

THE GOSPEL TO THE HEBREWS

God had many spokesmen in the past. But never before had such an honored Messenger as His Son appeared, or such a critically vital message to deliver. When a "MAN IS SENT FROM GOD" (Jno. 1:6), the message he bears cannot be set aside with impunity (Lk. 7:29-31). But when the Messenger is God's own Son, then the proportionate superlative punishment is in store for those who set aside His most august message (Heb. 2:1-4; 12:25-31). And proportionately better promises are offered those who obey Him (Heb. 7:19,22; 8:6; 9:23).

The Holy Spirit takes in the comprehensive revelations of God, all of which were designed to effect human salvation. This embraces the totality of the history of God's involvement with man - to give stress to the finality of His latest and last intervention. The Old Economy, with all its symbolic structure is superceeded by the New, for the lessor is replaced by the greater (10:9). The New is "BETTER" than the Old because of the manifest superiority of the New Mediator over the old ones. Dods (Robertson Nicoll's "The Expositor's Greek Testament"), Pink (Exposition of Hebrews) and others say "the place of this letter in literature occupies a parallel place with the Transfiguration in relation to the life of Christ: 'Former mediators give place and Christ is left alone under the voice of Heaven; 'Hear ye Him'." (Mt. 17:5).

In chapter 1 the author is not simply comparing Christ with the prophets and angels. His purpose is to establish the real and total Deity of Christ, and they are simply finite measures to demonstrate the Infinite. The implications are obvious: Christianity is superior to Judaism - for it is the grand consummation of that to which Judaism was only the introduction. It is the substance and reality, the other was but shadows and types.

Now to prove that Christ was not just another instrument through whom God had "SPOKEN", the author sets forth seven of the highest and most blessed qualities and excellencies of our Savior. Then with a most appropriate selection of accredited voices of Hebrew Scripture: David and Isaiah, he demonstrates that Messiah was esteemed as Deity even by those most famous spokesmen of God.

CHAPTER ONE

Verses 1-4

Vs. 1 - "POLUMEROS KAI POLUTROPOS" - adverbs telling how God formerly spoke: "IN MANY PARTS" and "IN MANY WAYS" - beautiful Greek syntax and classic style.

A. End of the fragmentary - full and final revelation with full Divine accreditation.

1. Relates to ALL precedent revelations - ALL superceeded by this final Revealer - God's own Son.
2. Inescapable fact: the SAME GOD who spoke thru prophets, now speaks through His Son. (Not new revelation of a new god!)

B. "DIVERS PORTIONS" or "IN MANY PARTS" - not all given at once, in sequel gradually making known His designs, progressively building up to His final message to men.

- C. "EN HUIOI" or in His Son - lit. "IN SON" or "SONWISE".
 - 1. The lack of article stresses absolute sense of "SONHOOD" (Bruce).
 - 2. "The revelation consisted not merely in what He said but also in what He was and what He did." (Dods).

Seven Divine Dignities Granted The Son - Vs. 2b-4

I. "WHOM HE APPOINTED HEIR OF ALL THINGS".

- A. "APPOINTED" - "ETHEKEN" - 1st aor. active, a timeless aorist -
 - 1. First appeal to "PROPHETS" through whom God had "SPOKEN UNTO THE FATHERS" - that prophet being David.
 - a. Psa. 2:7-8 "I WILL TELL OF THE DECREE (appointment): JEHOVAH SAID UNTO ME, THOU ART MY SON; THIS DAY HAVE I BEGOTTEN THEE. ASK OF ME, AND I WILL GIVE THEE THE NATIONS FOR THINE INHERITANCE AND THE UTTERMOST PARTS OF THE EARTH FOR THY POSSESSION."
 - * b. From "SONSHIP" the passage to "HEIRSHIP" is automatic (Rom. 8: Gal. 3:26,29; 4:7) particularly over "WORLD TO COME" (Heb. 2:5).
 - c. N.B. Mark 12:7 "THIS IS THE HEIR; COME, LET US KILL HIM, AND THE INHERITANCE WILL BE OURS" - parable of Unjust Stewards.
 - 2. Title "HEIR" is equal in force to "LORD" as seen in Gal. 4:1 "THE HEIR, AS LONG AS HE IS A CHILD, DIFFERETH NOTHING FROM A SERVANT, THOUGH HE BE LORD OF ALL."
- B. The "SON" is not here viewed in His abstract Deity, but MEDIATORIALLY, as INCARNATE.
 - 1. "Only as such could He be "APPOINTED" Heir; as God the Son, essentially, He could not be deputed to anything." (Pink)
 - 2. For His "LORDSHIP" over everything is automatically derived from His creative work.
- C. The "APPOINTMENT" is irrevocable - for "THE DECREE" is from "JEHOVAH":
 - 1. Isa. 14:27 "THE LORD OF HOSTS HATH PURPOSED, AND WHO SHALL DISANNUL."
 - 2. Isa. 46:10 "MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE."
 - 3. The citation of Psa. 2:8 is similar to Psa. 110:4 in wording.
 - a. Psa. 2:8 "THOU ART MY SON, THIS DAY . . ."
 - b. Psa. 110:4 "JEHOVAH HATH SWORN, AND WILL NOT REPENT; THOU ART A PRIEST FOREVER AFTER THE ORDER OF MELCHIZEDEK."
 - c. So Christ "GLORIFIED NOT HIMSELF TO BE MADE A HIGH PRIEST" for "HE WAS CALLED OF GOD."
 - 4. The "APPOINTMENT TO HEIRSHIP" is not self-claimed by Christ, but attested to by the authoritative voice of the Prophets.
 - 5. Practical value to readers stems from Rom. 8:16-17 "WE ARE HEIRS OF GOD AND JOINT-HEIRS WITH CHRIST" - this by grace. But we shall never be "JOINT-LORDS".

II. "THROUGH WHOM ALSO HE MADE THE WORLDS" - cfr. Jno. 1:3; Col. 1:16.

- A. "TOUS AIONAS" lit. the ages - similarly used in Heb. 11:3 to intend the world "OF THINGS WHICH APPEAR" that were made of things which do not:
1. In the LXX the word "AION" is used in Ex. 15:18 "THE LORD REIGNS OVER THE WORLD FOR EVER AND EVER."
 2. By metonymy, the universe and all in it.
 3. "AION" literally means "the ages", denoting time - either past or future; and thus comes to mean things formed and done in time.
 4. "TOUS AIONAS" relates to "TA PANTA" (all things) of preceeding vs.
- B. Clear proof of "HIS SON'S" Diety - only God can create.
1. Jno. 1:3 - He who co-existed in the beginning, and also created "TOUS A
 2. Col. 1:16 - "ALL THINGS WERE CREATED BY HIM AND UNTO HIM." (or better - "IN VIEW OF HIM."
- C. "DIA" - through whom - expresses intermediate agency in creation.
1. Two evidences of Divinity: ETERNITY and OMNIPOTENCE.
 2. This reflects positively on the rest of Hebrews - especially on the priesthood of Christ.

III. "WHO BEING THE EFFULGENCE OF HIS GLORY" lit. "being the reflection".

- A. "OS ON" - who being: involves absolute and timeless existence (it is the present act. par. of "eimi" as contrasted with "genomenos" (vs. 4).
1. Phil. 2:5 "BEING EQUAL WITH GOD" Greek "OS EN" - being in.
 2. Equivolent in idea to Col. 1:15 "WHO IS THE IMAGE OF THE INVISIBLE GOD" Greek "os estin".
- B. "DOXA" - "GLORY" is that which makes God impressive to man (Thompson, Let. to Heb., Sweet Pub., p. 25).
1. "LIGHT UNAPPROACHABLE" (I Tim. 6:16), "GOD IS LIGHT" (I Jno. 1:5), cf. Jno. 1:4-5 where Christ was both "LIFE AND LIGHT".
 2. "The analogy may be stated thus: as the radiance of the Sun is to the Sun itself, so Christ, the Son of God, is to the Father" (Milli)
 3. Jno. 17:5 - Original Glory belonged to both Father and Son - cf. 1:1.
- C. Another quality of Divine quality - DOXA.

IV. "THE VERY IMAGE OF HIS SUBSTANCE" - "CHARAKTER TES HUPOSTASEOS".

- A. Charakter - lit. "to cut, to scratch, to engrave, make a reproduction.
1. Means an impression left by a seal - as impressions on a coin.
 2. Seal reproduces the nature, while "REFLECTS GLORY" bears idea of mirror which reproduces the glory.
 3. Phil. 2:5 Paul uses "MORPHE" - "FORM OF GOD" but no better to express reality of intrinsic Diety than "CHARAKTER".

B. Dods well points out a warning: "We must not confound the glory with reflection. The "HUPOSTASEOS" (substance) is the nature, the "DOXA" glorifies its quality, and the "APAUGASMA" (effulgence) its manifestation," And we might add that "CHARAKTER" its essence.

C. "HUPOSTASEUS" implies substance, essence, nature - or better substantial nature - as in Heb. 11:1 "FAITH IS THE SUBSTANCE - HUPOSTASIS" of hoped for.

V. "UPHOLDING ALL THINGS BY THE WORD OF HIS POWER" or "HIS OWN POWERFUL WORD".

A. "PHETON TE" - "UPHOLDING" - "to bear up, keep from falling, preserver.

1. Num. 11:14 "I AM NOT ABLE TO BEAR ALL THIS PEOPLE ALONE."

2. Acts 27:15 the ship "WAS DRIVEN" by the winds. cf. Mk. 2:3.

B. Christ's administration and government of the universe.

1. The whole course of history and cosmology and order.

2. Through Him the whole world is unfolding the fulfillment of God's eternal purposes.

C. In Acts 17:28 "FOR IN HIM WE LIVE, AND MOVE AND HAVE OUR BEING."

1. He has been given "POWER OVER ALL FLESH" (Jno. 17:2; Matt. 28:18).

2. Rome's legions who destroyed Jeru. were "HIS ARMIES" (Matt. 22:7).

3. Every movement in heaven and earth is directed by Him, for "BY HIM ALL THINGS CONSIST" (sunesteken - to cohere, to hold together.) (Col. 1:17 - Christ is the sustainer of the universe)!

D. He is "HEIR OF ALL THINGS", "MAKER OF ALL THINGS", "UPHOLDER OF ALL THINGS."

I. "WHEN HE MADE PURIFICATION OF SINS . . ." His Expiation!

A. Removes a stumbling-block to Jews - far from His death being viewed as defeat - it is seen as one of His highest glories. Pink.

1. Nothing more characteristic of Law of Moses than that sin must be atoned for by sacrifice - and that moral purification was possible only through "THE SHEDDING OF BLOOD" (9:22).

2. Since letter addressed to converts from Judaism, then all language of the temple and terminology of religion must generally be interpreted accordingly, i.e., given its Hebrew root-meaning.

a. "KATHARISMOS" - to cleanse as in Mt. 8:3; Heb. 9:1.

b. Generally intended "CLEANSING FROM SIN" (II Pet. 1:9; Job 7:21).

c. Commonly used of "PURIFICATION WASHINGS" by Jews, Jno. 2:6; 3:25.

B. Interesting the passage from Christ's HEIRSHIP, to His SONSHIP, to His cosmic function, to His work of Redemption and finally to His exaltation.

1. N.B. 2:10 where the passage from the cosmic to redemption is made.

2. Only 3 verses pass before Christ's priesthood is introduced!

C. "POISAMENOS" - "having done" or "accomplished" - an aorist participle;

1. Implying the cleansing was a single definite act fully performed.

2. Same middle voice of 9:12 "AN ETERNAL REDEMPTION HAVING FOUND".

3. Since this is the same terminology of Lev. 16:15-16, 29, where the High Priest's functions for the "DAY OF ATONEMENT" are mentioned, this immediately suggests Christ's priestly office and sacrifice.

- D. Critical note: "DI' EAUTOU" - "BY HIMSELF" as KJV and others have is certainly implied by intent, but is critically not a part of this text - as it is later received as an accepted part - 8:29; 9:12,26; 10:10.

II. "HE SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH . . ."

- A. Not only EXALTATION, but especially "MISSION ACCOMPLISHED!"
1. "SAT DOWN" contrasts the Hebrew priest who "STAND DAILY" (10:11) for his work is never finished, nor finishable according to 10:1.
 2. N.B. 10:12 presents the one perfect sacrifice offered and accepted, the Priest seated, to now "WAIT UNTIL HIS ENEMIES" are subjected.
 3. "CHRIST SEATED" wouldn't escape observant Hebrew or Christian Jew.
- B. "KATHIZO" - "SAT DOWN", a formal and dignified act of EXALTATION!
1. Acts 2:33 makes this "SITTING DOWN AT THE RIGHT HAND OF GOD" a part of His being "BY THE RIGHT HAND OF GOD EXALTED."
 2. Thus Christ, "AFTER HIS PASSION" (Acts 1:3), after "THE DAYS OF HIS FLESH" (Heb. 5:7) resumed His "ORIGINAL GLORY WITH THE FATHER" Jno. 17.
- C. Heb. 1:13 the invitation from Father to Son to "SIT THOU ON MY RIGHT HAND" denotes work satisfactorily undertaken and accomplished to the Father's delight and acceptance.
1. "MY RIGHT HAND" indicates entrance into or upon a reign!
 2. Rendall (quoted by Dods) says: "The King's right hand was the place of power and dignity, belonging to the minister of His authority and His justice, and the channel of His mercy, the mediator between Him and His subjects."
 3. Quotation from Psa. 110:1 - cf. Psa. 80:17 "MAN OF THY RIGHT HAND."
- D. "OF THE MAJESTY ON HIGH" - not a locality but an expression of divine dignity - God is intended - as "MAJESTY IN HEAVEN" (8:1, cf. Jude 25, where God is also intended).
1. Thus Christ has "PASSED THROUGH THE HEAVENS" (4:14) to arrive to the "HEAVENLY PLACES" (Eph. 1:20-21, or as I Tim. 3:16 "TAKING UP IN GLORY" - "doxa").
 2. This is the same place of II Pet. 1:17 called "MAJESTIC GLORY" which is where the "VOICE OF GOD" came from saying: "THIS IS MY BELOVED SON . . ."
 3. This Psa. 110 was used variously in N.T. to defend the Messiahship:
 - a. Mt. 22:44 - proved the pre-existent Lordship of Christ!
 - b. Acts 2:34 - proved Christ's ascension into the heavens!
 - c. I Cor. 15:25 - proved Christ's resurrection and reign till enemies subjugated.
 - d. Eph. 1:20-21 - proved His resurrection, exaltation and Kings as suggested by His dominion over all other authorities and powers.
- E. These comprise the seven-fold witness to the Deity and greatness of Christ. It would be difficult to phrase a more power-packed, meaningful and significant explanation of Christ than contained in these few words:
1. He therefore qualifies for whatever offices or dignities the author might now wish to attribute to Him - i.e., Mediator, Intercessor, et. al.
 2. He is the Prophet through whom God has spoken His final Word!

3. He is the Priest through whom the perfect cleansing has been effected.
4. He is the Exalted King who is now sharing all honors inherent to His offices and authorities and name.

F. "HAVING BECOME AS MUCH SUPERIOR TO ANGELS AS THE NAME HE HAS OBTAINED IS MORE EXCELLENT THAN THEIRS." (vs. 4).

1. The following study on angels (which will continue through 2:9) is necessary for these basic reasons:
 - a. Not perhaps as some think, because there might have been the practice of "ANGEL WORSHIP" as crept into the church at Colossae (2:18), for no mention is made of the practice among converts from Hebrewism.
 - b. And no condemnation is offered - to angel worship in this context. If the author's intent had been to stop such abuse, he would have proceeded with another type of argument - as he does concerning some of the abuses and dangers facing the Hebrew converts.
2. Lest the readers think of Jesus simply as an angel or even arch-angel:
 - a. The citation from Psa. 97:7 "LET ALL THE ANGELS" would include ALL.
 - b. Though angels are sometimes called "SONS OF GOD" (Job 1:6; 2:1; 38:7; cf. Lk. 20:36), they were never fit objects of human worship.
3. The "new world order" introduced by Christ is "safeguarded by even more majestic sanctions than those which attended the Law of Moses, communicated by angels (ch. 2:2), (cf. Acts 7:53; Gal. 3:19).

G. "SUPERIOR" or "BETTER" comes from "kreitton"- used to compare or contrast in Hebrew some 13 times: (here, 6:9; 7:7,19,22; 8:6; 9:23; 10:34; 11:16,40; 12:24), particularly in relation to Christ and that which He superceeded.

- H. "HAVING BECOME" ("genomenos" second aorist middle participle of ginomai).
1. In virtue of His exaltation, and consequent honors bestowed upon Him.
 2. Phil. 2:5-9 - assigns the "NAME ABOVE EVERY NAME" as consequence of Him "EMPTYING HIMSELF" and "SUFFERING DEATH OF THE CROSS".
 3. Thus taking the "SEAT OF GOD'S RIGHT HAND" far elevated the "SON" over the "ANGELS" that they are almost lost in the comparison.
 4. This is the fruit of His earthy mission computed.

I. "THE NAME HE HAS OBTAINED IS MORE EXCELLENT THAN THEIRS".

1. "WIND, FIRE, SERVANTS, WORSHIPPERS OF THE SON, THE SENT FORTH" are some of the names and functions given to Angels.
2. But to "HIM WHO IS GREATER THAN THEY" is given the "ONOMA (oriental sense of rank) OF SON", which again affirms His Divinity.
3. That the "NAME" of which the author speaks is indeed "SON OF GOD" is sufficient to read verse 5.
4. Obviously the writer is viewing Christ's present ministry, in its comparison to the present ministry of the Angels (1:14) rather than His Eternal Sonship and pre-existent Glory (vs. 8) and eternal Diety (vs. 8-12). What an incentive to fidelity and trust!

In relation to the angels - verses 5 to 14.

- A. "FOR TO WHAT ANGEL DID GOD EVER SAY, "THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE"? or again, "I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON"?
1. "UNTO WHICH" (tini) "To which individual angel?" for as a class angels are called "Sons of God" (Elohim) (cf. Psa. 29:1).
 - a. Which angel could ever be referred as "THE" Son of God, or as "THE ONLY BEGOTTEN OF THE FATHER"?
 - b. Just as all Christians are "SONS OF GOD", and individually, "A SON OF GOD", but no Christian can claim to be "THE SON OF GOD" as Christ.
 - c. "POTE" - ever, in the whole course of Biblical history has any one angel been called "MY SON" or "THE SON"?
 - d. Just as Paul employs the term "SEED" in its unique, singular useage in Gal. 3:16 - "NOT UNTO SEEDS AS MANY, BUT UNTO SEED"; "We are all "SONS OF ABRAHAM'S CHILDREN" (sperma) vs. 29, but only "ONE IS THE SPERMATI OR SEED"!
 2. Psa. 2:1-11 is one of the most famous Messianic Psalms, used so often in the N.T., as also again by our present author in Heb. 5:5.
 - a. Paul uses the same Passage to affirm the Resurrection (Acts 13:33).
 - b. Perhaps Mark makes use of the same Psa. in ch. 1:11 "THOU ART MY SON".
 3. "TODAY I HAVE BEGOTTEN THEE"
 - a. N.T. commentaries fairly equally divided over whether to make this statement relate to Christ's resurrection and ascension and incarnation - or rather to His incarnation and birth as a man!
 - b. Some commentators seem to have been confused by the word "AGAIN" in verse six - as though God were introducing the "PROTOTOKON" into the world again - but the "PALIN" again, refers to another citation from O.T. Scripture and not to another introduction of The FIRSTBORN.
 - c. The "TODAY" must refer to the exaltation of Christ to God's right hand just mentioned - which would relate this "TODAY" to the "TODAY" of Heb. 3:7, 13; 4:7 - (where Psa. 95:7 is cited):
 - 1) Where "TODAY" refers to the new era ushered in by Christ.
 - 2) And where God's promises are renewed and realized - as the offer of salvation through Christ is still offered "TODAY" to those ex-Hebrews who were being tempted to back-slide.
 - 3) So the "TODAY" refers to Christ's ministry of salvation worked out in His priestly functions later to be developed.
 4. The "BEGOTTEN" must then relate to Christ's resurrection (as Paul made it in Acts 13:33), or to Christ's being "BEGOTTEN TO KINGLY DIGNITY" through His exaltation at God's right hand:
 - a. Was Christ, before His "EMPTYING HIMSELF" down to the "FORM OF A SERVANT" (Phil. 2:5ff), "SEATED ON THE RIGHT HAND OF GOD"?
 - 1) Did He occupy this same position before His incarnation?
 - 2) No! Even though this does no mean that He was less Divine before His incarnation than after - if at all, He would have been MORE than LESS! For now He is also "MAN" (I Tim. 2:5).
 - b. But Christ will never be the same as before - even though this writing presents Him as "THE SAME YESTERDAY, TODAY, TOMORROW," but He holds "TODAY" new dignities, new honors, new offices,

new relations to God and to man:

- 1) He wasn't a priest before, or Mediator, or Intercessor (Jno. 16:23-24).
 - 2) He has been "BEGOTTEN THIS DAY" of His incoronation, as if to say "TODAY I HAVE ENTHRONED THEE" - as some researchers have noted similarity to enthronement ceremonies in Ancient near East, perhaps even the preservation of "the text of a coronation liturgy used by the Davidic dynasty" (cf. Bruce):
 - 3) Perhaps reference is given also to that "TODAY" in Lk. 1:32: "HE SHALL BE GREAT, AND SHALL BE CALLED THE SON OF THE MOST HIGH AND THE LORD GOD SHALL GIVE UNTO HIM THE THRONE OF HIS FATHER DAVID."
- c. In reference to the resurrection of Christ and quoting from this text, then quite possibly Rom. 1:4 has some bearing.
- 1) Paul says Christ as "DECLARED TO BE THE SON OF GOD . . . BY THE RESURRECTION FROM THE DEAD".
 - 2) Bruce affirms that thus Christ was "instated in a position of sovereignty and invested with power, an event which in respect investiture with power surpassed everything that could previously be ascribed to him in his incarnate state", p. 13.
 - 3) So the eternal Sonship of Christ is not discussed, but rather His entrance into the significance of that Sonship!
5. Perhaps it would be interesting to note the comment of the Midrash Tehillim on Psa. 2:7 - "Rabbi Huna says in the name of Babbi Acha: sufferings are divided into three parts: one for David and the fathers, one for our own generation, and one for King Messiah, as it is written, 'He was wounded for our transgressions . . .'. And when the hour comes, the Holy One - blessed be He! - says to them, I must create him a new creation, as it is said, 'This day have I begotten thee'."

B. The second citation: II Sam 7:14 - "I WILL BE TO HIM A FATHER AND HE SHALL BE TO ME A SON" - a paternal-filial relation not enjoyed by the angels!

1. This passage originally, initially referred exclusively to Solomon, for after David's death God will sit one on David's throne and he shall build for God a house and his kingdom shall be forever - II Sam. 7:12-13.
 - a. Then in vs. 14 - that descendent of David will be "A SON AND GOD HIS FATHER" - which is the exact passage cited here.
 - b. It is obvious that it directly refers to Solomon, as Solomon himself understood it, as evident from I Kings 8:17-21.
 - c. How then can it refer to Christ?
2. It must not be by a simple accommodation of the problem, but rather it is explained by its physical fulfillment and its spiritual fulfillment.
 - a. This involves a double meaning, or a prophecy with two fulfillments.
 - b. The prophecy must extend beyond (or through) Solomon to Him who is the TRUE "SON OF DAVID ACCORDING TO THE FLESH" (Rom. 1:3) the real descendent of David who will build God's "HOUSE NOT MADE WITH HUMAN HANDS" (Heb. 3:3ff).
 - c. This is "ROOT OF DAVID" (Rev. 5:5) who was the "PRINCE OF PEACE. OF THE INCREASE OF HIS GOVERNMENT AND OF PEACE THERE WILL BE NO END, UPON THE THRONE OF DAVID, AND OVER HIS KINGDOM, TO ESTABLISH

IT, AND TO UPHOLD IT WITH JUSTICE AND WITH RIGHTEOUSNESS FROM THIS TIME FORTH AND FOR EVERMORE . . ." (Isa. 9:6-7).

3. The author shared the same view toward O.T. Scriptures as did other N.T. writers: i.e., that all O.T. writings have their ultimate fulfillment in Christ Jesus.
 4. Dods says: "The passages cited from the O.T. in proof of Christ's superiority although their immediate historical application is disregarded, are confidently adduced in accordance with the universal use of Scripture in the writer's time. But it must not be supposed that these passages are culled at random. With all his contemporaries this writer believed that where statements were made of an Israelitish king or other officials in an ideal form not presently realized in those directly addressed or spoken of, these were considered to be Messianic, that is to say, destined to find their fulfillment and realization in the Messiah. These interpretations of Scripture were the inevitable result of faith in God. The people were sure that God would somehow and at some time fulfill the utmost of His promises." (Expositors's Greek Test., Eerdmans, by Robertson Nicoll, Vol. IV, p. 253).
 5. In reality we can speak of Solomon being a "TYPE" and Jesus Christ "ANTITYPE" - since it is an inspired N.T. writer who supplies the ideal!
 - a. Just as Abraham had two sons, one according to the flesh and one according to the Spirit - the one related to the other as the type is related to the antitype, or the picture to the person pictured!
 - b. As states Paul of certain Hebrew rites and laws - of which we would not dream any relationship to Christ - yet: "THESE ARE ONLY A SHADOW OF WHAT IS TO COME; BUT THE SUBSTANCE BELONGS TO CHRIST" (Col. 2:17).
 - c. So in reality, even though Nathan the prophet spoke of Solomon, and though Solomon did build God a temple, obviously the promise made to David concerning a son and heir to his throne was not exhausted in Solomon, but reached on through him to Christ.
- C. "AND AGAIN, WHEN HE BRINGS THE FIRST-BORN INTO THE WORLD, HE SAYS, 'LET ALL GOD'S ANGELS WORSHIP HIM.'" - Vs. 6 "THOU SHALT WORSHIP GOD ONLY" Ex. 34:14.
1. Having presented the honors of Christ as the "SON OF GOD" and "HEIR TO THE THRONE OF DAVID" - the author now relates the angels to Christ again.
 2. This citation is from Deut. 32:43 in the Septuagint text which says: "LET ALL THE SONS OF GOD WORSHIP HIM . . . AND LET ALL GOD'S ANGELS GROW STRONG IN HIM."
 - a. The powerful argument derives from the fact that the angels are in this text called "THE SONS OF GOD".
 - b. In the next verse they are called "ANGELS OF GOD"; but still "SONS".
 3. The fact of the superiority of Christ to angels is argued from their "WORSHIP" of this unique "SONS OF GOD" through whom God today speaks 1:1.
 - a. Very similar language to Psa. 97:7 "WORSHIP HIM ALL YOU GODS", where the Septuagint has: "WORSHIP HIM, ALL HIS ANGELS."
 - b. If angels worship Him, then they are obviously inferior to Him!

4. "BRINGS THE FIRST-BORN INTO THE WORLD" - not used absolutely:
 - a. "Prototokon" is applied to Christ in relation to the universe in Col. 1:15; in relation to other children of Mary in Lk. 2:7, in Lk. 2:7, in relation to other men in Rom. 8:29; Col. 1:18.
 - b. In O.T. the first-born was a recipient of special privileges and double inheritance (Gen. 48:18; 43:33).
 - c. In Psa. 89:27 is an ode to the king - "AND I WILL MAKE HIM THE FIRST BORN, THE HIGHEST OF THE KINGS OF THE EARTH . . ." showing special honors bestowed in relation to his kingship!
 - d. "BRINGING IN" or "INTRODUCING" here has a legal significance, the introduction of an heir into his inheritance, and is so used by the LXX with reference to putting Israel in possession of its own land both in the time of Joshua and of the Restoration (Exod. 6:8; 15:17; Deut. 30:5).
 - e. The use of "FIRST-BORN" must relate to the inheritance into which Christ was then inducted - i.e., His inheritance - the world of men.
 - f. Perhaps it indicates His assumption as "HEAD OF THE CHURCH", or as "THE KING OVER HIS KINGDOM" - as obviously is now true!
 - g. The 97th Psalm (cf. vs. 1 & 7) refers to the "LORD REIGNS, LET THE EARTH REJOICE . . ." a song of praise and gladness!
- D. "OF THE ANGELS HE SAYS, 'WHO MAKES HIS ANGELS WINDS, AND HIS SERVANTS FLAMES OF FIRE'" vs. 7.
 1. "PROS TOUS AGGELOUS" or better: "WITH REFERENCE TO" (pros) is balanced or compared to the conclusion of the argument in vs. 8 as it relates to the Son: "PROS DE TON UION" translated: "WITH REFERENCE TO THE SON".
 2. As in Lk. 20:19 Jesus spoke the parage "PROS AUTOUS" - against them!
 3. In this verse the contrast between Christ and angels is more acute!
 - a. Having stated Christ's place in the universe, he now states the place of angels.
 - b. From Psa. 104:4 where the Hebrew text speaks of "WINDS AS AND FLAMES AS MINISTERS" - whereas the LXX translates "MESSENGERS" as "ANGELS."
 - 1) The obvious application is that God can make the Angels take whatever form and appearance He may will or decide.
 - 2) Judg. 13:8-20 perhaps this episode that happened to Manoah and his wife - the "ANGELS OF THE LORD" appearing as a man, but "ASCENDING IN THE FLAME OF THE ALTAR WHILE MANOAH AND HIS WIFE LOOKED ON," shows how angels are made fire.
 - 3) Psa. 148:8 "FIRE AND HAIL, SNOW AND FROST, STORMY WIND FULFILLING HIS COMMAND!" perhaps expresses work of angels!
 - c. Meaning is obvious that angels expedite God's commands with the speed of fire and in the strength of fire!
 4. The author wishes than to show the ephemeral, evanescent nature of angels in comparison with the "ETERNAL DIETY" of Christ in vs. 8.
 - a. Further servitude of angels seen in vs. 14 "THEY ARE MINISTERS".
 - b. With obvious application that Christ is instead their "MASTER".
 5. There is no degrading of the angels - rather they are exalted.
 - a. For this only enhances and further exalts Christ.
 - b. As the author will also do with Moses and Joshua.
 - c. He doesn't need to degrade or over-elevate the readers - for coming from Hebrewism they had a rather sound "angelology".

- E. "BUT OF THE SON HE SAYS, "THY THRONE, O GOD, IS FOR EVER AND EVER, THE RIGHTEOUS SCEPTER IS THE SCEPTER OF THY KINGDOM." (vs. 8) - taken from Psa. 45. "THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, THY GOD, HAS ANOINTED THEE WITH THE OIL OF GLADNESS BEYOND THY COMRADES." (vs. 9).
1. "HO THEOS" in direct reference to "THE SON" - as in Jno. 20:28 and in Jno. 1:18 where the Greek has "THE ONLY BEGOTTEN SON" "MY LORD AND GOD":
 - a. Having already stated that the "SON IS THE IMAGE OF THE GLORY OF OF GOD AND BEARS THE VERY STAMP OF HIS NATURE" (vs. 3), he openly affirms that Christ is God.
 - b. Other Christological passages confirm the title - Col. 1:15, 2:9.
 - c. The vocative "O GOD" of vs. 8, and "THEREFORE GOD" of vs. 9 are in direct reference to Christ as the "SON" under discussion.
 - d. Jno. 1:1-4 is just as intense an affirmation of His Deity.
 - e. I Tim. 6:15, "THE BLESSED AND ONLY SOVEREIGN, THE KING OF KINGS AND LORD OF LORDS, WHO ALONE HAS IMMORTALITY" describes the Son.
 2. "THY THRONE, O GOD, IS FOR EVER AND EVER" is not likely a statement made of Solomon - for the eternity of reign was never given Solomon, but rather to David and to his "SEED", Solomon is not even mentioned.
 - a. Christ or Messiah was the hero of the O.T.
 - b. As Barnes says: "The poets were accustomed to employ all their most magnificent imagery in describing him, and to present him in every form that was beautiful in their conception, and that would gratify the pride and hopes of the nation."
 - c. Many statements in the Psalm 45 do not apply to Solomon:
 - 1) He "girds his sword on his thigh" and "his arrows are sharp in the hearts of his foes" and "the people are subdued under him."
 - 2) This doesn't seem to apply to Solomon - who had a peaceful reign.
 - d. Some try to make the reading: "GOD IS THY THRONE", but how could God be the throne of Solomon - as they propose?
 - e. Obviously the author wants to establish the Divinity of the "SON" (as he has already done, and other N.T. writers and Jesus Himself does) to contrast His Divine nature above that of the angels.
 3. "THY THRONE, O GOD, IS" - Christ is now reigning - He is "KING" and has a "KINGDOM THAT CANNOT BE SHAKEN" (12:28). (cf. Lk. 1:33; II Pet. 1:11).
 - a. "FOR EVER AND EVER" establishes the unending reign of Christ as King.
 - b. "THE RIGHTEOUS SCEPTER" is the standard of the everlasting dominion:
 - 1) Gen. 49:10 "THE SCEPTER SHALL NOT DEPART FROM JUDAH, NOR THE RULER'S STAFF FROM BETWEEN HIS FEET, UNTIL HE COMES TO WHOM IT BELONGS" - which was Shiloh.
 - 2) Isa. 11:5 - when the "SHOOT FROM THE STUMP OF JESSE" (vs.1) arrives: "RIGHTEOUSNESS SHALL BE THE GIRDLE OF HER WASTE AND FAITHFULNESS THE GIRDLE OF HIS LOINS. THE WOLF SHALL DWELL WITH THE LAMB, AND THE LEOPARD SHALL LIE DOWN WITH THE KID . . ."
 - 3) The scepter was usually a staff made of wool, 5 ft. long, overlaid with gold, a symbol of authority and power.

4. IS "THE SCEPTER OF THY KINGDOM" - its equitable and just kingdom of peace:
 - a. Down with the ideas of premillennialism or the future reign of Christ.
 - b. His "HATRED OF INIQUITY OR LAWLESSNESS" is a natural fruit of His "LOVE FOR RIGHTEOUSNESS" (this could not be applied to Solomon).
 - 1) Only Jesus lived a sinless life and fulfilled this demand!
 - 2) Isa. 7:15 "HE KNOWS HOW TO REFUSE THE EVIL AND CHOOSE THE GOOD."
 - c. This means that Messiah is devoted to these ethical qualities which it is his royal prerogative to maintain in the Kingdom - Bruce.
5. "THEREFORE GOD, THY GOD, HAS ANOINTED THEE WITH THE OIL OF GLADNESS."
 - a. Speaking of the "SON" as "GOD", he says that the "FATHER" as "GOD" has "ANOINTED THEE WITH THE OIL."
 - b. The "FATHER" partakes with pride in the "SON'S" righteous reign and pours forth His approval under the figure of "ANOINTING WITH OIL."
 - 1) This shows satisfaction by the Father of the Son's accomplishment - for God too is "GLORIFIED IN THE SON" (Jno. 12:28).
 - 2) As on other great occasions God openly declared His delight in the Son: "THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED."
 - c. In tribute to His "OBEDIENCE UNTO DEATH" (Phil. 2:8-9), to increase Christ's exaltation, to praise His immaculate holiness and to reward the righteous character of His reign, God "ANOINTED HIM WITH OIL":
 - 1) This does not refer to His initial incarnation as Messiah, as recorded in Luke 4:18 (cited from Isa. 66:1).
 - 2) Rather it is the blessed acknowledgment given by God when He saw His divine justice and law vindicated by the death of Christ - which He "ENDURED WITH JOY" (12:2).
 - 3) "THEREFORE GOD HIGHLY EXALTED HIM" says Paul (Phil. 2:9), which was a fitting tribute for His mission accomplished.
 - 4) Isa. 53:11 "HE (GOD) SHALL SEE THE FRUIT OF THE TRAVAIL OF HIS (CHRIST'S) SOUL AND BE SATISFIED" - for God can now be "JUST AND THE JUSTIFIER" (Rom. 3:26).
6. "ABOVE THY FELLOWS" - who are these fellows?
 - a. Some have suggested the angels with whom the author is making his comparison - but the text of Psa. 45 is not discussing angels.
 - b. The Psalm is presenting the dignity of Christ's "KINGSHIP", where as He came to be known as "THE KING OF KINGS" (I Tim. 6:15).
 - 1) The "FELLOWS" - metecho - partners, sharers - Heb. 2:14; 7:13; 5:13; I Cor. 10:17; 9:10.
 - 2) Must refer to kings - since this is the category of office under consideration.
- F. "AND "THOU, LORD," DIDST FOUND THE EARTH IN THE BEGINNING AND THE HEAVENS ARE THE WORK OF THY HANDS; THEY WILL PERISH, BUT THOU REMAINEST; THEY WILL ALL GROW OLD LIKE A GARMENT, LIKE A MANTLE THOU WILL ROLL THEM UP, AND THEY WILL BE CHANGED. BUT THOU ART THE SAME, AND THY YEARS WILL NEVER END." (vs. 10-1).
 1. "LORD" - Kurie, in the LXX - from Psa. 102:26-28 (the 6th Psa. quoted):

- a. Obviously Jehovah is the speaker and the "LORD" is Messiah!
 - b. Just as "GOD" in vs. 8 refers to Christ, so does "LORD" in vs. 10.
 - c. The title "LORD" in the N.T. generally refers to Christ, unless otherwise specified with qualifying terminology: "LORD AND FATHER."
2. This affirmation establishes the creative work of Messiah as already affirmed in vs. 2.
 - a. Reminiscent of Isa. 48:12 "I AM HE, I AM THE FIRST, AND I AM THE LAST. MY HAND LAID THE FOUNDATION OF THE EARTH, AND MY RIGHT HAND SPREAD OUT THE HEAVENS; WHEN I CALL TO THEM, THEY STAND FORTH TOGETHER . . ." "FIRST AND LAST" - "ALPHA AND OMEGA."
 - b. A more comprehensive cosmology is given in Col. 1:15ff for not only "ALL THINGS CREATED IN CHRIST" but also "UNTO or FOR HIM."
 3. Since the purpose of the author is to establish the Divinity of Christ and since "OMNIPOTENCE" is one of the attributes of Deity, the very "FOUNDATION OF THE EARTH" by Him proves Him to be "GOD" and "LORD":
 - a. Add to this the concession already made. i.e., that Christ now "UPHOLDS ALL THINGS BY HIS POWERFUL WORD", and the conclusion is "ETERNAL DEITY" to define the nature of Christ.
 - b. When He has terminated His use of the world, then He who "MADE" them will "UNMAKE" them.
 - c. He was "GOD" before He "MADE THE WORLD", and He continues as "GOD" while "UPHOLDING THEM", and shall continue to be "GOD" after they have been removed.
 4. Since "ETERNITY" or "ETERNAL EXISTENCE" is another characteristic of Divinity, this citation affirms the divine nature of the Son!
 - a. Neither His person, Deity or Lordship are conditioned by the world. He has made and shall unmake!
 - 1) He was before them, and He shall continue after "THEY ARE ROLLER UP LIKE A GARMENT."
 - 2) These demonstrated attributes of pure Divinity leaves the angels in a far inferior category - unworthy of even comparison.
 - b. An "OLD GARMENT" is an O.T. symbol for that which is transitory:
 - 1) Isa. 50:9 speaking of enemies: "BEHOLD, ALL OF THEM WILL WEAR OUT LIKE A GARMENT; THE MOTH WILL EAT THEM UP."
 - 2) Isa. 51:6 "THE EARTH WILL WEAR OUT LIKE A GARMENT" - even scientists confirm this fact.
 5. Read this Psa. (102) and note the sad cry of a man who is aware of his evanescent, feeble life in comparison with the "LORD WHOSE YEARS END NEVER."
 - a. The earth "CHANGES" and this only contrasts with Him "WHO IS THE SAME" (cf. 13:7 where "JESUS CHRIST IS THE SAME" always).
 - b. Mal. 3:6 "FOR I, JEHOVAH, CHANGE NOT" - this offers stability to those who place their trust in Him - cf. 6:17ff!
 - c. Jas. 1:17 "NOR IS THERE SHADOW CAST BY HIS TURNING . . ."
 - d. The author will continue to build on his concept -
 - 1) In 11:3 it is affirmed that "HIS WORD FORMED THE WORLD."
 - 2) But in 12:26-28 he states that this "SAME VOICE" shall again "SHAKE NOT ONLY THE EARTH BUT ALSO THE HEAVENS."
 - 3) His "UNSHAKEN SAMENESS" is a strong encouragement to seek refuge in His "UNCHANGEABLE PRIESTHOOD" (7:24), and in His "UNSHAKEN KINGDOM" (12:28).
 - e. In Rev. 20:11 it is He who commands and the "HEAVENS AND EARTH FLED AWAY AND NO PLACE IS FOUND FOR THEM" - for He both proposed

their existance and disposes of them in the exercise of His cosmological authority.

f. Obviously "UNCHANGEABLENESS" is another characteristic or attribute of Divinity - and the author here assigns it to Christ (cf. Mal. 3:6).

