 35:13

2. Christians are to be encouraged - Baruch

3.

V. 13 - Straight paths - The way God has defined as straight

God Chastens Us:

1. Gospel teaching - 1 Cor. 11
2. Proper parental example
3. By our own consciences
4. By allowing us to suffer the consequences of our sins
5. Through instructive discipline
6. From what we learn from men like Job, David and others
- 7.

Hebrews 12:22-25 - He is saying four things about our fellowship of Christians working in the Church.

I. It is a spiritual fellowship. V. 22
✓ Christians are

II. It is a universal fellowship. V. 23

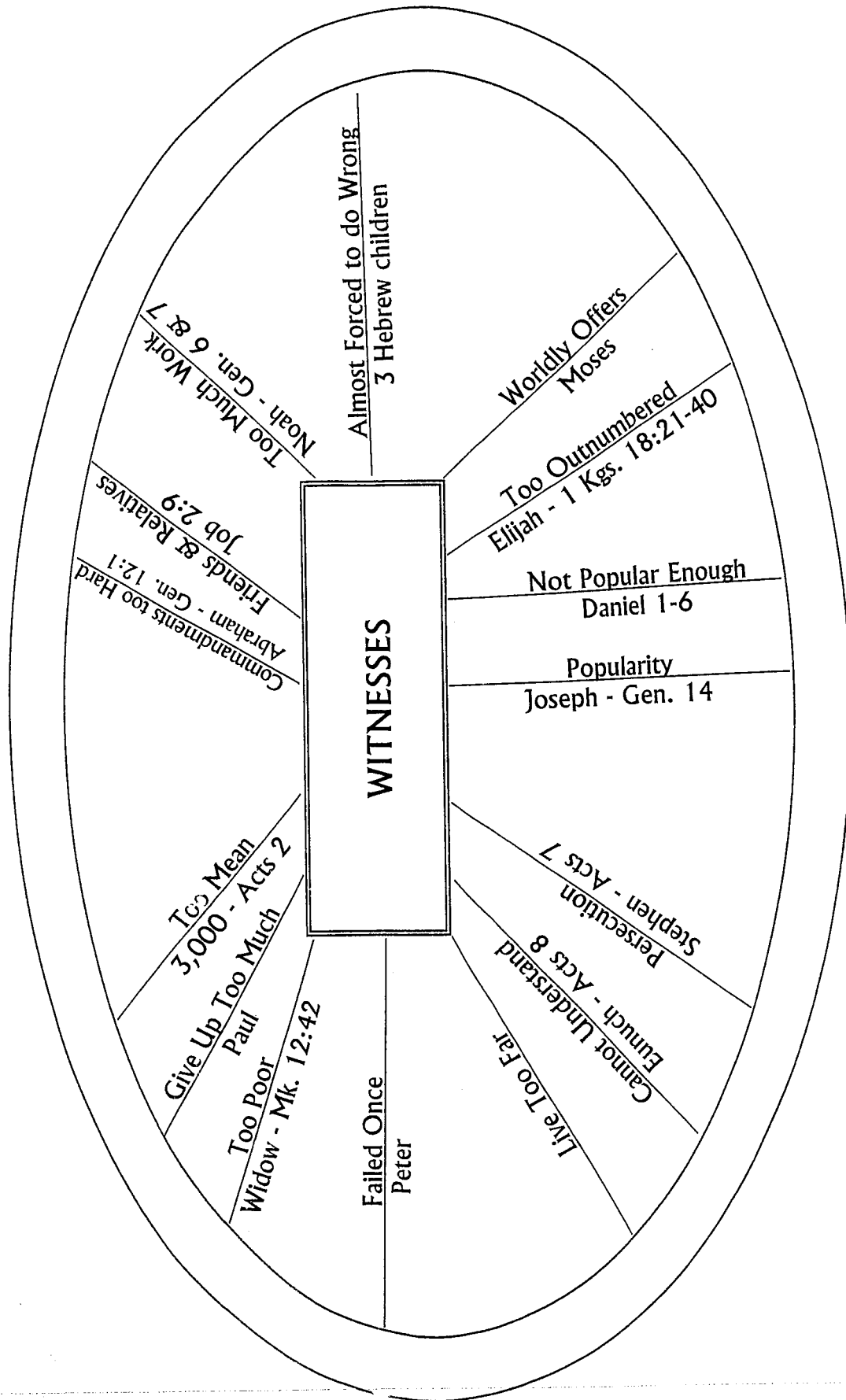
III. " " an immortal " V. 23

IV. " " a divine fellowship. V. 23-24

V. It is a redeeming " V. 24

SO GREAT A CLOUD OF WITNESSES

Hebrews 12:1-4



of an unfading crown in the church triumphant, is one of the boldest and loftiest aspirations, and one of the most magnificent enterprises of which humanity is capable. An indolent, idle, lazy, inactive christian, is an association of words wholly inadmissible in the syntax of christianity. One might as easily conceive of a knavish, cunning, sly, roguish honest man, as of an indolent, slothful, sensual christian.

I have thought it might be a useful service, and perhaps an acceptable one to the majority of our readers, to set before them, in a connected view, the various allusions to ancient customs found in Paul alone, designed to set forth the arduous efforts necessary to an honorable standing in Christ's band on earth, and to preferment in the celestial kingdom. This I shall attempt in the present volume, under an appropriate head, for the purpose of rousing the sleeping energies of many who are dreaming in their slumbers on earth of glory eternal at last, while they have scarcely *moral* enough to make them respectable citizens of Virginia or Ohio, to say nothing of the lack of that strong, manly, and healthy piety which adorns human nature.

The tone and pulse of christian morals need much to be changed for the better. Unless the disciples greatly excel in their individual characters on comparison with other professors or non-professors, in vain would the tongue of Demosthenes and the pen of Cicero attempt to sustain their pretensions to primitive christianity. And unless the congregations exercise a more faithful discipline, and not suffer them who in word or action dishonor their profession to remain among them, who will not or cannot be reformed, the good cause, hitherto placed so successfully, must languish, and be greatly impeded in its march and conflicts with the opposition.