5. "THY YEARS WILL NEVER END" - for there is no accumulation of age in Him who invented time, and for Whom "ONE DAY IS AS A THOUSAND YEARS AND A THOUSAND YEARS AS ONE DAY" (II Pet. 3:8).

G. "BUT TO WHAT ANGEL HAS HE EVER SAID, "SIT AT MY RIGHT HAND, TILL I MAKE THY ENEMIES A STOOL FOR THY FEET?" (vs. 13). Christ is now seated!

1. The opening words of Psa. 110, "YAHWEH'S ORACLE UNTO MY LORD" - and the imperative request: "SIT AT MY RIGHT HAND" (8:1; 10:12-13; 12:2).

2. Jesus applied this Psa. to Himself at His trial - Mk. 14:62 "I AM; AND YOU WILL SEE THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, AND COME WITH THE CLOUDS OF HEAVEN." (a combination with Dan. 7:13).

a. This gained Him the accusation of "BLASPHEMY", for the Sanhedrin knew the implications of the statement - but were unwilling to concede that it could refer to Jesus of Nazareth. (Mk. 14:64).

b. To sit at God's throne meant to participate in God's judgment.

c. Evidently God has honored the Son by assigning Him the position on His throne most expressive of authority and honor - "HIS RIGHT HAND."

3. "TILL I MAKE THY ENEMIES A STOOL FOR THY FEET" - indicating complete dominion over all opposing forces - cf. 2:14-15.

a. Joshua 10:24 "JOSHUA SUMMONED ALL THE MEN OF ISRAEL, AND SAID TO CHIEFS OF THE MEN OF WAR . . . COME NEAR, PUT YOUR FEET UPON THE NECKS OF THESE KINGS . . . THUS THE LORD WILL DO TO ALL YOUR ENEMIES . . ."

b. Thus complete subjugation of the enemy, humiliation of their unjust opposition, judgment upon their wickedness!

4. No angel was ever, nor shall ever be so honored!

5. Since Jehovah God shares His rule and authority with this unique Son, this is further evidence of His diety.

H. "ARE THEY NOT ALL MINISTERING SPIRITS SENT FORTH TO SERVE, FOR THE SAKE OF THOSE WHO ARE TO OBTAIN SALVATION?"

1. In contrast to Christ as "LORD" and "CONQUERING KING" the angels are only "MINISTERS WHO SERVE" those who shall "INHERIT SALVATION."

a. Christ is the "AUTHOR OF SALVATION" (2:10) and the "SOURCE OF SALVATION" (5:9) - but the angels are only "SERVANTS" of the saved!

b. They have no share in the rule, but are "SENT", commanded, ordered to certain services by a Superior Will.

1) "ARE THEY NOT ALL" - "pantes" - none of them escape the realm of servitude to the "LORD" AND "KING."

2) "LEITOURGIKA PNEUMATA" - used in some papyri (not by profane writers) for a "work tax" (money paid instead of service) or for religious service also - A.T. Robinson.

a) Lk. 1:23 Zacharias fulfilled "THE DAYS OF HIS SERVICE."

b) Heb. 8:6 Christ has "OBTAINED A MORE EXCELLENT MINISTRY."

c) Heb. 9:21 Moses sprinkled the "VESSELS OF THE MINISTRATION."

- 3) Thus the servile rank of angels is contrasted with the Regal rank of Christ!
2. Not "GUARDIAN ANGEL" idea as some desume from Mt. 18:10 - only that "ALL" angels are at Christ's disposition for any service He may assign them:
 - a. Mt. 4:11 "ANGELS CAME AND MINISTERED TO HIM"
 - b. Mt. 26:53 "I COULD APPEAL TO MY FATHER, AND HE WILL AT ONCE SEND ME TWELVE LEGIONS OF ANGELS . . ."
3. Even the most honored angel - as "GABRIEL, WHO STANDS IN THE PRESENCE OF GOD" has been "SENT TO SPEAK TO YOU . . ." (to Zacharias).
 - a. Yet to none of these has God ever invited: "SIT ON MY RIGHT HAND."
 - b. They, like the priests under the Law (10:11f) "STANDS DAILY" his ministry continues, "STAND BEFORE GOD" - ready to be dispatched on some errand and are not permitted to "SIT".
 - c. Lk. 17:7-10 - Parable of Unprofitable Servant - the Master does not invite the servant, saying: "COME AT ONCE AND SIT DOWN AT THE TABLE", but rather "PREPARE SUPPER FOR ME" - they stand ready to serve.
 - d. The author is not trying to define and explain the service they render - he only uses the fact that they DO SERVE to show that they are inferior to the King whom they serve!
4. MINISTERING SPIRITS sent to "DIAKONIAN" to serve (Lk. 4:39 Peter's mother-in-law arose "AND SERVED THEM").
 - a. I would not ignore the fact that they are inferior to Christ - as His servants and His worshippers.
 - b. But they are superior to us - for "WE HAVE BEEN MADE A LITTLE LOWER."
 - 1) And yet in spite of their superior dignity and nature, they are still "OUR SERVANTS" or at least "SERVE OUR NEEDS."
 - 2) We do not dispatch them or command their services to us. It is Christ who knows our needs and does the commanding!
 - c. What services do they render?
 - 1) We do not know. Nor can we say with proof - for we are not the ones who control, limit or extend their services, but Christ!
 - 2) Christ knows what services we need, and what they render - and that is sufficient for me.
 - 3) Heb. 13:2 "SOME HAVE ENTERTAINED ANGELS UNAWARES" - i.e., without knowing it! Conversely, it may well be said that "SOME HAVE BEEN HELPED BY ANGELS UNAWARES".
 - 4) There is no indication that the Eunuch knew the background action of an "ANGEL OF THE LORD" in his conversation (Acts 8:26).
 - 5) Acts 12:9 Peter "DID NOT KNOW THAT WHAT WAS DONE BY THE ANGEL WAS REAL, BUT THOUGHT HE WAS SEEING A VISION. . . AND PETER CAME TO HIMSELF . . ." perhaps we too shall later know what service they may have rendered to effect our salvation in heaven.
 - 6) Angels rejoice over "SINNERS WHO REPENT" (Lk. 15:10), which indicates that they too have an interest in our salvation and in Christ's glorification. (I Pet. 1:12; - "DESIRE TO LOOK INTO."
 - 7) Angels carried the soul of Lazarus "TO ABRAHAM'S BOSOM" Lk. 16:22 - indicating their activity in this realm.

- 8) Angels "DELIVERED THE LAW" (Acts 7:53) and "WAS DECLARED BY ANGELS" (Heb. 2:2) - and this definitely related to the preparations for the coming of Christ - "TILL THE SEED SHOULD COME" (Gal. 3:19 "AND IT WAS ORDAINED BY ANGELS THROUGH A MEDIATOR").
- 9) Speaking of the little ones: "THEIR ANGELS DO ALWAYS BEHOLD THE FACE OF GOD . . ." (Mt. 18:10).
- 10) They have a great interest in redemption of man - even before its manifestation they "DESIRED TO LOOK INTO IT" (1 Pet. 1:12).
 - a) For this reason they praised God when Christ was born (Lk. 2:13), announcing His birth to shepherds (Lk. 2:10).
 - b) They announced His victory over sin, death, grave (Jno. 20:12 - His resurrection).
 - c) They announced His return at Ascension (Acts 1:10).
- d. Their ministry is given "DIA" for the sake of - "THOSE THAT ARE GOING TO BE SAVED" or "DESTINED TO SALVATION".
 - 1) This is final, ultimate salvation in heaven.
 - 2) The "GREAT SALVATION" of Heb. 2:2!
5. If importance of message related to importance of Messenger (12:25 - cf. 10:28), then superlative importance must be given to Him who is so much superior to angels that He is proper subject of their worship:
 - a. Mt. 12:41 "A GREATER THAN JONAH IS HERE" - learn from the Ninevehites.
 - b. Mt. 12:42 "A GREATER THAN SOLOMON IS HERE" - learn from Queen of South.
 - c. Mt. 12:43-45 is lesson built on this superior value given to Him.
 - d. At least the admonition which follows in 2:1-4 - is so intended!

CHAPTER II

Verses 1 - 4

Having established the Divine nature of Messiah, together with the dignity e now enjoys, the author proceeds to show the vital accomplishments secured in is incarnation - from which grew all His meditorial mission!

1. He proceeds with the comparison of angels - for they are the common denominator for all comparisons in chs. 1 and 2.
2. The "WORLD TO COME" was not subjected to angels but to Messiah!
3. The present world was not subjected to angels but to man - "MADE A LITTLE LOWER THAN ANGELS."
4. So when Christ was "MADE MAN" and consequently in that state "MADE A LITTLE LOWER THAN ANGELS" Himself, this world too was made subject to Him! And He "OVERCAME THE WORLD" (Jno. 16:33). He thus showed Himself Master of world by "BEING TEMPTED IN ALL POINTS, YET WITHOUT SIN."
5. He did not come to "HELP ANGELS" but rather "THE SONS OF ABRAHAM."
6. His suffering as a man had nothing to do with His loss of dignity as a Divine Person - it was necessary in relation to the "HELP" He gave.
7. With same belabored attention, the author seeks to establish now Christ's relation to man - as had labored to establish relationship with God.

8. Having shown His total Deity, he now shows His total humanity.
 9. Both expressions are essential to the mission He came to expedite.
- A. "THEREFORE WE MUST PAY THE CLOSER ATTENTION TO WHAT WE HAVE HEARD, LEST WE DRIFT AWAY FROM IT."
1. "DIA TUOTO" - "THEREFORE" because of proven exaltation of Christ, His superior Name and position "AT THE RIGHT HAND OF GOD."
 - a. There "DEI" must be given extreme heed to His offer of salvation.
 - b. That we "FIRST ANNOUNCED BY HIM" confirmed "THROUGH MIRACLES" by "GOD THROUGH THE HOLY SPIRIT."
 - c. Neglect will incur heavier punishment than unfailing "RETRIBUTION."
 2. "DEI" - necessity more than obligation - urges not simply honor to Christ but vital life or death question:
 - a. The dignity of the source of the message demands attention.
 - b. The "GREAT SALVATION" revealed by Him demands diligence.
 - c. The danger of being left out and thus excluded from the blessings.
 - d. The cure, already demonstration of severe penalties of the old system of God must reasonably imply greater penalties through New.
 3. "WHAT WE HAVE HEARD" relates to all that relates to "GOD SPEAKING THRU HIS SON" (1:1) and the "GREAT SALVATION" discussed immediately below.
 4. "LEST WE DRIFT AWAY FROM IT" - figure of speech for illustration.
 - a. A raft being carried downstream well past a secure landing.
 - b. Or swept past good anchorage which is presently within reach but could soon be well beyond the length of the chain.
 - c. A vivid picture of peril which should stimulate alarm and attention:
 - 1) As in Prov. 3:21 "MY SON, KEEP SOUND WISDOM AND DISCRETION, LET THEM NOT ESCAPE FROM YOUR SIGHT . . ."
 - 2) As an arrow "SLIPS" from the quiver or bow.
 - 3) As an avalanche where the snow slips off the mountain side.
 - 4) Medically: used frequently of food slipping aside into wind.
 5. The very losability of this "GREAT SALVATION" demands that we "GIVE HEED" (prosechein) "MORE EARNESTLY" or "CLOSER ATTENTION."
- B. "FOR IF THE MESSAGE DECLARED BY ANGELS WAS VALID AND EVERY TRANSGRESSION OF DISOBEDIENCE RECEIVED A JUST RETRIBUTION, HOW SHALL WE ESCAPE IF WE NEGLECT SUCH A GREAT SALVATION?" An "a fortiori" argument! From lesser to greater!
1. This is the "qal wachomer" argument - the "light and heavy", frequently used by the rabbis in N.T. times, a logician's system of argument.
 2. This argument wishes to establish the fact that: if so severe a penalty was inflicted for disobedience to the "light", then what can be said of the severity of penalty when the "heavier" is disobeyed?
 - a. Rom. 5:10 - the same type of argument is used from the lesser to greater.
 - b. II Cor. 3:7-11 is another example. I Pet. 4:17 another.
 - c. Again used by writer in positive way in 9:13-14, "HOW MUCH MORE SHALL THE BLOOD OF CHRIST CLEANSE THE CONSCIENCE . . ."
 3. The angelic mediation of the Law of Moses is not mentioned in the Old Testament.
 - a. Except in the LXX rendering of Deut. 33:2 - a text which says:

- "JEHOVAH CAME FROM SINAI . . . AND HE CAME WITH TEN THOUSAND OF HOLY ONES: AT HIS RIGHT HAND WAS A FIREY LAW FROM THEM" and the LXX has "AT HIS RIGHT HAND WERE ANGELS WITH HIM."
- b. Gal. 3:19 - in speaking of the superiority of the UNMEDIATED PROMISE TO ABRAHAM in comparison with the Law MEDIATED through Angels.
 - c. Acts 7:53 Stephen accused the Jews of violation of the Law even if it had been given thru the dignified mediation of Angels.
 4. The sanctions, penalties or retributions attending the Law of Sinai both SEVERE and INESCAPABLE:
 - a. "EGENETO BEBAIOS" - "PROVED STEADFAST", or "HELD GOOD" as in Rom. 6:14 "THE PROMISE MAY REST ON GRACE AND BE GUARANTEED TO ALL HIS DESCENDANTS. . . ."
 - b. II Pet. 1:10 "CALLING AND ELECTION SURE."
 - c. In this text - "firm and therefore inviolable" (Thayer).
 5. "TRANSGRESSION AND DISOBEDIENCE" (parabasis kai parakee) the first in "stepping aside" - as in Rom. 2:23 meaning "refusing to obey"; the second is "neglect to obey" as in Rom. 5:19 "FOR BY ONE MAN'S DISOBEDIENCE.)
 6. "RECEIVED A JUST RECOMPENSE OF REWARD" - "mishapedesian" - paying of a wage due, recompense of reward (10:35 "DON'T THROW AWAY YOUR CONFIDENCE WHICH HAS A GREAT REWARD") or of punishment - (2:2) - as Num. 15:30.
 - a. Heb. 11:6 - a person who pays wages, a rewarder. I Thess. 2:16.
 - b. Rom. 4:4 - "IT IS OF DEBT, AND NOT OF GRACE . . ."
 - c. Similar in thought: "WAGES OF SIN ARE DEATH" - (Rom. 6:23) not same word - but same ideal!
 7. "HOW SHALL WE ESCAPE" the "JUST RETRIBUTION" imposed upon those who "NEGLECT THE GREAT SALVATION."
 - a. The final judgment is intended - in contrast to the temporal punishment probably intended by the author in vs. 2 (9:27) final judgment.
 - b. The writer does not propose this question in hopes of receiving an answer. Simply a rhetorical question!
 8. Note this is not "NEGLECT" to accept the offer of salvation by lost! is "NEGLECT" in the development, maintaining and consolidation of the "SALVATION" already obtained at moment of obedience to Truth of Christ.
 - a. "IF WE NEGLECT" - not commission of great sins - not stealing, killing, adultery of any such grave sins - this is simple "NEGLECT".
 - b. As in "AMELEO" used in 8:9 "THEY KEPT NOT MY LAW, I NEGLECTED THEE.
 - c. I Tim. 4:14 - "DO NOT NEGLECT THE GIFT . . ." do not allow it to waste, to be unused, unappropriated - not REJECTION but NEGLECT!
 - d. Same word in Mt. 22:5 "BUT THEY MADE LIGHT OF IT AND WENT OFF..."
 9. Neglect will ruin a man! (Barnes). Most of the problems, missed opportunities, misappropriated blessings stem from neglect.
 - a. To destroy self, a man crossing above the Niagara Falls need not place a hand to the oar - just neglect to do anything will do!
 - b. Sin condemns! To neglect to appropriate the cure offered by God will destroy a soul!
 - c. Man on sick-bed need not cut his wrists to destroy his life, just neglect the cure -

10. "SO GREAT A SALVATION" - its greatness must relate to its superiority over the old system - just as its Author is superior to the old Authority.
- The Son of God promulgated it, it involves total pardon, and the entrance into the eternal kingdom and into heaven itself.
 - Or else the greater responsibility for these who have resolved greater light! As the Gospel over the Law! II Cor. 1:10.
 - Its sanctions are more awful than those attached to the old system.

C. "IT WAS DECLARED AT FIRST BY THE LORD, AND IT WAS ATTESTED TO US BY THOSE WHO HEARD HIM . . ." cf. Lk. 1:1-4 for analogous concept!

- Many assume that this excludes Paul as a possible author of Hebrews, in Gal. 1:11-12 Paul denied any "second-hand" information in the Gospel he preached:
 - The author seems to be a "second generation Christian", together with his readers for the most part!
 - Those who had heard were Apostles and prophets (Acts 1:8,21,22 - I Jno. 1:1-3; cf. Eph. 2:20 presents the whole foundation with Christ and the Apostles and prophets - plus Eph. 3:5 "REVEALED TO APOSTLES AND PROPHETS").
 - Though it may fairly exclude Paul, such is not necessary inferred from this passage, because:
 - Obviously Paul did not hear Christ preach during His earthly ministry -
 - May not be speaking so much of himself as explaining the actual way in which the majority of his readers had received the Word.
 - It is obvious that the author is not trying to vindicate his position as an apostle or witness - only to vindicate the message delivered by God's Son!
 - Quite possible the author, if he be an Apostle, uses "TO US" to imply the whole church as a unit.
- The prophets predicted, John the Baptist prepared, Christ preached
 - That which "GOD IN THESE LAST DAYS SPEAKS THROUGH HIS SON" was indeed "FIRST SPOKEN BY THE SON" Himself!
 - The original speaker on this subject was no "SECOND-HAND" messenger.
 - He was and still is "THE AUTHOR AND FINISHER OF OUR FAITH."
 - Jesus is frequently spoken as the "PIONEER", "FORERUNNER", or "AUTHOR," here again called "THE LORD" (1:10).
- "WAS CONFIRMED" or "ATTESTED" refers back to the confirmation of the Law of Moses through its punishments - "BEBAIOS" or inviolability!
 - So the New Order and its government is inviolable par excellenza!
 - In other words: was rendered sure, firm, steadfast and constant (Thayer).

D. "WHILE GOD ALSO BORE WITNESS BY SIGNS AND WONDERS AND VARIOUS MIRACLES AND GIFTS OF THE HOLY SPIRIT DISTRIBUTED ACCORDING TO HIS OWN WILL."

- Note Acts 2:22 for these "MIRACLES, WONDERS, SIGNS" in reverse order.
 - But in the Acts 2:22 passage they refer to things "GOD DID THROUGH JESUS CHRIST" and this "ATTESTED TO JESUS OF NAZARETH!"
 - The same God is still interested in the authentication, validation and confirmation of that message through the Apostles.
- Those miracles continued with the Apostles (Acts 2:43) and were also

"THE SIGNS OF AN APOSTLE" (II Cor. 12:12) therefore a valid witness of:

- a. Obviously the Apostles didn't perform miracles "OF THEIR OWN POWER AND VIRTUE" or "PIETY" - (Acts 3:12).
 - b. "SUNEPIMARTUROUNTOS TOU THEOU" compound verb: "SUN" is: "TO JOIN" "EPI" is: "GIVING ADDITIONAL", "MARTUREO" is "TO WITNESS" by God!
 3. "SIGNS" suggesting Divine presence or a spiritual truth - cf. John's seven "SIGNS" which Jesus did.
 4. "WONDERS" given to attract or arrest attention to create interest.
 5. "Miracles" were "DUNAMESIN" or various "POWERS" manifested by God in the
 - a. Gal. 3:5 "DOES HE WORK MIRACLES AMONG YOU BY WORKS OF THE LAW?"
 - b. I Pet. 1:12 "THOSE THINGS PREACHED TO YOU HAVE BEEN ANNOUNCED BY THEM WHO PREACHED THE GOOD NEWS TO YOU THROUGH THE HOLY SPIRIT SENT FROM HEAVEN."
 6. These miracles were "APPORTIONED" to the original witnesses.
 - a. The distribution "MERISMOS" appears again in 4:12 "DIVIDING BETWEEN SOUL AND SPIRIT . . ."
 - b. God "DIVIDED AMONG YOUR TEACHERS VARIOUS GIFTS OF THE HOLY SPIRIT."
 7. Interesting that such an appeal to proofs still existant in the church would not have withstood proof if they had not existed.
 8. "DISTRIBUTED ACCORDING TO HIS WILL" - God's will - I Cor. 12; Eph. 4:1.
- E. How transcendently great and imposing are our obligations to love and serve God under the new order - from sheer gratitude for the fabulous proofs given:
1. Particularly in the face of so many that with thoughtless abandon and neglect are allowing the "GREAT SALVATION" to "SLIP AWAY FROM THEM."
 2. The challenge is for us to be as "STEADFAST" or "FIRM" as the punished proved and shall prove to be under both the Old and New Covenant are shown and will be shown to be "FIRM"!

Verses 5 - 8

- A. "FOR IT WAS NOT TO ANGELS THAT GOD SUBJECTED THE WORLD TO COME, OF WHICH WE ARE SPEAKING." (vs. 5).
1. Had he not said: "OF WHICH WE ARE SPEAKING" then no difficulty in the identification of the "WORLD TO COME" as the final abode of redeemed heaven itself! But really no need for confusion here!
 2. The "WORLD TO COME" must relate to the "GREAT SALVATION" of which he speaks in vs. 3!
 - a. (Just as the O.T. ended with Christ's first coming - and the basic hope of the Jewish people related to the arrival of Messiah -
 - b. So the "WORLD TO COME" relates to Christ's second "PARUSIA").
 3. Or else the "WORLD TO COME" relates to the church age, during which the "GREAT SALVATION" is to be enjoyed.
 - a. This makes it easier to relate to Jesus for His personal dominion over the world and all its elements dominated by Satan.
 - b. For the argument will later involve "NOT ALL THINGS SUBJECTED" to the control of the person or Person who was intended to subject.

- c. So it could refer to man generically, but to Christ specifically.
- d. For man had lost his dominion over the world because of sin and the temptation of the Devil.
- e. But Christ, in becoming "A LITTLE LOWER THAN ANGELS" has restored the world to its proper dominion under man - but specifically under his authority! As He represents the proper glory of man b-4.
- f. This seems to be the meaning of other similar passages where Christ "HAS ALL AUTHORITY IN HEAVEN AND EARTH" (Mt. 28:18), and:
 - 1) Eph. 1:20-21 shows Christ being "RAISED FROM THE DEAD" to "SIT AT GOD'S RIGHT HAND" in "HEAVENLY PLACES."
 - 2) Therefore He is "FAR ABOVE ALL RULE, AND AUTHORITY AND POWER AND DOMINION, AND ABOVE EVERY NAME THAT IS NAMED, NOT ONLY THIS WORLD BUT IN THAT WHICH IS TO COME. . ."
- 4. In order to establish this fact, it must be shown that Christ too was in the same relation to the "WORLD" as man was - to establish His incarnation.
- 5. The fact that he is writing people accustomed to Jewish terminology, the "PRESENT WORLD" would refer to Moses' rule, whereas the "WORLD TO COME" would relate to the Messianic reign!
 - 1. Thayer relates "WORLD" to "the inhabited earth and by metonymy to the inhabitants of the world of men."
 - 2. This is consistent with Eph. 1:23 and particularly I Cor. 15:24-25.
- 6. Let's see the line of reasoning followed to sustain his point!
- B. "IT HAS BEEN TESTIFIED SOMEWHERE, 'WHAT IS MAN THAT THOU ART MINDFUL OF HIM, OR THE SON OF MAN, THAT THOU CAREST FOR HIM? THOU DIDST MAKE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS, THOU HAS CROWNED HIM WITH GLORY AND HONOR, PUTTING EVERYTHING IN SUBJECTION UNDER HIS FEET.'"
 - 1. Psa. 8 has variously been referred exclusively to Messiah, to man in general and to Messiah as representing man.
 - a. There seems to be nothing in the Psalm itself which would make it apply to Messiah as such - for it expresses just what God had committed to man when He created him.
 - b. Gen. 1:28 "HAVE DOMINION OVER THE FISH OF THE SEA, AND OVER THE FOWL OF THE AIR AND OVER EVERY LIVING THING THAT MOVETH UPON THE EARTH."
 - c. This Psalm is a poetic tribute to the glory of man as God intended.
 - 2. The LXX has "MAN A LITTLE LOWER THAN THE ANGELS", while the Hebrew text has "MAN A LITTLE LESS THAN ELOHIM" or "GOD", OR AS SUGGESTED "DIVINE."
 - a. Since our author is employing the LXX he accepts "ANGELS" as a proper translation - fitting for his illustration.
 - b. For man is obviously lower than angels - who are inferior to God!
 - 3. But he intends to apply this same position to Messiah for good reasons.
 - a. To show Christ's incarnation in human flesh - and thus explain the overall purpose of the incarnation "TO BRING MANY SONS TO GLORY."
 - b. To make Christ superior to angels - in the very humble service He rendered for the sake of man's redemption!
 - c. To identify Christ more fittingly to the people to whom he writes!

- d. To proceed then to show the amazing results of this incarnation!
- e. So Christ too was "MADE A LITTLE LOWER THAN ANGELS."
- 4. Psalms 8 then refers only to man but has a Messianic application, (in the very incarnation we see overtones of man's restoration to the intended "DOMINION OVER THE WORLD TO COME!").
- 5. "FOR A LITTLE WHILE" places a temporal interpretation which is quite arbitrary and not necessarily implied by the text.
 - a. The word: "BRACHU TI" does find a temporal application in Isa. 57:1.
 - b. But in Jno. 6:7 it applies to a "LITTLE AMOUNT."
 - c. In Acts 27:28 it means "A LITTLE FARTHER ON" as to distance.
 - d. It might well be just a simple comparison between man and angels, since this seems to be the intent of the author to show!
- C. But this creates a definite problem for man, which the author will seek to solve in the verses following.
 - 1. "WHAT IS MAN . . . OR THE SON OF MAN" is intended to describe the same man:
 - a. Some have taken "SON OF MAN" to mean Christ only, because of the frequent usage of "SON OF MAN" in Matthew to apply to Christ (16:1).
 - b. But this does not necessarily follow - see Ezek. 21:2; 22:2; 23:2 more than 80 times God applies the term to Ezekiel "SON OF MAN."
 - c. But no damage seems to be made if it is also applied to Christ, for the author does so immediately!
 - 2. "CROWNED WITH GLORY AND HONOR" - could have been a double application:
 - a. To man in his original state, before sin caused the loss of his DOMINION.
 - b. Or to Christ after His exaltation stemming from His victory over sin.
 - c. Man was originally "CROWNED" but because of sin "THE CROWN IS FALLING FROM OUR HEADS; WOE TO US, FOR WE HAVE SINNED" (Lam. 5:16).
 - 1) "CROWNED" (estephanos) only here and II Tim. 2:5 "NO MAN IS CROWNED EXCEPT HE CONTEND LAWFULLY."
 - 2) Without effort man was "CROWNED WITH GLORY" at creation, but now he must "CONTENT" TO BE "CROWNED."
 - 3. But "WHAT IS MAN" that he should command such attention? He is so feeble, so sinful, so unworthy of such dominion!
 - a. Psalms 8 seems to ask just this question: especially is it a proper question when puny man is viewed in contrast with the beauties and vast perfections of the heavens themselves!
 - b. This seems to exclude that originally this Psalm could apply to Messiah - for certainly no such question could properly apply to Him.

Verse 8 - 9

- A. "NOW IN PUTTING EVERYTHING IN SUBJECTION TO HIM, HE LEFT NOTHING OUTSIDE HIS CONTROL. AS IT IS, WE DO NOT YET SEE EVERYTHING IN SUBJECTION TO HIM. BUT WE SEE JESUS, WHO FOR A LITTLE WHILE WAS MADE LOWER THAN THE ANGELS, CROWNED WITH GLORY AND HONOR BECAUSE OF THE SUFFERING OF DEATH, SO THAT BY THE GRACE OF GOD HE MIGHT TASTE DEATH FOR EVERY ONE."
 - 1. Man was meant for dominion - but because of sin he is a frustrated creature, defeated by temptation and encompassed by his own infirmity!

- a. G.K. Chesterton said: "Whatever else is or is not true, this one thing is certain - man is not what he was meant to be" (Barclay).
- b. Moffatt: "He is crowned king of nature, invested with a divine authority over creation." Yet it is creation which dominates him!
2. Angels are excluded from this dominion - even though it is now last!
 - a. But when Christ came to this world, He was not dominated by the creation but was its SOVEREIGN MASTER in all manifestations -
 - 1) He controlled its elements, ruled its systems, conquered its dominions of death and "OVERCAME THE WORLD" totally!
 - 2) None of its powers defied His authority - none of its temptations were superior than His ability to resist them!
 - 3) No angel has ever had the world subject to him as did Jesus!
3. Yet "NOT EVERYTHING IS IN SUBJECTION TO HIM."
 - a. If man is intended - which is likely, he is not yet fully restored even if he is in Christ - for he must still face death which is a part of his existence yet to be conquered.
 - b. If it refers to Christ, then the author is only agreeing with Paul in I Cor. 15:27, "THE LAST ENEMY TO BE DESTROYED IS DEATH" and that will be done when Christ returns!
4. Perhaps there is a subtle comparison between the "FIRST ADAM" and the "SECOND ADAM" which is used by Paul so effectively in Rom. 5:12ff and I Cor. 15:21ff.
5. Or there may be the use of Psa. 80:17 in reference to Christ: "BUT LET THY HAND BE UPON THE MAN OF THY RIGHT HAND, THE SON OF MAN WHOM THOU HAST MADE STRONG FOR THYSELF."
 - a. When one man failed God in Old Testament, He raised up another.
 - b. But when Adam failed, who could take his original place?
 - c. Only Someone capable of undoing what Adam did, and thus establish a "KINGDOM OF RIGHTEOUSNESS" in which all Adam's children could have a part if they so choose!
6. To effect restoration, to regain "DOMINION" over the creation, Messiah must share a common station with man - even to the point of "DEATH."
- B. "CROWNED WITH GLORY AND HONOR BECAUSE OF THE SUFFERING OF DEATH"
 1. Herein Christ actually becomes the counterpart of Psa. 8, where "GLORY AND HONOR" find their just restitution, or restoration!
 2. But this had to grow out of His "DOMINION OF THE WORLD" which involved His victory over death itself.
 - a. "CROWNED" even when "SUFFERING DEATH", during the very moment of obvious defeat!
 - b. Because only in this way could He "OVERCOME AND RULE THE WORLD."
 3. So that through this victory, God could allow us "GRACE."
- C. "SO THAT BY THE GRACE OF GOD HE MIGHT TASTE DEATH FOR EVERY ONE."
 1. His victory over death does not automatically involve our participation.
 2. It is only because of "GOD'S GRACE" that He allows Christ's victory to be also ours!
 3. God allowed His "DEATH" to stand for the death of us all - II Cor. 5:1.
 - a. This is the second time Christ is attributed with our salvation: "WHEN HE HAD MADE PURIFICATION FOR SIN" (1:3).
 - b. And this explains how God could allow His "DEATH TO BE FOR EVERY-ONE" in a vicarious or representative manner!

4. Death had defeated man - therefore he lost his dominion of the world:
 - a. But Christ defeated death! In Him "DOMITION" is restored.
 - b. Christ's humiliation was but a prelude to His "GLORIFICATION!"
 - c. "THEREFORE GOD HIGHLY EXALTED HIM AND GAVE HIM A NAME THAT IS ABOVE EVERY NAME . . ." the "MORE WORTHY NAME INHERITED THAN ANGELS" (1:4).
5. The purpose clause - makes the interpretation of Psa. 8 apply to Christ:
 - a. Christ's death is "HUPER" OR "IN BEHALF OF" rather than "INSTEAD".
 - b. Therefore Christ is now the anointed Sovereign of the Universe!
 - c. Christ was now "CROWNED WITH GLORY AND HONOR" so that He "MIGHT TASTE OF DEATH FOR EVERY MAN," but because of the latter, He received the former - it is the other way around!
6. "TASTE OF DEATH" is a Hebrew expression of experiencing its full and terrible bitterness! (cf. Mt. 16:28; Mk. 9:1; Lk. 9:27; Jno. 8:52). I Sam.
 - a. Thus, through Him and His "SUFFERING IN BEHALF OF MAN" all men can now - "BY THE GRACE OF GOD" be victorious over death!
 - b. And man can become what he was meant to be, and, without Him, could never be. - Barclay!
7. Thus "ALL THINGS IN SUBJECTION UNDER FEET" of Psa. 8, is reflected in "TILL I MAKE THINE ENEMIES THE FOOTSTOOL OF THY FEET" Of Psa. 110:1.
 - a. And both are essentially fulfilled in Christ as the REPRESENTATIVE MAN - the real "SECOND ADAM" - wherein God realized His plan!
 - b. It was in this He is the one to Whom the "SUBJUGATION OF THE WORLD" was destined to be realized.
 - c. But in the Divine economy it was necessary that He arrive at that dominion by way of "HIS SUFFERING" (loc. cit., 2:10).
8. Now let us further watch the unfolding of "THE GRACE OF GOD."

Verses 10 - 13a

- A. "FOR IT WAS FITTING THAT HE, FOR WHOM AND BY WHOM ALL THINGS EXIST, IN BRINGING MANY SONS TO GLORY, SHOULD MAKE THE PIONEER OF THEIR SALVATION PERFECT THROUGH SUFFERING." (vs. 10).
 1. Obviously the author is refuting a long-standing Jewish objection:
 - a. Jno. 12:34 "WE HAVE HEARD OUT OF THE LAW THAT CHRIST SHALL ABIDE."
 - b. There were sufficient Old Testament statements to warrant such convictions as this (Psa. 72:5,7; 89:36-37 Isa. 9:7; Ezek. 37:24-25; Dan. 2:44).
 2. All doubt about the inferiority of the Old System to the New is wiped away when perfect understanding of the purposes of God fulfilled by Christ are fully known!
 - a. "FITTING" - "eprepen autoi" imperfect active of "prepo" meaning "to stand out, to be becoming or seemly" (Robinson) - "to be conspicuous, to be eminent" - as Heb. 7:26 "FOR SUCH A HIGH PRIEST BECAME US . . ." (I. Tim. 2:10), "GOOD WORKS AS BEFITS WOMEN" (Thayer).
 - b. "FITTING THAT GOD . . . SHOULD MAKE THE PROMISE . . ." "AUTOI" dative or relating to God and not Christ; similar concept of Jno. 3:16.

- c. Rom. 11:36 "FOR FROM HIM AND THROUGH HIM AND TO HIM ARE ALL THINGS."
- 3. "IT WAS FITTING . . . THROUGH SUFFERING" - said suffering is not below the dignity or majesty of God's grace! Cf. Isa. 53:1-12.
- 4. "IN BRINGING MANY SONS TO GLORY" - herein exists the double idea of this process - "TO BECOME SONS" but to be "SONS IN GLORY!"
 - a. There is complete solidarity of Christ with His followers (Thomas).
 - b. This concept will be enlarged to establish the "FRATERNITY" in Christ "WHO IS NOT ASHAMED TO CALL THEM BRETHREN" (vs. 11).
 - c. But it is God who "IS BRINGING" in this case through Christ!
 - d. Salvation is now offered to any who desire to be "GLORIFIED"!!! - (Rom. 30 - by allowing them to "SIT IN HEAVENLY PLACES WITH CHRIST" - "WHOM HE FOREORDAINED . . . CALLED, JUSTIFIED, ALSO GLORIFIED!!!).

B. "MAKE THE PIONEER OF THEIR SALVATION" - "ARCHEGON" means "author" one leader.

- 1. The same word is used in Acts 3:15 "YOU KILLED THE PRINCE, (author in some versions) OF LIFE" - idem for Acts 5:31.
- 2. Can be for originator, beginner - as rooted in Rev. 1:14 "THE BEGINNING OF GOD'S CREATION! ("ARCHE").
- 3. He began something that others can enter into also - like a school, a particular faith, an organization, a family or a city.
 - a. The salvific idea stems from the fact that the Son went before the "SONS OF GLORY" in the same path which they must now trod!
 - b. The "ARCHEGON" himself must first take part in that which he starts.

C. "MADE PERFECT THROUGH SUFFERING" - "teleiosaid" ADEQUATE, ABLE FOR PURPOSE."

- 1. Not related to physical or metaphysical perfection - rather as a "MEANS TO AN END" now perfected, completed, compiuted.
- 2. Perfection can mean blamelessness or unblemished life or body in animal offered for sacrifice.
- 3. It can mean maturity - Eph. 4:13 as "FULL GROWN MAN" (Thayer), or to "raise to a state befitting him" (Thayer).
- 4. The idea is that the person or thing "PERFECTED" in the Biblical sense whether of Christ, or Christians (6:1), that which the Levitical priesthood could not do - (7:11; 10:1).
- 5. So this passage really means that after His suffering Christ has then completed, finished terminated the work of "BRINGING SONS TO GLORY" prospect and so began the reality!

D. "FOR HE WHO SANCTIFIES AND THOSE WHO ARE SANTIFIED HAVE ALL ONE ORIGIN. THAT IS WHY HE IS NOT ASHAMED TO CALL THEM BRETHREN . . ." (vs. 11).

- 1. "THE SONS OF GOD" - Christ and "THE MANY SONS OF GLORY" - Christians are "ALL OF ONE" (ex henos) which is GOD the Father of both!
 - a. Calvin inserted the word "OF ONE NATURE" - which is true, but not the argument of this passage.
 - b. The relationship is rather "SONSHIP" om Christ and those "BROUGHT TO GLORY" with the common Father, the GOD OF GRACE" (vs. 9).
- 2. The idea of "BRETHREN" also consolidates the "FAMILY RELATIONSHIP"!
 - a. "NOT ASHAMED" - same pride in worth of object under consideration of person being esteemed - cf. Rom. 1:16 "OUK EPAISCHUNETAI".
 - b. These "MANY SONS BROUGHT TO GLORY" who now share in the "HONOR

AND GLORY" bestowed upon Christ as a result of his exaltation - these are not worthy of "BROTHERHOOD OF CHRIST"!

- c. Not all human beings are worthy to be called "BRETHREN OF CHRIST" (cf. Mt. 12:46-50; Mk. 3:31-35; also Lk. 6:46).

3. "SANCTIFICATION" is common Hebrew language of the temple!

- a. Its root idea involves cleansing, purification, making holy and consecrate or set apart for sacred purposes.
- b. It enables man to approach God - for through sanctification there is dignity and commitment that formerly did not exist.

4. "HE WHO SANCTIFIES" is of course Christ and He does this "THROUGH HIS ONCE FOR ALL SACRIFICE" - to be studied in detail - ch. 9,10.

5. Christ is not ashamed to call us "BROTHER" - expresses radically the totality of His incarnation.

E. "I WILL PROCLAIM THY NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION, I WILL PRAISE THEE" (Psa. 22:22) - the most obviously Messianic of Psalms.

- 1. Suffice it to read this Psalm to understand its application to Christ.
 - a. Vs. 1: "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME . . ." Mk. 15:34.
 - b. Vs. 6: "I AM A WORM, AND NO MAN, SCORNE BY MEN AND DESPISED BY THE PEOPLE . . ." Matt. 27:43!
 - c. Vs. 8: "HE COMMITTED HIS CAUSE TO THE LORD; LET HIM DELIVER HIM . . ."
 - d. Vs. 16: "THEY HAVE PIERCED MY HANDS AND FEET . . ."
 - e. Vs. 18: "THEY DIVIDE MY GARMENTS AMONG THEM . . . FOR RAIMENT CAST LOTS."
 - f. Vs. 22: "I WILL TELL OF THY NAME TO MY BRETHREN; IN THE MIDST OF THE CONGREGATION I WILL PRAISE THEE . . ."
- 2. "EKKLESIAS" or congregation as intended in Psa. 22; to establish the idea of calling those in the church or in the congregation "BRETHREN" (vs.).
- 3. The second part of Psa. 22 - which deals with the public thanksgiving that must relate to the accomplishments of the first part - the AUT is still judged to be the same! Therefore He whose "HANDS AND FEET PIERCED" is He who "GIVES THANKS AMONG HIS BRETHREN!"

F. "AND AGAIN "I WILL PUT MY TRUST IN HIM" AND AGAIN, "HERE AM I, AND THE CHILDREN GOD HAS GIVEN ME . . ." (vs. 13 - quoted from Isa. 8:17-18).

- 1. Isa. 8:14 "AND THE LORD OF HOSTS . . . HE WILL BECOME A SANCTUARY, AND A STONE OF OFFENSE, AND A ROCK OF STUMBLING TO BOTH HOUSES OF ISRAEL ..."
 - a. Widely quoted in New Testament in reference to Christ - as in Rom. 9:33; I Pet. 2:6 - making a definite Messianic application of the passage.
 - b. Taken from the LXX in Isa. 8:17b and probably 18a.
 - c. Not excluded that the words of the first quotation may be taken rather from II Sam. 22:3 - where the wording is the same - but it is not likely.
- 2. Some direct application from Isaiah's situation must be intended - C.F. Dodd sustains the principle of hermeneutics that sustains the that Old Testament quotes in New Testament are not isolated proof-texts, but sometimes also carry their context along with them. "CHRIST TRUST IN GOD"!
 - a. In the context, Isaiah's prophecy is rejected by the people and king too, so the prophecy is shut up with Isaiah's disciples.

- until the prediction is fulfilled, so that its truth can be shown!
- b. The prophet still trusts in God for his vindication - and his disciples - the righteous remnant with him! These become an anti- of Christ and His ekklesia.
 - c. For in Isaiah's prophetic ministry the coming King and the remnant are closely associated - and in our text they become "THE SON OF GOD AND HIS BRETHREN OF WHOM HE IS NOT ASHAMED."
3. "HERE AM I, AND THE CHILDREN GOD HAS GIVEN ME . . ."
- a. The first part of this text more directly relates to Christ Himself whom the author of Hebrews sees symbolized by Isaiah himself!
 - b. But then Isaiah's sons, or children "WHOM THE LORD GAVE HIM" - with their symbolic names become by application "THE CHILDREN WHOM GOD GAVE" to Christ as "BRETHREN!"
 - c. In reality the symbolic names of Isaiah and his sons relate to the application the inspired author of Hebrews wishes to make:
 - 1) Isaiah has a most significant name: "Yahweh is salvation."
 - 2) Shearjashub one of his sons means: "Remnant will return" - this is the remnant that spiritually became CHRIST'S BROTHER.
 - d. Christians being described as "CHILDREN" of Christ is unique to this book of Hebrews - as in vs. 14.
 - 1) But we do have an Old Testament, prophetic precedent in Isa. 53:10 "HE MAKES HIMSELF AN OFFERING FOR SIN, HE SHALL SEE HIS OFF"
 - 2) Jno. 17:6 confirms that God "GAVE TO CHRIST" the men who were His disciples or apostles.
4. In all this the over-all intent of the author is to show that Messiah was as much a "MAN, endowed with the same attributes, sympathies and nature as do those whom He calls "HIS BRETHREN."

Verses 14 - 18

- A. "SINCE THEREFORE THE CHILDREN SHARE IN FLESH AND BLOOD, HE HIMSELF LIKEWISE PARTOOK OF THE SAME NATURE, THAT THROUGH DEATH HE MIGHT DESTROY HIM WHO HAS THE POWER OF DEATH, THAT IS, THE DEVIL, AND DELIVER ALL THOSE WHO THROUGH FEAR OF DEATH WERE SUBJECT TO LIFELONG BONDAGE." (vs. 14-15).
1. "Kekoinoneken haimatos kai sarkos" - fellowshippers of sharers in "AND BLOOD" is the N.T. terminology and personification for "MANKIND."
 - a. Mt. 16:17 - I Cor. 15:50, Gal. 1:16 and Eph. 6:12 all so dominate.
 - b. Christ also became a partner in "FLESH AND BLOOD" of full hum
 - 1) There may have been some Gnostics spreading DOCETISM among disciples to whom the author is writing.
 - 2) And as in I Jno. 1:11ff the author wishes to deny "SEEMISH" relation to Christ.
 - c. Since the "EKKLESIA" was made of "FLESH AND BLOOD" so was its A
 2. Perhaps no other passage in N.T. so clearly fixes the humanity of Jesus.
 - a. Jno. 1:14 "WORD BECAME FLESH" is strong but not explicit enough!
 - b. I Jno. 5:6 "HE CAME BY WATER AND BLOOD" relates rather to the presence of His Diety before His baptism and at His death.

- c. I Jno. 4:2 "EVERY SPIRIT WHICH CONFESSES THAT JESUS CHRIST HAS COME IN THE FLESH IS OF GOD" - but this doesn't tell how He came in flesh.
- d. Phil. 2:5-10 uses the term "MORPHE" or "FORM" to define Christ's perfect or identical nature with God and with man!
- 3. "IN LIKE MANNER PARTOOK" - "paraplesios and metecheon" the "PARTOOK" is same nature expressed above of "FLESH AND BLOOD" - but "IN LIKE MANNER" implies the same mode of entrance into "FLESH AND BLOOD" as any man:
 - a. The gateway of birth was common to both man and his Savior!
 - 1) Mt. 1:18 "NOW THE BIRTH OF JESUS CHRIST TOOK PLACE IN THIS WAY."
 - 2) Lk. 2:7 "AND SHE GAVE BIRTH TO HER FIRST-BORN SON."
 - 3) Jno. 1:14 "AND THE WORD BECAME FLESH" - and John will clarify later that "THAT WHICH IS BORN OF FLESH IS FLESH" (Jno. 3:6).
 - 4) Rom. 1:3 "WHO WAS BORN OF THE SEED OF DAVID ACCORDING TO THE FLESH."
 - 5) Rom. 8:4 "GOD HAS DONE . . . SENDING HIS OWN SON IN THE LIKENESS OF SINFUL FLESH AND FOR SIN . . ."
 - 6) Gal. 4:4 "WHEN THE TIME HAD FULLY COME GOD SENT FORTH HIS SON, BORN OF WOMAN, BORN UNDER THE LAW . . ."
 - 7) I Tim. 3:16 "GREAT IS THE MYSTERY OF GODLINESS: HE WAS MANIFESTED IN THE FLESH . . ."
 - b. Men enter the flesh by birth - and exit by death - this was the first cycle experienced also by Christ!
 - 1) No docetic or Appollinarian Christ will meet the requirements of this text and those listed above.
 - 2) And nothing short of full incarnation will accomplish what the incarnate Diety will be shown to do in the following verses.
- 4. Herein is listed some of the basic reasons for Christ's incarnation:
 - a. "THAT HE MIGHT DESTROY THE DEVIL AND DELIVER MEN."
 - b. Jno. 12:27 Jesus seems to be struggling under the shadow of death, and He answers His own question about delivery from it: "NO, FOR THIS PURPOSE HAVE I COME TO THIS HOUR" - the "PURPOSE" is "TO TASTE DEATH FOR EVERY MAN!"
 - c. Jno. 18:37 offers another explanation by Christ for His incarnation, "FOR THIS I WAS BORN, AND FOR THIS HAVE I COME INTO THE WORLD, TO BEAR WITNESS TO THE TRUTH" and to be "A KING" as Pilate had asked.
 - d. From henceforth in this epistle, the sacrifice of Christ will be presented as the "OFFERING" of "HIMSELF" by God's selected "PRIEST."
- B. "THAT THROUGH DEATH HE MIGHT DESTROY HIM WHO HAS THE POWER OF DEATH."
- 1. The seeming paradox - but yet most logical of demonstrations!
 - a. Who can now doubt that He is "THE RESURRECTION AND THE LIFE?" Jno. .
 - b. Who can now doubt that he "HAS OVERCOME THE WORLD"? (Jno. 16:33).
 - c. Who can now doubt that "WE CAN OVERCOME THE EVIL ONE"? (I Jno. 2:1) or that "YOU ARE OF GOD, AND HAVE OVERCOME THEM, FOR HE WHO IS IN YOU IS GREATER THAN HE WHO IS IN THE WORLD."? (I Jno. 4:4).

2. When "SATAN BRUISED THE HEEL OF CHRIST" it was proper then that "CHRIST WAS BRUISING HIS HEAD" - (Gen. 3:15).
 - a. And this is sufficient proof that we too through "THE GOD OF PEACE WILL SOON BRUISE SATAN UNDER OUR FEET" (Rom. 16:20).
 - b. To do this He has to assume a nature to which the experience of death was possible. To be victorious over the same Devil, we too must assume a Divine nature to which the experience of victory is possible!
 3. If ever death appeared to be triumphant, it was when Jesus of Nazareth disowned by His nation, abandoned by His disciples, executed by the might of imperial Rome, breathed His last breath on the cross, with a cry on His lips which asked God why he too had abandoned Him! (BRUCE)
 - a. Yet this was His way of "DESTROYING SATAN" by wrestling from him "THE KEYS OF DEATH AND HADES" (Rev. 1:18).
 - 1) And this was explained by John in this way: "I WAS DEAD AND BEHOLD I AM ALIVE FOREVERMORE." (Rev. 1:18).
 - 2) I Jno. 3:8 "THE REASON THE SON OF GOD APPEARED WAS TO DESTROY THE WORKS OF THE DEVIL" which was "SIN" and its "wages" (ROM. 6:).
 - b. Lk. 11:21-22 "WHEN THE STRONG MAN, FULL ARMED, GUARDS HIS OWN PALACE, HIS GOODS ARE IN PEACE, BUT WHEN ONE STRONGER THAN HE ASSAILS HIM AND OVERCOMES HIM, HE TAKES AWAY HIS ARMOR IN WHICH HE TRUSTED, AND DIVIDES HIS SPOIL."
 - 1) The "STRONG MAN" under consideration is the Devil, his "PALACE" is his kingdom of sin and death.
 - 2) Though the exorcism of a demon-possessed person is the main idea in this text, the "POWER OF DEATH" is no less "OVERCOME."
 - c. Mt. 12:29 is similar but also expressive of what Heb. 2:14 states: "HOW CAN ONE ENTER A STRONG MAN'S HOUSE AND PLUNDER HIS GOODS, UNLESS HE FIRST BINDS THE STRONG MAN? THEN INDEED HE MAY PLUNDER HIS HOUSE."
 - 1) The "BINDING" of Satan is here underscored by Him who is STRONG.
 - 2) And must be the "BINDING OF SATAN FOR A THOUSAND YEARS" Rev. 20:2.
 4. "THE POWER OF DEATH" - is "THE STING OF DEATH" of I Cor. 15:56 - and is "SIN" and sin's "WAGES" (Rom. 6:23).
 - a. The "POWER OF SIN IS THE LAW" or is "LAW" without the article!
 - b. Through temptation to sin, Satan entices us to violate God's law.
 - c. When we do this, then law cannot save us - for it is the law which condemns us for our sin!
 - d. Then only "GRACE" can save us from both "SIN" and "DEATH" - and that through Him "WHO ABOLISHED DEATH AND BROUGHT LIFE AND IMMORTALITY TO LIGHT THROUGH THE GOSPEL" (II Tim. 1:10).
- C. "AND DELIVER ALL THOSE WHO THROUGH FEAR OF DEATH WERE SUBJECT TO LIFELONG BONDAGE."
1. I Cor. 15:26 "THE LAST ENEMY TO BE DESTROYED IS DEATH" because it is the "WAGES OF SIN" (Rom. 6:23, Gen. 2:17; Ezek. 18:3,21).
 - a. Until Christ's victory, all men were under the perpetual "FEAR OF DEATH" for it was the unreleasing master of all who died!
 - b. Particularly does death hold "MEN IN FEAR" because after death - "THEN COMES THE JUDGMENT" (Heb. 9:27).

- c. The resurrection is not discussed here; but it is perhaps implied! But it is mentioned and implied in Heb. 13:20 - a great DOXOLOGY!
 - d. If Christ had not "BEEN RAISED FOR OUR JUSTIFICATION" (Rom. 4:25), then where would be the proof that "HE DESTROYED SATAN"?
 - 2. But now all who are "HIS BROTHERS" have been "DELIVERED FROM FEAR OF DEATH" - for it is not that non-yielding tyrant as before!
 - a. By His death they are "NOW SANCTIFIED" - vs. 11.
 - b. His victory now becomes their victory!
 - c. They are no longer under judgment for their sins, but are blessed; no longer "IN BONDAGE" but free.
 - d. Death can no longer "SEPARATE US FROM THE LOVE OF CHRIST IN GOD" (Rom. 8:37ff).
 - e. Life, with sin unaccounted for, and with death viewed as its punishment is nothing more than a "DOULEIA" or slavery!
 - 1) For "BONDAGE" contrasts the idea of "SONSHIP" (Jno. 8:34; 15:15).
 - 2) This characterized all who believed in God in O.T.
 - 3. In dying, Christ showed Himself exempt from the "FEAR OF DEATH" and victorious over the "ACCUSER", Satan.
 - 4. Thus "GLORY AND HONOR" can be restored to any man who becomes His BROTHER.
- D. Here is the doctrine of ATONEMENT, PROPITIATION, REDEMPTION, SALVATION all wrapped up in one, all comprehensive passage.
- 1. There is more the concept of "TRIUMPH" over enemy forces by which the dominated may enjoy liberty - Jno. 8:32-34.
 - 2. As in Col. 2:15 "HE DISARMED THE PRINCIPALITIES AND POWERS AND MADE A PUBLIC EXAMPLE OF THEM, TRIUMPHING OVER THEM IN HIM."
 - a. Herein the Law which was given to bring "LIFE" but rather brought "DEATH" was abrogated - (Rom. 7:9ff).
 - b. For Christ "REDEEMED US FROM THE CURSE OF THE LAW, BECOMING HIMSELF A CURSE FOR US . . ." (Gal. 3:10).
- E. "FOR SURE IT IS NOT WITH ANGELS THAT HE IS CONCERNED BUT WITH THE DESCENDANTS OF ABRAHAM." (vs. 18).
- 1. This is the last reference to angels in Hebrews.
 - 2. Bruce: "When the Son of God, the Creator and Lord of angels, humbled Himself, He passed by angelic estate and stooped lower still, becoming man for men's salvation."
 - 3. "CONCERNED" from "epilambanetai" - to lay hold of, to help, to draw someone to oneself for help or to help.
 - a. The same word is used in 8:9 where God is said to have "TOOK ISRAEL BY THE HAND" to help and deliver. (Thompson).
 - b. Some have translated in such a way that it would appear that Christ "TOOK HOLD" of human nature - but though this is true, it is not the idea expressed by this concept.
 - c. Christ did not come to "DELIVER ANGELS FROM BONDAGE" but man, who was so totally in bondage as to be unable to escape.
 - 4. He became a "SON OF ABRAHAM" (Matt. 1:1) so as to "HELP ALL THE SONS OF ABRAHAM", for the "SEED OF ABRAHAM" would imply his natural descendants.
 - a. It is not likely here that he is speaking of "SEED OF ABRAHAM" in the spiritual sense of Gal. 3:29, but simply of physical Abraham, the Hebrew people -

- 1) For the over-all thrust of this epistle is related only to the Hebrew people converted to Christ.
- 2) For the Gentiles are not openly considered in this letter.
- b. Of course, Christ came also for the "DRAWING NEAR" of the Gentile as well as the Jew - Eph. 2:17-19, and parallel passages.
 - 1) Since there is a later discussion in 6:13ff of Abraham and him being a man of "FAITH", and his having "OBTAINED THE PROMISE" (11:8) - by which he becomes the "FATHER OF MANY NATIONS."
 - 2) "IN THEE SHALL ALL THE NATIONS BE BLESSED" by becoming the heirs of "SPIRITUAL ISRAEL" (Rom. 9:7).
 - 3) "THEY THAT ARE OF FAITH, THE SAME ARE SONS OF ABRAHAM" (Ga. 3:7), but the inclusion of the Gentiles seems estraneous to the author's purpose in the present argument.
- c. Though it is true that Christ came to help men of Abrahamic faith, whether they are Jews or Gentiles does not modify the "HELP".
 - 1) It is however true that, since the Gentiles were included in ch. 1:3-4, and that "CHRIST TASTED DEATH FOR ALL MEN", the victories over Satan are also shared among the Gentiles!
 - 2) "WHAT IS MAN", "FLESH AND BLOOD" apply equally to both races!

F. "THEREFORE HE HAD TO BE MADE LIKE HIS BRETHREN IN EVERY RESPECT, SO THAT HE MIGHT BECOME A MERCIFUL AND FAITHFUL HIGH PRIEST IN THE SERVICE OF GOD, TO MAKE EXPIATION FOR THE SINS OF THE PEOPLE." (Vs. 17).

1. "IT BEHOVED HIM" - from "opheilen" - meaning to owe, as money (Mt. 18:2), service and love (Rom. 13:8), duty or obligation (Lk. 17:10 - "our duty").
 - a. Hence "NECESSARY", or as above "HAD TO" - for this relates to the "SERVICE OF GOD" that He came to "FULFILL."
 - b. For "IN THE ROLL OF THE BOOK IT WAS WRITTEN" that He would "DO THE WILL OF GOD" - (10:7).
2. Solidarity with those whom He would help demands that He "BE MADE LIKE THEM IN EVERY RESPECT" (cf. 4:15 "TEMPTED IN ALL POINTS LIKE AS WE ARE").
 - a. "KATA PANTA" in "IN ALL RESPECTS" - without exception - save SIN!
 - b. Christ was not saved or exempt from a common lot with all men!
 - c. His spiritual distinction derived only from the fact that He was never personally contaminated with sin (4:15).
 - d. If he had been favored in some way with an "ORIGINAL PURITY" precluded to other men, then His position as "MEDIATOR" would fall in ridicule.
 - e. If, as Catholics sustain, he had enjoyed the slightest advantage over men in a spiritual way, then we could say to Him: "You speak well, but you did not have a share in my native weakness."
3. Having declared that He was "FLESH AND BLOOD" as to nature, the author now sustains that this involved "EVERY RESPECT" or manner under which human nature can be conceived.
 - a. Christ was tempted "AS WE ARE" and that "IN ALL POINTS."
 - b. He did not use any divine power that is not also at our disposition.
 - 1) He did not use supernatural power to overcome the strength of urgent needs of the flesh - turning "ROCKS INTO BREAD" Mt. 4:3ff.

- 2) That would have destroyed His example in refusing temptation!
- 3) The same can be said of all other temptations He "SUFFERED" 2:18.
- c. He met Satan on the same terrain on which we all must meet him!
 - 1) Otherwise His victory over Satan would have been a farce!
 - 2) And this would have ridiculed us for our native weakness - as Roman Catholic theology sustains!
4. The purpose of His total identification involves not only His past victories (2:11-12) but also His present function or office of "PRIEST".
 - a. This first introduction of the "PRIESTHOOD OF CHRIST" will find full development in later chapters - but is here presented in its relation to His perfect "HUMAN NATURE."
 - 1) Later discussions will relate His priesthood to the Law, to sin, to the sacrifice of Himself and His present offices.
 - 2) But here the suggestion is that full humanity is the prerequisite for the perfect priesthood.
 - a) His position as a "TRAILBLAZER" demands total humanity, in that He is opening the trail for man!
 - b) His humiliation as a man was essential to His victory over all human problems: sin, death, the grave, judgment!
 - b. A proper "HIGH PRIEST" must be aware of human problems He is called on to "HELP WITH" - and this presumes perfect identity of experienced.
 - 1) Job 9:32-33 says that God "IS NOT A MAN, AS I AM, THAT I MIGHT ANSWER HIM, THAT WE SHOULD COME TO TRIAL TOGETHER. THERE IS NO UMPIRE BETWEEN US, WHO MIGHT LAY HIS HAND UPON US BOTH."
 - a) A perfect high priest must know both parts - man's and God's.
 - b) Cf. Isa. 59:16 God "SAW THAT THERE WAS NO MAN, AND WONDERED THAT THERE WAS NO ONE TO INTERVENE . . ."
 - 2) Now there is an "ARBITRATOR", a "DAYSMAN", an "UMPIRE" perfectly qualified to represent both parties in the litigation!
5. Christ is both a "MERCIFUL" and "FAITHFUL" "HIGH PRIEST."
 - a. He is in the service of both parties - God and man!
 - 1) "HIGH PRIEST IN THE SERVICE OF GOD" - to serve God's purposes.
 - 2) "EVERY HIGH PRIEST IS APPOINTED TO ACT ON BEHALF OF MEN" (5:1).
 - b. He is "FAITHFUL TO GOD" and "MERCIFUL TO MAN" (5:2,3).
 - 1) But His "FAITHFULNESS" (3:2,6) to God "WHO APPOINTED HIM" over "HIS HOUSE" also creates confidence and trustworthy reliance on the part of man!
 - 2) And His "MERCIFULNESS" stems from His own suffering and trial, and is therefore able to "SYMPATHIZE WITH US" (2:18; 4:14).
6. "TO MAKE EXPIATION FOR THE SINS OF THE PEOPLE" for this is the function of priests - particularly of the High Priest in relation to all people:

- a. The simple priest offered sacrifices for individuals only, but the High Priest representing "ALL THE PEOPLE" offered for them collectively (5:3 - himself included).
- b. The most crucial aspect of His "SERVICE TO GOD" and man involved the offering of "SACRIFICES OF EXPIATION."
 - 1) Rom. 3:22-25 "THEY ARE JUSTIFIED BY HIS GRACE AS A GIFT, THROUGH THE REDEMPTION WHICH IS IN CHRIST JESUS, WHOM GOD PUT FORWARD AS AN EXPIATION BY HIS BLOOD, TO BE RECEIVED BY FAITH . . ."
 - a) "JUSTIFICATION, GRACE, REDEMPTION AND EXPIATION" are all related to "HIS BLOOD" - but "JESUS CHRIST" was the real "EXPIATION"! "HIS BLOOD" was only the means!
 - b) We have access to "REDEMPTION" through His "EXPIATION" through "FAITH" in His blood and sacrifice!
 - 2) "EXPIATION" means "to render propitious to oneself", by the "COVERING" or "CANCELLATION" of the cause of enmity - sin!
- c. The Hebrews knew well what was involved in the idea of "EXPIATION" or "ATONEMENT" - and how that both "PRIESTS" and "SACRIFICES" were inseparably tied in with the ideas involved.
 - 1) What the O.T. sacrifices attempted to do, but could never really accomplish, Jesus as our "HIGH PRIEST" actually did!
 - 2) "HE MADE PROPITIATION OR EXPIATION" - whereas normally He is not viewed as "MAKING" salvation, but rather "BEING SALVATION"!
 - a) He doesn't simply "MAKE PEACE", but "HE IS OUR PEACE" (Eph. 2:14).
 - b) He doesn't show "THE WAY", He "IS THE WAY" (Jno. 14:6) etc.
 - c) He doesn't make "PROPITIATION", He "IS THE PROPITIATION FOR OUR SINS . . ." (I Jno. 2:2).
- d. This sacrificial aspect of His priesthood is not introduced by our author for discussion here, but he will have much to say in regard in later chapters.
 - 1) He is only interested in establishing the advantages, and even necessities of His perfect incarnation in human nature and flesh.
 - 2) These advantages are clearly related to His total humanity:
 - a) He is now "CROWNED WITH GLORY AND HONOR" and now God can "BRING MANY OTHER SONS TO GLORY" through Him 2:9.
 - b) He "TASTED DEATH FOR EVERY MAN" for as Paul argues in II Cor. 5:14 "WE ARE CONVINCED THAT ONE HAS DIED FOR ALL; THEREFORE ALL HAVE DIED" - i.e., through representation we have all paid the penalty for our sins - in Him!
 - c) Through His suffering, He brings "THE SANCTIFIED" and Himself as the "SANCTIFIER" into an identical or unique relation with the Father "BEING BOTH OF ONE" (2:11).
 - d) He has by identification with us created a great "BROTHERHOOD" which grows out of our unique "FATHER" (2:11).
 - e) He teaches us to "PUT OUR TRUST IN GOD" as He did (2:13).
 - f) By this means He "DESTROYED THE DEVIL" (2:14) and that is an advantage that hardly needs illustration for us!

- g) He "LIBERATED US FROM THE FEAR OF DEATH" (2:15) and that cannot be overestimated as a fitting fruit of His humanity.
- h) He can now "HELP THE SEED OF ABRAHAM" by "LAYING HOLD ON THEM" to supply their needs (2:18).
- i) His incarnation qualifies Him as our "HIGH PRIEST" (2:17) and assures us of his "MERCY" and "FIDELITY".
- j) By His flesh He effected "EXPIATION" (2:17).
- k) And finally He can "SUCCOR" those "WHO ARE TEMPTED" (2:18).

G. "FOR BECAUSE HE HIMSELF HAS SUFFERED AND BEEN TEMPTED, HE IS ABLE TO HELP THOSE WHO ARE TEMPTED" (vs. 18).

- 1. The better translation is: "SUFFERED BEING TEMPTED" - though the other idea of "SUFFERING" and "TEMPTATION" are also true.
 - a. Christ knows the intense "SUFFERING" that can come from being tempted when the appetites are whetted, the prospect of death sure and the desire of universal acclaim are clamoring for satisfaction.
 - b. Enough to read Matt. 4:1-11 to understand His suffering under trial.
 - c. But this does not exclude Gethsemane, or Calvary!
- 2. I am comforted when I consider that Christ will understand my suffering under temptation - as Heb. 4:14 indicates.
 - a. The "MERCY" of His "PRIESTHOOD" stems from His own sufferings!
 - b. Heb. 5:7-8 demonstrates some of the intensity of His "SUFFERING" under the temptation to avoid it. Read Gethsemane over thoughtfully.
- 3. He can "HELP" by providing a proper philosophy of life, and a proper motive for resisting, a proper demonstration of how it is done, and the avenue of prayer through which to obtain such help and guidance needed to overcome.
 - a. I Cor. 10:13 assures us of sufficient "GRACE" or "HELP" from God.
 - b. The "WAY OF ESCAPE" has already been gloriously manifested in Him.
 - c. It is a comfort to know that we will have a fair representation before the Judge for the power of our temptations to which we fell!

CHAPTER THREE

INTRODUCTION: "WHEREFORE", the first word of chapter 3 suggests not a simple transition in argument, but rather a conclusion drawn with several vital considerations made evident.

- A. Having established the Divine and human nature of Christ, he now proceeds to the offices suggested by this unusual mission assigned by God.
- B. And having demonstrated that Christ is the "GREATEST OF THE GREAT", by showing the completeness of His message over the partial one of the prophets - the message itself is enhanced. (Barclay)

- C. And having demonstrated by prophetic utterances the superiority of Christ above the angels, his point stands, but deserves further amplification.
- D. Christ's superiority to former mediators - prophets and angels will obviously involve a comparison with the mediator par excellence, Moses.
- E. Having ended chapter 2 with a presentation of Christ's priesthood, it would logically follow that this would be his next argument.
 - 1. However, since Moses was precedent to Aaron, the Leader came before the priest, it is more logical that he deal with Christ as God's most excellent Apostle.
 - 2. For the Law given or mediated by Moses was the basis of the office of priest (7:12).
 - 3. It is implied that Moses was an "APOSTLE" of God in this same sense in which Christ was (Ex. 3:10 "I WILL SEND YOU TO PHAROAH"; cf. Ex. 3:12,13-15; 4:28; 5:22; 7:16, etc.).
 - 4. The superiority of Christ stems from His relation to the Sender and to the people gathered under His apostleship!
- F. Having related Christ to the great prophets and angels, the comparison to Moses may appear anticlimatic - but not for the Jewish mind.
 - 1. For Moses was the great Jewish lawgiver (Jno. 1:17), had talked with God "FACE TO FACE" (Ex. 33:11), had delivered personally the "TEN COMMANDMENTS" (Ex. 20:1) and had interceded for the people!
 - 2. Num. 12:6-7 states that "MOSES WAS FAITHFUL IN ALL HIS HOUSE" (God's).
 - 3. Rabbi Jose Ben Chalafta commenting on this passage said: "God thereby called Moses faithful in all His house, and thereby He ranked him above the ministering angels themselves."
 - 4. If the author has succeeded in showing Christ superior to the angels, he has simply put Him on the same plane with Moses.
 - 5. So he must now show Christ to be superior to Moses or lose his point of argument - so the discussion is not anticlimatic!

Verses 1 - 6

- A. "THEREFORE, HOLY BRETHREN, WHO SHARE IN A HEAVENLY CALL, CONSIDER JESUS, THE APOSTLE AND HIGH PRIEST OF OUR CONFESSION." (vs. 1).
 - 1. Attention is centered on Jesus - but momentarily we must note the title given to those whose consideration he desires to obtain!
 - a. "HOLY BRETHREN" (adelphoe hagioi) - must stem from the point so laboriously established in 2:10f - you are "BRETHREN OF CHRIST".
 - b. They are not addressed as Jews - but called by their new relationship to Him who has received "A NAME ABOVE EVERY NAME" - "THE SON OF GOD."
 - c. Their "HOLINESS" results from His "PURIFICATION OF SINS" (1:3) and His "TASTING DEATH FOR ALL" (2:9) and His "EXPIATION FOR SIN" (2:1).

- d. "HOLY" is the adjective form in English for the word "SAINT" noun!
 - 1) Christians are "BRETHREN CONSECRATED", separated from the world and dedicated to God.
 - 2) Adelphoi literally means "out of the same womb" (Thayer) and in this context means "fellow-Christians."
 - 3) For "HE THAT SANCTIFIES AND THEY THAT ARE SANCTIFIED ARE OF ONE (ek enos - out of one) i.e., "OF GOD", therefore "BRETHREN."
2. "PARTAKERS" or sharers - (metochoi) as in Lk. 5:7 for partners in fishing (cf. Heb. 1:9 translated "FELLOWS"; 3:14 as "PARTAKERS OF CHRIST").
 - a. Just as Christ has "PARTOOK" of "FLESH AND BLOOD" (2:14) so He could "BE MADE LIKE UNTO HIS BRETHREN" (2:17).
 - 1) So now these "HOLY BRETHREN" may "PARTAKE" of this Divine call and be thus "BROUGHT TO HIS GLORY" (2:9).
 - 2) II Pet. 1:3-4 - we are "CALLED TO HIS OWN GLORY AND EXCELLENCE . . . AND BECOME PARTAKERS (koinonia) OF THE DIVINE NATURE."
 - b. This involves being a "PARTAKER OF CHRIST" Himself (3:14), of the "HOLY SPIRIT" (6:4) as a seal of this "PARTNERSHIP"!
3. "HEAVENLY CALLED" - thus the church exists - is called to heaven!
 - a. In 9:15 the call is to "RECEIVE THE PROMISED ETERNAL INHERITANCE"
 - b. The invitation, the summons has double direction: "FROM & TO HEAVEN."
 - c. Christianity is "HEAVEN CENTERED" - from heaven Christ came, of heaven He taught, to Heaven He pointed the way, to heaven He went, from heaven He shall return and take the redeemed to heaven!
 - d. This "KLESEOS" demands consecrated purpose because of its origin and its destiny - and all intermediate blessings in the meantime!
4. "CONSIDER JESUS" (katanoesate) is more than a passing glance!
 - a. Meaning: "to put the mind down on a thing" - and that in a way so as to comprehend the deep significance involved in the thing itself.
 - b. Lk. 12:24 "CONSIDER THE RAVENS" doesn't mean "Look at them", but to contemplate, understand and learn the lesson God seeks to impart.
 - c. Hebrews - from beginning to end is a profound "CONSIDERATION OF JESUS" - and all the vital significance of His person and mission!
5. Not global consideration - for that is the burden of the whole book - but now fix your attention on His "APOSTLESHIP AND HIGH PRIESTHOOD".
 - a. "APOSTLE" isn't rank or position in the church in this usage, nor merely someone that has been commissioned for a particular task.
 - b. Often used as an "Ambassador" sent with all power relative to mission.
 - c. Only here is noun referred to Christ, though the verb form (apostel) is frequently used to infer His mission (Mk. 9:37; Lk. 10:16; Jno. 3:17; 20:21; Gal. 4:4).
 - d. Schoettgen quotes the Talmud as considering the high priest as an Apostle or messenger of God and the Sanhedrin (Dods).