If the disciples will go forth pure as the light of heaven, clear as the sun, and fair as the moon, they will be as terrible as an army with banners. But it is by truth speaking, covenant keeping, and righteousness seeking that we conquer and silence the artillery of the adversary. When constables, sheriffs, and the officers of justice are in quest of the disciples of Christ for their broken pledges, false promises, violated covenants, and other transgressions of political law, the church that owns them may lock her doors and hang her harp upon the willow trees.

There must be a stricter discipline—I say, beloved brethren, there ought to be, there must be, if Christ be regarded, a stricter discipline. There is one commandment you must obey—"From such turn away." From whom? do you ask. Those, in one word, who have the *form* of godliness, but deny its *power*. But read Paul's 2d Epistle to Timothy, especially chapter iii., and learn the character which you are not to endure amongst you. As it is better in the sight of heaven and earth to be a poor and honest man, than a rich and wicked man; so it is incomparably better to have a small church of good, zealous, irreproachable christians, than the full of the largest synagogue in London, of the faithless, truthless, and Christless christians of the 19th century. —May the Lord sanctify us more and more through the truth! for "without holiness no man shall see the Lord."

EDITOR.

Paul's Allusions to Ancient Customs---No. 1.

THOSE ILLUSTRATIVE OF CHRISTIAN ENERGY..

The Grecian Games.

THAT our readers may have a full and clear conception of Paul's allusions to the Grecian games, we shall give him a sketch from the hand of a master, and the application of one allusion found in the Letter to the Hebrews, to prepare him to relish the study of these sacred and venerable writings—rich with all learning, and replete with all instruction.

EDITOR.

THE most splendid and renowned solemnities, which ancient history has transmitted to us, were the *Olympic Games*. Historians, orators, and poets abound with references to them, and their sublimest imagery is borrowed from these celebrated exercises. *These games* were solemnized every *fifth* year by an infinite concourse of people from almost all parts of the world. They were celebrated with the greatest pomp and magnificence: hecatombs of victims were slain in honor of the immortal gods: and *Elis* was a scene of universal festivity and joy. There were other public games instituted, as the *Pythian*, *Nemean*, *Isthmian*—which could also boast of the valor and dexterity of their combatants, and show a splendid list of illustrious names, who had from time to time honored them with their presence. But the *lustre* of these, though maintained for a series of years, was *obscured*, and almost totally eclipsed by the *Olympic*. We find that the most formidable and opulent sovereigns of those times were competitors for the *Olympic* crown. We see the kings of Macedon, the tyrants of Sicily, the princes of *Minor Asia*, and at last the lords of imperial Rome, and emperors of the world, incited by a love of glory, *the last infirmity of noble minds*, enter their names among the candidates, and contend for the envied palm—judging their felicity completed, and the career of all human glory and greatness happily terminated, if they could but interweave the *Olympic* garland with the laurels they had purchased in fields of blood. The various games, which the Romans celebrated in their capital and in the principal cities and towns of Italy, with such splendor, ostentation, and expense, seem to have been instituted in imitation of the Grecian—though these were greatly inferior in point of *real merit and intrinsic glory*—for though the Romans had the *gymnastic* exercises of the *stadium* and the chariot race, yet the mutual slaughter of such numbers of *gladiators*, the combats with lions, bears, and tigers, though congenial to the sanguinary ferocity and brutality of this people, for no public entertainments could be made agreeable without these scenes,

must present spectacles to the last degree shocking to humanity; for every crown, here won, was dipt in blood.

The Olympic exercises principally consisted in running, wrestling, and the chariot race—for leaping, throwing the dart and discus, were parts of what they call the Pentathlon. The candidates were to be freemen, and persons of unexceptionable morals. A defect in legitimacy or in personal character totally disqualified them. It was indispensably necessary for them previously to submit to a severe regimen. At their own homes they prescribed themselves a particular course of diet: and the laws required them, when they had given in their names to be enrolled in the list of competitors, to resort to Elas, and reside there thirty days before the games commenced; where their regimen and preparatory exercises were regulated and directed by a number of illustrious persons, who were appointed every day to superintend them. This form of diet they authoritatively prescribed, and religiously inspected, that the combatants might acquire themselves in the conflict in a manner worthy the Grecian name, worthy the sacred solemnity of the occasion, and worthy those crowds of illustrious spectators by whom they would be surrounded. There are many passages in the Greek and Roman classics which make mention of that extreme strictness, temperance, and continence which the candidates were obliged to observe.

Qui studet optatam cursu contingere metam,

Multa tulit fecitque puer; sudavit et alsit:

Abstulit venerit et vino.

Horat. Art. Poet. ver 412.

A youth, who hopes th' Olympic prize to gain,

All arts must try, and every toil sustain;

Th' extremes of heat and cold must often prove,

And shun the weakening joys of wine and love.

FRANCIS.

The following is a very distinguished passage in Arrian's discourses of Epictetus, which both represents to the reader the severity of this regimen and the arduous nature of the subsequent contention. The following is a translation of it by the very ingenious and learned Miss CARTER. "I would conquer at the Olympic games. But consider what precedes and follows, and then, if it be for your advantage, engage in the affair. You must conform to rules; submit to a diet; refrain from dainties: exercise your body, whether you choose it or not, in a stated hour, in heat and cold: you must drink no cold water; nor, sometimes even wine. In a word, you must give yourself up to your master, as to a physician. Then, in the combat, you may be thrown into a ditch, dislocate your arm, turn your ankle, swallow abundance of dust, be whipped, and, after all, lose the victory. When you have reckoned up all this, if your inclination still holds, set about the combat." Miss Carter's Translation of Arrian's Discourses, pages 268, 269 London, 1758. 4to.