- 1) Such "apostles" were clothed with all the authority and power to command that the sending organ had the right to impose.
- 2) Barclay draws a fitting parallel: Antiochus Epiphanes invaded Egypt, Rome demanded he dissuade. Popillius tendered the Rome demand and Antiochus replied: "I'll consider it." Popillius drew a circle in the sand around Antiochus and replied: "Consider it, but give your reply before you leave that circle." Though Popillius had no army, no guard or sword, Antiochus accepted, for he represented all the power of imperial Rome!
- e. So Christ came with all the authority of God to act and command!
- f. Jno. 12:49 "I HAVE NOT SPOKEN ON MY OWN AUTHORITY; THE FATHER WHO SENT ME HAS HIMSELF GIVEN ME COMMANDMENT WHAT TO SAY AND WHAT TO SPEAK . . . THEREFORE I SAY AS THE FATHER HAS BIDDED ME."
6. The consideration of Christ's "APOSTLESHIP" is in obvious contrast to and comparison with Moses' apostleship under the old economy.
 - a. True Moses is never called by the noun "Apostle", but the verb for is used of him in the LXX - Ex. 3:10, 13-15; 4:28; 5:22; 7:16, etc.
 - b. Therefore the comparison is both logical and useful.
7. "AND HIGH PRIEST" - already introduced, but fully developed later.
 - a. His "APOSTLESHIP" automatically throws Him into a comparison with Moses, the renowned and honored apostle and his work in that capacity.
 - b. His "HIGH PRIESTHOOD" will throw Him into contrast with Aaron and the Levitical priesthood - in which He will again be shown to be a "FAITHFUL HIGH PRIEST" (2:17).
 - c. Notice how skillfully the author elevates Moses and thereby further elevates Christ by comparison.
 - 1) This comparison has already been given effectively by Paul in II Cor. 3:6-12 - where he exalts as far as possible the first to show the "GREATER SPLENDOR" of the second.
 - 2) The obvious superiority of Christ is shown in "THE VEIL THAT REMAINS WHEN MOSES IS READ" but is "REMOVED WHEN MEN TURN TO THE LORD" (II Cor. 3:15-16).
 - d. The superiority of Christ is already obvious when He is presented as both "APOSTLE" (in Moses' capacity) and "HIGH PRIEST" in (in Aaron's).
 - 1) The combination of the two roles is not common in O.T.
 - 2) Moses was God's "apostle", but Aaron was His "priest".
8. "OF OUR CONFESSION" - which is the "GOOD CONFESSION" of I Tim. 6:21.
 - a. Homologias - etymologically constructed: "homon" - same, plus "logo" say - meaning "of the same speech with."
 - b. We acknowledge about Christ what God has already acknowledged: "THIS IS MY BELOVED SON" (Mt. 3:17; 17:5; II Pet. 1:17).
 - c. The Hebrew Christians have urgent need to "CONSIDER" Jesus, the object of their "CONFESSION" if they are tempted to give Him up!
 - d. This "CONFESSION" runs through Hebrews with an urgent appeal to fidelity (4:14; 10:23; cf. II Cor. 9:13).
 - 1) It is "EIS" or "UNTO SALVATION" - Rom. 9:10.
 - 2) It is the "PETRA" or "ROCK" on which the church is built - Mt. 1:1.

- B. "WHO WAS FAITHFUL TO HIM WHO APPOINTED HIM, JUST AS MOSES ALSO WAS FAITHFUL IN GOD'S HOUSE." (vs. 2).
1. More literally: "FAITHFUL UNTO HIM THAT MADE HIM" for the verb is "POIESANTI" - but means His "APPOINTMENT" to the offices mentioned.
 - a. God "MADE" or "APPOINTED" Christ our "APOSTLE AND HIGH PRIEST."
 - b. I Sam. 12:6 "THE LORD IS WITNESS, WHO APPOINTED MOSES AND AARON . . ."
 2. Christ has been described as "FAITHFUL" (2:17), but so was Moses so described: "NOT SO WITH MOSES, HE IS FAITHFUL IN ALL MY HOUSE. WITH HIM I SPEAK MOUTH TO MOUTH, CLEARLY, AND NOT IN DARK SPEECH, AND HE BEHOLDS THE FORM OF THE LORD . . ." (Num. 12:6-7).
 - a. Wherein then is the superiority of Christ? That of a son over servant.
 - b. The author makes the superiority rest upon their respective relationship to or position in the houses in which they served!
 3. Obviously the "HOUSE" of Num. 12:6-7 was not the tabernacle, but the people of Israel, the family of God. (cf. I Tim. 3:15 and Heb. 3:6).
 - a. But Moses did not build the "HOUSE", he was only a servant in it!
 - b. Christ said: "I WILL BUILD MY CHURCH" (Mt. 16:18) makes Him its founder, not a simple servant under another's rule.
 - 1) Christ is "HEAD OF THE CHURCH" (Eph. 1:22; Col. 1:18).
 - 2) Moses was a "SERVANT IN THE HOUSE" he did not build; he didn't create the law by which it was governed; he knew little about God - JESUS WAS GOD!
 - c. As a household servant Moses was a member of the house and therefore lower in rank than the Master or founder of the house!
 - d. But the "HOUSE" of the New Economy is "FOUNDED ON CHRIST", being a "HOLY TEMPLE, FITLY FRAMED TOGETHER, AND DESIGNED AS A HABITATION OF GOD THROUGH THE SPIRIT" (Eph. 2:20-22; cf. I Cor. 3:16-17; I Pet. 2).
 4. Having conceded a certain "equality" of Moses with Christ as relates to the matter of "FIDELITY" - he will now proceed to show that the difference is really infinite!
- C. "YET JESUS HAS BEEN COUNTED WORTHY OF AS MUCH MORE GLORY THAN MOSES AS THE BUILDER OF A HOUSE HAS MORE HONOR THAN THE HOUSE." (vs. 3).
1. Christ is greater than Moses just as the CAUSE is greater than EFFECT! and the BUILDER than what is built!
 - a. "BUILDER" involves all that belongs to designing and completing, from the inception and plan in the mind of the architect to its actual construction, furnishing and filling with people (cf. 11:7).
 - b. Moses could never be considered in this capacity, for the "HOUSE" in which he served pre-existed him - "BY FAITH MOSES . . . CHOSE TO SHARE ILL TREATMENT WITH THE PEOPLE OF GOD . . ." (11:24) already a "PEOPLE."
 2. Interesting repetition of the same argument used to show Christ's superiority to the angels in 1:10 - for Christ is presented as the "FOUNDER OF THE EARTH AND THE HEAVENS"; and then show that angels were only a part of the created order (1:2).
 3. Num. 12:7 admits tht Moses was "FAITHFUL IN THE HOUSE", but says nothing about Who "BUILT THE HOUSE" -
 - a. It does assume, as already indicated, that the "HOUSE" pre-existed and even post-dated Moses, who was "IN" (3:2), Christ "OVER" (3:6).

- b. He was succeeded by Joshua - who will be considered in chapter 4, but "IT IS TESTIFIED OF CHRIST THAT HE ABIDES" (7:3).
- 4. "MUCH MORE GLORY" - must recall acknowledgments already made that "HE IS THE EFFULGENCE OF GOD'S GLORY" (1:3).
 - a. Exod. 34:29-35 says that Moses' "FACE SHOWN WITH LIGHT" for he "absorbed" some of the glory of God - cf. II Cor. 3:1-18.
 - b. But Christ possessed this "GLORY" because of His natural Divinity!
- 5. "IN THE HOUSE OF GOD" - makes God's people of O.T. and N.T. "ONE PEOPLE" and one "HOUSE" for obviously Christ is the "BUILDER" of the house, and "SON" over it, while Moses is a "SERVANT" in the same house.
 - a. Of course, the church is not constitutionally a continuation of the people of Israel - a "NEW GENERATION" (Matt. 19:28 - the "NEW WORLD").
 - b. But spiritually speaking Christians are the "ISRAEL OF GOD" (Ga. 6:1).
 - c. This must involve the treatment of the elect, the redeemed of all ages as a collective whole.

D. ("FOR EVERY HOUSE IS BUILT BY SOMEONE, BUT THE BUILDER OF ALL THINGS IS GOD".)

- 1. Lest the readers object that Moses was as much a builder of the old as Jesus was of the new, the writer lifts their mind from the management of the system or church to the creation of it! (Dods).
- 2. In vs. 3 the "BUILDER" is Christ, here (vs. 4) it is God - thus the author makes no distinction between Christ and God! between Christ's work and God's work!
 - a. Both God and Christ participated in the creation (1:2).
 - b. In the same way, the author understands Christ to have had a place with God in the Old Covenant.
- 3. This verse considers three houses - all related to God:
 - a. God's "HOUSE" in which Moses was a servant, an integral part.
 - b. God's "HOUSE" over which Christ rules - as a "SON" and "HEAD".
 - c. God's "HOUSE" which is the universe of created things and people!
- 4. Christ participated in all three, but is imminently related to the present, more glorious "HOUSE" as it's "FOUNDER AND REDEEMER AND PRIEST."

E. "NOW MOSES WAS FAITHFUL IN ALL GOD'S HOUSE AS A SERVANT, TO TESTIFY TO THE THINGS THAT WERE TO BE SPOKEN LATER, BUT CHRIST WAS FAITHFUL OVER GOD'S HOUSE AS A SON. AND WE ARE HIS HOUSE IF WE HOLD FAST OUR CONFIDENCE AND PRIDE IN OUR HOPE." (vs. 5-6).

- 1. Moses was a servant - (thereupon - and not doulos) for "therapon" means more an attendant or servant - used of a physician's service to the sick - (Thayer & Robertson), a SLAVE was never called THERAPON.
- 2. Christ was a free "SON" and consequently "HEIR" "OVER" the house, and all admit a "SON-HEIR" has more authority than a servant.
 - a. Thus the author concludes his argument much as he ended the one on the angels (1:14 - "ARE THEY NOT MINISTERING SPIRITS").
 - b. And as he argued about the angel's "WORD PROVING STEADFAST" (2:1), so does Num. 12:8 present God's warning against "SPEAKING AGAINST MY SERVANT, AGAINST MOSES" - but much more so of the "SON OVER THE HO

3. "TO TESTIFY TO THE THINGS THAT WERE TO BE SPOKEN LATER."
 - a. Moses' service related also to his testimony of things coming! or "A SHADOW OF THE GOOD THINGS TO COME."
 - b. Moses' house was a type, Christ's the "SUBSTANCE" (Col. 2:17; Heb. 1).
 - 1) The Law given by Moses related to "TRANSGRESSION" (Ga. 3:19) "TILL THE SEED SHOULD COME" in His "HOUSE" bringing "SALVATION."
 - 2)
 - 3) Containing rules and regulations for political Israel (I Tim.).
 - 4) Convicting men of sin (Rom. 7:7) and thus a need for a "SAVIOR" to remove sin.
 - c. But the main design of Moses' imperfect "HOUSE" of servitude, with all its ordinances, rites and sacrifices was to establish the need and reality and Divine origin of the complete, new "HOUSE UNDER CHRIST."
 - d. Christ considered Moses as a "PROPHET" who "SPOKE CONCERNING HIM" (Jno. 5:45-49) in obvious reference to Deut. 18:15-20.
 - 1) But as will be shown later, the Jewish system in its entirety was but a "SHADOW" of Christian "SUBSTANCE" or "REALITY"!
 - 2) Therefore even the "TABERNACLE" and its rites and sacrifices had to be "MADE ACCORDING TO THE PATTERN SHOWN IN THE MOUNTAIN."
 - e. Moses frequently called in O.T. "THE SERVANT OF THE LORD" (Ex. 14:31; Josh. 1:1,2; 9:24; I Kings 8:56; I Chr. 6:49; II Chr. 24:9; Neh. 10:29; Dan. 9:11; Psalms 105:26).
4. Christ is not only a "SON OVER THE HOUSE" but also "A GREAT HIGH PRIEST OVER THE HOUSE OF GOD" (10:21).
 - a. This "HOUSE" faithfully administered by the "SON" is the body of Christian believers on whom Christ's "FAITHFULNESS" is spent.
 - b. The "HOUSE OF GOD" in the Gospels is the "TEMPLE", and in I Pet. 2:5,9, it is still the "TEMPLE" about not material, rather spiritual (I Cor. 3:9 "GOD'S BUILDING" OR "HOUSE").
 - c. The "TEMPLE" or "HOUSE" is clearly presented in N.T. (I Cor. 3:16ff 6:19; II Cor. 6:16; Rev. 7:15 etc.).
5. "IF ONLY WE ARE FEARLESS AND KEEP OUR HOPE HIGH" (NEB) - the many "IF" passages in Hebrews would make an interesting study: vs. 14; 10:26.
 - a. "BOLDNESS" (parrhesia) is a recurring term (4:16; 10:19,35 cf. I Jno. 4:17; I Jno. 2:28; 3:21; 5:14) - means "basic freedom to speak, or the right of free speech as the privilege of free men only" (Thompson).
 - b. For Jewish literature it describes the privilege of the righteous to stand before God openly (Ezra 7:98ff).
 - c. This boldness or confidence includes the right of access to God's "THRONE OF GRACE" (4:16), and procured through Christ's "BLOOD" (10).
 - d. Cf. II Cor. 3:12 where "BOLDNESS" grows out of "HOPE."
6. "PRIDE OF OUR HOPE" - or actually "GLORYING IN" (kauchema) expresses joyful response of the Christian to the deeds of Christ.
 - a. He is proud of his hope, exalts in it, glad to have it for the comfort and relief it gives him who did not before possess it.
 - b. Not so much the "ground of this pride" as the attitude toward it, as one who prides himself on obtaining a great possession.

- 1) I Cor. 5:6 "YOUR BOASTING IS NOT GOOD" - expresses attitude toward their tolerance - but basically an attitude.
- 2) II Cor. 5:12 "SO YOU MAY BE PROUD OF US . . . ABLE TO ANSWER THOSE WHO PRIDE THEMSELVES ON A MAN'S POSITION AND NOT ON HIS HEART!
- c. A man who loses his pride has lost his dignity - and thus his interest in his own potential.
 - 1) What pride indeed should be the Christian's, for now his HOPE has foundation in Christ's accomplishments.
 - 2) A "HOPE THAT IS AN ANCHOR FOR THE SOUL" that even "PENETRATES INTO HEAVEN" (6:17).
- d. This "RESURRECTION TO A LIVING HOPE" of an "ETERNAL INHERITANCE" (I Pet. 1:3-4) is central in Hebrews, indeed in all the New Testament:
 - 1) It is based on "FAITH" (11:1) or is rather synonymous with faith and is the source of "STRONG ENCOURAGEMENT" (6:18).
 - 2) Strong hope produces "PURITY OF LIFE" (I Jno. 3:3) and assurance that "WHEN CHRIST COMES WE SHALL BE LIKE HIM" (vs. 2).
- e. Job 8:13 "THE HOPE OF THE HYPOCRITE SHALL PERISH" because "FAITH" and "FIDELITY" are the "FOUNDATION OF HOPE" (11:1), but "FAITH WITHOUT ITS PROPER AND ATTENDENT WORKS IS DEAD" and so dies hope (Jas. 2:26).
 - 1) Yet when "HOPE" is strong, its "BOASTING WILL BE LOUD AND SATISFYING; his "GLORYING" will also be with "BOLDNESS"!
 - 2) He will "GLORY IN THE CROSS" which is the source of "HOPE", in Gal. 6:14, also in "GOD" (Eph. 3:20) for he "GLORIES IN THE CHURCH" or in his "BRETHREN" (II Thes. 1:4).
 - 3) He will even "GLORY IN HIS SUFFERINGS" (Rom. 5:3) for their identity with these trials give him with Christ and for their bypre
7. "IF WE HOLD FAST" suggests that "WE ARE GOD'S HOUSE" but with a condition:
 - a. The charge is to perserverance, the danger is in "SHRINKING BACK" (10:3).
 - b. Ch. 10:23 "LET US HOLD FAST THE CONFESSION OF OUR HOPE WITHOUT WAVERING, FOR FAITHFUL IS HE WHO PROMISED."
 - c. The author makes no effort to reconcile his thoughts with Calvinism or with the impossibility of apostacy -
 - 1) For "IF NOT" then we cannot justly be called "CHRIST'S HOUSE."
 - 2) In other words: "We can be Christ's house today, but in the "END" not be so recognized - for this "CONFIDENCE" must be maintained "FIRM UNTO THE END!"
 - 3) Otherwise this statement is ridiculously clumsy for it actually says what it denies!
8. "FIRM UNTO THE END" (mechri telous bebaian - unto the end firm). Adam Clark is particularly vehement against the perserverance doctrine: "The words strongly imply, as indeed does the whole epistle, the possibility of falling from the grace of God and perishing everlastingly; and without this supposition these words, and all such like, which make more than two-thirds of the whole of Divine revelation, would have neither sense nor meaning. Why should God entreat man to receive his mercy, if he has rendered this impossible?

Why should he exhort a believer to persevere, if it be impossible for him to fall away? What contemptible quibbling have men used to maintain a false and dangerous tenet against the whole tenor of the word of God! Angels fell - Adam fell - Solomon fell - and multitudes of believers have fallen, and, for aught we know, rose no more; and yet we are told that we cannot finally lose the benefits of our conversion! Satan preached this doctrine to our first parents; they believed him, sinned, and fell; and brought a whole world to ruin!" BASTA COSI! (Vs. 7- Pg. 705 - Vol. 6).

- a. This serves as an appropriate introduction to the actual demonstration of reality which follows!
- b. Notice the "HOLY BRETHREN" of vs. 1, and the "TAKE CARE, BRETHREN" vs. 12, and the "WE ARE HIS HOUSE IF" of vs. 6 - and the implication is more than obvious!
- c. Israel's floundering and failing in the wilderness is held out as an example and warning that the same thing could happen to us!
- d. Otherwise, why even bother with Israel's example? (Cf. I Cor. 10:1-5)
- e. And then read: "NOW THESE THINGS ARE WARNINGS FOR US" and "NOW THE THINGS HAPPENED TO THEM AS A WARNING, BUT THEY WERE WRITTEN DOWN FOR OUR INSTRUCTION . . ." (I Cor. 10:6,11).
- f. And finally: "THEREFORE LET ANY ONE WHO THINKS THAT HE STANDS, TAKE HEED LEST HE FALL." (vs. 12)!!!

THE WARNING FROM EXAMPLE - vs. 7-11

1. "THEREFORE, AS THE HOLY SPIRIT SAYS, "TODAY, WHEN YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS IN THE REBELLION, ON THE DAY OF TESTING IN THE WILDERNESS WHERE YOUR FATHER PUT ME TO THE TEST AND SAW MY WORKS FOR FORTY YEARS" (7-9).
1. From Psa. 95:7-11 - this long citation is followed by "three movements" (Moffatt) in his discussion of the passage as applied to the Jewish-Christians (3:12-19; 4:1-10; 4:11-13).
2. "AS THE HOLY SPIRIT SAYS" through David (4:7) a common usage in this epistle to attribute O.T. Scripture to the Spirit (10:15,17; 9:8).
3. The redemptive work of Christ is antitypical of the "EXODUS" a "NEW EXODUS" for the people of God.
 - a. Christ's death is spoken of as an "EXODUS" (exodos) (Lk. 9:31).
 - b. He is the real "PASSOVER" (pascha) of Christians (I Cor. 5:7b).
 - c. He is the "LAMB WITHOUT BLEMISH" (I Pet. 1:19) the "LAMB OF GOD THAT TAKES AWAY THE SINS OF THE WORLD" (Jno. 1:29).
 - d. The Hebrew Christians, like Israel in early days, are "THE CHURCH IN THE WILDERNESS" (At. 7:37-8).
 - e. Their baptism into Christ is antitypical of Israel's passage through the Red Sea (I Cor. 10:1-4).
 - f. Their "EATING MANNA" and "WATERS OF MAMRE" is typical of the "TRUE BREAD FROM HEAVEN" (Jno. 6:32ff) and "LIVING WATER" (Jno. 4:14).
 - g. Christ was their guide, "THE LIVING ROCK WHICH FOLLOWED THEM" (I Cor. 10:4) - as He continues to be the "FORERUNNER" (Heb. 6:20).
 - h. Their "LAND OF PROMISE" typical of the "REST THAT REMAINS FOR THE PEOPLE OF GOD" (which is the argument of all this passage, emerging clearly in 4:1 and concluding with 4:11).
 - i. Their failure was "WRITTEN FOR OUR ADMONITION" (I Cor. 10:11).

- j. Jude 5 says that "JESUS CHRIST" (the antecedent in vs. 4 of the "HE" in vs. 5) "WHO SAVED A PEOPLE OUT OF THE LAND OF EGYPT, AFTERWARD DESTROYED THOSE WHO DID NOT BELIEVE . . ."
- k. Since the author skillfully employs "typology" throughout this book, this one is unavoidable and its "ADMONITION" quite parallel.
 - 1) Particularly since the return of Israel from Babylonian captivity has been used as a "NEW EXODUS" (Isa. 42:9; 43:16-21; 52:12).
 - 2) If Christ so dealt with an "UNBELIEVING, PROVOKING, BACK-SLIDING" screams for attention and yells aloud the warning!

B. "TODAY" - or "while there is time" or "while you can still speak of today"!

- 1. Delitzsch shows that "sermon" in this Psalm was understood by the synagogue to refer to the "second great day of redemption" - Messiah's age.
- 2. Davidson states: "The history of redemption knows but two great turning points, that of the first covenant and that of the new"!!
- 3. The author fears that this "second TODAY" of redemption" may be disregarded by his contemporaries - as had the first "TODAY" for David!
 - a. Obviously David considered God's invitation still standing, not having been withdrawn.
 - b. Though his "TODAY" is a call to worship (n.b. Psa. 95:1,6-9).
- 4. Another special "TODAY" meaning is based on the forthcoming destruction of Jerusalem - their "TODAYS" were fast running out!
- 5. Obviously for the individual "TODAY MEANS WHILE LIFE LASTS" or "before your last TODAY" is gone":
 - a. God never says: "Obey me tomorrow" (Jas. 4:13ff - "COME YE WHO SAY TODAY OR TOMORROW!!).
 - b. Augustine used to say: "Lord, convert me, but not today!"
 - c. "NOW IS THE ACCEPTABLE TIME, BEHOLD NOW IS THE DAY OF SALVATION" (II Cor. 6:2b).
 - d. Aesops Fables tell of the foolish traveler who didn't want to get his feet wet, so he "wisely" decided to sit on the banks of the Euphrates until all the waters had flowed past!
 - e. Obviously the dead have no more "TODAY", nor from the tomb can they "HEAR THE VOICE OF GOD AND OBEY"!

C. "HARDEN NOT YOUR HEARTS AS IN THE PROVOCATION (REBELLION) IN THE DAY OF TEST".

- 1. "HARDEN NOT" (me sklerunete - from Hippocrates - figure of stiffening cold or disease (sclerosis - hardening of arteries).
 - a. It could be prevented - therefore was a responsible "HARDENING"!
 - b. Acts 19:9 translated "STUBBORN" (cf. Rom. 9:18 "HARDENS WHOM HE WILL").
 - c. "YOUR HEARTS" - the whole inner man.
- 2. "PROVOCATION" - "TEMPTATION" (para - pikraino - Col. 3:19 is bitterness) and (periprasma) stand respectively for Meribah and Massah.
 - a. Two infamous places in Hebrew history - for the Hebrew text has the two places: "HARDEN NOT YOUR HEART LIKE MERIBAH, LIKE THE DAY OF MASSAH IN THE WILDERNESS."
 - b. As in our phrasiology: "He met his Waterloo", the place by metonymy is synonymous with the sin which characterized it, or the event which transpired there - the defeat of Napoleon!

3. The first story is from Exodus 17:1-7 - when Israel railed against Moses, regretting they had left Egypt - caused by "THIRST".
 - a. Both names "MASSAH" and "MERIBAH" were associated with this event, for there was both "PROVOCATION" against and "TEMPTING" of God!
 - b. The account in Num 20, has both Moses and Aaron involved in "TEMPTING GOD" for "STRIKING THE ROCK" rather than "SPEAKING" to it.
 4. Some relate the "MASSAH" only to the "WATER INCIDENT" and "MERIBAH" to Kadash - Barnea - the "TWELVE SPIES" incident of Num. 13:25-14:35.
 - a. In either case, a prominent characteristic of Israel is shown in their almost total lack of faith in God!
 - b. Israel had responded to God's actions in both cases with "REBELLION AND MURMURING."
 - c. And that is all the author wishes to prove with this example.
 5. The typology application is obvious - Christ is greater than Moses, His "PROMISE LAND" better than Moses', rejection is therefore more critical.
 - a. The author of Psa. 95 appeals to this episode to provoke later generations of Jews - lest they too follow the example of the ancestors.
 - b. Only Caleb and Joshua survived the "WANDERINGS" and entered the "REST."
 6. "SAW MY WORKS FOR FORTY YEARS" - this always involves greater responsibility - (cf. Mt. 11:20-24; 12:38-42 and parallels).
 - a. Some suggest even an analogy in the 40 years of Israel's probation in the days of Moses - and a like probationary period of equal duration for Israel to accept Christ -
 - b. It had been almost 40 years since Christ accomplished His "EXODUS" in Jerusalem - and that city is now about to be destroyed!
- D. "THEREFORE I WAS PROVOKED WITH THAT GENERATION, AND SAID, "THEY ALWAYS GO ASTRAY IN THEIR HEARTS; THEY HAVE NOT KNOWN MY WAYS". (vs. 10)
1. "Prosochthisa" - means thorough disgust, more than simple vexation, it means to feel a loathing for their rebellious ways (cf. vs. 17).
 2. "IN THEIR HEARTS" the problem is radical, constitutional, explaining why they were continually going "ASTRAY" in their ways!
 3. Ignorance of "GOD'S WAYS" - His methods of dealing with them, His desire for their moral and physical betterment!
 - a. God's taking them to the "LAND OF CANAAN" was not designed just to give them a land in which to dwell!
 - b. He intended to establish for Himself "A PEOPLE FOR HIS OWN POSSESSION."
 - c. When they "DISBELIEVED" and "REBELLED" it became obvious that they did not recognize His dual purpose for them - did not "KNOW HIS WAY."
- E. "AS I SWORE IN MY WRATH, THEY SHALL NEVER ENTER MY REST" (vs. 11).
1. The oath recorded in full in Num. 14:21-23 - quoted partially in Psa. 95.
 2. This is a most delicate passage where Moses intercedes for Israel, appealing to God for His noted "SLOWNESS TO WRATH".
 - a. "SLOW TO ANGER, AND ABOUNDING IN STEADFAST LOVE, FORGIVING INIQUITY AND TRANSGRESSION."

- b. But not thereby denying His justice: "FOR HE WILL BY NO MEANS CLEANSE THE GUILTY . . ."
- 3. The Lord replied: "I HAVE PARDONED, BUT TRULY, AS I LIVE, AND AS ALL THE EARTH SHALL BE FILLED WITH THE GLORY OF THE LORD, NONE OF THE MEN WHO HAVE SEEN MY GLORY AND MY SIGNS . . . WHO PROVED ME TEN TIMES . . . SHALL SEE THE LAND WHICH I SWORE TO GIVE TO THEIR FATHERS, NONE OF THOSE WHO DESPISED ME SHALL SEE IT." (vs. 20-23).

The application of the example - vs. 12-19

- A. "TAKE CARE, BRETHREN, LEST THERE BE IN ANY OF YOU AN EVIL, UNBELIEVING HEART LEADING YOU TO FALL AWAY FROM THE LIVING GOD." (vs. 12).
 - 1. First application: "TAKE CARE" (as in 12:25); (Col. 2:18 "LET NO ONE DISQUALIFY YOU"), for the appeal is to personal attention (cf. 2:1).
 - 2. "AN EVIL, UNBELIEVING HEART" - (apistia) does not mean mere incredulity just as "FATH" in this book means more than "believing something to be true"!
 - a. It is a stance of one who, though not having received his promise waits expectantly for it (cf. 11:13) (Thompson).
 - b. It is the posture of one who perseveres and does not "SHRINK BACK" (10:38).
 - c. Just as Israel had "ALWAYS STRAYED IN THEIR HEART", for which their problem was seen to be constitutional, so the "HEART" in this text is the seat of both intelligent belief and of sentiment and emotion!
 - 3. For the Christian to repudiate now the "APOSTLE AND HIGH PRIEST" of our "CONFESSION" involves more than Israel's rejection of Moses!
 - a. For "A GREATER THAN MOSES IS HERE" and His "REST" is greater than the "LAND OF REST" promised by Moses.
 - b. But more than that is involved - for a lapse from Christianity to Judaism would be more than the action of Israel when they "TURNED BACK IN THEIR HEARTS UNTO EGYPT" (Acts 7:39; echoing Num. 14:3).
 - 1) For Judaism provided a means of access to God - shadowy and imperfect as it might have been (Gal 3:24 - only applies to Jews).
 - 2) And a certain repudiation of Judaism was prerequisite to acceptance of Christianity.
 - 3) This would likely result not in a return to former devotions of the Law of Moses, but rather in a total and complete "FALLING AWAY FROM THE LIVING GOD" - a total apostasy!
 - c. These, however, who did lapse back into Judaism - after being illuminated by the Gospel involved an irretrievable sin!
 - 1) It was a sin against the light of God's perfect revelation!
 - 2) A misunderstanding of all the transitory and shadowy nature of the Law which results in the rejection of "REALITY, SUBSTANCE"!
 - d. "UNBELIEF" is not a simple deficiency of faith, but a deliberate refusal to believe, it is genitive of quality - a bad, evil heart!
 - 1) The same word is used in Rom. 11:20,23 for Israel's apostasy and refusal to believe!
 - 2) Here it is used with "FALL AWAY" (aphistemi - equal to "disobedience in 4:6) and this is disastrous!
 - 3) This was the very attitude which kept Israel from Canaan! (vs. 1).

- 4) It is progressive: first the sin; then a deceived mind, then a hardened heart, then unbelief, then apostasy! (N.B. vs. 13).

4. "THE LIVING GOD" (also in 9:14 - 10:31; 12:22) is contrasted in O.T. with dead pagan gods who can neither visit, observe, succour or judge.
 - a. It is probably wrong to suppose that "FALLING AWAY FROM THE LIVING GOD" could not mean a return to Judaism on the part of Christians.
 - 1) For this is the very point the author is making.
 - 2) He seems to say: "remember that to apostatize from Christ in whom you have found God, is to apostatize from God" (Dods).
 - 3) Any failure to persevere involves a loss of higher attainments, and therefore sinks the apostate much deeper than from his original starting point.
 - b. Obviously this is a warning of the possible loss, not a declaration of the loss having already taken place.
 - 1) It can still be avoided - by guarding the heart against sin and deceit and being hardened against all warnings.
 - 2) A return to the basic appeal which started this chapter: "CONSIDER JESUS" fully in all His meaning to you before you cast Him aside as unworthy or through your unbelief!

B. "BUT EXHORT ONE ANOTHER EVERY DAY, AS LONG AS IT IS CALLED "TODAY", THAT NONE OF YOU MAY BE HARDENED BY THE DECEITFULNESS OF SIN." (vs. 13).

1. There is comfort in "BROTHERHOOD", strength in "UNITY", value in Christian solidarity - for in isolation the individual is more likely to succumb to the subtle temptations to give up!
 - a. This fact is so evidently a useful instrument in Christian brotherhood today - and in mutual concern for one another!
 - b. It is pathetic that it is not more frequently done!
2. The indication is that "SINS" because of its "DECEITFULNESS" tends to "HARDEN" gradually, almost imperceptibly.
 - a. It does not begin as a habit, nor does the first experience in it confirm its practice of it!
 - b. But it is the door of habit and the beginning of confirmation!
 - c. One day's exhortation may not touch on tomorrow's temptations!
3. It must be remembered that Hebrews is a sermon - not a theological treatise - its purpose is to exhort!
 - a. 13:22 "I APPEAL TO YOU ... BEAR WITH MY WORD OF EXHORTATION ..."
 - b. 12:12-15 also "EXHORTS", encourages, stimulates mutual interest: "SEE TO IT THAT NO ONE FAIL TO OBTAIN THE GRACE OF CHRIST . . ."
4. "TODAY" or "SO LONG AS IT IS CALLED TODAY" - while time lasts in which a day can be called "TODAY".
 - a. So long as the opportunity is given to hear God's call (Gal. 6:10).
 - b. Do not procrastinate - much may depend on a word of encouragement to a brother with "DROOPING HANDS AND WEAK KNEES" (12:12).
 - c. Too frequently delinquent members have ignored, allowed to be "HARDENED BY SIN" before they are "ADMONISHED" and "EXHORTED" by elders!
 - d. This presupposes close fellowship, daily access one to another.
 - e. Your fathers "EXHORTED ONE ANOTHER" in a different way: "LET US MAKE US A CAPTAIN AND RETURN BACK TO EGYPT" (Num. 14:4)!

- 1) Encouraging each other to commit apostasy from the "LIVING GOD".
- 2) Do not imitate them, "EXHORT ONE ANOTHER TO CLEAVE TO THE GREAT SALVATION"!!

5. The "TODAY" of this Psalm has a special place in the author's exhortations (cf. 3:7,15; 4:7,13).

- a. Since God did not permit Israel to enter the promised rest (vs. 11), the "TODAY" of the Psalm means that God has fixed another day for entering God's rest (4:7).
- b. The "TODAY" in Hebrews is the day of the church: "TODAY IS THIS SCRIPTURE FULFILLED IN YOUR HEARING" (Lk. 4:21).
- c. For the individual it is the "NOW", the "DAY OF SALVATION" (II Cor. 6:2) - but also a "DAY OF MUTUAL EXHORTATION" as in this text!

6. "HARDENED BY SIN'S DECEIT" - the sin being specifically "APOSTASY"!

- a. Sin is always deceptive - promising more than it can give!
- b. It leads us on beyond what was anticipated when we began to indulge.
- c. This sin is "IMPOSSIBLE TO REPENT OF" (6:4), and "THERE REMAINS NO MORE SACRIFICE TO COVER THIS SIN" (10:26), it guarantees a "GREATER PUNISHMENT" (10:29), for there is no "ESCAPE" from the "FEARFUL JUDGMENT" which it brings (10:31).
- d. This "BESETTING SIN" (12:2) makes it a "FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD" (10:31) (the same "LIVING GOD" they are encouraged not to "FALL AWAY FROM"), for He is "A CONSUMING FIRE" (12:29).
- e. Little wonder the author warns against being "HARDENED" by the "DECEIT OF SIN" which blinds man to the significance of "FALLING AWAY" and of the attractiveness of God's offer!

C. "FOR WE SHARE IN CHRIST, IF ONLY WE HOLD OUR FIRST CONFIDENCE FIRM TO THE END, WHILE IT IS SAID, "TODAY, WHEN YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS AS IN THE REBELLION." (vs. 14-15).

1. Having stated that Christ shared in the same "NATURE" with us, he uses the same root word "SHARE" (metecho) to say we "SHARE IN HIM."
 - a. Same root word of 6:4 - "SHARE IN THE HOLY SPIRIT."
 - b. The same word is used in 1:9 translated "COMRADES" or "FELLOWS."
 - c. Synonymous with (koinence 2:14) "TO HAVE FELLOWSHIP."
 - d. Signifying the corporate element of church's relation with Christ.
2. Repeating the warning - based on the condition - stated in 2:6 "WE ARE HIS HOUSE IF . . ."
TAKE HEED LEST HE FALL." (vs. 12)!!!
3. "SHARE IN CHRIST" or "WITH CHRIST" - as in vs. 6.
 - a. Both ideas are presented here in chapter 5 and elsewhere.
 - b. "IN CHRIST" is used often by Paul to infer the participation in Him and through Him to share in His successes.
 - c. "WITH CHRIST" means to be "FELLOW-PARTAKERS" of His inheritance as in Rom. 8:15, sharing citizenship in His kingdom.
4. The warning stems from the example just given - Israel made a good beginning, but it was not matched with a good conclusion!
 - a. Eccl. 7:8 in this case the "END IS BETTER THAN THE BEGINNING."
 - b. Our election is not settled until we turn in a faithful ending!
5. "CONFIDENCE" (hupostasis) is used in 11:1 for "ASSURANCE" - its opposite is apostasy!

- a. This word differs etymologically from "parresia" (vs. 6 also rendered "CONFIDENCE") - for there it refers more to the ground of our faith.
- b. Whereas here it is more the open confession of our faith - i.e. X to
- c. These two terms are used synonymously or interchangeably to denote a firm and well-founded trust in Christ.
- d. These Hebrew Christians were then in possession of a "SHARE IN CHRIST", but to maintain that share, they must maintain the open and frank confession of Him and all He stands for!
- e. Rev. 3:11 "HOLD FAST THAT WHICH YOU HAVE, THAT NO MAN TAKE YOUR CROWN."

- D. "WHO WERE THEY THAT HEARD AND YET WERE REBELLIOUS? WAS IT NOT ALL THOSE WHO LEFT EGYPT UNDER THE LEADERSHIP OF MOSES? AND WITH WHOM WAS HE PROVOKED FORTY YEARS? WAS IT NOT WITH THOSE WHO SINNED, WHOSE BODIES FELL IN THE WILDERNESS AND TO WHOM DID HE SWEAR THAT THEY SHOULD NEVER ENTER HIS REST, BUT TO THOSE WHO WERE DISOBEDIENT? SO WE SEE THAT THEY WERE UNABLE TO ENTER BECAUSE OF UNBELIEF." (vs. 16-19).
1. Israel's position was basically as favorable as that of the readers, yet they provoked God.
 2. They "PROVOKED" through their "SIN", they "SINNED" because of their "DISOBEDIENCE", they were "DISOBEDIENT" because they did not "BELIEVE".
 3. Their sin was compounded because they had "HEARD AND YET WERE REBELLIOUS."
 - a. It was "REBELLION" against direct warnings from God, therefore was a responsible "REBELLION".
 - b. Not only so, but even after such miraculous "REDEMPTION" from Egypt which showed God's presence - they rejected Him!
 - c. They did not "BELIEVE" in Him - Deut. 32:20 "A VERY PERVERSE GENERATION, CHILDREN IN WHOM IS NOT FAITHFULNESS"!!!
 4. It was "FAITHLESSNESS" that kept them out of the promised land, so the warning is powerfully given and powerfully substantiated by history.
 - a. Israel had been redeemed by God's power, had only had the "GOSPEL PREACHED TO THEM" (4:2) - the gospel of a promised rest, they failed.
 - b. We too have experienced the redemptive power of God in Christ, and have the "GOSPEL PREACHED UNTO US" of an "ABIDING REST FOR THE PEOPLE OF GOD" (4:9), only one thing can keep us from "ENTERING THE REST" and that is "UNBELIEF" as characterized them!
 5. The "REST" for Israel was Canaan - for us it is heaven!
 - a. "UNBELIEF" (apistial) was costly for Israel, and can be for us!
 - b. For it is equated with "DISOBEDIENCE" which results in a lack of perseverance and confidence in God's promises.
 6. We are favored over them - for we at least have their example to serve as a warning, and God's faithfulness to His oath that they would not enter into His rest - and they didn't.
 7. Interesting to note how the author presents a rhetorical question and answers it with another rhetorical question!
 8. Vs. 19 states they were "UNABLE" (edunethesan) because a lack of faith has a debilitating effect on the souls of men!
 - a. "WITH FAITH ALL THINGS ARE POSSIBLE" (Mk. 9:23).
 - b. "WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD" (Heb. 11:6), for it inevitably leads to "DISOBEDIENCE"!

- c. "DISOBEDIENT UNBELIEF" will lead to salvation!
9. All attention was given in 2:2 against "NEGLECTING" the "GREAT SALVATION" but here attention is given to its "REJECTION"!
10. We often speak of "HARDENED SINNERS", here we have "HARDENED CHRISTIANS."
11. Deut. 1:2 "THERE ARE ELEVEN DAYS' JOURNEY FROM HOREB . . . UNTO KADESH-BARNEA only eleven days - such a short trip - that turned out to be a long tragic history of one failure after another, so "YOU HAVE NEED OF PATIENCE, FOR YET A LITTLE WHILE AND THE COMING ONE SHALL COME AND SHALL NOT TARRY (Heb. 10:36-37).

CHAPTER FOUR

forefathers had failed to enter into the typical rest of the Promised Land because of their unbelief and consequent disobedience. Lest we miss the more significant point of this chapter, we must consider Canaan as a type and the eternal rest in heaven as the antitype. The point is made with skill and potent persuasion by the author. Israel's failure to enter the typical rest would serve as a warning to Christians today who seek to enter the antitypical rest of heaven itself. However under the leadership of Joshua "SOME" did enter physical Canaan. But this was not the great rest of God - it is only a figure of it. For many years after the conquest of Joshua, God still stated in Psalms 95-98 that the offer to "ENTER HIS REST" is still open.

- a. Israel's physical "REST" in Canaan did not therefore fulfill or exhaust the "REST" which God had in mind and which is reoffered in this Psalm.
- b. There was in Canaan a "REST" for the body, but God has "REST" for the soul yet in store.
 1. The primary fulfillment of the promise by Joshua did not involve total fulfillment of God's intended "PROMISE."
 2. Many promises are mentioned in this book: to Abraham (6:12ff; 7:6); to Isaac and Jacob (11:9); to Sarah (11:11); to the patriarchs and prophets (11:33); the people were offered the land of Canaan (11:9); of posterity (6:14; 11:11), and of eternal inheritance (9:15).
 3. They saw the fulfillment of some promises (6:12,15), yet they did not see the ultimate fulfillment.
 4. "THESE ALL DIED IN FAITH, NOT HAVING RECEIVED WHAT WAS PROMISED, BUT HAVING SEEN IT AND GREETED IT FROM AFAR, . . . (11:13).
 5. Since the New Covenant is "ENACTED ON BETTER PROMISES" (8:6), the admonition is obvious.
- c. The "PROMISE REMAINS" although Joshua had led Israel into Canaan, so how can the author claim that the promise to "ENTER HIS REST REMAINS"?
 1. If it is already fulfilled, it cannot still remain as a promise!
 2. The author assumes an important conclusion that he does not state until 4:8-9; the promise is still open when Psa. 95 was written!
 3. So the real, antitypical rest must be these "BETTER PROMISES" that touch on the "ETERNAL INHERITANCE" of 9:15.
- d. "GOD'S REST" (vs. 3) following creation is not typical or a shadow, it is the real thing - the rest which was promised all along!
 1. It is the "REST THAT REMAINS FOR THE PEOPLE OF GOD" (vs. 9).
 2. It is the salvation of the soul from sin and entrance into heaven!

3. An interesting note involves the counting off of the creative days; they all have a beginning and an ending - but the seventh day only had a beginning and no end - for it was "GOD'S ETERNAL REST."
 4. So it is obvious that the author is suggesting the eternity of God's plan of salvation, which was conceived before all ages and will be fulfilled in the last time.
- E. In this chapter there is no comparison between Christ and Joshua, as many commentators suggest - just a clear, concise presentation of what "REST" was really involved in God's promise - not Israel's but God's!
1. Chapter 3 may contain allusions or comparisons between Israel and the church - but not chapter 4.
 2. Herein is Christ still being considered as the "APOSTLE" in contrast with Moses' "apostleship", but Christ is not here contrasted with Joshua as a "general" or "conqueror"!
- F. It is no longer a "REST" to be confused with a land promise that awaits Christians - it is the "ETERNAL PARADISE" of "GOD'S OWN REST IN HEAVEN".
1. The admonitions, warnings and encouragements to fidelity are to be received with proportionate attention!
 2. For their infidelity, they lost the land, for ours we lose heaven!
 3. Even today - 1972 - "THERE REMAINS A SABBATH REST FOR THE PEOPLE OF GOD"!

THE REAL REMAINING REST

- A. "THEREFORE, WHILE THE PROMISE OF ENTERING HIS REST REMAINS, LET US FEAR LEST ANY OF YOU BE JUDGED TO HAVE FAILED TO REACH IT." (vs. 1).
1. As in 3:1 there is no transition of thought, rather a moral lesson or admonition given by way of application to what preceeded.
 2. Two words stand out in 1a: "PROMISE" and "REMAIN"; two in 1b: "FEAR" and "JUDGED"!
 - a. "PROMISED" (epaggelias) - an announced promise - not that of Num. 14:29-30 of possessing Canaan by the children of the rebellious!
 - b. This "PROMISE REMAINS", is still in offing even after Joshua's day and after his conquests!
 - 1) This is God's "SABBATH REST" that remains!
 - 2) "KATALEIPOMENES" variously rendered: "being left", still open!
 - 3) Joshua's "PROMISED LAND", though typical, was not the "REST" of which Psa. spoke - nor our present author!
 - 4) Perhaps some Christians, gloomy after trials, were concluding that even Christ couldn't give them rest!
 - a) Either that the "REST" of Psa. 95 had already been fulfilled.
 - b) Or else was not worthy of their continued sacrifice.
 - c. "FEAR" (phobethomen) relates to a peril in failure, implying a most awakening, startling possibility!
 - 1) The demonstration from Israel's history is sufficient!
 - 2) Same word: "LET US TAKE CARE" (3:12); "LET US HASTEN" (4:11).
 - d. "JUDGED" (dekeo) or "SEEM, ACCOUNTED, REPUTED" (Gal. 2:6) (Thayer).

- 1) Same word as Acts 15:22, 25, 28, 34 - at least for its root!
 - 2) Not intended of general church apostasy, of single individuals.
 3. The "FAILURE TO REACH IT" must related to the final judgment when the "PROMISE" will ultimately be fulfilled for those who persevere!
 - a. Thus the "TODAY" of Psalms 95 points to a later day.
 - b. Showing that the "PROMISE" had neither been fulfilled nor withdrawn.
- B. "FOR GOOD NEWS CAME TO US JUST AS TO THEM; BUT THE MESSAGE WHICH THEY HEARD DID NOT BENEFIT THEM, BECAUSE IT DID NOT MEET WITH FAITH IN THE HEARERS" (vs.)
1. "GOOD NEWS" relating the "PROMISED REST" - a "GOSPEL" was preached to us and to them equally! (eueggelismenoi)
 - a. "WE WERE EVANGELIZED AS THEY WERE" so the parallel holds as to the promise, the opportunity and the penalty!
 - 1) They heard the "GOSPEL" and could have obtained the "PROMISE" together with us!
 - 2) Just as "THE GOSPEL WAS PREACHED AFORE TO ABRAHAM" concerning salvation in Christ, so was the "GOSPEL OF GOD'S PROMISED REST" preached afore hand to Israel!
 - b. In this respect we are in the same position before the possibility as they - we must now "FEAR LEST" the disaster that befall them may also befall us!
 2. The "GOSPEL WHICH THEY HEARD" did not "BENEFIT THEM" - thus an announced promise of which they knew!
 - a. Many would relate this "GOSPEL" to the "PROMISE OF CANAAN", our author relates it to the same "MESSAGE ABOUT THE REST OF GOD"!
 - b. "IT WAS FIRST PREACHED" to Israel, and must be the same "GOSPEL" (vs.).
 - c. "THE MESSAGE" (logos tes akoes - the word of hearing - or the repo which they "RECEIVED."
 3. "DID NOT BENEFIT THEM" - wasted tidings - not as I Thess. 2:13: "AND WE ALSO THANK GOD . . . THAT WHEN YOU RECEIVED THE WORD OF GOD WHICH YOU HEARD FROM US, YOU ACCEPTED IT NOT AS THE WORD OF MEN BUT AS WHAT IT REALLY WAS, THE WORD OF GOD, WHICH IS AT WORK IN YOU BELIEVERS"
 - a. Disbelievers of this "GOSPEL" or believers of it are seen in Mk. 16:15-16 "SHALL BE SAVED . . . HE THAT BELIEVETH NOT SHALL BE DAMNED"
 - b. Disbelievers are excluded: "THEY ENTERED NOT BECAUSE OF UNBELIEF".
 - c. Believers "ENTER THAT REST" (4:3).
 4. "BECAUSE IT DID NOT MEET WITH FAITH" - or "MIX WITH FAITH."
 - a. I Cor. 12:24 "BUT GOD HAS TEMPERED TOGETHER THE BODY, mingled!
 - b. Sugkerannomi is used metaphorically - as mixing foods with more digestable fluids - here the "HEARING" did not "MIX WITH FAITH"!
 - c. Acts 21:27 "THE JEWS STIRRED UP ALL THE CROWD" in a tumult.
 5. "FAITH" is used also in Heb. in the sense of "KEEPING FAITH" the meaning of "FIDELITY" growing out of perseverance (6:12; 10:36ff; 11:13).

- C. "FOR WE WHO HAVE BELIEVED ENTER THAT REST, AS HE HAD SAID, "AS I SWORE IN MY WRATH, THEY SHALL NEVER ENTER MY REST", ALTHOUGH HIS WORKS WERE FINISHED FROM THE FOUNDATION OF THE WORLD." (vs. 3).
1. "WE ENTER" is emphatic futuristic present middle indicative, meaning "We who believe are sure to enter into that rest."
 - a. Auxilary "DO ENTER" not justified in text, and has caused some to assume the meaning must apply to some present kind of spiritual Canaan for Christians! (eg. "REST FOR THE SOUL" of Mt. 11:29).
 - b. "HAVE BELIEVED" is key to entrance, just as "HAVE NOT" for failure!
 - 1) Not past, unchanging accomplishment, such would be against the whole tenor and argument of Hebrews.
 - 2) Rather continued, persevering fidelity "FIRM UNTO THE END."
 2. "MY REST" is that which started after the six creative days, into which God had already entered, to which He now invites us to share with Him!
 - a. This rest is "ENTERED" when, as God did, one "FINISHES HIS WORK"!
 - b. God's rest has been a reality ever since He completed His work.
 3. "FROM THE FOUNDATION OF THE WORLD" - not some future paradise yet to be prepared - this rest has been ready since Gen. 1:1.
 - a. It was the REALITY "REST" of which the "SABBATH" was a "SHADOW".
 - b. It was the ETERNAL "REST" of which Canaan was but a "TYPE".
 - c. It was the same "REST OF GOD" still promised in Psa. 95.
 - d. It is the "SABBATH REST THAT REMAINS FOR THE PEOPLE OF GOD" (vs. 6).
 4. This is evident from several considerations.
 - a. It is the "REST" into which God Himself "ENTERED WHEN HIS WORKS WERE FINISHED FROM THE FOUNDATION OF THE WORLD."
 - b. The "SABBATH REST" of the 4th commandment is not even mentioned, for it had long since been enjoyed by Jews when Psa. 95 was written!
 - c. The "CANAAN REST" given by Joshua was a past reality also when this Psalm was written promising the faithful a share in "GOD'S REST."
 - d. Even if the "GENERATION WHICH DID NOT ENTER FOR UNFAITHFULNESS" had indeed been "FAITHFUL" and had obtained Joshua's rest, this REAL "REST OF GOD REMAINED FOR THE PEOPLE OF GOD".
 - e. The 4th commandment "SABBATH REST" is not the rest, for Moses gave that commandment, yet the comparison herein presented does not relate to Moses but to Joshua - i.e., the "CANAAN REST."
 - 1) And the author denies that Psa. 95 relates to Joshua's "REST".
 - 2) The only other "REST" to which it could apply would be the one that relates to the "REST" that is peculiarly God's!
 5. Thus the highest possible dignity and desirableness of that "REST" is presented, held out to the "BELIEVERS WHO HOLD FAST THEIR CONFESSION."
 - a. There is a "REST FOR THE WEARY AND HEAVEN LADEN" (Mt. 11:28) and it does relate to the "SOUL" - and it is enjoyed in Christ here and now.
 - b. But this does not exhaust the "PROMISED REST" OFFERED BY GOD!
 - c. What more inviting idea can exist, what greater promise of happiness.
 - d. Who, torn by raging passions, wearisome toils and agitating cares, would not like to hang his hope on such blissful promises of rest!

- e. These are the "BETTER PROMISES", creating a "BETTER HOPE", based on a "BETTER COVENANT" made possible through a "BETTER SACRIFICE" (8:6; 7:19; 8:6; 9:23 respectively).
- f. For this reason Christ "APPEARED AS A HIGH PRIEST OF GOOD THINGS TO COME" (9:11; 10:1) which must relate to the "GREAT SALVATION" (2:2) the "GREAT REWARD" (10:35).
- g. Christians today have three great RESTS offered, just as Israel had three great rests.
 - 1) For Israel there was the "SABBATH REST" (Ex. 20:11) given by Moses; there was the "CAHAAN REST" (given by Joshua; and there was even then "GOD'S REST" (Gen. 2:2) which these first two were only shadows or copies of the greater REALITY or SUBSTANCE.
 - 2) For Christians, there is in Christ today a "REST FOR YOUR SOULS" when redeemed from sin (Mt. 11:29); there is that "BLESSED DEATH, FOR THEY REST FROM THEIR LABORS" on earth (Rev. 14:13) and the same "REST FOR GOD" which still "REMAINS" "TODAY" (Psa. 9:).

D. "SINCE THEREFORE IT REMAINS FOR SOME TO ENTER IN, AND THESE WHO FORMERLY RECEIVED THE GOOD NEWS FAILED TO ENTER BECAUSE OF DISOBEDIENCE, AGAIN HE SETS A CERTAIN DAY, "TODAY," SAYING THROUGH DAVID SO LONG AFTERWARD, IN THE WORDS ALREADY QUOTED, "TODAY, WHEN YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS" (verses 6-7) - the stress is still on the "ADMONITION BY EXAMPLE"!

- 1. "REMAINS" (apoleipo) present passive indicative - meaning left over, or remain over- as 4:6 and esp. 10:26 "THERE REMAINS NO MORE SACRIFICE".
- 2. "TODAY" relates to the time of probation - and the exhortation to use opportunities for "HEARING GOD'S VOICE OF INVITATION TO SHARE HIS REST" is equally vital to us today as to those to whom David wrote!
- 3. "SO LONG AFTER" relates to the several hundred years after Israel's failure under Joshua, and the renewal of the "PROMISED REST."
- 4. Rather than Christians "HARDENING THEIR HEARTS" in imitation of Israel before such great promises, the "GOOD NEWS" or "GOSPEL OF REST" MUST BE "HEARD WITH OBEDIENT FAITH" and "HELD FIRM UNTO THE END" (3:14).

E. "FOR IF JOSHUA HAD GIVEN THEM REST, GOD WOULD NOT SPEAK LATER OF ANOTHER DAY. SO THEN, THERE REMAINS A SABBATH REST FOR THE PEOPLE OF GOD; FOR WHO-EVER ENTER GOD'S REST ALSO CEASES FROM HIS LABORS AS GOD DID FROM HIS" (vs 8-10).

- 1. Josh. 22:4 "AND NOW THE LORD YOUR GOD HAS GIVEN REST TO YOUR BRETHREN . . . " JOSH. 23:1 "WHEN THE LORD HAD GIVEN REST TO ISRAEL" shows that here and in other O.T. passages Canaan was a typical rest: (Deut. 12:9-10, cf. Josh. 1:15; 21:44; 22:4)
 - a. So Israel DID enter Canaan and inherit God's promised "REST"!
 - b. Then when he quotes Psa. 95, it is obvious that the promise was still awaiting fulfillment, for that rest had not been realized by Joshua.
 - c. The typology of Joshua and Jesus Christ is obvious, for there is not so much a comparison as an identification - BOTH LEAD TO REST!
 - d. However the superiority of Christ's rest is clear - not from the text here, but from the fact that Christ also "TASTED DEATH" for Joshua so they "COULD ENTER GOD'S FINAL REST"!

2. "SABBATH REST" literally a "SABBATISM" depends on the LXX for identical terms used in Gen. 2:2 and Ex. 20:11 - at least for the root and Psa. 95:11.
 - a. Greek word for "RESTING" or "DESISTING" (katapauo) is in the verb form showing the cessation of creative activity.
 - b. Whereas the Greek for the Psa. 95:11 "REST" is "REPOSING" (katapausis used as a substantive).
3. The over-all implication is that whosoever "DIES IN THE LORD RESTS FROM HIS LABORS" (Rev. 14:13) just as God "RESTED" after six creative days!
4. The Jews obviously applied this "CREATIVE REST" in the wrong way, for Jesus assured them that "MY FATHER WORKETH EVEN UNTIL NOW AND I WORK" (Jno. 5:17).
 - a. This "WORK" being done by God and Christ relates to "RECREATION" of sinful man - and did not alter the "REST" of God here discussed.
 - b. Jesus had healed on the Sabbath and the Jews accused Him of having profaned God's Sabbath!
 - c. Jesus simply said in substance: "You charge me with breaking the sabbath by working on it. But although God's sabbath began after the work of creation was finished, and that rest is still going on; He nevertheless continues to work - and therefore so do I" (Bruce).
5. The application of this "REST" to a coming millennium on earth is not even worthy of consideration - for such is totally foreign to N.T. eschatology and the over-all argument of this epistle.
6. This "REST" does not relate to this mortal existence, though obtained here it relates to that "BETTER COUNTRY, THAT IS THE HEAVENLY" whose "BUILDER AND MAKER IS GOD", i.e., "THE CITY WITH FOUNDATIONS" (11:10).

A DOUBLE EXHORTATION

- A. "LET US THEREFORE STRIVE TO ENTER THAT REST, THAT NO ONE FALL BY THE SAME SORT OF DISOBEDIENCE. FOR THE WORD OF GOD IS LIVING AND ACTIVE, SHARPER THAN ANY TWO-EDGED SWORD, PIERCING TO THE DIVISION OF SOUL AND SPIRIT, OF JOINTS AND MARROW, AND DISCERNING THE THOUGHTS AND INTENTIONS OF THE HEART. AND BEFORE HIM NO CREATURE IS HIDDEN, BUT ALL ARE OPEN AND LAID BARE TO THE EYES OF HIM WITH WHOM WE HAVE TO DO. (11-13).
 1. "THEREFORE" again shows continuity of thought - the "REMAINING REST."
 2. The first exhortation relates to the fact that God's word is neither to be disbelieved nor disobeyed!
 - a. God is not to be trifled with, nor His word treated lightly!
 - b. His Word cannot be ignored with impunity, nor His promises rejected without full responsibility of the consequences!
 - c. This "WORD" first promises "REST", and guarantees the "REMAINING" or abiding nature of the promise, and then is "ACTIVE" in promoting and producing the "ENTRANCE INTO THAT REST"!
 - d. But that same "WORD" is also able to judge every breach of faith, every digression from total obedience - for none can feign either belief or obedience!
 - e. He who "SPEAKS THROUGH HIS WORD" knows when to allow "ENTRANCE" and when to reject it - cf. Luke 13:24-28!
 3. The second exhortation relates to the understanding, merciful and helpful "HIGH PRIEST" who was also tempted "IN ALL POINTS LIKE WE."

- a. We are comforted by His success - and His "TRIUMPHANT ENTRANCE" or as it is called "PASSING" into the "HEAVENS."
- b. He is personally acquainted with our trials, can understand how our doubts might discourage us and assures us sympathetic representation before God.
- c. He has acquired a new relationship for us before God, which gives us direct access to "THE THRONE OF GRACE" for the supply of our needs!

. Here, there are five great things said about "THE WORD OF GOD"!

1. "THE WORD OF GOD IS LIVING" - for it is the "WORD" of the "LIVING GOD" mentioned in 3:12, a living issue for all souls and times.
 - a. Stephen had referred to the "LIVING ORACLES" received by Moses (Acts 7:39) indicating the abiding nature of His Law!
 - b. Peter's description is that this "WORD LIVES AND ABIDES FOREVER" (I Pet. 1:23 - where the contrast is made with frail human nature!
 - c. Jno. 6:63 "THE WORDS WHICH I SPEAK ARE SPIRIT AND LIFE" for it is "THE SPIRIT WHICH BESTOWS LIFE"!
 - 1) In other words there is a "LIVING SOUL IN GOD'S WORD" it is "SPIRIT WHICH BESTOWS LIFE"!
 - 2) In keeping with "BEING TAUGHT OF GOD" and "HAVING ETERNAL LIFE" (vs. 44-46) only because he "HAS HEARD"!
 - d. In relation to the question of "ENTERING THE REST", the author now wishes to establish that God's "PROMISE GIVEN IN WORD" is not a dead, useless promise!
 - 1) It is guaranteed by the "IMMUTABILITY OF HIS COUNCIL" (6:18) as seen in His keeping the promise made to Abraham!
 - 2) Just as surely does His "IMMUTABLE COUNCIL" guarantee the "REST".
 - e. Obviously the desire of the author is to so relate God to His Word that the transition from the "MESSAGE" to Him who pronounces it is not easily distinguished!
 - 1) "BEFORE HIM", "EYES OF HIM" must be speaking of God, but how does He justify this transition from the "WORD OF GOD" to "GOD HIMSELF"? He doesn't - and that is his point!
 - 2) God's "WORD" is just as "LIVING AND ACTIVE" as God Himself!
 - f. Many ask which "WORD" is intended, the "LOGOS INCARNATE IN CHRIST" or the "INSTRUMENTAL WORD, THE LIVING ORACLE."
 - 1) Actually it is impossible to distinguish, and perhaps useless to even try - for it is vain semantics!
 - 2) Certainly Christ is living and powerful, His judgments are sharp and more penetrating than a double-edged sword:
 - a) Analogy is easily drawn from the "SHARP TWO-EDGED SWORD WHICH PROCEEDS OUT OF THE MOUTH OF CHRIST" - the personal word (Rev. 1:16; 2:12; 19:15,21).
 - b) More directly related where the "WORDS OF HIM" are described as "THE SHARP TWO-EDGED SWORD" (Rev. 2:12).
 - c) And again when He goes forth on a "WHITE HORSE" to conquer and "MAKE WAR", for "HE IS CALLED THE WORD OF GOD" (Rev. 19:12-13) and then "FROM HIS MOUTH (the organ of communication) ISSUES A SHARP SWORD" (Rev. 19:15).
 - 3) But the "WRITTEN WORD" is not less "LIVING AND ACTIVE".

- a) It is not a lifeless abstraction, but the living embodiment of God's will, the source of all His promises!
- b) All the arguments sustained thus far by the author have been drawn from the "WRITTEN WORD" (cf. II Tim. 3:14-16 - especially where the Scriptures "MAKE ONE WISE TO SALVATION."
- 4) No other N.T. book so defends the value and authority of the "WORD OF GOD" as does Hebrews - this text not excluded!
 - a) God speaks today "THROUGH HIS SON" (1:2), and the "WRITTEN WORD" is all we have of that "SPEAKING"!
 - b) The O.T. record "PROVED STEADFAST" (2:2), so will the N.T.
 - c) The "GOSPEL MESSAGE" was preached and those who refused it "FELL IN THE WILDERNESS", we too have the real "GOSPEL."
 - d) Those who "TASTED THE GOODNESS OF THE WORD OF GOD" are more responsible if they reject it today (6:5ff).
 - e) The "IMMUTABILITY OF GOD'S WORD" is settled in harmony with His own nature: "HE CANNOT LIE" (6:17ff).
 - f) The "KNOWLEDGE" of this Word, once refused leaves the winner without "A SACRIFICE FOR SINS" (10:26).
 - g) Do not "REFUSE HIM WHO SPEAKS AND WARNS FROM HEAVEN" (12:2).
 - h) This whole book is "A WORD OF EXHORTATION" (13:22)!!
- g. "Zon-gar ho logos tou theou" means "FOR LIVING IS THE WORD OF GOD", i.e., it has "LIFE", its promises live, its warnings live, its admonitions are lively and its impunitive nature lives in God!
- 2. "THE WORD OF GOD IS ACTIVE" (energes) from which we speak of "energy"!
 - a. Isa. 55:11 - Every Jew knew the "POWER" contained in the "WORD OF GOD . . . WHICH GOES FORTH FROM MY MOUTH; IT SHALL NOT RETURN TO ME EMPTY BUT IT SHALL ACCOMPLISH THAT WHICH I PURPOSE, AND PROSPER IN THE THINGS FOR WHICH I SENT IT."
 - b. It is efficacious unto life for it gives man "THE POWER TO BECOME SONS OF GOD" (Jno. 1:12).
 - c. "ENERGEIA" used in N.T. only of superhuman power, whether of God or of the Devil (Thayer).
 - 1) Eph. 3:7 "OF THIS GOSPEL I WAS MADE A MINISTER . . . BY GRACE WHICH WAS GIVEN ME BY THE WORKING OF HIS POWER" (cf. Eph. 1:19).
 - 2) Activity is always a consequence and demonstration of "LIVING".
- 3. "THE WORD OF GOD IS SHARPER THAN ANY TWO-EDGED SWORD"
 - a. "SHARPER" - or literally "more cutting" from "temno, to cut", only here in the N.T. a common simile for "sharpness" is "TWO-EDGED."
 - b. Isa. 49:2 where God makes His servant's mouth "LIKE A SHARP SWORD."
 - c. That Word can make subtle distinctions, piercing and penetrating.
 - d. The "WORD OF GOD" is known as the "SWORD OF THE SPIRIT" (Eph. 6:17).
 - 1) "Stoma" is the edge of the sword, distoma would mean two-edged.
 - 2) Not twice-cutting as some suggest!

4. "THE WORD OF GOD IS PIERCING TO DIVISION OF SOUL AND SPIRIT."
 - a. No aspect of man's total existence is free from the influence and judgment of God's all scrutinizing Word.
 - b. Several explanations are offered by commentators - but obviously only one is intended by the writer - which is it!
 - 1) "SOUL, AND SPIRIT, JOINTS AND MARROW, AND THOUGHTS AND INTENTS" are thought to refer simply to the different aspects of man's human nature.
 - a) "SOUL AND SPIRIT" would refer to man's spiritual life, without making any distinction between the two.
 - b) "JOINTS AND MARROW" indicate man's physical, or bodily existence - the material part of man "DUST THOU ART."
 - c) "THOUGHT AND INTENTS" apply to the heart of man, the sea of his passions, emotions and fount of all action (Mt. 15:18-20 both evil and good as Mt. 5:8).
 - d) In this case, the author is only saying that not all facets of human existence is free from the power of God's "WORD".
 - 2) The statement is a "rhetorical accumulation of terms to express the whole mental nature of man on all its sides" (Davidson).
 - a) All elements would thus relate - not so much to the psychology of human nature, as to the probing power of the Word.
 - b) Thus Paul says the "LORD WILL BOTH BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS, AND MAKE MANIFEST THE COUNSELS OF THE HEARTS" (I COR. 4:5).
 - c) The "WORD OF GOD" is thrown into a judicial function, as it discriminates the action from the motive.
 - d) "QUICK TO DISCERN" (kritikos) makes the Word of God a partner of God Himself who "KNOWS THE HEARTS OF ALL MEN" (Acts 1:2; 15:8) making His Word the "JUDGE" (Jno. 12:48).
 - 3) As in I Thess. 5:23 where Paul speaks of composite man as "BODY, SOUL AND SPIRIT", so the author here makes the same distinction.
 - a) "SOUL" (psuchos) would be the animal soul, "SPIRIT" (pneumatosis) the immortal spirit, and "BODY" (soma) matter of
 - b) This view sustains that the point of the author is equally sustained if we accept the view of distinction or of accumulation.
 - c) The statement about "DIVING THE JOINTS AND MARROW" seems to be an idiom, proverbial expression which indicates the innermost parts of anything.
 - (1) In such case it would mean the extreme thoroughness of the dividing process effected in the soul and in the spirit by the Word of God.
 - (2) This is likely, for our author uses the other idiom of "FLESH AND BLOOD" to define human nature (2:14).
 - d) In Greek the "psuche or soul is the life principle, which all living things, including man, possess, animals too!

- e) Only man has "SPIRIT" (pneuma), by which he thinks, reasons and looks beyond the earth to God.
- f) In this case, both the bodily life and the spiritual life of man come under the scrutiny of God's word (Barclay).

4) Wuest says rather: "The words: "THE DIVIDING ASUNDER OF SOUL AND SPIRIT", DO NOT MEAN, "THE DIVIDING ASUNDER OF SOUL FROM SPIRIT". Nor is it "THE DIVIDING ASUNDER OF JOINTS AND MARROW. The case in Greek is the genitive of description, defining the action in the verb in this case. It is a going through the soul, a going through the spirit."

- a) However this passage does make a distinction between "SOUL AND SPIRIT" otherwise both words would not be used!
- b) And there is a constitutional difference between "BONE AND MARROW" - a subtle distinction man finds difficult to make - but God's Word is capable of making that distinction.
- c) "THOUGHTS" are not necessarily "INTENTS OF THE HEART" as Paul demonstrated in Rom. 7:15-23.

c. So the position I take is point 3 above, and conforms to the intention of the author - to show that God's Word is capable of making judgments concerning all "LIFE", its passions, inner workings, and its most personal desires and intents.

5. "THE WORD OF GOD JUDGES THE THOUGHTS AND INTENTS OF THE HEART".

- a. God's promises of spiritual good, when it is offered, really tests man's real desires and ambitions.
- b. When fellowship with God is entered, the heart's desires of man are shifted and tried by the Word.
- c. "DISCERNs" or "JUDGES" from kritikos" suggests the most critical abilities of the Word of God to judge man!

C. "AND BEFORE HIM NO CREATURE IS HIDDEN BUT ALL ARE OPEN AND LAID BARE . . ."

- 1. Obviously God is the power behind His own Word which scrutinizes man!
- 2. "LAID BARE" (trachelize - our "trachea" comes from this word) means to "seize and twist the neck or throat; used of combatants who handle thus their antagonists" or further "to bend back" (Thayer) (Rom. 16:4)
 - a) Hence to totally expose for judgment by God's Word - but "GOD IS THE ACTOR HERE", it is God who KNOWS NO HIDDEN CREATURE!
 - b) Barclay suggests the practice of fixing a dagger under the chin of a condemned criminal when he was being led to execution, so he would have to keep his head up for all to see his face and know his dishonor! (Even this suggests the open, evident nature of man).
- 3. "WITH WHOM WE HAVE TO DO" - literally "to whom is our logos, word" which means our rendering of accounts!
 - a) The text can be translated: to whom we have to give account!
 - b) This logically would transpire before any are admitted to "GOD'S REST".

D. Thus the author concludes the first section of his "WORD OF EXHORTATION", which began with the announcement that "GOD HAS SPOKEN" and concludes with a statement regarding the "POWER AND EFFECTIVENESS OF THAT WORD" which shall finally judge all men.

THE SECOND EXHORTATION

- A. "SINCE THEN WE HAVE A GREAT HIGH PRIEST WHO HAS PASSED THROUGH THE HEAVENS, JESUS, THE SON OF GOD, LET US HOLD FAST OUR CONFESSION."
1. The reason we relate this to the exhortation and not to the priesthood is because the author uses it to encourage us to "HOLD FAST OUR CONFESSION."
 - a. The practical implications of Christ's "HIGH PRIESTHOOD" is that He suffered humiliation as a "SON OF MAN" and was then glorified as "THE SON OF GOD"!
 - b. The "SINCE THEN" relates this portion to the preceeding exhortation.
 - c. His success and subsequent glorification - "PASSED THROUGH THE HEAVENS" - confirms His disposition to help the readers maintain their profession "FIRM UNTO THE END."
 2. He has thus opened the way to the "THRONE OF GRACE" where all the help needed to "HOLD FAST OUR CONFESSION" is to be obtained!
 - a. This guarantees His perfect position as a mediator at God's "RIGHT HAND" (1:13) - but a mediator for man!
 - b. The emphasis is on the word "WE HAVE" - He is our "HIGH PRIEST", He is in the "HEAVEN'S" for our use (7:26; 3:1; 10:24).
- B. Now we wish to close this section, and reconsider verse 14 as a part of the over-all treatment of the priesthood of God's Son and our Savior.

CHRIST, OUR GREAT HIGH PRIEST

Chapter 4:14 to 5:11

roduction - having already introduced Christ as our "HIGH PRIEST" (3:2), the author now deals with His unique qualifications for holding that office. His first thought is a "WORD OF EXHORTATION" (4:14 - "LET US HOLD FAST") which logically comes from His having demonstrated Himself a successful "FORERUNNER" (20) in "DEATH" (2:14), in overcoming "TEMPTATION" (2:18; 4:15), and in His subsequent "EXALTATION" (4:14; 1:13), along with the logical advantages which come from those experiences - He can "SUCCOR THE TEMPTED" and "GIVE ACCESS TO THE THRONE OF GRACE" to those who "THROUGH HIM DRAW NEAR TO GOD" through His PRIESTHOOD!

- . The author will then review the functions of a priest together with his call and selection by God, and the reasons for confidence in his total identification with man - 5:1-3.
- . From 5:4-7 he will show that not just any man can serve in that function before God - and he will prove that Christ was not self-appointed.
- . In vs. 3 he had stated that the high priest, being himself a "SINFUL MAN" he would know how to sympathize with those who sin!
 - 1. So from 5:7-10 he will show how Christ was totally identified with human suffering in His trials "IN THE DAYS OF HIS FLESH."
 - 2. This assures the believer of Christ's intense understanding of all human trials, temptations and weaknesses.
- . Just as he had introduced the office of PRIESTHOOD earlier to discuss it later in his message, so now he introduces "MELCHIZEDEK" twice, and postpones the discussion of him until later in the text.
- . All these thoughts are given to encourage the readers to use the intercessory work of Christ with confidence, notwithstanding their sinfulness.
 - 1. This he does by showing that all High Priests are appointed for this express purpose - to intervene sacrificially between man and God.
 - 2. So all that can be said of the priest, from his call, to the sacrifices and offerings he makes, to his identification in compassion with sinful man IS ALL TRUE CONCERNING CHRIST!
- . "SINCE THEN 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 HAVE NOT A HIGH PRIEST WHO IS UNABLE TO SYMPATHIZE WITH OUR WEAKNESSES, BUT ONE WHO IN EVERY RESPECT HAS BEEN TEMPTED AS WE ARE, YET WITHOUT SINNING. LET US THEN WITH CONFIDENCE DRAW NEAR TO THE THRONE OF GRACE, THAT WE MAY RECEIVE MERCY AND FIND GRACE TO HELP IN TIME OF NEED." (vs. 14-16).
 - 1. The keynote of this priesthood is that it is "OURS"!
 - a. Obviously a priest also functions on behalf of God, his office is "ON BEHALF OF MAN" but "IN RELATION TO GOD" (5:1), just as Melchizedek was a "PRIEST TO MAKE INTERCESSION FOR BELIEVERS" (7:25).
 - b. But the author is here stressing the relation of this priesthood to man - for it is man whom he seeks to encourage!