After this preparatory discipline, on the day appointed for the celebration, a herald called over their names, recited to them the laws of

the games, encouraged them to exert all their powers, and expatiated upon the blessings and advantages of victory. He then introduced the competitors into the stadium—led them around it, and with a loud voice demanded, if any one in that assembly could charge any of the candidates with being infamous in his life and morals, could prove him a slave, a robber, or illegitimate. They were then conducted to the altar, and a solemn oath exacted from them, that they would observe the strictest honor in the contention.

Afterward, they who were to engage in the foot-race, were brought to the barrier, along which they were arranged, and waited, in all the excesses of ardor and impatience, for the signal. The cord being dropped, they all at once sprung forward, fired with the love of glory, conscious that the eyes of all assembled Greece were now upon them, and that the envied palm, if they won it, would secure them the highest honors and immortalize their memory. It is natural to imagine with what rapidity they would urge their course, and emulous of glory, stretch every nerve to reach the goal. This is beautifully represented in a very elegant epigram, with the following translation of which the late ingenious Mr. West has favored us.

On ARIAS, of Tarsus, victor in the Stadium.

The speed of Arias, victor in the race,

Brings to thy founder, Tarsus, no disgrace:

For able in the course with him to vie,

Like him, he seems on feather'd feet to fly.

The barrier when he quits, the dazzled sight

In vain essays to catch him in his flight.

Lost is the racer through the whole career,

'Till victor at the goal he re-appear.

I need hardly remark that the combatants in all these athletic exercises contended naked. For though, at first, they wore a scarf round the waist, yet an unfortunate casualty once happening, when this disengaging itself, and entangled round the feet, threw the person down, and proved the unhappy occasion of his losing the victory; it was after this accident adjudged to be laid aside.

Chaplets composed of the sprigs of a wild olive, and branches of palm, were publicly placed on a tripod in the middle of the stadium, in the view of the competitors, to inflame them with the ardor of contention, and all the spirit of the most generous emulation. Near the goal was erected a tribunal, on which sat the Presidents of the Games, called Hellandics—personages venerable for their years and characters, who were the sovereign arbiters and judges of these arduous contentions, the impartial witnesses of the respective merit and pretensions of each combatant, and with the strictest justice conferred the crown.

It is pleasing and instructive to observe how the several particulars here specified concerning these celebrated solemnities, which were held in the highest renown and glory in the days of the Apostles, explain and illustrate various passages in their writings. I will now

fully submitted to sorrows and sufferings, endured the cross, contemning the infamy of such a death, and, in consequence of *perseverance and victory*, is now exalted to the highest honors, and placed on the right hand of the Supreme Majesty. "For consider him that *endured such contradiction of sinners against himself, lest you be wearied and faint in your minds*;" consider him who *conflicted* with such opposition of wicked men all confederated against him, and let reflections on his fortitude prevent your being languid and dispirited—"Therefore *lift up the hands which hang down and the feeble knees. And make straight paths for your feet, lest that which is lame be turned out of the way*;" exert in the christian race those nerves that have been relaxed, and collect those spirits which have been sunk in dejection: make a smooth and even path for your steps, and remove every thing that would obstruct and retard your velocity.

H.

Mr. Meredith, of North Carolina, & the Extras.

NO. 1.

THE magnanimous proposition of Mr. MEREDITH, of the North Carolina Baptist Interpreter, volunteering me page for page, and line for line in his publication, on the contested propositions of the *Extras* on *Remission* and on *Regeneration*, demands my respectful acceptance. Nothing short of this could have induced me to do more than notice, in passing, his essays on the subject. A desire to let his readers hear me, and my readers hear him, has induced me to accept of his manly proposition. The proposition, then, is—That he engages to republish my replies in his paper, and I promise to republish his replies in the *Millennial Harbinger*. He has agreed to give me as much room in his paper as I give him in mine; or, in other words, that we are to have equal rights in each other's periodicals. I ask no more, and will give as much.

This preliminary being adjusted, I will now inform my readers that Mr. Meredith is one of the most respectable and honorable of the Baptist Ministers in the South; a gentleman of very handsome attainments; and, in my judgment, the ablest Editor of the Baptists south of New York. He has written 14 Nos. on these two *Extras*, and displayed a good deal of sound sense, critical acumen, polemic tact, considerable reading in popular theology, and more knowledge of the Bible than is common among Baptist preachers.

It is unnecessary for me to republish these fourteen essays, as he did not republish the two *Extras*, and especially as we are now to discuss the matter fully. He has full liberty to make what use he pleases of all that I have written, and I have the same liberty to use all that he has written as far as I think it expedient. But that my readers may be fully prepared to give this gentleman a candid and attentive hearing, I will now quote from his last number his own estimate of what he has done:—

MILLENNIAL HARBINGER.

exhibit before the reader a particular detail of those distinguished passages, whose beauty, energy, and sublimity consists in the metaphorical allusions to these *games*, from the various *gymnastic* exercises of which their elegant and expressive imagery is borrowed. I shall annex such remarks as may contribute to elucidate the diction and phraseology employed by the *sacred* authors. Says the writer of the *epistle to the Hebrews*, an epistle which in point of composition may vie with the most pure and elaborate of the Greek classics: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the Majesty on high. For consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your minds. Wherefore, lift up the hands that hang down and the feeble knees: and make straight paths for your feet, lest that which is lame be turned out of the way." In allusion to that prodigious assembly, from all parts of the world, which convened at Olympia to be spectators of those celebrated games, the Apostle places the christian combatant in the midst of a most august and magnificent theatre, composed of all those great and illustrious characters, whom in the preceding chapter he had enumerated, and set ed presence of whom should fire him with a virtuous ambition, and animate him with unconquered ardor to run the race that was set before him. "Wherefore, seeing we are compassed about with such a cloud of witnesses" whose eyes are upon us, who expect every thing from the preparatory discipline we have received, and who long to applaud and congratulate us upon our victory—"let us lay aside every weight and the sin that doth so easily beset us;" let us throw off every impediment, as the competitors for the Olympic crown did, and that sin that would entangle and impede our steps, and prove the fatal cause of our losing the victory—"and let us run with patience the race set before us"—like those who ran in the Grecian stadium, let us, inflamed with the idea of glory, honor, and immortality, urge our course with unremitting ardor toward the destined happy goal for the prize of our high calling in God our Saviour—"looking unto Jesus the author and finisher of our faith;" as the candidates for the Olympic honors, during the arduous contention, had in view those illustrious and venerable personages from whose hands they were to receive the coveted palm, and who were immediate witnesses of their respective conduct and merit; in imitation of them, let us christians keep our eyes steadfastly fixed upon Jesus the original introducer and perfecter of our religion, who, if victorious, will rejoice to adorn our temples with a crown of glory that will never fade. "Who, for the joy set before him, endured the cross, despising the shame, and is now set down at the right hand of God." Jesus himself, to seize the glorious palm which his God and Father placed full in his view in order to inspire him with ardor and alacrity in the race he had set before him, cheer-