- 1) He is ours, "WE HAVE A PRIEST" again in vs. 15; and He "LIVES AS PRIEST TO MAKE INTERCESSION FOR BELIEVERS" (7:25).
 - 2) We need to "HAVE SUCH A HIGH PRIEST" (7:26) and "WE HAVE SUCH A HIGH PRIEST" (8:1).
 - 3) He, as both "PRIEST" and "SACRIFICE", now "APPEARS BEFORE GOD FOR US" (9:24).
 - 4) Having established in 3:6 that "WE ARE THE HOUSE OF GOD", the most encouraging aspect of this family relation is that "WE HAVE A GREAT HIGH PRIEST OVER THE HOUSE OF GOD (10:21).
 - 5) His sacrifice will be treated later on, but it too is a part most essential of our "UNUSUAL POSSESSION", we "HAVE A PRIEST" and we "HAVE A SACRIFICE FOR OUR SINS! (9:22).
2. "A GREAT HIGH PRIEST WHO HAS PASSED THROUGH THE HEAVENS."
- a. "GREAT" (megan) for His many accomplishments, but here likely because of two things - "PASSED THROUGH THE HEAVENS" and is in the very presence of God Himself!
 - b. This is not given by way of comparison with Aaron or Levi, for the design here is simply to assume what he will later prove.
 - c. "PASSED THROUGH THE HEAVENS" - heavenly regions in general.
 - 1) That is, through the aerial and sidereal heavens, on His way to the Heaven of heavens, the real "MOST HOLY PLACE" where God is seated on "HIS THRONE" and Christ "ENTHRONED AT HIS RIGHT HAND" (1:11).
 - 2) This may be considered the "THIRD HEAVEN" (II Cor. 12:2) or the "SEVENTH HEAVEN" sometimes mentioned as including the space our head occupy, the second being where the bird fly, the third where the clouds are, the fourth where the moon is, the fifth where the stars and sun are, the sixth may be the unseen abode of the dead and the seventh where God is!
 - 3) This is simply into the presence of God (1:3; 9:7,12,24).
 - 4) "MADE HIGHER THAN THE HEAVENS" (7:26) or as in Eph. 4:10 "HE ASCENDED FAR ABOVE ALL THE HEAVENS, THAT HE MIGHT FILL ALL THINGS."
 - 5) This is simply an affirmation of His "EXALTATION" (1:3).
3. "JESUS, THE SON OF GOD" linking His human name with His diety, thus clinching the argument already made (1:1 - 4:13).
- a. The human name suggests total identity, understanding and sympathy with all human needs, having Himself experienced them.
 - b. Thus Psa. 2:7, which establishes His "SONSHIP" is linked with Psa. 110:4 which establishes His "PRIESTHOOD."
 - c. Having "THE SON OF GOD" as our "PRIEST" is greater than having a simple man - elevated though he be for the dignities bestowed upon him by God - for Christ possessed these dignities by nature! He was not of the "HOUSE OF AARON", but of the "HOUSE OF GOD"!
4. We have "NOT A PRIEST UNABLE TO SYMPATHIZE WITH OUR WEAKNESS" (dunamene sunpathesai) - to suffer with -
- a. Differs from Rom. 8:17 "SUFFER WITH HIM" and I Cor. 12:26 "IF ONE MEMBER SUFFER . . ." in that text the idea is to "SUFFER ALONG WITH ONE", or "TO SUFFER THE SAME ILLS AS ANOTHER" whereas the passages cited simply means to sympathize with a sufferer!
 - b. Jesus was not disqualified because of His "MAJESTIC GLORY" to identify with our needs, for He endured every trial to which they are likely to suffer - save in sin.
 - c. He endured triumphantly every form of testing man could endure.
 - d. He endured even more than man could suffer:

- 1) Sympathy with the sinner in temptation and suffering does not depend on the personal experience of sin - but in the full strength of temptation to sin which only the sinless can know!
 - 2) He who yields to temptation has yielded before the last, full measure of enticement, clamoring appetites and enducements are brought to bear!
 - 3) Only those who resist continually know the strength of full temptation!
 - e. People who are rich do not understand the sufferings of poverty, and they generally tend to attribute neglectful or shoddy attitudes toward the poor - else they too would be rich.
 - 1) And they cannot help but condemn what they do not understand!
 - 2) God knows all - by experience - and the assumption is that "TO KNOW ALL IS TO FORGIVE ALL!"
 - f. We hear people relate their experiences encountered in trying to learn a language other than our own - and those of us who have been "THERE", are apt to say: "He has been there!"
5. "HE WAS TEMPTED IN ALL POINTS (EVERY RESPECT)(LIKE AS WE ARE,) TO SIN"!
- a. His temptations were more than that encounter with Satan in the wilderness - for those were "MESSIANIC" temptations, to which we would feel little or no temptation!
 - 1) Yet in those temptations there was total identity with all the passion for survival, creature comforts and human vanity!
 - 2) The wide arc of human appetites were open to Him in the appeals made by Satan!
 - b. The "triune nature of sin" manifestly knows a three-fold temptation system or appeal.
 - 1) "ALL THAT IS IN THE WORLD, THE LUST OF THE FLESH, EYE, PRIDE OF LIFE" (I Jno. 2:16) embracing the limits of human nature to desire, and thus of Satan's ability to tempt!
 - 2) The three-fold nature of Eve's temptation: "GOOD FOR FOOD", "DELIGHT TO THE EYE", and "TO BE DESIRED TO MAKE ONE WISE" (Gen. 3:6) shows how Satan hit Adam and Eve with a broadside blow which contained all His resources and appealing to all human appetites.
 - c. He met Satan as a man meets him - without the use of Divine powers which obviously HE COULD HAVE USED, BUT CHOSE TO RESIST WITH NATIVE HUMAN CAPACITIES!
 - 1) He was not as an iron-clad soldier facing toy arrows!
 - 2) He was conscious of all the difficulties of maintaining His integrity and righteousness in the world of appealing appetites.
 - 3) He felt pressing upon Himself all the inducements that cause men to submit to sin so as to escape suffering and even death!
 - 4) Had He sinned He would have had a thousandfold better excuse than any man could offer.
 - 5) His temptations sprang from "SINFUL DESIRE" just as ours do!
 - d. The only difference between Himself and us is that "HE DID NOT SIN"!

- 1) This affirmation of Christ's sinlessness is mentioned or at least consistently presupposed in all N.T. writings (II Cor. 5:21; I Pet. 1:19; 2:22; 3:18; Jno. 7:18; 8:45; 14:30).
 - 2) This sinlessness was an essential part of His ministry - for He could not be a part of the disease and cure at the same time.
 - a) He could not "HEAL" if He Himself were "DISEASED" (Isa. 53:).
 - b) To save someone, the Saviour must not be involved in the peril from which that someone is suffering!
 - c) If you and I are in a row-boat in mid-Atlantic and the thing begins to sink, it would be useless that we cry to each other for help!
 - 3) He frequently proclaimed "FORGIVENESS" to others, which must express an exemption from sin ("HE SAVED OTHERS, HIMSELF HE CANNOT SAVE" - Mt. 27:42).
 - e. He did not succumb to the sin of "APOSTASY", and this would prove His ability to help those who were being tempted to commit this sin!
6. "LET US THEN" or "THEREFORE" - because our "FORERUNNER" has "APPROACHED THE THRONE OF GRACE" his disciples are invited to follow Him with "CONFIDENCE" (parresis) or "boldness"; cf. 10:19 and Eph. 3:12.
- a. "DRAW NEAR" is the invitation of this book - used as a call to a reverent approach for the purpose of worship (7:25; 10:1; 22; 11:6).
 - 1) From the same word in root with "WORSHIP" (proserchomethai).
 - 2) But here signifying the vocative, invitational call to "KEEP ON COMING TO THE THRONE OF GRACE."
 - b. "WITH BOLDNESS" - such privileges that no ordinary Hebrew would dare venture - only the "HIGH PRIEST" was permitted this courageous "DRAWING NEAR" and even then on limited occasions.
 - 1) But this now is a constant offering and privilege of Christians.
 - 2) Not a "ONCE A YEAR" duty with awesome responsibilities!
 - c. "THE THRONE OF GRACE" - or the "THRONE OF GOD."
 - 1) Not likely related to the "MERCY SEAT" of the tabernacle, which was not called a "THRONE" but rather a symbol of the real THRONE where God now meets His people and supplies "GRACE AND MERCY."
 - 2) Exod. 25:22 "THERE I WILL MEET WITH YOU, AND FROM ABOVE THE MERCY SEAT . . . I WILL SPEAK WITH YOU . . ." is TYPICAL!
 - 3) The real DIVINE PRESENCE INTO WHICH WE ARE INVITED IN AUDIENCE is where "GOD'S THRONE IS, AND WHERE OUR HIGH PRIEST IS SEATED."
 - 4) Supreme and exalted privilege have direct, immediate, personal access - and that free, with boldness.
 - 5) We may now "DRAW NEAR" with a "BOLDNESS", with "A TRUE HEARTS AND FULL ASSURANCE OF FAITH" (Heb. 10:22 - and this is also used to encourage us to "HOLD FAST THE CONFESSION" (10:23).
 - d. "RECEIVE MERCY" and "FIND GRACE" - mercy for our sins already committed and "GRACE IN TIME OF NEED" or "HELP WHEN WE ARE TEMPTED" (2:18).

- 1) This is "help in the nick of time", or "before it is too late", or "well-timed help"!
 - 2) The reader could not keep from seeing the "TODAY" of the previous discussions "WHILE IT IS STILL CALLED TODAY"!
7. What an encouragement this offers to those with "DROOPING HANDS AND WEAK KNEES" (12:12) to know that One who has been victorious over all their common problems is now offering them "HELP" to overcome!
- a. He is their own "HIGH PRIEST" who understand them, and who now "INTERCEDES IN THEIR BEHALF" (7:25).
 - b. He has opened the way into the "THRONE ROOM" where God is, and now tells them to be "COURAGEOUS AND BOLD" in coming before their common "FATHER" for whatever "MERCIES" and "GRACE" they may need!
 - c. He won! So they can win!
 - d. This is the reason this section belongs to the two-fold "ENCOURAGEMENT" begun in 4:11 and ending in 4:16!
- B. "FOR EVERY HIGH PRIEST CHOSEN FROM AMONG MEN IS APPOINTED TO ACT ON BEHALF OF MEN IN RELATION TO GOD, TO OFFER GIFTS AND SACRIFICES FOR SIN." (5:1).
1. The recall of information that is common knowledge to all Jews in regard to the function of the high priest is made to identify further Jesus' claim to that office and function.
 - a. Until now only passing references have been made to Christ's position as "HIGH PRIEST" (and not the simple Levitical priest), for the "HIGH PRIEST" (archiercus) is a more dignified office.
 - 1) The position is that of Aaron and not Levi.
 - 2) Christ actually expedited both the function of the simple priest and of the high priest.
 - b. Two major points are established in this verse, and developed in those which follow: both of which are fully satisfied with Christ:
 - 1) The "HIGH PRIEST" must be able to sympathize with the people.
 - 2) He must be divinely "APPOINTED" not self-nominated!
 - 3) These two ideas are suggested in the phrases: "CHOSEN FROM AMONG MEN" and "APPOINTED BY GOD", general qualifications for all priests that are legitimate.
 - 4) And this establishes his position of "MEDIATOR" between God and man.
 - c. This is offered as further encouragement - for the Hebrew-Christians may have suffered a complex in relation to their former co-religionists for the notable absence of a "HIGH PRIEST" - a complex totally unjustified as well as seen!
 2. "CHOSEN FROM AMONG MEN" or "since he is taken from among men" it is most naturally understood that he "CAN DEAL GENTLY WITH THE IGNORANT AND WAYWORD" (vs. 2).
 - a. Num. 2:6 "TAKE THE LEVITES FROM AMONG THE PEOPLE OF ISRAEL" (8:14). "THUS YOU SHALL SEPARATE THE LEVITES FROM AMONG THE PEOPLE OF ISRAEL AND THE LEVITES SHALL BE MINE . . . FOR THEY ARE WHOLLY GIVEN TO ME FROM AMONG THE PEOPLE OF ISRAEL" (vs. 16) - "AMONG THE PEOPLE" is key-word.
 - b. The full argument, already established in chapter 2 is that Christ Jesus was "TAKEN FROM AMONG HIS BRETHREN" and "SHARED WITH THEM IN FLESH AND BLOOD" (2:10,11,14,16-17).
 - c. So Jesus meets this qualification in full!
 3. "IS APPOINTED TO ACT ON BEHALF OF MEN IN RELATION TO GOD."

- a. The benefit was for man - but the "APPOINTMENT" was from God!
- b. It was God who initiated human redemption, and therefore who knew what systems must be established (or appointed) to effect salvation!
- c. His action in "BEHALF OF MEN" is explained in the purpose clause which follows - "SO THAT" he might supply the essential sacrifices needed to atone for man's sins!
- d. "ON BEHALF OF MEN" demands further that He be man, for only by being man can the "HIGH PRIEST" properly represent man!
 - 1) Thus in 2:17 the essential qualification of His becoming High Priest was in his being "MADE LIKE HIS BRETHREN IN EVERY WAY"!
 - 2) Thus the link between God and man is perfectly established.
- e. "APPOINTED" (as in Titus 1:5 - "APPOINT ELDERS"), both to an office and to the work accomplished in that office (Thayer). "ORDAINED" as also in 8:3.
- 4. "IN THINGS PERTAINING TO GOD" i.e., in religious matters.
 - a. Aaron and Levi were not appointed to any secular calling or service, nor yet Christ Jesus!
 - b. Christ is now the sole "MINISTER IN THE SANCTUARY AND TRUE TENT" (8:2).
 - c. This relates to His being an "APOSTLE" of God - sent to "TASTE OF DEATH FOR EVERY MAN" (3:2 and 2:9).
- 5. "TO OFFER GIFTS AND SACRIFICES FOR SINS" - the consideration is not to the many and varied sacrifices Christ offered - for His "ONE SACRIFICE FOR ALL TIMES" fulfills all the requirements for "ATONEMENT FOR SINS."
 - a. These are not "PEACE OFFERINGS", or "HEAVE OFFERINGS" they are rather "FOR SINS" and therefore relate to general "EXPIATION"!
 - b. These relate to the particular sacrifice of the "DAY OF ATONEMENT" (Lev. 16 - and will be dealt with in full in Heb. 9).
 - c. There is not an intended comparison to show the superiority of Christ's sacrifice to those - for that will be done in chapter 8 to 10.
 - d. The point is made by way of identification - or identification of the priestly function with Christ's qualifications to serve in it!
 - e. He is really stating this point to relate the "OFFERING OF SACRIFICE" to the office and function of priest.
 - f. Where there is no sin, there is no sacrifice, and hence no priest!
- C. "HE CAN DEAL GENTLY WITH THE IGNORANT AND WAYWARD, SINCE HE HIMSELF IS BESET WITH WEAKNESS. BECAUSE OF THIS HE IS BOUND TO OFFER SACRIFICE FOR HIS OWN SINS AS WELL AS FOR THOSE OF THE PEOPLE" (vs. 2-3).
 - 1. "DEAL GENTLY" (metriopathein) from "motrios" - to moderate, and "patheo" to suffer (already seen in 2:18).
 - a. Aristotle used the word "apatheia" for "lack of feeling."
 - b. Dods says: "If the priest is cordially to plead with God for the sinner, he must bridle his natural disgust at the loathsomeness of sensuality, his impatience at the frequently recurring fall, his hopeless alienation from the hypocrite and the superficial, his indignation at any confession he hears from the penitent."
 - c. His own "WEAKNESS" causes him to "DEAL GENTLY" with others who are similarly "WEAK" and sinful! He is encouraged to "FOREBEARANCE"!

2. "WITH THE IGNORANT AND WAYWARD" (Sins of ignorance and stumbling).
 - a. The high priest must be able to judge between the "SIN COMMITTED WITH A HIGH HAND" (Num. 15:29-31), being done by a man with haughty spirit and open rebellion - whereby no sacrifice was to be offered!
 - b. The presumptuous sinner was to be put to death "AT THE MOUTH OF TWO OR THREE WITNESSES" (Num. 15:30,31; Deut. 17:6; cf. Heb. 10:28). (Heb. 6:4 sin willfully.)
 - c. The high priest, at the head of the sacerdotal order, was charged with this delicate decision - to faithfully execute God's judgment against the "HIGH HANDED SINNER", and to exercise forbearance and compassion against the "IGNORANT AND ERRING." (Num. 15:26FF.)
 - d. He had in effect the powers of life and death - as a part of his function assigned by God!
 - e. Since he himself was aware of his own frailties, frequent sins and weaknesses, he would tend to exercise extreme care in passing hasty judgments and in imposing the severest of penalties.
 - f. He does not "DEAL GENTLY" with the obstinate high handed sinners!
3. "BESET WITH WEAKNESS" and as here and in 7:18 needs to offer the same sacrifice for himself as for his people.
 - a. If he refused a man any sacrifice for his particular sin, judging he was guilty of an unpardonable crime - and if he himself were guilty of the same sin - he would be less judicious and more merciful!
 - b. The "WEAKNESS" here is used in the sense of moral imperfection of a "weakness with respect to sin."
4. "OFFER SACRIFICES FOR HIMSELF AND FOR THE PEOPLE."
 - a. Lev. 9:7 Moses commanded Aaron to "MAKE ATONEMENT FOR YOURSELF AND FOR THE PEOPLE."
 - b. Lev. 16:6 Aaron was commanded to "OFFER A BULL AS A SIN OFFERING FOR HIMSELF AND HIS HOUSE"! Then he could offer for the people!
 - c. The author does not here make use of this argument, for his purpose is identification and not comparison of Christ with Aaron's priesthood.
 - 1) He will make ample use of this fact in 7:27 and 9:7 where it is pointed out that Christ needed not "OFFER SACRIFICES FOR HIS OWN SIN" as did those priests!
 - 2) This will be used to demonstrate the superiority of Christ's priesthood over theirs!
 - d. The example of Aaron and his sin (Ex. 32:24) and of God's "HIGH PRIEST JOSHUA" who stood before the angel of the Lord and "SATAN STANDING AT HIS RIGHT HAND TO ACCUSE HIM", and "JOSHUA WAS CLOTHED WITH FILTHY GARMENTS" and the angel cleansed him (Zech. 3:1-5) had to be evident of their need for sin sacrifices!

D. "AND ONE DOES NOT TAKE THE HONOR UPON HIMSELF, BUT HE IS CALLED BY GOD, JUST AS AARON WAS. SO ALSO CHRIST DID NOT EXALT HIMSELF TO BE MADE A HIGH PRIEST, BUT WAS APPOINTED BY HIM WHO SAID TO HIM, 'THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE', AS HE SAYS ALSO IN ANOTHER PLACE, 'THOU ART A PRIEST FOR EVER, AFTER THE ORDER OF MELCHIZEDEK.'" This deals with the second great qualification.

1. In verse 1, he stated that the "HIGH PRIEST IS APPOINTED", and here says that Christ "WAS APPOINTED BY GOD" to be "HIGH PRIEST."

- a. Had the author wished to review the history of self-appointed priests of the past two centuries, he would have had a rich reserve of examples from which to draw!
 - 1) After Onias III was deposed in 174 B.C., Jason and later Menelaus were appointed by Antiochus IV.
 - 2) Alcimus was appointed by Demetrius I in 162 B.C.
 - 3) Jonathan of the Hasmonian house was made priest by Alex. Balas in 152 B.C.; his brother Simon and his successors were appointed by decree of the Jewish people in 140 B.C. (I Macc. 14:41).
 - 4) Herod the Great (37 B.C. to 4 B.C.) appointed a succession of priests.
 - 5) Roman governors (A.D. 6-41), and members of the Herod family (A.D. 41-66) selected the high priests they wanted.
 - 6) The last high priest, Phanni, son of Samuel, was appointed by popular ballot during the war with Rome (cir. A.D. 67).
 - b. Perhaps the accusation might be made of Christ as was made against "KORAH AND HIS COMPANY" (Num. 16:1-50 - 250 men with him, cf. Jude 11) ("MEN WHO REVILE WHATEVER THEY DO NOT UNDERSTAND").
 - 1) Those men were destroyed for they wanted to "TAKE THIS HONOR TO THEMSELVES" without being "APPOINTED BY GOD"!
 - 2) Jeroboam made houses on the high places "AND APPOINTED PRIESTS in Shechem - "PRIESTS WHO WERE NOT OF THE LEVITES" (I Kg. 12:41) and God sent the "YOUNG PROPHET" to "CURSE THE ALTAR" (I Kg. 13).
 - 3) But the writer will later admit that neither was Christ of the tribe of Levi - just as Melchizedek was not either (7:11-14).
 - 4) Just as here he shows that Christ was "APPOINTED" with the full accreditation by God!
2. "HONOR" of this nature is bestowed by being "CALLED BY GOD, JUST AS AARON WAS" (Ex. 21:1; Lev. 8:1ff; Num. 16:5; 17:5, 18:1ff).
- a. All priesthoods of human invention, Mormons, Roman and Orthodox Catholics, Church of England, Episcopalian, et. al., are condemned (as are all "ordained ministries" of Protestantism)!
 - 1) Whatever "HONOR" man give them are stolen from Christ, for His "PRIESTHOOD" must be destroyed before there is a place for theirs!
 - 2) Whatever functions they propose to expidite are detractions from and abusive to the "MORE EXCELLENT MINISTRY OF CHRIST" (8:).
 - 3) For those systems presume to insert another priesthood between God and man!
 - 4) Which must assume that the "PRIESTHOOD OF CHRIST" is deficient, unable to effect total reconciliation without the support of the auxiliary or complementary priesthood!
 - 5) Both Catholic and Mormon priests presume to be "AFTER THE ORDER OF MELCHISEDEK" and therefore an "ETERNAL PRIESTHOOD" based on the same vain principle of human succession (7:23-24).
 - 6) Catholic priests add insult to injury when they claim to "OFFER THE SACRIFICE OF THE MASS" against the "ONCE FOR ALL" concept of Christ's sacrifice!
 - b. If the condition laid down here (5:4-5) is not sufficient to disclaim all those priesthoods, then the statement of 7:25 is

sufficient "HE, BECAUSE HE ABIDES FOREVER, HAS A PRIESTHOOD THAT CANNOT BE TRANSMITTED" - no other man has a share in it either by succession of appointment!

- c. Obviously this "HONOR" does not in any way apply to preachers today.
- 3. "SO CHRIST DID NOT EXALT HIMSELF" - doesn't mean that He was not exalted but not by self-exaltation - rather by God!
 - a. "GLORIFY" or exalt (edoxasen) and "EXALT" are in Psa. 8, which the author applies to Christ (2:7).
 - b. He did not come in His own name, nor seek to glorify Himself - as in Jno. 8:54 "IF I GLORIFY MYSELF; MY GLORY IS NOTHING; IT IS MY FATHER WHO GLORIFIES ME . . ." (cf. Jno. 5:31-32; 5:43; 17:5).
- 4. Proof of His "APPOINTMENT BY GOD TO THE PRIESTLY OFFICE."
 - a. Two Psalms are quoted to prove two major points "SONSHIP" (Psa. 2:7) and "HIGH PRIESTHOOD" (Psa. 110:4).
 - 1) Psa. 2:7 has already been quoted for this same purpose (1:5).
 - 2) Psa. 110:4 is quoted in vs. 6, is alluded to again (5:10; 6:10) and becomes the introduction to chapter 7.
 - b. The great significance in these two concepts is that they are brought together in the same person of Christ.
 - 1) These two "HONORS" were brought together in 4:14, and will again appear in 7:28.
 - 2) But why use Psa. 2:7 at all, since the author's purpose is to establish the "PRIESTHOOD" - and Psa. 110:4 would be sufficient to establish that?
 - a) Has he not already used Psa. 2:7 to prove that point, does it need reconfirmation so soon?
 - b) Obviously he wants to relate Christ's "SONSHIP" to His "PRIESTHOOD" for purposes of dignifying both!!
 - 3) Therefore our writer is saying that God had proclaimed Christ as "SON" now "APPOINTS" Him as "PRIEST"!
 - a) Look at the similarity of the nominations presented in these two Psalms.
 - b) "THOU ART MY SON" and "THOU ART A PRIEST" - if either of these phrases indicates appointment, so does the other!
 - c. Or is it possible that the Psa. 2:7 citation is given for the use of the words "TODAY HAVE I BEGOTTEN THEE"?
 - 1) This might be a possible explanation - for according to Rom. 1: Christ was "DESIGNATED THE SON OF GOD . . . BY HIS RESURRECTION."
 - 2) Yet Heb. 7:17 Christ is "APPOINTED PRIEST" because of His "INDESTRUCTIBLE LIFE" which sprang from His resurrection!
 - 3) Psa. 110:1 was used in Heb. 1:13 to prove the "EXALTATION OF CHRIST", and now Psa. 110:4 is used to prove His "APPOINTMENT AS PRIEST."
 - a) "SIT AT MY RIGHT HAND TILL I MAKE THY ENEMIES A STOOL FOR THY FEET" (Psa. 110:1; Heb. 1:13) is related to the exaltation and incoronation of Christ after His resurrection.
 - b) This has most definitely been proven as being a Messianic Psalm and the resurrection is the proof!
 - c) Therefore Psa. 110:4 is also Messianic - and acknowledges the "APPOINTMENT OF CHRIST AS PRIEST"!

- d) This also explains why verse 5 states "CHRIST" (not Jesus) DID NOT EXALT HIMSELF."
- 4) Thus Acts 2:36 speaks of the "TODAY" being the time when God made the first public announcement of Christ's being "APPOINTED BOTH LORD AND CHRIST" following His resurrection and incoronation "AT GOD'S RIGHT HAND." (8:1; 10:12,13; 12:2).
- d. Psa. 110 was the most favorite proof text in early church for Christ resurrection - (as seen in comments on 1:13), "HE IS THE SON AND LORD."
 - 1) And only in this epistle used to prove His "PRIESTHOOD."
 - 2) The priesthood of Christ was not automatically involved in His sonship, but it is totally fitting and suitable in one who is a son! Both offices are dignified even more by being joined in the same person!
 - a) The "PRIESTHOOD" glorifies and "HONORS" the Son!
 - b) The "SONSHIP" dignifies and elevates the "PRIESTHOOD."
 - c) Truly in none other could this combination be possible!
 - d) His resurrection validates both "SONSHIP AND PRIESTHOOD"!
- 5. "AFTER THE ORDER OF MELCHIZEDEK" will be discussed in chapter 7 at length!
 - a. This is a new kind of "ORDER" suggested first in Psa. 110, different from the order of "AARON" or "LEVI."
 - b. The author uses it here only to suggest that Christ was properly and really "APPOINTED BY GOD" as "HIGH PRIEST."
 - c. There is a psychological implication in "throwing out the idea" of Melchizedek without further treatment, as he will do again in verse 10 and 6:20 - before he really opens the matter to full discussion in chapter 7.
- 6. "FOREVER" - (ton aiona) means "while time endures", an element which will be dealt with quite extensively in 7:8,23,24.
 - a. Basically it means a non-transmittable position, not handed down from hand to hand.
 - b. Christ did not get His priesthood from Melchizedek!
 - 1) Not anyway as the Jews got their priesthood by succession from Aaron and Levi - theirs was an "ORDER" based on succession!
 - 2) Christ's priesthood is only "SIMILAR" in type and antitype to Melchizedek - an "ORDER" based on similarity - "RESEMBLING THE SON OF GOD" this "MELCHIZEDEK CONTINUES A PRIEST FOREVER."
 - 3) This is a priesthood of "COMPARISON" not "SUCCESSION!"
 - c. The priesthood of Aaron was coexistent with the Jewish age (Ex. 40:1, Num. 25:13), just as Christ's to be coexistent with the Christian age.
 - 1) But since the Christian dispensation occupies the "LAST DAYS" (1:2), at the end of this last age will also terminate ALL priestly functions and the mediatorial reign.
 - 2) For in the "CITY WHICH HAS FOUNDATIONS" during the eternal "SABBATH REST WHICH REMAINS FOR THE PEOPLE OF GOD" there will be no sin, and no need for a priest or sacrifice!

- E. "IN THE DAYS OF HIS FLESH, JESUS OFFERED UP PRAYERS AND SUPPLICATIONS, WITH LOUD CRIES AND TEARS, TO HIM WHO WAS ABLE TO SAVE HIM FROM DEATH, AND HE WAS HEARD FOR HIS GODLY FEAR."
1. Jesus obtained this second great qualification prerequisite to the priest (human sympathy) not by arrogant ambition of self-appointment, but rather by painful obedience!
 - a. "THE DAYS OF HIS FLESH" relates Him to that condition of "weakness" mentioned in verse 2.
 - 1) "FLESH" is frequently used in N.T. to express human limitations in an earthly existence (I Cor. 15:50, II Cor. 4:11; Gal. 4:13).
 - 2) Since the "HIGH PRIEST" must be "MADE LIKE HIS BRETHREN", here are concrete examples of His humanity and temptation, His "WEAKNESS" and suffering!
 - b. The obedience was ultimate offered in Gethsemane where the "CRIES AND TEARS" intensify the idea of his total "PARTICIPATION IN" and identification with the trials and temptations of "FLESH AND BLOOD."
 2. This agony is more intense than we shall understand here, and the pressures far more oppressive than we shall ever know!
 - a. In anticipation: Jno. 12:27 "NOW IS MY SOUL TROUBLED. AND WHAT SHALL I SAY? FATHER SAVE ME FROM THIS HOUR?"
 - b. Mt. 26:38 "MY SOUL IS VERY SORROWFUL, EVEN TO DEATH; REMAIN HERE AND WATCH . . ."
 - c. Mk. 14:33 "AND HE BEGAN TO BE GREATLY DISTRESSED AND TROUBLED" (as some translate: "HORROR AND DISMAY CAME OVER HIM.").
 3. Christ not only knew the "SUFFERINGS OF TEMPTATIONS" to disobey, He also knew the intense "SUFFERINGS AND AGONY" involved in "OBEDIENCE"!
 4. "PRAYERS AND SUPPLICATIONS" (deeseis and iketerias) are often used of prayers interchangeably, but when used together the first denotes those petitions which stem from WANT and the latter from a DEEP SENSE OF ONE'S HELPLESSNESS!
 - a. The first grows out of NEED, the latter from DESPERATION!
 - b. Psa. 22:1-2 present the sense of helplessness: "WHY ART THOU SO FAR FROM HELPING ME, FROM THE WORDS OF MY GROANING? O MY GOD, I CRY BY DAY, BUT THOU DOST NOT ANSWER; AND BY NIGHT, BUT FIND NO REST."
 - c. Psa. 22:11 "BE NOT FAR FROM ME, FOR TROUBLE IS NEAR AND THERE IS NONE TO HELP."
 5. "WITH LOUD CRIES AND TEARS" - obviously related to Lk. 22:44 "AND BEING IN AGONY HE PRAYED MORE EARNESTLY; AND HIS SWEAT BECAME LIKE GREAT DROPS OF BLOOD FALLING DOWN UPON THE GROUND"!
 - a. "LOUD CRIES" (krauge is a cry), which man does not choose to utter but which is wrung from him even involuntarily in the stress and agony of some tremendous tension of some searing pain.
 - b. The rabbis had a saying: "There are three kinds of prayers - each loftier than the preceeding - prayer, crying and tears. Prayer is made in silence; crying with raised voice; but tears overcome all things."
 6. "SUFFERING" was as necessary as "DEATH"; for man, because he has sinned, must suffer, and because he has broken the law, should die!
 - a. In making atonement for sin, Jesus begins in "suffering" and ends in "DEATH."
 - b. No place is this suffering more evident than in Gethsemane, for

- He seems quite serene on the Cross, quite resigned to His fate!
- c. Physical death on the cross could not compare with the moral weight which bore down on His "SOUL EVEN UNTO DEATH"!
 - d. Perhaps it is true that finally, on the cross, He died of a BROKEN HEART - as much as for physical conditions incompatible with life!
7. "UNTO HIM WHO WAS ABLE TO SAVE HIM FROM DEATH."
- a. Mk. 14:36 may be the basis of this statement: "ABBA, FATHER, ALL THINGS ARE POSSIBLE TO THEE; REMOVE THIS CUP FROM ME; YET NOT WHAT I WILL, BUT WHAT THOU WILT."
 - b. Or perhaps from Jesus' statement to Peter: "DO YOU THINK THAT I CAN NOT APPEAL (PRAY) TO MY FATHER, AND HE WILL AT ONCE SEND ME MORE THAN TWELVE LEGIONS OF ANGELS? BUT HOW THEN SHOULD THE SCRIPTURES BE FULFILLED, THAT IT MUST BE SO? (MT. 26:53-54 . . .)"
 - 1) The meaning cannot be "SAVE HIM OUT OF DEATH" - i.e., by the resurrection - for such is foreign to the case and also to any particular need for demonstration -
 - 2) God "COULD HAVE SAVED CHRIST" but man would have been without atonement, salvation or hope.
 - 3) Christ admitted that God could have "SAVED HIM FROM DEATH" but not without contradicting all "SCRIPTURES WHICH MUST BE FULFILLED."
 - 4) If some other way had been possible, then surely God would have used that other way!
 - a) When God submitted to allow Christ's death, this strongly implies that there simply was no other way available!
 - b) Christ's death then was the "ONLY SOLUTION TO MAN'S SINS" and it follows that NO MAN CAN BE SAVED BY ANY OTHER SOLUTION."
 - c) So "NO MAN CAN COME TO THE FATHER BUT BY ME" (Jno. 14:6).
8. "AND HE WAS HEARD FOR HIS GODLY FEAR . . ."
- a. "GODLY FEAR" (eulabeia is translated "REVERANCE" in 12:28, and is synonymous with "PIETY" or "respectful religiousness."
 - 1) Lk. 2:25 the same root word used: "SIMEON WAS DEVOUT."
 - 2) Heb. 11:7 "NOAH MOVED WITH GODLY FEAR . . ."
 - b. Etymology makes it mean: "to take good hold, or carefully hold" some precious object lest it be dropped and broken.
 - 1) Since there is danger in the handling of objects or missions in such a way that miscarriage might result, then extreme fear and caution are exercised least through inattentative or less anxious dealing the object or mission might be frustrated.
 - 2) This seems quite appropriate to this occasion, for Christ's piety - as justification for His being heard - hardly fits this situation - for such would be a recognized truism!
 - 3) That "GODLY FEAR" does not relate to mere physical death, for He feared not death as a man may fear it - there is more here!
 - a) As any man, so Christ trembled in view of grave responsibilities, the gravity of which we cannot fathom!

- b) The mental agony, arising from His feeling of moral obligation, was such that holy angels would have appalled.
 - c) He was about to interpose Himself between God and man, and meet in His own person all the claims of Divine justice and government against the sinner.
 - d) He knew that shortly the Father's face would be turned against him, and only His frail human nature must be crushed under the unspeakable weight of responsibility!
 - e) Would He be able to accomplish the grave obligations imposed upon Him without rebelling against the atrocities?
- 4) To be remembered is the fact that all the powers of Satan and hell are now loosed against Him!
- a) Lk. 22:53 "BUT THIS IS YOUR HOUR, AND THE POWER OF DARKNESS."
 - b) Without doubt the Tempter came and presented every motive that Hell could invent that might terrify Him; to weaken His confidence in His own ability to accomplish atonement for sin, to make Him doubt that He could be equal to the demands placed upon Him, sufficient to the occasion!
- 5) Do not separate this "GODLY FEAR" with what was in the balance as explained in this connection:
- a) He was striving for "TO BE MADE PERFECT";
 - b) He was seeking total "OBEDIENCE AS A SON TO A FATHER", and THAT "THROUGH SUFFERING."
 - c) He must "BECOME THE AUTHOR OF SALVATION" to those "OBEY HIM"!
 - d) He must accomplish this vital function of His, "PRIESTHOOD."
 - e) Any "IMPERFECTION", or "REJECTION OF SUFFERING", or any "DISOBEDIENCE AS A SON" would automatically destroy any effort on God's part to demand that all other "SONS" be "PERFECT" and "OBEDIENT" in the face of even lesser "SUFFERINGS"!
 - f) What right could God exercise in judging man for his imperfections and disobedience if His "OWN SON" had not been able to fully "OBEY HIM" when under severe trials?
 - g) He was sorely tempted to renounce His mission, but was able to overcome temptation by His sheer "REVERENCE" for His father's "WILL THAT MUST BE DONE INSTEAD OF HIS OWN"!
- c. "HE WAS HEARD" in a two-fold manner:
- 1) Not in the first petition: "LET THIS CUP PASS", but in its alternative request: "NOT MY WILL, BUT THINE BE DONE!"
 - a) This same request was made openly in Jno. 12:27 - "SHALL I SAY: 'FATHER, SAVE ME FROM THIS HOUR?'" - which He actually did say in Gethsemane - but even here there is resignation in the latter part of the request: "FATHER, GLORIFY THY NAME . . ." (cf. Isa. 50:4-9 the vindication of obedience!)

- b) In Mt. 16:21ff Peter's "GOD FORBID" was rebuked by with a "GET BEHIND ME, SATAN."
- 2) I believe Christ's prayer was both "HEARD AND ANSWERED", for when the supplication for help was uttered from its depth, "THERE APPEARED TO HIM AN ANGEL FROM HEAVEN, STRENGTHENING HIM (Lk. 22:43) - so God did "HEAR HIS PRAYER."
- 3) Just as He was assisted when subjected to severe temptations by the Devil in the wilderness: "AND BEHOLD ANGELS CAME AND MINISTERED TO HIM" (Mt. 4:11).
 - a) But this is exactly what God has promised those who fight to resist temptation - I Cor. 10:13.
 - b) And may be in some way related to ch. 1:14 in regard to the "MINISTERING ANGELS SENT TO SERVE THE ELECT."
 - c) And is definitely related to ch. 2:18 in the "HELP THOSE WHO ARE TEMPTED" may receive through Christ, and the "HELP AND GRACE" offered through Him from the "THRONE OF GRACE" (4:16).

F. "ALTHOUGH HE WAS A SON, HE LEARNED OBEDIENCE THROUGH WHAT HE SUFFERED: AND BEING MADE PERFECT HE BECAME THE SOURCE OF ETERNAL SALVATION TO ALL WHO OBEY HIM, BEING DESIGNATED BY GOD A HIGH PRIEST AFTER THE ORDER OF MELCHIZEDEK".

- 1. Notwithstanding His intimate relation to God as "THOU ART MY SON", He was not exempt from the obvious demands of "SONS" - they MUST OBEY!
 - a. And it is not simply an obedience in delightful things as may be demanded of us - in doing that which is good for ourselves!
 - b. His obedience was "UNTO DEATH, EVEN THE DEATH OF THE CROSS" (Phil. 2:8) and that in behalf of the good of others!
 - c. Chapter 12:5 relates "SUFFERING" and "SONSHIP" as necessary "DISCIPLINE".
- 2. This "OBEDIENCE" is used in Heb. interchangeably with "FAITH", for both suggest patient endurance.
 - a. Those readers were being tempted to turn back on their faith!
 - b. The author recognizes that "DISOBEDIENCE" is a failure in ENDURANCE (4:11; 3:18).
- 3. What did Jesus "LEARN" through His suffering? Not as we may "LEARN" through our disobedience and the consequences of disobedience!
 - a. He learned the terrible "SUFFERING" that can come from being "OBEDIENT."
 - b. And that strength of "SUFFERING" makes Him sympathetic to those who "GIVE UP" when under severe trial and suffering!
 - 1) He cannot "JUSTIFY" our surrender, but he can "UNDERSTAND" it!
 - 2) Understanding does not mean to "APPROVE" disobedience, but He is made more sympathetic to our failures!
 - c. He magnified God's law and made "OBEDIENCE" to it honorable even in "SUFFERING."
 - 1) But in the process, He learned the immense cost of "OBEDIENCE."
 - 2) Thus upholding the duty, the necessity of obedience, which is dignified the more by the greater suffering it imposes!

4. "AND BEING MADE PERFECT" repeats the thought of 2:10 "IN BRINGING MANY SONS TO GLORY . . . THE PIONEER OF THEIR SALVATION" was "MADE PERFECT THROUGH SUFFERING . . .".
 - a. As was noted there (2:10) perfection is a favorite theme of Heb.; (2:10; 7:19, 28, 9:9; 10:1,14; 11:40; 12:23).
 - b. He was "PERFECTLY" equipped with every qualification for the priestly office through the "SUFFERING" just mentioned.
 - 1) Thereby proving Himself sufficiently qualified on the first condition prerequisite to the priest - "SYMPATHY WITH SINNERS."
 - 2) He has completed the "SACRIFICIAL" demands imposed upon His position as a "HIGH PRIEST" in making "OFFERINGS FOR SIN"!
 - 3) He is fully established as a "FAITHFUL AND MERCIFUL HIGH PRIEST."
 - a) "FAITHFUL" in His total "OBEDIENCE" to God's will!
 - b) "MERCIFUL" in His acquired ability to "BEAR GENTLY WITH THE SINNER" (2:17; 5:8 and 5:3).
 - c. "PERFECT" (from "teleioo" - 1st. aor. pass. part.) relating to the completion of the "PURIFICATION FOR SINS" (1:4), the "TASTING DEATH FOR ALL MEN" (2:9), and in making it possible that "MANY SONS CAN NOW BE BROUGHT TO GLORY" (2:10). (cf. "COMPLETER" in 12:2).
 - 1) He was not made metaphysically, but "FUNCTIONALLY" perfect!
 - 2) This would also involve His resurrection and exaltation, His "ENTRANCE INTO HEAVEN ITSELF" (9:24) having "PERFECTED FOR ALL TIME THOSE WHO ARE SANCTIFIED" (10:14).
5. "AUTHOR" (or "SOURCE") OF ETERNAL SALVATION TO ALL WHO OBEY HIM!"
 - a. "SOURCE" (from "aitia" - to cause) - same word as in Lk. 23:4, 14, 22 and Acts 19:40 - whether as "NO CAUSE" or as "CAUSE" in this text.
 - b. Elsewhere in this letter called "PIONEER OF THEIR SALVATION" (2:10) as related to "SUFFERING" as also vs. 9 of chapter 2.
 - c. "TO ALL WHO OBEY HIM" - for His example of how "SONS" are "OBEDIENT" even under the severest trial and suffering.
 - 1) Phil. 2:8-9 showed Christ "OBEDIENT UNTO DEATH" and how that "THEREFORE GOD HIGHLY EXALTED HIM"!
 - 2) Rom. 8:17 establishes the same results "IF WE SUFFER WITH HIM WE SHALL ALSO BE GLORIFIED WITH HIM."
6. "BEING DESIGNATED BY GOD A HIGH PRIEST AFTER THE ORDER OF MELCHIZEDEK."
 - a. "DESIGNATED" (from "presagoreuo" - to salute, to address) used only here in the N.T., with God Himself doing the "DESIGNATION"!
 - b. Thayer says this verb means: "to give a special name in a public way, to make announcement, to style" - which must relate to the "BEING CALLED OF GOD" condition prerequisite to the priesthood.
 - c. The author again introduces the Melchizedek "ORDER" which will not be discussed fully until chapter 7 and following.

THE REFUSAL TO GROW UP - 11-14

1. "ABOUT THIS WE HAVE MUCH TO SAY WHICH IS HARD TO EXPLAIN, SINCE YOU HAVE BECOME DULL OF HEARING . . .".
 1. "ABOUT THIS", i.e., the "NEW ORDER OF CHRIST'S PRIESTHOOD", and not Melchizedek per se!

2. "WE HAVE MUCH TO SAY" - and he will say it, but first the sheer importance of what he shall "SAY" demands special preparation of their receptiveness - drawn from the rebuke for their general laxity!
 - a. The author, in the logical development of his thought is now ready to present his central theme - but he fears his readers - aren't ready.
 - b. So he preceeds with first a strong rebuke for their "DULLNESS", and in chapter 6:1-3 presents a "CHALLENGE TO GROWTH", and from 4-8 tenders a most awakening warning, and finally from 8-12 a sincere expression of encouragement; here he deals with the rebuke!
 3. "HARD TO EXPLAIN" - not because of the excessively profound nature of the things to be "EXPLAINED" but because of their "DULLNESS OF HEARING."
 - a. The word "SINCE" (from "epei" - a causal conjunction meaning "seeing that, because or for that" - Thayer) relates to the difficulty in offering an explanation.
 - b. "DULL OF HEARING" makes it difficult to explain simple things to the disinterested, or to those who refuse to hear! (cf. Mt. 13:14-16).
 - c. II Pet. 3:16 has been misapplied for the difficulty in understanding is not so much determined by what Paul wrote as the "IGNORANCE" of the readers and for their "UNSTABLE" ways!
 4. This is culpable immaturity which he now explains - for they had not always been "DULL OF HEARING", they had "BECOME" such!
 - a. This is always the fruit of neglect and indifference!
 - b. This immaturity was unjustified, for by now they could have been "TEACHERS" but rather need again to be taught!
 - c. They could have been receptive to the truth, but were not!
- B. "FOR THOUGH BY THIS TIME YOU OUGHT TO BE TEACHERS, YOU NEED SOME ONE TO TEACH YOU AGAIN THE FIRST PRINCIPLES OF GOD'S WORD. YOU NEED MILK, NOT SOLID FOOD; FOR EVERYONE WHO LIVES ON MILK IS UNSKILLED IN THE WORD OF RIGHTEOUSNESS, FOR HE IS A CHILD."
1. The author now explains WHY THEY WERE IN DANGER OF APOSTACY!
 - a. There is grave danger in perpetual, voluntary and elementary understanding and application of deep spiritual truths!
 - b. The problem was present in the early church - imagine how true it is today in all churches!
 2. "FIRST PRINCIPLES" (from "stoicheia" - elements) in grammar it would be the alphabet, the A B C's, in Christianity it refers to what is mentioned in chapter 6:1-2 - as "FAITH, REPENTANCE, BAPTISM, RESURRECTION, JUDGMENT"!
 - a. All these things have their introductory significance, but they were intended only as a "launching pad" for greater accomplishments!
 - b. Their immaturity, and consequent weakness, is explicitly blamed on their own, willful neglect and dullness!
 - c. The church has been compared to a "spiritual kindergarten in which millions of infants are trying to spell "God" with the wrong blocks.
 3. "AGAIN" ("palin") suggests the inevitable law of atrophy - "you were once taught, but you didn't use your knowledge, or build it, so you LOST IT, and have need for the repetition of your original first grade lessons!

4. "YOU NEED MILK . . . YOU ARE A CHILD" for you have been sufficiently taught but you are still "UNSKILLED IN THE WORD OF RIGHTEOUSNESS"!
 - a. "MILK AND MEAT" are common expressions for spiritual immaturity, as is the word "BABES" or "CHILDREN" (I Cor. 3:1ff - where immaturity is synonymous with "CARNALITY").
 - b. The contrast between the mature Christian and the suckling is quite common in the New Testament (cf. I Pet. 2:2; I Cor. 2:6; 3:2; 14:20, Eph. 4:13ff.)
 5. "UNSKILLED IN THE WORD OF RIGHTEOUSNESS" will probably explain why they were unable to "DISCERN BETWEEN GOOD AND EVIL."
- C. "BUT SOLID FOOD IS FOR THE MATURE, FOR THOSE WHO HAVE THEIR FACULTIES TRAINED BY PRACTICE TO DISTINGUISH GOOD FROM EVIL" - no atrophy here!
1. These are "SKILLED IN THE WORD OF RIGHTEOUSNESS" and can easily instruct others how to distinguish "GOOD FROM EVIL."
 - a. For the "WORD OF RIGHTEOUSNESS" is the only source of authentic and secure information on all MORAL ISSUES!
 - b. But the wisdom in applying that "WORD OF RIGHT LIVING" comes only from extended "TRAINING OF THE FACULTIES APT TO MAKE SUCH DISTINCTIONS IN THE FACE OF CONFUSED MORAL TEACHINGS"!
 2. Most of our members complain when sermons are deep, applications are acute and lessons are challenging!
 - a. It is much easier to dwell on the A B C's and 2 plus 2 equals 4, than to accept the challenge of deeper spiritual understanding, and more fruitful and content Christian lives.
 - b. Normally preachers tend to accept this state of things and do not demand progress, but such is not a solution to - just an acceptance of the status quo!

THE NECESSITY OF PROGRESS

Chapter 6:1 - 3

- A. "THEREFORE LET US LEAVE THE ELEMENTARY DOCTRINES OF CHRIST AND GO ON TO MATURITY, NOT LAYING AGAIN A FOUNDATION OF REPENTANCE FROM DEAD WORKS AND OF FAITH TOWARD GOD, WITH INSTRUCTION ABOUT ABLUTIONS, THE LAYING ON OF HANDS, THE RESURRECTION OF THE DEAD, AND ETERNAL JUDGMENT. AND THIS WE WILL DO IF GOD PERMITS."
1. The church had received the "WORD OF THE BEGINNING OF CHRIST" (literally translating 6:1), called "THE BEGINNING OF OUR CONFIDENCE" (4:14).
 - a. "FOUNDATION" is here synonymous with "FIRST PRINCIPLES" (5:14).
 - b. The author is different from Paul before similar condition: "I MUST CONTINUE TO FEED YOU WITH MILK AND NOT SOLID FOOD" (I Cor. 3:2).
 - 1) As Jesus had said: "I HAVE YET MANY THINGS TO SAY TO YOU, BUT YOU CANNOT BEAR THEM NOW" (Jno. 16:12), promising to "SAY" them through the "HOLY SPIRIT WHEN HE CAME"!
 - 2) But in Jesus' case there was justification for their inability to understand, for He had not yet been "GLORIFIED"!
 - 3) For Corinth and the readers of Hebrews that justification did not exist - their immaturity was voluntary, capricious!
 - c. "THEREFORE", considering your halted progress, the only solution to get you going again is to feed you with more substantial food!

- 1) A good start does not necessarily mean a good ending:
"YOU WERE RUNNING WELL; WHO HINDERED YOU . . .?" that you shouldn't grow?
 - 2) Only if they can comprehend fully the significance and value of Christ's "PRIESTHOOD" and "SACRIFICE" can they reach maturity!
 - d. He doesn't demand that they forsake, abandon or deny the "FIRST PRINCIPLES" - rather that they "BUILD ON THEM"!
 - 1) No discredit of their "BEGINNING", only bemoans lack of progress.
 - 2) He insists on "ACCUMULATIVE KNOWLEDGE" just as Peter demands "ACCUMULATIVE VIRTUES" which are "ADDED ONE TO ANOTHER" (2 P 1:5.).
 - e. The danger of "COMMITTING APOSTASY" (vs. 4-8) lend urgency to growth!
2. "MATURITY" ("teleiotes" - also perfection) is same idea of Lk. 14:28 "NOT BEING ABLE TO FINISH THE TOWER" - good foundation but no "TOWER"!
 - a. The church was not expected to remain a spiritual kindergarten!
 - 1) Members must be promoted to 2nd, then 3rd grades etc.
 - 2) Advance beyond "INFANT LEARNING STAGE" to become TEACHERS" (5:1).
 - b. Pythagoras listed two kinds of students: "hoi manthanentes" being the "learners", and "hoi teleioi" being the "mature."
 - c. Philo had three groups: "hoi archomenoi" being the "beginners" then "hoi prokoptontes" the "progressors", and finally "hoi teleoimeno" being those beginning to reach maturity!
3. Six "FOUNDATION PRINCIPLES" are listed - perhaps relating equally both Jewish and Christian "initiation instruction for neophytes".
 - a. These are listed variously as to groups - perhaps arbitrarily."
 - 1) The two group idea: "REPENTANCE, FAITH, BAPTISM."
 - a) Applicable to Jewish converts - since Jews are readers of this letter "LAYING ON HANDS, RESURRECTION, JUDGMENT" equally.
 - b) Therefore "REPENTANCE" preceeds faith, and would relate to their changed attitude toward the Law and sin sacrifices!
 - c) Naturally for Gentiles "FAITH" would proceed "REPENTANCE"!
 - 2) The three group idea: the six items falling naturally into pairs.
 - a) "REPENTANCE" being related closely to "FAITH IN GOD."
 - b) "BAPTISMS" tied in with "LAYING ON OF HANDS."
 - c) "RESURRECTION" inseparably connected with "JUDGMENT."
 - 3) However there may be no intended relationships for the author!
 - b. Obviously each of these relate to Christian "PRINCIPLES" for they should now be out teaching others, mature enough to avoid "APOSTASY".
4. "REPENTANCE FROM DEAD WORKS" - basically meaning "CONVERSION"!
 - a. This is the reorientation of man's life to God, central in the Christian teaching (Mk. 1:4; 3:2 - as taught by the Baptist), Christ taught it (Mk. 1:15), the early church taught it (Acts 2:38; 3:19; 17:30f).
 - b. This was Luke's emphasis (Lk. 13:3,5 - and in his rendition of the Great Commission - 24:47-48).

- c. "DEAD WORKS" - not of the Law, but SINS - "THE BLOOD OF CHRIST CAN CLEANSE THE CONSCIENCE FROM DEAD WORKS TO SERVE GOD" (9:14).
 - 1) Paul in Romans: "THE END OF THESE THINGS IS DEATH" (6:21) and the "WAGES OF SIN ARE DEATH" (6:23).
 - 2) Works which issue in death, because rooted in evil.
 - 3) This is a call to "HOLINESS" requisite to "SEEING GOD" (12:14).
 - d. "REPENTANCE FROM DEAD WORKS" now has a new motive, a new solution which the readers had been ignoring to their own damage!
 - 1) Christ is now their "HIGH PRIEST" and "ONCE FOR ALL SACRIFICE."
 - 2) Little wonder "FAITH TOWARD GOD" is tied in with "REPENTANCE" as a "LAYING OF FOUNDATIONS" - rather than being made a part of the list of "INSTRUCTIONS" which immediately follow!
 - e. "REPENTANCE FROM" (apo - away from) not simply repentance "of" as in II Cor. 7:9-11 - which is the difference between "WORLDLY" and "GODLY REPENTANCE" the first leading to "DEATH" the other to "LIFE"!
5. "FAITH TOWARD GOD" is positive aspect of conversion just as "REPENTANCE" is its negative side (cf. I Thess. 1:9 "YOU TURNED TO GOD FROM IDOLS").
- a. To the readers the meaning of "FAITH" is synonymous with true religion as seen in Abraham who: "BELIEVED IN JEHOVAH" (Gen. 15:6).
 - b. Strange that "FAITH TOWARD GOD" is presented rather than "FAITH IN CHRIST" - which seems to be the underlying discussion of this book!
 - 1) Obviously the author wishes it be accepted as axiomatic that "FAITH TOWARD GOD" also implies "FAITH IN CHRIST."
 - 2) For he has consistently refused to make any distinction between the "FATHER" and "SON" as to their Divinity and Godhood!
 - c. What is more fundamental to Christianity than its basic assumption in the reality and work of God: "FOR WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE HIM, FOR WHOEVER WOULD DRAW NEAR TO GOD MUST BELIEVE THAT HE EXISTS AND THAT HE REWARDS THOSE WHO SEEK HIM." (11:6).
 - d. The stronger the "FAITH TOWARD GOD" the less likely is apostasy, for "WE ARE . . . OF THOSE WHO HAVE FAITH TO KEEP THEIR SOULS" (10:39).
6. "WITH INSTRUCTION ABOUT ABLUTIONS" ("baptismon" - plural baptisms) and not simple Jewish ablutions as some seem to interpret.
- a. These are not "ELEMENTARY DOCTRINES OF JUDAISM", but "OF CHRIST" and therefore must relate to "INSTRUCTIONS HE HAD GIVEN IN MERIT"!
 - 1) Though Jewish "ABLUTIONS" are mentioned in 9:10 they are not logically related to this text.
 - 2) For the author is not pressing for a "GOING ON TO PERFECTION" in the renunciation of Judaism, but rather in "PROGRESSING IN CHRISTIAN FUNDAMENTALS."
 - b. Therefore, since there is "ONE BAPTISM" (Eph. 4:5), why does the author use the plural term in this text?
 - 1) Simply because there were three basic "BAPTISMS" related most intimately to Christ's mission as characterized in His

- over-all administration.
- 2) John's "BAPTISM OF REPENTANCE" involved "TELLING THE PEOPLE TO BELIEVE IN THE ONE WHO WAS TO COME AFTER HIM, THAT IS, JESUS" (Acts 19:4) - and was essentially a "FOUNDATION PRINCIPLE" of the Christian faith.
 - 3) - The "BAPTISM OF THE HOLY SPIRIT" in promise (Mt. 3:11) and in fact (Acts 1:5; 11:16) which authenticated the Apostolic message - a very vital "FOUNDATION PRINCIPLE" of Christianity!
- c. This teaching leaves intact the unique, initiatory significance of "BAPTISM" which was a part of all the readers experience: "HAVING OUR BODIES WASHED IN PURE WATER" (10:22).
- 1) The author is not seeking to establish either the need or the nature of the "ONE BAPTISM" for all his readers had already "TASTED THE HEAVENLY GIFT, WERE MADE PARTAKERS OF THE HOLY SPIRIT AND TASTED THE GOODNESS OF GOD'S WORD" (6:4-6).
 - 2) He is only relating those teachings which had already been accepted as "FUNDAMENTAL" to their faith, but had not caused them to progress beyond them to their deeper implications!
7. "THE LAYING ON OF HANDS" - not a church ordinance as it "BAPTISM" above, just a part of the common experience and teaching of the early church!
- a. "LAYING ON OF HANDS" recognized the assigning of certain ministries in the church (Acts 6:6 deacons; 13:3 Paul and Barnabas; 14:23 elders; I Tim. 4:14; 5:22 special commission to Timothy) to persons already notable for their "FULLNESS OF THE SPIRIT" even before the hands were laid upon them.
 - b. Imparting of some "SPIRITUAL GIFTS" (Acts 8:17 - an exclusive power of the Apostles - even Philip was excluded, and which Paul exercised at his discretion (Acts 19:6)).
 - c. Accompanying miraculous healing (Mt. 9:18; Mk. 6:5; Lk. 4:40; 13:13) as also in relation to Paul's own healing (Acts 9:12).
 - d. It was in this way that "GOD ADDED HIS WITNESS TO THE APOSTLES BY SIGNS AND WONDERS AND VARIOUS MIRACLES", but further, through the "LAYING ON OF THEIR HANDS" added confirming testimony "BY GIFTS OF THE HOLY SPIRIT DISTRIBUTED ACCORDING TO HIS WILL" among the various members of the church (Heb. 2:3-4).
 - 1) These are the gifts of I Cor. 12:4-11 where the "APPORTIONMENT TO EACH ONE INDIVIDUALLY" involved various members of the churches - which "GIFTS" were still current when Heb. was written - and the readers know that these "GIFTS" came through "THE LAYING ON OF HANDS" of the Apostles.
 - 2) Also intended was the "SUPPLYING THE SPIRIT TO YOU AND THE WORKING OF MIRACLES AMONG YOU" accompany the "HEARING OF FAITH" (Ga. 3:3 - which obviously came from Paul's "LAYING ON OF HANDS ON THE GALATIANS")!
 - e. The concurrent presence of these gifts among the readers, and their knowledge of the method of impartation would make their understanding of this aspect of "FOUNDATION DOCTRINE" easily understood.
 - 1) Since such "GIFTS" were notably "TRANSIENT, TEMPORARY HELPS" (I Cor. 13:8-10) the need to use them for progress is urgent.
 - 2) "WHEN I WAS A CHILD" is a recognized stage during which "HELPS" are admitted, "BUT WHEN BY REASON OF TIME" one

should be "PUTTING AWAY CHILDISH THINGS", i.e., progressing on to independent and reaching "MATURITY" - one can "FULLY UNDERSTAND" (I Cor. 13:1).

8. "AND THE RESURRECTION OF THE DEAD" - a living belief in the early church.

- a. The dynamic of all Christian teaching and preaching centered on the victory of Christ over the arch-enemy of man - "DEATH".
 - 1) Christ "DEFEATED HIM WHO HAD THE POWER OF DEATH" and thus "HE LIBERATED ALL WHO FEARED DEATH ALL THEIR LIVES" (2:14).
 - 2) "HE TASTED FOR ALL MEN" (2:9) and that "BY THE GRACE OF GOD" - for such "GRACE" now makes us "PARTAKERS OF HIS GLORY!"
- b. Christian "HOPE" now penetrates into the "INNER SANCTUARY BEHIND THE CURTAIN", for "JESUS HAS GONE THERE AS A FORERUNNER" (6:19-20).
 - 1) Thus Christian "FIRST PRINCIPLES" begin with "FAITH IN GOD" and end with "RESURRECTION AND JUDGMENT."
 - 2) Christianity thus teaches the "IMMORTALITY OF MAN" (2 Tim. 1:10).
 - 3) "RESURRECTION" assures man of two worlds - the one preceding death and the one following his resurrection!
- c. "THE DEAD" - the just and the unjust - the one "ENTERING GOD'S REST" the others "FAILING TO ENTER" for "GOD SWORE IN HIS WRATH THEY WOULD BE EXCLUDED" (4:6 for the first, and 4:3 for the second).

9. "ETERNAL JUDGMENT" - the culminating element in fundamental Christian principles - which makes "GOING ON TO PERFECTION" imperative!

- a. "IT IS APPOINTED TO MAN ONCE TO DIE AND AFTER THAT THE JUDGMENT" (9:27) makes the readers "GIVING HEED TO THE THINGS HEARD" vital!
- b. The word "ETERNAL" is not frequently associated with "JUDGMENT", but not totally foreign to Jesus' fundamental teachings (Mt. 25:46 some shall go into "ETERNAL PUNISHMENT", others to "ETERNAL LIFE").
 - 1) Jno. 5:28 "RESURRECTION OF LIFE AND OF DEATH" (or "JUDGMENT").
 - 2) "JUDGMENT" (krisis - suggests the crisis of standing before God) will be conducted with everyone "OPEN AND LAID BARE TO THE EYES OF HIM WITH WHOM WE HAVE TO DO" (4:13).
- c. Once "JUDGED" unworthy, there will be no possibility of altering the condemnation imposed!
 - 1) These "WHOSE BODIES FELL IN THE WILDERNESS" (3:17) never did nor never will "ENTER THE CANAAN REST": Forever excluded!
 - 2) So shall those who "NEGLECT SO GREAT A SALVATION" (2:3), who are "HARDENED BY THE DECEITFULNESS OF SIN" (3:13), who "COMMIT (3:13), who "COMMIT APOSTASY" (6:6), who "SIN DELIBERATELY", (10:27), who "SHRINK BACK" (10:29), who "REFUSE HIM THAT WARNS FROM HEAVEN" (12:25).
 - 3) This will only result in a more terrible judgment, for Christ's message intensifies the responsibilities.
 - a) More than ever "IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD" (10:31).
 - b) For He has always been known, but more so now is revealed to be "A CONSUMING FIRE" (12:29).

10. "AND THIS WE WILL DO IF GOD PERMIT" - similar construction with Acts 18:21 "I will return to you if God wills".

- a. Their "GOING ON TO PERFECTION" (vs. 1) does not cast doubt on God's willingness that they do so - for the whole argument is God's own admonition to promote just this end!
 - b. It is rather an expression of complete reliance on God's will and His "HELP" needed in such an occasion - "HELP IN TIME OF NEED" (4:16).
 - c. Only with God's help could they progress in understanding to that stage of "MATURITY" when they would no longer "NEED TEACHERS" but would "BE TEACHERS" of others!
11. The need for "GOING ON TO PERFECTION" is made more urgent when admonitions to this end are followed with the warning of an irreversable loss to those who do otherwise - "IT IS IMPOSSIBLE TO RENEW THEM"!

CRUCIFYING CHRIST AGAIN

Vs. 4 - 8

- A. FOR IT IS IMPOSSIBLE TO RESTORE AGAIN TO REPENTANCE THOSE WHO HAVE ONCE BEEN ENLIGHTENED, WHO HAVE TASTED THE HEAVENLY GIFT, AND HAVE BECOME PARTAKERS OF THE HOLY SPRIT, AND HAVE TASTED THE GOODNESS OF THE WORD OF GOD AND THE POWER OF THE AGE TO COME, IF THEY THEN COMMIT APOSTASY, SINCE THEY CRUCIFY THE SON OF GOD ON THEIR OWN ACCOUNT AND HOLD HIM UP TO CONTEMPT." (Vs. 4-6).
- 1. What an exalted series of privileges had already been given by God, the very nature of which makes apostasy irreparable - for God has given the best - and now if that is not sufficient to hold them, then nothing will.
 - a. Many attempts have been made to "SOFTEN THE MEANING" and "DENY THE IMPLICATIONS" of this startling thought-provoking warning - but in vain can its plain teachings be avoided!
 - b. Every expression used to describe the "PRIVILEGE" simply describes a Christian and him only! You can't "RESTORE" what was never "STORED".
 - 1) There is not a single one of the five blessings that can apply to the non-converted!
 - 2) They only make sense to the once obedient Christian!
 - 3) Perhaps this is why the writer does not attempt again to lay a foundation, for it is to attempt an impossibility (Dods).
 - c. Nor can the irreparable damage done by apostasy from Christ be less than total, as characterized Israel in its failure (6:3).
 - 1) These people are lost - "THEIR END IS TO BE BURNED" (6:8) just as surely as "THORNS AND THISTLES" of any form!
 - 2) Involving the "CRUCIFIXION OF CHRIST", a later explained consequence results: "THERE REMAINS NO MORE SACRIFICE FOR SIN" (10:2).
 - 2. "THOSE WHO WERE ONCE ENLIGHTENED" -
 - a. "ONCE" is the "once for all" ("hapax" as used again in 26,27,28; 12:26,27 - cf. Jude 3) and not "once upon a time" ("poto" -as used in Rom. 7:9; Gal. 1:13 "I ONCE PERSECUTED THE CHURCH").
 - 1) This "once" may easily relate to the three participles which immediately follow - "ONCE ENLIGHTENED, ONCE TASTED, ONCE BECOME."
 - 2) The inference is that "ONCE" received, these blessings were

sufficient to communicate life - "AGAIN" would not be necessary.

- b. "ENLIGHTENED" - as also in 10:32 "RECALL THE FORMER DAYS WHEN, AFTER YOU WERE ENLIGHTENED, YOU ENDURED A HARD STRUGGLE WITH SUFFERING."
 - 1) No doubt the "LIGHT THAT LIGHTETH EVERY MAN" (Jno. 1:9; 9:5) was present in the mind of the writer!
 - 2) Eph. 1:18 increased comprehension of God is synonymous with "ENLIGHTENEDMENT."
 - 3) The fact that this "ENLIGHTENMENT" occurs "ONCE FOR ALL" must relate it to pre-baptismal instruction producing understanding.
 - a) Some suggest Eph. 5:14 as a baptismal hymn in which the unconverted is urged to "AWAKE, O SLEEPER, AND ARISE FROM THE DEAD, AND CHRIST SHALL GIVE YOU LIGHT."
 - b) Just as the "FAITH IS DELIVERED HAPAX", and Christ's sacrifice is "HAPAX", and baptism occurs and isn't repeated (Eph. 4:4), so is the "ENLIGHTENMENT" relating these aspects of conversion "APAX"!
- c. The three blessings which follow may be considered either "FRUITS" of that original "ENLIGHTENMENT" or equal parts of the total exercise.
- 3. "TASTED THE HEAVENLY GIFT" - i.e., Christian salvation, including the the forgiveness of sins, "ADOPTION AS SONS" (Rom. 8:15) et. al.
 - a. The metaphor is similar to I Pet. 2:3 "TASTED THE KINDNESS OF GOD."
 - b. "TASTED" as also in 2:9 means: to experience, to partake in, to have a share in!
 - 1) Must be "THE NEW LIFE" which in Jno. 6:33 is "THE BREAD OF GOD WHICH COMES DOWN FROM HEAVEN AND GIVES LIFE TO THE WORLD."
 - 2) Logically this comes through Christ, for "HE WHO HAS THE SON HAS LIFE" for "THIS IS THE TESTIMONY, THAT GOD GAVE US ETERNAL LIFE" (I Jno. 5:11).
 - c. This makes it certain that the person herein described had entered into a "SAVED" condition - but could conceivably "LOSE IT", otherwise all the writer says is not only pointless, but also deceptive.
 - d. The participation of the "HOLY SPIRIT" in the next phrase must be a consequence of obtained salvation, and confirmation of this meaning given "THE HEAVENLY GIFT" (Acts 2:39 "RECEIVE THE GIFT").
 - 1) The reception of the "HOLY SPIRIT" always follows "ADOPTION and is a proof of it! (Gal. 4:6)
 - 2) I Jno. 4:13 "BY THIS WE KNOW THAT WE ABIDE IN HIM AND HE HAS GIVEN US OF HIS OWN SPIRIT" (this thought must be also related to the following "blessing").
 - e. "GIFT" demonstrates that this particular blessing is not merited, deserved or won - it is a "FREE GIFT OF GOD" (Eph. 2:8).
 - 1) "GOD SO LOVED THE WORLD THAT HE GAVE HIS SON" and "ETERNAL LIFE THROUGH HIM" (Jno. 3:16).
 - 2) "THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT" (II Cor. 9:15).
- 4. "BECOME PARTAKERS OF THE HOLY SPIRIT" forever devastating all claims that those who "FELL AWAY" were not really Christians who were "SAVED".
 - a. This became reality only after "THE REMISSION OF SINS" (Acts and the communication of the "HOLY SPIRIT" is automatic!

- 1) The "HOLY SPIRIT" is given only to "THOSE WHO OBEY HIM" (Acts 5:32) and it is "GOD WHO GIVES THE SPIRIT"!
 - 2) "PARTAKERS" ("metochous" - just as in "PARTAKERS OF CHRIST" in 3:14 and of CHRIST "PARTAKING OF FLESH AND BLOOD" in 2:14).
 - b. Such recipients are in possession of the "EARNEST OF THE SPIRIT" or the "DOWN PAYMENT" on the "ETERNAL INHERITANCE" (Eph. 1:13-14).
 - c. They are "SEALED WITH THE HOLY SPIRIT" (II Cor. 1:22 - or as some versions translate: "GUARANTEE").
 - d. The action of rejection described by the author is also suggested as a possibility in Eph. 4:30 - "GRIEVE NOT THE HOLY SPIRIT OF GOD, IN WHOM YOU WERE SEALED FOR THE DAY OF REDEMPTION"!
 - e. In Rom. 8:15 the possession of the "HOLY SPIRIT" is the confirmation of "SONSHIP".
5. "HAVE TASTED THE GOODNESS OF THE WORD OF GOD" - another way for saying the readers had discovered and accepted the "TRUTH THAT MAKES FREE."
- a. "TASTE" already used in merit of the "HEAVENLY GIFT" in this chapter and of the full experience this term implies of the object discussed.
 - 1) Not just a nibble, but full experience as "CHRIST TASTED DEATH FOR EVERY MAN" (2:9); as also in Mk. 9:1; Mt. 16:28!
 - 2) Jesus had promised that "ANY ONE WHO KEEPS MY WORDS, HE WILL 'NEVER TASTE DEATH' (Jno. 8:52).
 - 3) those who have a share in "LIFE"!
 - b. Instinctively men follow truth as blind men long for light; and in God's "GOOD WORD" we find that "LIGHT"!
 - 1) Not only have these "HEARD" of God's promises, they have made full use of them, assured by the hope that Word engenders!
 - 2) Only the obedient believer in the Kingdom is able to verify the "GOODNESS OF THIS WORD" (Jno. 7:17 "IF ANYONE WILLS TO KNOW").
6. "HAVE TASTED THE POWERS OF THE AGE TO COME" - for Christianity inherits from Judaism the distinction between the present age and the "AGE TO COME."
- a. It always has related to the "AGE" in which God's promises were to be ultimately fulfilled.
 - b. "THE POWERS" which accompanied the proclamation of the Gospel (as that which stupified Simon Magus - Acts 8:13) are also mentioned in 2:3 as "CONFIRMING THE WORD ANNOUNCED FIRST BY THE SON."
 - c. With "CITIZENSHIP IN HEAVEN", belonging already to the "KINGDOM OF HEAVEN", and having their "NAMES ENROLLED IN HEAVEN" can only describe the Christian who is convenanted to God through Christ!
7. "IF THEY FALL AWAY" or "HAVING FALLEN AWAY" is aorist - for the construction demands it: they HAVE tasted, partaken, WERE enlightened, if then HAVING FALLEN AWAY - "IT IS IMPOSSIBLE TO RENEW THEM"!
- a. "COMMIT APOSTASY" ("parapipto") is comparable with "FALL AWAY" (from "aphistemi") in 3:12 and "unbelief" in 3:19!
 - b. The author has in mind a deliberate renunciation of their faith, a "WILFILL SIN" (or "deliberate abandonment") as in 10:26.
 - c. Thayer on "parapipto" says properly "to fall beside a person or thing; to slip aside; hence to deviate from the right path, to to turn aside, wander."

- 1) Ezek. 14:13 "SIN AGAINST GOD BY ACTING FAITHLESSLY" same in LXX.
 - 2) Ezek. 15:8 "BECAUSE THEY HAVE ACTED FAITHLESSLY, SAYS THE LORD" using the same word in the LXX - i.e., "parapipto".
 - 3) In such case, God tells Ezek.: "I WILL MAKE DESOLATE" AND "CUT OFF THEIR STAFF OF LIFE."
 - 4) In Ezek. 14:14 is given the contrary view: "NOAH, DANIEL AND JOB" are examples of "ACTING FAITHFULLY" which implies that the antediluvians, sinning Israel and Job's disbelieving friends were considered "APOSTATES" and thus destroyed!
- d. Bruce has an interesting observation just here: "For it is possible for people who can be described in the language of verses 4 and 5 to "fall away" irretrievably. This warning has been both unduly minimized and unduly exaggerated. It has been unduly minimized as when K.S. Wuest assures us that "having fallen away" is "a conditional participle were presenting a hypothetical case, a straw man" and that the sin in question "cannot be committed today since no temple and no sacrifices are in existence, and no transition period obtains." It does not require temple and sacrifice, or a transitional period of the kind implied in this epistle, for men and women who have taken Christ's name upon themselves to commit apostasy; and biblical writers (the writer to the Hebrews being no exception) are not given to the setting up of men of straw. The warning of this passage was a real warning against a real danger, a danger which is still present so long as "an evil heart of unbelief" can result in "falling away from the living God" (ch. 3:12). On the other hand, our author's meaning can be exaggerated on the point of distortion when he is understood to say that for sins committed after baptism, there can be no repentance. "The author of Hebrews," wrote F.C. Burkitt, "will allow no forgiveness for Christian sinners."
- 1) This explanation is well founded, otherwise our author has lost his touch with reality!
 - 2) And the warnings herein contained must be upheld firmly today in the face of those confused souls who reject its implication.
8. "IT IS IMPOSSIBLE TO RESTORE THEM AGAIN TO REPENTANCE"
- a. Not because God is no longer willing or able to forgive, but because such a person no longer SEEKS FORGIVENESS through Christ!
 - b. God has no other "SON TO GIVE HIS LIFE FOR SINS", hence "THERE REMAINS NO MORE SACRIFICE FOR SINS" (9:26).
 - c. No other "GOOD NEWS" to call them to "REPENTANCE", no other means consistent with His own righteousness to provoke their return!
 - d. No other "PROMISES OF REST" (chapter 4), no other "PLAN OF SALVATION", for "IN NO OTHER NAME IS THERE UNDER HEAVEN WHEREBY MEN MIGHT BE BROUGHT TO SALVATION" (Acts 4:12).
 - e. No other "HIGH PRIEST" to intercede for them (7:25), or to effect their "DRAWING NEAR TO GOD" (4:16).
 - f. "IT IS IMPOSSIBLE TO RENEW THEM TO REPENTANCE" for their treatment of their LAST POSSIBLE HOPE - for "CHRIST IS THE AUTHOR OF SALVATION ONLY TO THOSE WHO OBEY HIM" (5:9) - and THEY HAVE RECRUCIFIED HIM!!
9. "THEY CRUCIFY THE SON OF GOD ON THEIR OWN ACCOUNT AND HOLD HIM UP TO CONTEMPT" - (literally: "RECRUCIFY")

- a. They totally reject Him just as surely as did "THOSE WHO PIERCED HIM" (Rev. 1:9) in Jerusalem!
 - b. Some imply the meaning to be that people "cannot be brought back to repentance so long as they repudiate Christ" implying that "when they cease to repudiate Him repentance will be possible" (Bruce thoroughly rejects this meaning, with full justification!).
 - 1) They totally reject Him just as surely as did "THOSE WHO PIERCED HIM" (Rev. 1:9) in Jerusalem!
 - 2) This passage deals not with the temporal reason for the possibility, but with the WHY it is impossible!
 - c. This is not the occasional sinner, the heedless backslider who still believes in Christ as God's son - but who is overcome by sin!
 - d. This is the man who is "HARDENED BY THE DECEITFULNESS OF SIN" (3:14) and no longer trusts or confides in Christ as a "SAVING" reality!
 - 1) Hatred has been planted in the place of love, and he now holds "THE BLOOD OF THE COVENANT WHEREWITH HE WAS SANCTIFIED AN UNHOLY THING", has "SPURNED THE SON OF GOD" and "HAS OUT-RAGED THE HOLY SPIRIT OF GRACE" (10:29).
 - 2) The same state is described here and in chapter 10:26ff as earlier described in chapter 3:7ff, the sin of "FALLING AWAY FROM THE LIVING GOD."
 - 3) Rather than being "BROUGHT BACK TO REPENTANCE", these are fit subjects of the punishment described in these words: "VENGEANCE IS MINE, I WILL REPAY . . . IT IS A FEARFUL THING TO FALL INTO THE HANDS OF THE LIVING GOD" (10:30-31).
 - 4) To "FALL AWAY FROM THE LIVING GOD" is to "FALL INTO THE HANDS OF THE LIVING GOD" - this is the "FEARFUL PROSPECT OF OF JUDGMENT" and must have been a part of the author's thinking when he presented "ETERNAL JUDGMENT" as a "FOUNDATION PRINCIPLE" of the Christian faith!
 - e. "HOLD HIM UP TO CONTEMPT" ("paradeigmatize" - to hold up to infamy, to expose to public disgrace - Thayer) (cf. Mt. 1:19 of Joseph).
 - 1) In LXX the same word is used in Num. 25:4 for the shame involved in a public execution of a condemned criminal!
 - 2) To be crucified was a "PUBLIC CURSE" (Gal. 3:10) but "FOR THE JOY SET BEFORE HIM, HE ENDURED THE CROSS, DESPISING THE SHAME" (12:2) i.e., holding it of no account in light of its fruits!
 - 3) Far from "EXPOSING CHRIST AGAIN TO PUBLIC SHAME" all believers are charged to "GO FORTH UNTO HIM WITHOUT THE CAMP, BEARING HIS REPROACH" (or "SHAME") (13:13)!
10. Obviously this passage does not describe any "APOSTATE" who may be seeking to return to Christ - just stating that when such condition exists "IT IS IMPOSSIBLE FOR THEM TO RETURN"!
- a. There are four "IMPOSSIBLES" in this epistle, all of them deeply significant for the believer! The first one is "IMPOSSIBLE TO REPENT"!
 - b. "IT IS IMPOSSIBLE . . . FOR GOD TO LIE (6:18) . . . FOR THE BLOOD OF SHEEP AND GOATS TO TAKE AWAY SIN (10:4) . . . TO BE PLEASING TO GOD WITHOUT BELIEVING THAT HE IS AND THAT HE IS THE REWARDER OF THOSE WHO DELIGENTLY SEEK HIM . . ." (11:6)!