Eph 3:14-15

RSV - "For the assembly of the firstborn
who are written in heaven"

Firstborn is plural - "church of
the first-born ones"

HEBREWS
James Meadows

Introduction

1. From a literary standpoint, Hebrews is "a little masterpiece."
2. It unfolds a remarkable message which seeks to be heard.

Thoughts

I. Start our study with Hebrews 13.

- A. First, chapter 1 is without an opening address, which normally would identify the author and the original readers.
- B. Second, chapter 13, as often the case in the conclusion of Greek letters, preserves more of the historical circumstances of Hebrews than we can find elsewhere.
- C. "Third, chapter 13 exhibits some of the main features of the book as a whole." (Lightfoot, p. 12).

II. Points That Stand Out In Hebrews 13.

A. It is a letter.

1. It clearly ends like a letter as it includes greetings to other persons (typical Greek letter, cf. Rom 16).
2. It has a benediction (Heb. 13:21-24).

B. It is a letter to a specific congregation since the writer and the readers have close ties.

1. He asks for their prayers (13:18).
2. He expects to see them soon (19, 23).
3. He knows their leaders past and present (7,17).

C. It is a letter of exhortation.

1. V. 22 NN.
2. Chapter 13 contains exhortation after exhortation as well as the whole book.
 - a. Exhortation against drifting from God's work (2:1-4).
 - b. Exhortation against disbelieving God's word (3:7-4:16).
 - c. Exhortation against dullness toward God's word (5:11-6:20).
 - d. Exhortation to draw near God (10:19-13:25).
3. Of the 305 verses in Hebrews, 172 are exhortations.
4. Hebrews is the longest sustained exhortation to hold on to their faith.
 - a. Need of endurance (10:36).
 - b. Abraham patiently endured (6:15).
 - c. Moses endured (11:27).
 - d. Christ endured the cross (12:2).

D. It is a message of warning.

1. Warns against being led away with strange doctrines (13:7-9).
2. 5:12; 3:12; 2:3; 6:4-8; 10:26-31.

E. It is a letter of doctrinal significance.

1. He declares we have an altar (1) Sacrifice of Christ.
2. Almost half of Hebrews concerns Christ.

Hebrews (Continued)

III. Three features about the language of Hebrews:

A. It is language steeped in the O. T. Notice:

Hebrews Chapters	O. T. References
1	7 O. T. References
2	Psa. 8; 25 ¹⁵ ; Isa. 8:1 ⁹ ; 12:2 ^{12:2} ; Psa. 22:22
3	Num. 12; Psa. 95
4	Psa. 95; Gen. 2
5	Psa. 2; 110
6	Allusion to O. T.
7	Gen. 14; Psa. 110
8	Jer. 31
9	Allusions to O. T.
10	Psa. 40; Jer. 31; Heb. 2
11	Allusions to O. T.
12	Prov. 3; Hag. 2
13	Psa. 118

Hebrews contains 30 quotations from O. T. and 70 allusions to it.

B. It is language of ritual and ceremony.

1. Much to do with sacrifice and offerings.
2. Priestly terminology abounds.

C. It is a language of comparison and analogy.

1. Speaking of the prophets and of the Son (1:1-2).
2. Message declared by angels and greater salvation spoken by the Lord (2:2-3).
3. Glory of man and glory of Jesus (2:7-9).
4. Rest in Canaan and rest of heaven (4:1-13).
5. Aaron as high priest and Christ as high priest (5:1-10).
6. Blood of bulls and goats and blood of Christ (9:12-14).
7. Language of analogy.
 - a. Christ has gone "behind the curtain" or veil – (6:19; 9:3; 10:20)
Language of Analogy. In earthly tabernacle most holy places set off by a curtain – Christ entered heaven.
 - b. Heb. 8:2; 9:11 – "True tent" "more perfect tent" – no tent in heaven.
 - c. Heb. 9:12 – Christ did not literally take his blood into heaven.

IV. Arrangement of Hebrews

A. Arranges all ideas around two great themes.

1. The person of Christ.
2. The work of Christ.

Hebrews (Continued)

- B. Hebrews can be outlined as follows:
 - 1. Chapters 1-6: The word of God – Who Christ is.
 - 2. Chapters 7-10: The word of God – What Christ does.
 - 3. Chapters 11-13: The word of God – Concluding exhortations.

- C. Who is this Christ? He is the Son of God.
 - 1. Greater than the prophets (1:1).
 - 2. Greater than the angels (1:2-2:18).
 - 3. Greater than Moses (3:1-6).
 - 4. Greater than Joshua (4:1-10).
 - 5. Greater than Aaron (5:1-10).

- V. Christ is superior to all other mediators and messengers 1:1-3
- VI. Christ is superior to the angels 1:4-2:18
 - A. Showed Himself better 1:4,5
 - B. He is to be worshipped by angels 1:6
 - C. Angels are servants 1:7
 - D. He is called God 1:8
 - E. He is anointed 1:9
 - F. He is the unchanging creator 1:10-12
 - G. He is to be served by angels 1:13,14
 - H. His gospel more binding than the Law 2:1-4
 - I. As man, He overcame and is superior to angels 2:5-9
 - J. By being man, He can now be the propitiation 2:10-18
- VII. Christ is superior to Moses 3:1-19
 - A. Christ as Son is greater than Moses as servant 3:1-6
 - B. Beware of unbelief 3:7-19
- VIII. Christ is superior to Joshua 4:1-13
 - A. Christ's rest superior to Joshua's 4:1-10
 - B. Beware of disobedience 4:11-13
- IX. Christ is superior as High Priest 4:14-6:20
 - A. Christ is High Priest in heaven 4:14-5:3
 - B. Christ is appointed by God Himself 5:4-10
 - C. Beware of immaturity 5:11-6:12
 - D. God's "hope" for us 6:13-20
- X. Christ superior to Melchizedek 7:1-8:5
 - A. Melchizedek priesthood superior to Levitical priesthood 7:1-10
 - B. Christ superior by the power of an endless life 7:11-25
 - C. Christ superior by His superior sacrifice 7:26-8:5
- XI. A better covenant 8:6-9:28
 - A. The new covenant established 8:6-12
 - B. What the old covenant was 9:1-10
 - C. Christ and the new covenant are superior 9:11-28
- XII. A better sacrifice 10:1-31

	A.	The inferiority of the old Law	10:1-4
	B.	The superiority of Christ's sacrifice	10:5-18
	C.	Beware of returning to the old Law	10:19-31
XIII.	Faith		10:32-12:29
	A.	The faith that saves	10:32-39
	B.	By faith	11:1-40
	C.	Faith purified by chastening	12:1-17
	D.	The new Zion is superior	12:18-24
	E.	Beware of losing faith	12:25-29
XIV.	Social and spiritual duties		13:1-17
	A.	Social duties	13:1-6
	B.	Spiritual duties	13:7-17
XV.	Salutation		13:18-25

HEBREWS OUTLINE

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X.	Social and spiritual duties	13:1-17
A.	Social duties	13:1-6
B.	Spiritual duties	13:7-17
XI.	Salutation	13:18-25

Hebrews 13:19-25

1. - (1) God desires to arrange peace between men and himself - Eph 2:14-17; Phil. 4:7-9
- (2) "that brought again from the dead"
 - a. The inspired writers emphasized the resurrection.
 - b. Virtually every N.T. writer makes the resurrection the centerpiece of faith.
 - c. Edward Gibbons, the author of *The Decline & Fall of the Roman Empire*, says the early Church grew because of its emphasis on last things.
- (3) That great shepherd.
 - a. Shepherding is one of the great themes of the Bible (Psa. 23:1)
 - b. Jesus is the shepherd (Jhn 10)
 - c. "Feed" (literally shepherd) the flock (1 Pet. 5:2-4; cf. Jhn 10:11, 14)
- (4) "Through the blood of the everlasting covenant"
 - a. The N.T. stresses the necessity of the blood of Christ essential for the forgiveness of sins.
 - b. It was his blood which brought the everlasting covenant - never ends.
- (5) Make you perfect in every good work
 - a. The word used here literally means "to equip, to make ready, to render fit, complete"
 - b. Study God's word in order to equip yourself.

will judge -- " seems to say this phrase is intended as a sexual sin before marriage. Adultery is an offense against this exhortation to honor the marriage bed." Contemplation of such extra-marital behavior about the "marriage bed" is absent. "God¹⁰ will judge" says ship may be undetected by men here on earth, but they do not condemnation.

3:5,6

from the love of money -- Covetousness ("love of money") desires can quickly lead him away from the way of life that money" is another of those characteristics that, while given as 1:3), is expected of all Christians.

Contentment is the thing being urged in verses 5 and 6. What confidence in God should be such that we will be satisfied with is satisfaction not in some hoped-for-wealth, but in the things p. Wealth alone, without God's personal presence, will not

ows a reason why covetousness is needless and foolish. What God's personal presence and care?

orsake you" -- The exact source of this quotation is debated.¹³

¹³ s. Bible Commentary, p.147.

order, and is therefore emphatic. Sexual sinners may go their way it in the end they will be judged by none less than God!

y "sexual impurity" and "covetousness" are often linked together in behind both is a selfishness that pursues its selfish aims (whether e rights of others.

us, p.373, indicates that this exhortation does not forbid all lawful t of others. Such an interpretation would be plainly inconsistent passages of Scripture-- such as Romans 12:11, Ephesians 4:28, and ght to be read in this context, too.

y to any Old Testament passage. There are several that are rather : the same quotation in the same words are found in Philo (On the : suppose the author [of Hebrews] to have utilized Philo, it is more ent had acquired usage as a proverb, and that both Philo and Hebrews he Epistle to the Hebrews, p.280. Morris, *op.cit.*, p.147, suggests may have quoted a version of the LXX that has not survived.

more than raiment"; or in Luke 12:15, "Beware, and be on your g against every form of { ; for not even when one has an abundance does his life consist o possessions." Since God is promised to help his own, and to be their constant companion, covetousness in all its forms is out of character for anyone who knows Him. God's people should find their "sense of security" in Him, not in the things of this world.

13:6 -- So that we confidently say -- When the Christian knows about God's care and companionship, with confidence he may¹⁴ make the words of the Psalmist his own. These following quotations is taken from Psalm 118:6. There are three points that may be confidently affirmed.

"The Lord is my helper -- The first point the Psalmist and the Christian realizes is that the Lord is my helper. This continues (yea, expresses more succinctly) the thought introduced in the previous verse that the believer counts on the Lord's assistance. Now Psalm 118 is a Messianic Psalm. Maybe it is Jesus Himself who is here promised as a help for the Christians.

I will not be afraid -- The second point is that with the Lord's help, the believer has no reason to fear.

What shall man do to me?" -- The third point is that men may do¹⁵ many things -- ill-treat, persecute, ostracize, spoil their goods, martyr -- to the Christians, but none of these causes the Christian's confidence in the final outcome to waver. "Fainthearted Jewish converts who were tempted to forsake Christ and return to Judaism through fear of persecution should take note that such an act would be to turn away from the attitude of the Old Testament psalmist also."¹⁶

2. Religious Duties. 13:7-17

a. Imitate the faith of their former leaders. 13:7,8

13:7 -- Remember those who led you -- Former leaders are in view here, including the apostles, and such men as Stephen, James, and other faithful preachers¹⁷ who led the "Hebrews" in the years

¹⁴ On the construction introduced by *hosia*, E.A. Abbott says that it "rather suggests what we may say than states what we do say." *Johannine Grammar*, 2203b.

¹⁵ The modern versions are divided on how to render this question. Some read "What will man do to me?" Others read "What can man do to me?" Not it seems that it is the actual performance, not the capacity, that the Psalmist has in mind.

¹⁶ Kent, *op.cit.*, p.280.

¹⁷ The word translated "led" is *hēgemonai*, a general word for "lead" that occurs three times in chapter 13 here, at verse 17, and again at verse 24. Because it is a general word, it is not possible to identify a certain function (such as elder, evangelist, apostle) and say that it is this which is in the writer's mind.

... "all who obey Him" (Hebrews 5:9). If our doctrine about Him should always

b. Be steadfast in the teachings of

13:9 -- Do not be carried away by varied and strange and settled points of belief.²¹ Compare Ephesians 4:1 and foreign to the Gospel, evidently is meant. The "varied" see the reference to "foods" in the following phrase, do not revert to Judaism at the expense of abandoning faith

For it is good for the heart to be strengthened by grace. The heart threatened to carry them away were apparently attempting to do so. Christianity -- urging Law rather than grace. "Foods" stands with its clean and unclean foods? The "heart" stands This part of a man cannot be sustained by certain diets

Through which those who were thus occupied were was neither negative or positive. Diet is not what help not commend us to God," says Paul elsewhere (on a 1 not are we the worse; nor, if we eat, are we the better

13:10 -- We have an altar -- "We" is we Christians, we may read underneath the surface of what the writer says. Christians -- you do not have any dietary laws to help you do not have a "temple" to worship in; you do not have a religion is that? One may even infer that these taunts of returning to Judaism. By way of answer

these expressions contradict what is said in Hebrews 13:7,

²¹ Of course, when the "Word of God" would lead a man to
ing ("being carried away") is not applicable. It is "stra-
person's convictions.

²² "Rules about food, imposed by external authority, [are] not the way to God. (Voluntary fasting, in the spirit of our Lord's instruction, is the way to God.) But that is not the subject here." Bruce, *op.cit.*, p. 31.

²³ Milligan, op.cit., p.376, suggests that "grace" he Gospel."

Y, poke the word of God to you -- "Word of God" is comprehensive, mission for the whole Christian message, the Gospel. That it came from God reminds the readers...at the Gospel by which they became believers was not of human invention, but was of divine origin. Further, if they will just follow the example of those who planted the church and fostered it by this message from God, then all will be well with them.

And considering the outcome of their way of life -- "Outcome" is likely a euphemism for "death,"¹⁹ and implies that something good happened to them after they died. When they died, they entered into blessedness. "Way of life" in this clause and "faith" in the next complement each other. They were men who had "run the race with endurance" (12:1); they had "held fast the beginning of the confidence firm until the end" (3:14). What they did, their converts could do also!

Imitate their faith -- "Continue imitating" their example, and the outcome of your life will be the same as theirs. These former leaders' example of "faithfulness" is held up as the good example to be followed (instead of allowing the temptation to unbelief and to falling away from Christ to prevail).

13:8 -- Jesus Christ is the same yesterday and today, yes and forever -- Verse 8 may be taken with what precedes, or it can be taken with what follows. If we take it with verse 7, the idea is that what Jesus did for the faithful people who led you in the past, He will do for you if you are faithful. Jesus is not going to act differently now or in the future, than He did in the past.²⁰ When those

¹⁸ Readers of the KJV ("Remember them which have the rule over you") are left with the impression that the "leaders" of verse 7 are still living. This conclusion is based partially on the fact that in the first phrase of verse 7, the article and participle translated "those who led you" is a present participle in the Greek. Now it should be remembered that tense in an indicative mood indicates two things, both the time and the kind of action; but that tense in participles indicates only the kind of action, and that only in relation to the time of the leading verb. Thus an aorist participle indicates action that happened before the action of the leading verb occurred. A present participle indicates action contemporaneous with the action of the leading verb. (cp. J. G. Machen, *New Testament Greek for Beginners*, p. 105, 106). What that means in verse 7, is that the "leading" is conceived as occurring at the same time as the "speaking." Since "spoke the word" is a past tense, so the leading is something done in the past, contemporaneous with the speaking. Those who believe verse 7 has reference to former leaders make these points: (1) The readers are urged to remember them. (2) Present leaders are referred to in verse 17. (3) Outcome (ekbasis) is used elsewhere in the sense of "death" (*Wisdom* 2:17), and that meaning is readily understandable here. (4) The present participle (ton hegoumenon) is often used as a substantive: "leaders," Kent, *op.cit.*, p. 281.

¹⁹ Ekbasis occurs only here in Hebrews, and but one other time in the New Testament, at I Corinthians 10:13, where it is rendered "way out" or "way of escape." Now some commentators (e.g., Westcott, Moffatt) think it refers specially to a martyr's death, but that may be adding more to the word than it actually implies. It is not necessary to think that all the former leaders were martyred -- all that is needed is to say that like the heroes of chapter 11, these former leaders had "died in faith" (cp. Hebrews 11:13).

²⁰ While "yesterday" seems to be contrasted with "forever" ("unto the ages" [future]; compare comments on Hebrews 13:2) and thus would speak of Christ's pre-existence, care must be taken lest this impressive statement about His unchanging nature be stretched too much. We do not, for a moment, teach that Christ was always subordinate to the Father as He was during His incarnate state, or that He always will be subordinate. Philippians 2:6ff shows that He temporarily "emptied himself" of the independent exercise of the prerogatives of deity when He became incarnate: He became subordinate in function but not in nature or essence for He always "exists in the form of God." That same passage shows that He has now been "super highly exalted." None of

SACRIFICE OF PRAISE
Hebrews 13:15, 16

- A. Nature of sacrifice
 - 1. Very best—consider O. T. sacrifices.
 - 2. Had to please God. If it did then one offering it was acceptable, Gen. 4:1ff.
 - a. When a sacrifice is unacceptable then one or two things is true.
 - (1) The sacrifice is wrong.
 - (2) Or there is something wrong with the sacrificers.
 - b. Sacrifice acceptable—Phil. 4:18; 1 Pet. 2:5; Rom. 12:1,2.
 - 3. Case of misplaced confidence, 2 Sam. 24:1ff.
 - a. Araunah knew that if sacrifice acceptable, David acceptable, 2 Sam. 24:23.
 - b. Consider 2 Samuel 24:24.

Study Questions on the Introduction to Hebrews

Questions About the Author:

1. Give the three reasons for accepting the Pauline authorship given by Lightfoot.
2. Give the three reasons for rejecting the Pauline authorship as given by Lightfoot.
3. Who did Tertullian suggest was likely the author? Why?
4. Who did Origen suggest as the author? Why?
5. Why did others believe the book was written by Clement of Rome?
6. Lightfoot quotes Montefiore who rejected Clement as the author. What was Montefiore's statement?
7. Who did Luther name as its author?
8. What additional possibilities for authorship does Lightfoot give?
9. From the fifth century to the time of the Reformation who was almost always accepted as its author?
10. How does A. B. Bruce summarize his assessment of who wrote the book?

Questions on the Position of Hebrews in the New Testament:

1. Through the centuries manuscripts and versions placed Hebrews in what three positions among the NT books?
2. Whose letter written from Rome to Corinth in 95 A.D. contains at least a dozen parallels with Hebrews?

Questions on the Readers of Hebrews:

1. Lightfoot concludes the letter was written to whom?
2. James Moffatt suggested the letter was written to whom?
3. F. C. Synge named what group as receiving the letter?

Questions on Its Destination and Date:

1. From the earliest times, what city was believed to have been its destination?
2. In more recent times, what city is more often considered its destination?

3. Why is it likely the letter was written before 70 A.D.?

Questions on its Purpose and Contents:

1. What are the two terms used repeatedly to show the new covenant far excels the old covenant?
2. Christ is shown to be superior to what five OT agents of revelation and redemption?
3. In what three ways is the excellency of his priestly ministry shown to be superior?

Questions on its Literary Form and Structure:

1. What distinction did Adolf Deissmann make between a letter and an epistle?
2. "The literacy problem of Hebrews is unique in the New Testament for two reasons," states Lightfoot. What are the two reasons?
3. "It is often said that Hebrews begins like a _____, continues like a _____, and concludes like a _____," states Lightfoot.

Questions on the Style of Hebrews:

1. What is a paradox? Cite two examples from Hebrews.
2. What is a Chiasm? How does Hebrews 1:5-8 illustrate a chiasm?
3. What is an inclusion? How does Hebrews 4:12-13 illustrate an inclusion?
4. What are hook words? How does Hebrews 1:4,5 illustrate hook words?
5. How does Hebrews 1:3 illustrate the writer's use of an announcement?

Bible Quiz Questions
Broad Street Church of Christ
Hebrews 5-8
Dwayne Wilson

Chapter 5

1. High priests under the law offered sacrifices for sin in behalf of whom?
Answer: Chapter 5:3
2. To what group did Jesus become the author of salvation?
Answer: Chapter 5:9
3. Who picked Jesus as high priest?
Answer: Chapter 5:10
4. As time passes, what ability should all Christians gain?
Answer: Chapter 5:12
5. How did Jesus learn obedience?
Answer: Chapter 5:8
6. Referring to the honor of serving as high priest, the Hebrew writer states that, "no one takes the honor to himself." Where does the honor come from?
Answer: Chapter 5:4-5
7. What gave the Old Testament high priest the ability to deal in an understanding manner with sinners?
Answer: Chapter 5:2
8. In what circumstance does the book of Hebrews speak of Jesus crying?
Answer: Chapter 5:7
9. Why was it difficult for the Hebrew writer to explain the priesthood of Christ and its relationship to Melchizedek?
Answer: Chapter 5:11
10. Spiritual solid food is an appropriate diet for whom?
Answer: Chapter 5:14

Chapter 6

1. What does the Hebrew writer describe as being the anchor of the soul?
Answer: Chapter 6:18-19
2. How can Christ be crucified again?
Answer: Chapter 6:4-7
3. What two things did God use to show heirs of his promise the unchangeableness of his purpose?
Answer: Chapter 6:13, 18
4. What expectation did the Hebrew writer have toward the future obedience of the audience to whom this letter was first sent?
Answer: Chapter 6:9
5. To whom was God making a promise when he swore an oath by himself?
Answer: Chapter 6:13
6. What two characteristics does the Hebrew writer mention in chapter six as being necessary to inherit the promises of God?
Answer: Chapter 6:12
7. What are two characteristics of our hope described in chapter six. It is a hope which is both _____ and _____.
Answer: Chapter 6:19
8. According to the Hebrew writer, why do men use oaths?
Answer: Chapter 6:16
9. What does the Hebrew writer say it is impossible to do for those discussed in chapter six who had fallen away?
Answer: Chapter 6:6
10. About whom is the Hebrew writer speaking when he refers to ground that yields thorns and thistles in chapter six?
Answer: Chapter 6:8

Chapter 7

1. Explain when and how Levi, who normally collected tithes, paid tithes.

Answer: Chapter 7:9-10

2. Why had Abraham gone to battle with the kings before he met Melchizedek?

Answer: Chapter 7:1, Genesis 14:12-14

3. All priests under the law were decendents of Levi. What other Old Testament character living about 400 years after Levi did all of those priests also descend from?

Answer: Chapter 7:11, Exodus 12:40, Exodus 29:9

Did all priests descend from Aaron?

4. What do the priesthood of Christ and the priesthood of Melchizedek have in common?

Answer: Chapter 7:3,17

5. What would have disqualified Jesus from being a priest under the law?

Answer: Chapter 7:14

6. Why didn't the priests under the law hold their priesthood permanently like Jesus does?

Answer: Chapter 7:23-24

7. What did the Law make perfect?

Answer: Chapter 7:19

8. Who does the Hebrew writer call the king of salem?

Answer: Chapter 7:1

9. In order for the Levitical priesthood to be changed, what else had to be changed?

Answer: Chapter 7:12

10. Contrast the frequency with which the Old Testament high priest offered sacrifices and the sacrifices offered by Christ.

Answer: Chapter 7:27

Check this

Chapter 8

1. What warning did God give to Moses about the construction of the tabernacle?
Answer: Chapter 8:5
2. Where is the seat of our high priest?
Answer: Chapter 8:1
3. Compare the quality of the promises of the law to the promises of the new covenant.
Answer: Chapter 8:6
4. If the first covenant had been without fault, what would have been the result?
Answer: Chapter 8:7
5. When will God remember sins forgiven under the new covenant?
Answer: Chapter 8:12
6. What Old Testament book is quoted most frequently in Hebrews 8 with respect to a new covenant?
Answer: Chapter 8:8-12 reference Jeremiah
7. Where was Moses when God instructed him about the construction of the tabernacle?
Answer: Chapter 8:5
8. The Old Testament tabernacle was basically a tent. What is the "true tabernacle" and who pitched it?
Answer: Chapter 8:1-2
9. What effect did the coming of a new covenant have on the old?
Answer: Chapter 8:13
10. What was the primary function of the high priest under the law?
Answer: Chapter 8:3

QUESTIONS ON HEBREWS 9-13

Chapter 9

- ✓ 1. By what two names does Paul call the holy place in the tabernacle in chapter 9?
Answer: Sanctuary---9:2; First Tabernacle-9:6
- ✓ 2. To what period of time does "the time of reformation" refer in Hebrews 9:10?
Answer: The Christian Age---31. Matt. 19:28; Acts 3:15
3. What did Christ obtain for us when he entered heaven with his own blood?
Answer: Eternal redemption---9:12
4. When is a testament or will in force?
Answer: after men are dead---9:17.
- ✓ 5. For what purpose was Christ "once offered?"
Answer: to bear the sins of many---9:28

Chapter 10

1. Of what was the law of Moses a shadow?
Answer: Of good things to come---10:1
- ① 2. God had great pleasure in the sacrifices and offerings for sin under the first covenant. False---10:5-6
3. Through what means do we have boldness to enter into the presence of God or the holiest? Answer: the blood of Christ/ /10:19
- ① 4. What do we have a high priest over?
Answer: the house of God or the church---10:21
5. The just shall live by what?
Answer: Faith---10:38

Chapter 11

1. What is faith as defined in Hebrews 11:1?
Answer: The substance of things hoped for; the evidence of things not seen.
2. Before Enoch was translated (or taken up) what testimony did he have?
Answer: He pleased God---11:5
- ✓ 3. What three things did Moses give up when he by faith decided to follow God?
Answer: 1. The throne 2. Pleasures of sin 3. Riches of Egypt
4. What kind of city did Abraham look for?
Answer: Which hath foundations, whose builder and maker is God---11:10
- ① 5. What did the heroes of faith mentioned in chapter 11 confess that they were upon the earth? Answer: Strangers and pilgrims---11:33

Chapter 12

1. With what are we compassed about?
Answer: A great cloud of witnesses---12:1
- ① 2. What do we give our fathers in the flesh which correct us?
Answer: Reverence---12:9

3. What do we often forget?
Answer: The exhortation which says despise not the chastening of the Lord--
12:5
4. Who sold his birthright for one morsel of meat?
Answer: Esau---12:16
- ✓ 5. The blood of Christ speaketh better things than whose blood?
Answer: The blood of Abel---12:24

Chapter 13

1. In entertaining strangers who have come entertained unawares?
Answer: Angels---13:2
2. What should our conversation (manner of life) be without?
Answer: Covetousness---13:5
- ✓ 3. Why can I say "I will not fear what man shall do unto me?"
Answer: The Lord is my helper---13:6
4. Name three characteristics of Jesus Christ as given in Hebrews 13:8.
Answer: The same yesterday, today and for ever----
- ✓ 5. Where did Christ suffer as revealed in Hebrews 13:12?
Answer: Without the gate---Heb. 13:12

EAST TENNESSEE SCHOOL OF PREACHING

Hebrews, N2412

Instructor: Charles L. Brown

Class Credits: 4 hours

Class Hours: Tuesdays - Fridays, 8:00-8:50 a.m.

Class Text: Jesus Christ Today by Neil Lightfoot.
The Epistle to the Hebrews by Gareth L. Reese.

Class Aims: To acquaint the student with the masterful way the Hebrews writer logically demonstrates the superiority of Christ and the New Covenant over Moses and the Old Covenant. The student will use his own reason and logic to grasp and to be able to explain this most important New Testament book.

Class Requirements:

1. The study questions on daily assignments are to be answered before class so the student can discuss them intelligently in class.
2. A notebook will be prepared containing the study questions and answers, class notes, etc. Since some testing will be open notebook, the way it is prepared will be very important. In all textual courses, the student is preparing his own commentary to be used for a lifetime.
3. Although there are no assigned memory verses, the student will be expected to recognize and associate certain key verses and key thoughts with the various chapters.
4. The completion of all tests.

Class Grading:

First exam (Introduction, chapters 1 & 2, Sept. 3)	15%
Second exam (chapters 3 & 4, September 14)	15%
Third exam (chapters 5 & 6, September 22)	15%
Fourth exam (chapters 7-10, October 8)	15%
Final exam (Week of Oct. 24-29)	30%
Class Participation	10%