CONFIRMATION BY ILLUSTRATION

Verses 7 & 8

- A. "FOR THE LAND WHICH HAS DRUNK THE RAIN THAT OFTEN FALLS UPON IT, AND BRINGS FORTH VEGETATION USEFUL TO THOSE FOR WHOSE SAKE IT IS CULTIVATED, RECEIVES A BLESSING FROM GOD." (vs. 7)
1. A beautiful and apt illustration perhaps drawn from the most noted Parable of Christ - that of "THE SOWER AND THE SOULS" (Mt. 13:3-9).
 2. God has sent "REFRESHING RAINS OF GRACE", the "GOOD NEWS OF CHRIST" and this "LAND HAD DRUNK" abundantly of it!
 - a. The fruits of conversion and fidelity were pleasing to God!
 - b. His "RAINS" were not wasted, God was assured of His "FIRST-FRUIT".
 - c. "EVERY BRANCH WHICH BEARS FRUITS, HE PRUNES TO MAKE IT MORE FRUITFUL (Jno. 15:2).
 3. God's "RAINS" always involve either "BLESSINGS" or "CURSINGS"!
 4. Perhaps the figure of Hosea 14:5-6 is considered: "I WILL BE AS DEW TO ISRAEL; AND HE SHALL BLOSSOM AS THE LILY . . . CAST FORTH HIS ROOTS . . . SPREAD HIS BRANCHES. . . HIS BEAUTY SHALL BE AS THE OLIVE TREE, AND HIS SMELL AS LEBANON"!
 5. This person shall be "BLESSED FROM GOD" throughout eternity!
- B. "BUT IF IT BEARS THORNS AND THISTLES, IT IS WORTHLESS AND NEAR TO BE CURSED, ITS END IS TO BE BURNED" (vs. 8).
1. "EVERY BRANCH IN ME THAT BEARS NO FRUIT, HE TAKES AWAY . . . IS CAST FORTH AS A BRANCH AND WITHERS; AND THE BRANCHES ARE GATHERED, THROWN INTO THE FIRE AND BURNED" (Jno. 15:2,6).
 2. The same "RAINS" had "FALLEN OFTEN" but to no avail!
 - a. Those "RAINS" were rather used to produce "THORNES AND THISTLES"!
 - b. Similar to Isaiah 5:1ff "LET ME SING . . . A LOVE SONG CONCERNING HIS VINEYARD: MY BELOVED HAD A VINEYARD ON A VERY FERTILE HILL. HE DUGGED IT AND CLEARED IT OF STONES, AND PLANTED IT WITH CHOICE VINES . . . HE LOOKED FOR IT TO YIELD GRAPES, BUT IT YIELDED WILD GRAPES"!
 3. "IT IS CURSED" for God will have His "VENGEANCE" on those who waste His "PRECIOUS GIFTS" and His "BLEEDING SON'S OFFER OF SALVATION"!
 4. "ITS END IS TO BE BURNED" - for the final judgment is conceived as a "FIRE" (10:26,27) "WHICH WILL CONSUME THE ADVERSARY"; cf. 12:29)!

CONFIDENT REASSURANCE

Verses 9-12

- A. THOUGH WE SPEAK THUS, YET IN YOUR CASE, BELOVED, WE FEEL SURE OF BETTER THINGS THAT BELONG TO SALVATION." (vs. 9).
1. They needed the awakening sure to result from the foregoing, but they also needed the confident assurance that their case was not yet lost!
 2. The writer is not accusing his readers of "APOSTASY", just warning them of the possibility - and therefore convince them that they could still "BE OF THOSE WHO HAVE FAITH AND KEEP THEIR SOULS" (10:39).
 3. Chrysostom paraphrased this passage this way: "It is better that I should scare you with words than that you should sorrow in deeds."
 4. "BELOVED" shows that the preceeding warning was issued in deep love!
 - a. In the face of peril it is a work of love to hoist danger signals!

- b. A lighthouse not only guides to safe havens but also warns of shoals.
 - 5. This is not at all discouragement, but cautious encouragement.
 - a. If they had been falling away, then the warning was most timely!
 - b. If not, then it was not wasted, but could serve to cause them to help others who might be in danger of "FALLING AWAY"!
 - 6. "BETTER THINGS THAT BELONG TO SALVATION" must be "FIDELITY", "HOLDING FAST THE BEGINNING OF THEIR CONFIDENCE", faithful using the "RAINS FROM GOD" to produce "FRUITFULNESS"!
- B. "FOR GOD IS NOT SO UNJUST AS TO OVERLOOK YOUR WORK AND THE LOVE WHICH YOU SHOWED FOR HIS SAKE IN SERVING THE SAINTS, AS YOU STILL DO."
- 1. God not only keeps account of the "FAITHLESS" but more eagerly of the "FAITHFUL" - and this much "JUSTICE" demands and receives!
 - 2. Their "FRUITFULNESS" has been demonstrated and continues to manifest itself in the "SERVICE RENDERED THE SAINTS."
 - 3. God is stern in judging the apostates, but never loses sight of good services rendered!
- C. "AND WE DESIRE EACH ONE OF YOU TO SHOW THE SAME EARNESTNESS IN REALIZING THE FULL ASSURANCE OF HOPE UNTO THE END, SO THAT YOU MAY NOT BE SLUGGISH, BUT IMITATORS OF THOSE WHO THROUGH FAITH AND PATIENCE INHERIT THE PROMISE."
- 1. As a vital part of this letter - styled "A WORD OF ENCOURAGEMENT" (13:22) is the stimulation of "CONFIDENCE" and "BOLDNESS" (3:6; 3:14; 4:11,16; 6:19; 10:19,22,23,35; 12:3; 13:200-21).
 - 2. "EARNESTNESS" ("plerophorian" or fullness) as in Col. 2:2; I Thess. 1:5, where "FULL CONFIDENCE" is the translation!
 - 3. "DO NOT THROW AWAY YOUR CONFIDENCE, WHICH HAS GREAT REWARD" is similar to "REALIZING THE FULL ASSURANCE OF HOPE."
 - a. Phil. 1:6 "FOR GOD IS ABLE TO PERFECT THAT WHICH HE BEGINS"!
 - b. Rom. 8:18 there is a way in which we "ARE SAVED IN HOPE."
 - c. This "HOPE" will become the immediate discussion in the next part!
 - 4. "IMITATORS OF THOSE WHO INHERIT THE PROMISE."
 - a. To be imitated for their "FAITH" in God and "PATIENCE" to endure whatever trials come upon them - and that "UNTO THE END."
 - b. Those who "DIED IN FAITH" have given assurance that the readers can also "DIE IN FAITH" and thus "INHERIT THE PROMISE"!
 - 5. He now wants to build up "FAITH" in the "ASSURANCE" which characterizes God's "PROMISE."
 - a. Abraham will be his example of God's fidelity to promises made.
 - b. And then will show how that "PROVEN FIDELITY OF GOD" engenders HOPE.

THE SURE HOPE
Vs. 13 - 20

- A. "FOR WHEN GOD MADE A PROMISE TO ABRAHAM, SINCE HE HAD NO ONE GREATER BY WHOM TO SWEAR; HE SWORE BY HIMSELF, SAYING, "SURELY I WILL BLESS YOU AND MULTIPLY YOU." (vs. 13-14).
- 1. A greater, more confirmed example of God's fidelity to His promises could not be found than that regarding Abraham!
 - a. Thus, since the author is affirming justified confidence in God's

"PROMISED REST THAT REMAINS" (4:6), he can strengthen his point by recalling classical examples of former promises fulfilled by God!

- b. For the present "PROMISES" offered Christians are no less guaranteed than those given and maintained by the same God to Abraham!
- 2. "SWORE BY HIMSELF" - and seen in the words "SURELY" or "I SWEAR"!
 - a. "NONE GREATER THAN HIMSELF" - a truism, but nevertheless presented to show the seriousness and conscious commitment of God concerning His promises.
 - b. Gen. 22:16 "BY MYSELF I HAVE SWORN" - giving certainty to His words!
- 3. The "PROMISE" was made to Abraham while he was still childless (Gen. 12:).
 - a. Abraham was great for his "FAITH" in God (Rom. 4:3; Gal. 3:6).
 - b. But it is not of Abraham's greatness the author speaks, rather of God's fidelity of His "PROMISES"!

"AND THUS ABRAHAM, HAVING PATIENTLY ENDURED, OBTAINED THE PROMISE."

- 1. As God had "PROMISED", so Abraham had "OBTAINED"!
 - a. But Abraham had to be "PATIENT" in the meantime, and had to "ENDURE" without "WAVERING IN DISTRUST" (Rom. 4:20).
 - b. His son was born and God's "PROMISE" was vindicated!
- 2. This is the same kind of "PATIENT ENDURANCE" the author wishes to stimulate in his readers!
 - a. Nor will it escape their attention that "FAITH" on Abraham's part made the "PATIENT ENDURANCE" possible.
 - b. Abraham "BELIEVED GOD" even when the fulfillment of the "PROMISE" seemed impossible!
 - 1) "IN HOPE HE BELIEVED AGAINST HOPE" (Rom. 4:18), we all can hope against hope - but to "BELIEVE AGAINST HOPE" is a kind of confident trust that is both rare and exemplary!
 - 2) "HIS OWN BODY WAS AS GOOD AS DEAD . . . SARAH'S WOMB WAS BARREN" (Rom. 4:19).
 - 3) Yet Abraham "BELIEVED IN GOD WHO GIVES LIFE TO THE DEAD AND CALLS THINGS WHICH ARE NOT AS THOUGH THEY WERE" . . . "HE DID NOT WEAKEN IN FAITH" . . . "NO DISTRUST MADE HIM WAVER CONCERNING THE PROMISE . . . HE GREW STRONG IN FAITH . . . FULLY CONVINCED THAT GOD WAS ABLE TO DO WHAT HE HAD PROMISED" (Rom. 4:16-21).
- 3. "OBTAINED THE PROMISE" - though he waited almost 50 years, God kept it!
 - a. Not all the promises made by God to Abraham were fulfilled during his lifetime - cf. 11:13 "THESE ALL DIED IN FAITH, NOT HAVING RECEIVED WHAT WAS PROMISED, BUT HAVING SEEN IT AND GREETED IT FROM AFAR".
 - b. Also in 11:30 "THESE, THOUGH WELL ATTESTED BY THEIR FAITH, DID NOT RECEIVE WHAT WAS PROMISED."
 - c. Yet in regard to Abraham, the promise made was fulfilled, and he DID see it during his day - when Isaac was born!

"MEN INDEED SWEAR BY A GREATER THAN THEMSELVES, AND IN ALL THEIR DISPUTES AN OATH IS FINAL FOR CONFIRMATION" (vs. 16).

- 1. This was a common practice among the Jews, and frequently abused by calling God to witness for that which was false or wrong (Exod. 20:7

and Mt. 5:33-37).

2. This is normally true, that unless a man is guilty of purgery, his oath confirms his promise!
3. If this is generally true of men, INFINITELY MORE TRUE IS IT OF GOD, FOR HE CANNOT COMMIT PURGERY "GOD CANNOT LIE"!
 - a. The same type of argument is used by Paul in Gal. 3:15 concerning a "HUMAN WILL OR COVENANT" that cannot be "ANNULLED OR ADDED TO"!
 - b. Just imagine how much less is it possible to ANNUL OR ADD TO GOD'S"!

D. "SO WHEN GOD DESIRED TO SHOW MORE CONVINCINGLY TO THE HEIRS OF THE PROMISE THE UNCHANGEABLE CHARACTER OF HIS PURPOSE, HE INTERPOSED WITH AN OATH, SO THAT THROUGH TWO UNCHANGEABLE THINGS, IN WHICH IT IS IMPOSSIBLE THAT GOD SHOULD PROVE FALSE, WE WHO HAVE FLED FOR REFUGE RIGHT HAVE STRONG ENCOURAGEMENT TO SEIZE THE HOPE SET BEFORE US." (vs. 17-18).

1. Since men everywhere confirm their promises with an oath, God condescended to bridge this human weakness by His own oath.
 - a. He is anxious to be believed, He will give every assurance consistent with His nature to validate His "PROMISE."
 - b. The "OATH" relates to the immutability of His "PURPOSE" and all "PROMISES" given and "OATHS" made function to bring about that "ETERNAL PURPOSE WHICH HE PURPOSED IN CHRIST JESUS" (Eph. 3:11).
 - c. The "MORE CONVINCING DEMONSTRATION" is offered in the "OATH" in its substance it says: "AS I LIVE" - just as sure as He "LIVES" so just as "CONVINCINGLY SURE" is His "PROMISE"!
2. This prepares the readers for the confident acceptance of Christ's "PRIESTHOOD" for: "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, "THOU ART A PRIEST FOREVER" (7:21) (ref. Psa. 110:4).
 - a. The same confirming confidence flows also from the "PRIESTHOOD OATH."
 - b. N.B. "THIS MAKES JESUS THE SURETY OF A BETTER COVENANT" (7:22)!
3. "HEIRS OF THE PROMISE" relates to BOTH FAMILIES generated by Abraham.
 - a. Physical Israel together with its land promise was realized in Isaiah and the ultimate entrance of Israel into Canaan.
 - b. Spiritual Israel which abrogated the physical line and initiated the present "FATHERHOOD OF ABRAHAM THROUGH FAITH" (Gal. 3:26-29).
 - c. Particular application of the "HEIRS" to present believers is most obviously intended - for other Jews "DIED IN FAITH, NOT RECEIVING THE PROMISE" (11:39).
 - 1) Christians as "HEIRS OF ABRAHAM" is common in the N.T.
 - 2) Rom. 4:14 "FOR IF THEY THAT ARE OF THE LAW ARE HEIRS, FAITH IS MADE VOID, AND THE PROMISE IS MADE OF NON EFFECT", here only Christians of Jewish and Gentile origin are intended!
 - 3) Rom. 8:17 presents believers as "HEIRS AND JOINT-HEIRS WITH CHRIST" which implies but doesn't state Abrahamic connections.
 - 4) Gal. 3:29 is strong on this point: "IF YOU ARE CHRIST'S THEN ARE YOU ABRAHAM'S SEED, HEIRS ACCORDING TO THE PROMISE"!
 - 5) Gal. 4:2 deals specifically with Jewish Christians "AS LONG AS THE HEIR IS A CHILD" he is potentially "LORD OF ALL" - but only in prospect - which became reality through Christ!
 - 6) Gal. 4:3-6 considers the Gentile under the same figure of being "HEIR ELECT" or potentially a full "HEIR THROUGH GOD."

- a) Physical Israel was in "BONDAGE UNDER THE LAW" and could not enter into his "INHERITANCE" until he was "REDEEMED FROM THE LAW" through Christ. (vs. 1-2).
 - b) Gentile "HEIRS OF THE PROMISE" were "HELD IN BONDAGE UNDER THE RUDIMENTS OF THE WORLD" and could not enter their "INHERITANCE" until those "RUDIMENTS OF IGNORANCE AND SIN" were destroyed in Christ.
 - c) Finally "THE FULNESS OF TIME CAME" and Christ was sent to call "THE HEIRS" from both types of servitude: "THAT HE MIGHT REDEEM THEM THAT WERE UNDER THE LAW" (Jews) "AND THAT WE (Gentiles) MIGHT RECEIVE THE ADOPTION OF SONS."
- 7) Eph. 3:6 states that the "MYSTERIES OF CHRIST ARE NOW REVEALED" so that it can now be made known that "THE GENTILES ARE FELLOW-HEIRS, AND FELLOW-MEMBERS OF THE BODY. AND FELLOW-PARTAKERS OF THE PROMISE IN CHRIST JESUS THROUGH THE GOSPEL."
- 8) Heb. 1:3 "CHRIST IS ALREADY HEIR OF ALL THINGS", His servants, the angels are "DOING SERVICE ON BEHALF OF THOSE WHO SHALL INHERIT SALVATION" (1:14).
- 9) Jas. 2:5 "GOD CHOSE THE POOR . . . TO BE RICH IN FAITH, AND HEIRS OF THE KINGDOM WHICH HE PROMISED TO THOSE WHO LOVE HIM."
- 4. "THE UNCHANGEABLE CHARACTER OF HIS PURPOSE" (or "immutable nature of his council") - the result is the same - stability, confidence, hope!
 - a. In a most solemn manner God showed His fixed purposes, to deny them would result in denying Himself - but "HE CANNOT DENY HIMSELF" (II Tim. 2:13).
 - b. No one could honor a God who acted with caprice - and save a man today for his obedience, but condemn another tomorrow for the same obedience!
 - c. Surely if there ever was a time when God should change His "PURPOSE" it was when His Son prayed: "FATHER, DON'T DO IT"!
 - 1) Paul uses this fact to instill confidence: "HE THAT SPARED NOT HIS OWN SON, BUT DELIVERED HIM UP FOR US ALL, HOW SHALL HE NOT ALSO WITH HIM FREELY GIVE US ALL THINGS?"
 - 2) Not to be forgotten is the PRICE God has already paid in Christ just to "KEEP HIS PROMISE"!
- 5. "INTERPOSED WITH AN OATH" ("mesiteuo" - to act as a mediator or sponsor or surity) means to act intransitively to pledge one's self as guarantee.
 - a. Davidson: "He brought in Himself as surety, He mediated or came in between men and Himself, through the oath by Himself."
 - b. The same word is used in Heb. 8:6 "THE COVENANT CHRIST MEDIATES . . ."
- 6. "SO THAT THROUGH TWO IMMUTABLE (UNCHANGEABLE) THINGS . . ."
 - a. The two "IMMUTABLE THINGS" are God's "PROMISE" and His "OATH"!
 - b. That "HE CANNOT LIE" is not one of the two "UNCHANGEABLE THINGS" but is the confirmation of both of them!
 - 1) It is impossible for Him to break His promise, or to falsify His oath!
 - 2) God can do anything consistent with His nature and nothing which is contrary to it!
 - a) He can create a universe and raise the dead, but "HE

- 4) The designation of Christ as the "PIONEER" (2:10 - "archegon") also establishes the initiator of a new method method or trail that others will follow! (as contrasted with "aitios" or "CAUSER" of 5:8).
 - 5) "THE PERFECTOR AND FINISHER" has again the "archegon" and "teleiotin" or maturer of what He originated!
- e. And now we come to "MELCHIZEDEK" for the purpose of treating fully all that has been intimated and hinted and suggested during the first six chapters!

THE NEW ORDER PRIESTHOOD

Chapter 7

INTRODUCTION: This chapter is not only the material center of the epistle to the Hebrews, it is also the culminating point of its over-all theme. Quite majestically the author has gradually introduced the concept of Christ's unusual priesthood (2:17; 3:1; 4:14; 5:1-10; 6:20). He has ably demonstrated His unique, perfectly Divine relationship with God and then coupled this with the most passionate presentation of His perfect identity with man - essentials in His ideal priestly function. Sustaining equal rapport with both God and man, He can now bridge their differences and mediate all affairs between heaven and earth. No other being can approach even remotely those unique qualifications!

Such vital matters as His innate qualifications for the office and His divinely approved election to the office are not more essential to the Hebrews than the very legitimacy of His sacerdotal functions and the legal basis for His priesthood. Therefore, in this chapter, the mysterious figure of Melchizedek clearly establishes the legitimacy of His "APPOINTMENT", and in chapter 8 the legal aspect is built on the "NEW COVENANT WHICH HE MEDIATED", which abrogated both the precedent Law and its attendant priesthood.

The author's basic motive is not simply that of showing a certain, admitted superiority of Christ over the old typical systems. He is more interested in establishing the legitimacy and eternal efficacy of Christ's priesthood. So if the author can sustain his claim in this chapter, which he effectively does, then the only other matters to be discussed will be the "NEW TESTAMENT'S" relation to the Temple (discussed in the first part of chapter 9), and the "GIFTS AND SACRIFICES", He as any priest, was required to offer. This will be the burden of the latter part of chapter 9 and the first part of chapter 10.

In review of what the author has already established with progressive significance about Christ's priesthood, it will be necessary to view the content or arguments of the verses already cited above. To really appreciate what is now conceded about the "MELCHIZEDEK PRIESTHOOD", we must relate past affirmations to present demonstrations. He begins with a simple suggestion and then in crescendo fashion the author proceeds to enumerate specific qualifications and even building on the mystery of Christ's exalted "PRIESTHOOD".

- 2:17 Jesus is first introduced as a "HIGH PREST IN THE SERVICE OF GOD", with two remarkable qualities of "FAITHFULNESS" AND "MERCIFULNESS."

- 3:1 Jesus is held up to "CONSIDERATION", first as "GOD'S APOSTLE" and then "HIGH PRIEST" which becomes "OUR CONFESSION."
- 4:14 Jesus, "THE SON OF GOD" was so much the "SON OF MAN" that He is a "HIGH PRIEST ABLE TO SYMPATHIZE WITH OUR WEAKNESSES" simply because He "WAS TEMPTED IN EVERY RESPECT AS WE ARE" with the exception of "COMMITTING SIN". Such "SYMPATHETIC" understanding encourages us to "DRAW NEAR TO THE THRONE OF GRACE THROUGH HIM" so that we may receive both "HELP AND MERCY."
- 5:1F Since priests must meet two great tests, i.e., ability to "DEAL GENTLY WITH SINNERS" and give proof of His "DIVINE APPOINTMENT": both of which Christ Jesus is able to pass with authentic verification. The intense suffering He endured in Gethsemane and on Golgatha confirm with such startling reality His humanity that all doubt concerning His sympathetic understanding are assuaged fully.
- 6:20 If Jesus were on earth "HE WOULD NOT EVEN BE A PRIEST" (10:4); His regal functions are better administered from "WITHIN THE SANCTUARY" up in heaven itself - where He has gone as a "FORERUNNER ON OUR BEHALF". His exaltation to the "RIGHT HAND OF GOD" makes His "PRIESTHOOD AFTER THE ORDER OF MELCHIZEDEK" the most significant fact of New Testament Christianity. The "HOPE" He engenders is so vital that it actually "ANCHORS OUR SOULS IN HEAVEN ITSELF"!

Little wonder the author insists upon our "CONFIDENCE, BOLDNESS AND FULL ASSURANCE OF FAITH" for we have just the kind of High Priest we needed (8:1).

Christ's right to the priestly office was a stumbling block to many Jews. The simple claim that He was "APPOINTED BY GOD" (5:4) needs some further verification. Admitted that Christ did not "TAKE THIS HONOR UPON HIMSELF", by what right did God have to "CALL CHRIST", since He had evidently already CALLED AARON" to that very office? And even admitting God's right to "CALL CHRIST" isn't one priest as good as another? Decidedly not! To show the contrary, the author introduces two personages: Melchizedek and Abraham. The latter was the most noted, illustrious figure in all Hebrewism. But the former is enigmatic and mysterious. But Abraham's humility and obedience to one he considered his superior will establish the inferiority of the priesthood which came from Abraham to that which is like Melchizedek.

In Genesis 14:18-20 this most unusual and esteemed personage was countered by Israel's most illustrious "PATRIARCH", Abraham. The patriarch honored this "PRIEST OF THE MOST HIGH GOD" that he gave tribute in the form of the tithe; and in exchange he received the "PRIEST'S BLESSING". And with that information, brief and pointed, the episode ended. But it was resurrected again in Psalms 110 with such confounding and amazing statements that all Judaism was given to much speculation about its true meaning. In this chapter the author will give such a concise, beautiful and analytical explanation that the "NEW ORDER PRIESTHOOD OF CHRIST" will assume new proportions and legal standing.

Obviously Christ did not get His priesthood from Melchizedek - for "HE HAS NO GENEALOGY" before or after in the priestly order. Both Melchizedek and

Christ were "APPOINTED" quite spontaneously by God - and that without consideration for any other genealogical priesthoods. Each remain isolated in history, unique in their nomination and function - not akin in function or dignity, just "SIMILAR" in the permanence in office and origin of the office.

To really understand this comparison it is essential that the man Melchizedek not be confused with the priest Melchizedek. Just as the "PRESIDENCY" of the United States is one thing and the "PRESIDENT" is another, so with Melchizedek as a person to be distinguished from his priesthood.

Not having a precedent genealogical origin for his priesthood, not having any successors in that office, Christ's "ETERNAL PRIESTHOOD" has so many practical advantages that all priesthoods established through descendency pass into oblivion and insignificance in comparison. So really the Biblical, legal and practical aspects of Christ's priesthood are the burden of this chapter.

WHO IS MELCHIZEDEK?

Verses 1 - 3

1. "FOR THIS MELCHIZEDEK, KING OF SALEM, PRIEST OF THE MOST HIGH GOD, MET ABRAHAM RETURNING FROM THE SLAUGHTER OF THE KINGS AND BLESSED HIM; AND TO HIM ABRAHAM APPORTIONED A TENTH PART OF EVERYTHING. HE IS FIRST, BY TRANSLATION OF HIS NAME, KING OF RIGHTEOUSNESS, AND THEN HE IS ALSO KING OF SALEM, THAT IS, KING OF PEACE. HE IS WITHOUT FATHER AND MOTHER OR GENEALOGY, AND HAS NEITHER BEGINNING OF DAYS NOR END OF LIFE, BUT RESEMBLING THE SON OF GOD HE CONTINUES A PRIEST FOR EVER."
1. Reading Gen. 14:18-20, which relates all we know about Melchizedek, we are impressed with what is NOT SAID about as much as by what IS SAID!
 - a. The narrative is brief, but sufficient for our author to prefigure the exclusive priesthood of Christ.
 - 1) It is not important that we relate here the events which led to their encounter - the author ignores this as incidental.
 - 2) The only other mention of Mel. is made in Psa. 110, which the author will rely upon quite heavily.
 - b. The brevity of this narrative is intentional on the part of God, for his isolation from any existing priestly context makes his "SIMILARITY" to Christ more apt and complete.
2. "MELCHIZEDEK" was translated for us by the author: "KING OF RIGHTEOUSNESS" has generated much Jewish and "Christian" legend relating to him.
 - a. Some say he was Christ, others the Holy Spirit, some an angel, some say Enoch after his "TRANSLATION" and some a special emanation from God.
 - b. But this type of speculation is vain and totally foreign to the purpose of the author in presenting him as a type of Christ.
 - c. Philo says He is the "LOGOS". The writer of Hebrews says he was a "MAN" (7:1).
3. Obviously God has thrown an immemorable veil over his birth and death, over his parentage and descendency to fully establish a more fitting typology.
 - a. He stands totally isolated, without father, mother, genealogy, birth or death.

- b. His priesthood "APPEARS" as spontaneously as it "DISAPPEARS."
- c. He was honored and given tribute by the most eminent servant of God, Abraham himself.
- d. His "ROYALTY" and "PRIESTHOOD" - both coming from God - lift him above the gran "FATHER OF ISRAEL" in such an exalted way that his very dignity is characteristic of Christ's own REGALITY!
 - 1) Peter will unite these two characteristics of all Christian priests - they are "A ROYAL PRIESTHOOD" (I Pet. 2:5).
 - 2) John will also consider Christians as "PRIESTS WHO REIGN WITH CHRIST" (Rev. 1:5-6).
 - 3) Obviously the author of Hebrews grants to Christ the same "KINGSHIP" as Melchizedek - as consistently sustained by other N.T. Writers: (ef. Jno. 18:37; I Tim. 1:17; 6:16; Rev. 17:14).
 - a) That Christ is "KING" is easily drawn from this text.
 - b) As also from 12:28 "WHEREFORE RECEIVING A KINGDOM. . ."
- e. The "RIGHTEOUSNESS" and "PEACEFULNESS" of Melchizedek are attributes native to Christ and therefore characteristics of His priesthood.
- f. Should any parentage of progeny of Mel. be found, then the typology would fail thus Christ's priesthood and Melchizedek's.
 - 1) He appears already vested with both "KINGSHIP" and "Priesthood."
 - 2) He disappears without leaving a successor to either!
- 4. "KING OF SALEM" the place being established as "ZION" (Psa. 76:2).
 - a. The word "SALEM" is interpreted by the author as "PEACE" (from the Hebrew word "shalom").
 - b. Jerusalem means "city of peace" - but the author will make further application of these etymologies concerning Mel. name or the city over which he was king!
- 5. "PRIEST OF THE MOST HIGH GOD" - just as Aaron was later selected without a precedent priestly genealogy, so was Christ and Mel.
 - a. The Hebrew word "kohen" rendered priest is the same office the Greek denominated "iereus" - denoting one who offers sacrifices and attend the sacred functions relating to God.
 - 1) Perhaps it is significant that Mel. is the first mention in all the Bible of the priesthood! (Gen. 14:18).
 - 2) So Christ, as the anatitypical priest is also a "FIRST-FRUIT" in the office He holds!
 - b. "THE MOST HIGH GOD" is taken by Philo not to mean that "there isn't any other God, who is not most high, for God being one is in Heaven above; and the earth beneath, and there is none other beside him." (Legg. Alleg. par. 20).
- 6. "WHO MET ABRAHAM" and upon meeting him gave a "BLESSING" in the very greeting with which he was saluted: "BLESSED BY ABRAHAM OF THE MOST HIGH GOD, POSSESSOR OF HEAVEN AND EARTH, AND BLESSED BY THE MOST HIGH GOD WHO HATH DELIVERED THINE ENEMIES INTO THINE HAND." (Gen. 14:19-20).
 - a. This blessing will form one of the proofs of Mel's superiority over Abram in vs. 7.
 - b. And it manifestly shows the monotheistic faith of Mel. as well as his own piety toward God and respect toward His servants.
- 7. "TO WHOM ABRAHAM GAVE A TITHE OF EVERYTHING" -
 - a. Abraham thus recognized the God given priesthood of Mel., and as God's sacerdotal representative gave the appropriate offering.

- 1) There is a recognized dignity in these to whom it was given, for they were noted as God's representatives.
- 2) And the author will also make further use of this fact in his exegesis which follows in vs. 8-10.
- 3) This tithe Abram gave Mel., will assume a vital significance when it is related to the Levitical priesthood (vs. 8-10).

B. "HE IS WITHOUT FATHER OR MOTHER OR GENEALOGY, AND HAS NEITHER BEGINNING OF DAYS NOR END OF LIFE."

1. This statement is based on the silence of the Genesis account.
 - a. This may seem strange to us as an argument, but it was quite common for Jewish expositors.
 - b. Philo and other rabbis used this principle of hermeneutics: "nothing must be regarded as having existed before the time of its first biblical mention."
 - c. Thus Philo, using this hermeneutic, said that "Sarah is without mother" (a metonymy, the same word used for Mel.), simply because her mother is nowhere mentioned in the Bible.
 - d. To the same effect the rabbis considered Gentile converts as "having no father" simply because they had no Jewish genealogy.
 - e. Both Greeks and Romans called their gods "without father" and "without mother".
 - f. Livy says of Servius Tullius that "he was born of no father" (Lib. iv. 3) - meaning of no known ancestry!
2. Certainly Melchizedek had a normal birth, life and death; both father and mother in the fleshly sense cannot be denied him.
 - a. But none of these facts are recorded in Hebrew genealogy, and therefore could not be considered a part of his history.
 - b. Specifically he did not belong to a king-priest dynasty as most evidently characterized Levi.
3. But it is the "PRIESTHOOD" of Melchizedek that is considered here, and not his human person!
 - a. This is evident from the fact that "HE CONTINUES A PRIEST FOR EVER."
 - b. And that it is the "ETERNITY OF HIS PRIESTHOOD" that the author is wishing to establish so as to relate this to Christ's eternal possession of that exalted office!
 - c. Melchizedek did not remain as a man - but his priesthood did remain!
 - d. He was "MADE LIKE" or "RESEMBLING" Christ only as a priest.
 - e. Since the Levitical priesthood was firmly established through the genealogical chain, Melchizedek's being "WITHOUT GENEALOGY" serves perfectly the purpose of the author as he relates this fact to Christ.
 - 1) The Jews were scrupulous in the establishment of genealogies in Old Testament times (I Chr. 9:1; II Chr. 31:9; Ezra 2:62; Neh. 7:64).
 - 2) It even became a problem in the church (I Tim. 1:4; Tit. 3:9).
 - 3) Particularly important was the genealogy of priests under the Levitical "ORDER" (Lev. 21:1ff).

- 4) And this created one of the problems the author must deal with, for "THE ONE OF WHOM THESE THINGS ARE SPOKEN BELONG TO ANOTHER TRIBE, FROM WHICH NO ONE HAS EVER SERVED AT THE ALTAR." (7:13). That argument will be met and disposed of in time.

C. "BEGINNING OF DAYS NOR END OF LIFE" - nothing miraculous intended about his birth or his death.

1. In building his parallelism, the author is thinking of how Christ was without predecessor or successor in His priestly office.
2. So the total absence of information concerning Melchizedek's birth and death serve him well as he establishes the typical relationship.
3. Both priesthoods were unbroken, uninterrupted, ORIGINAL and ETERNAL!

D. "BUT RESEMBLING THE SON OF GOD HE CONTINUES A PRIEST FOREVER." (vs. 3).

1. Melchizedek's priesthood is ever so briefly introduced and ended with the relating of the history of his encounter with Abraham.
 - a. But as is true of the "SHADOW AND SUBSTANCE" argument, the "TYPE AND ANTITYPE" hermeneutic, the duration of the "SHADOW AND TYPE" do not reflect on the duration of the "SUBSTANCE AND ANTITYPE"!
 - b. But granted the precedent statement about Melchizedek being without genealogy, ancestry or progeny, his priesthood is granted the status of continuance, i.e., "ETERNAL"!
2. Melchizedek did not abide in that office forever, and such is not needed for the purpose of the author - for he only "RESEMBLES THE SON OF GOD".
3. "RESEMBLING THE SON OF GOD" () meaning " ".
 - a. Davidson says: "Such a comparison is decisive against attributing these characteristics to Melchizedek in a real sense. They belong to the portrait of him, which was so drawn that he was "made like" the Son of God - that by the features absent as well as by the positive traits a figure should appear corresponding to the Son of God, and suited to suggest Him."
 - b. The permanence of Melchizedek's priesthood is where stress is laid.
 - c. The permanent character of the priesthood is here described, not its actual duration. (Rendall).
 - d. It was not destined to be superceeded by another priesthood.
4. "HE CONTINUES A PRIEST FOREVER . . ."
 - a. Equally important to the author is the uninherited nature of this priesthood as is its untransmitted nature.
 - b. Thus Christ's priesthood is properly prefigured and justified!
 - c. Great care is therefore needed in dealing with all these unusual statements made of Melchizedek in a "FIGURATIVE" way rather than in an exact "LITERAL" manner.
5. Thus far, the author has established the overall picture of Melchizedek as a priest, and has declared that he in some aspects prefigures Christ.
 - a. He will now demonstrate the greatness of this "PRIEST OF THE MOST HIGH GOD" as seen in Abraham's humility before him.
 - b. But then he almost candidly passes to the full significance of this mystical figure, for the noted Psalm 110 has authorized the erection of that typical priesthood into a real, functional priesthood that today holds that office - even Christ (vs. 15ff).

MELCHEZEDEK WAS A GREAT MAN!

Verses 4 - 10

- A. "SEE HOW GREAT HE IS! ABRAHAM THE PATRIARCH GAVE HIM A TITHE OF THE SPOILS. AND THOSE DESCENDANTS OF LEVI WHO RECEIVE THE PRIESTLY OFFICE HAVE A COMMANDMENT IN THE LAW TO TAKE TITHES FROM THE PEOPLE, THAT IS, FROM THEIR BRETHREN, THROUGH THESE ALSO ARE DESCENDED FROM ABRAHAM. BUT THIS MAN WHO HAS NOT THEIR GENEALOGY RECEIVED TITHES FROM ABRAHAM." (we cut verse 6 in two purposely).
1. As in chapter 3 the author exalted Moses to enhance the superior position of Christ, here he exalts Melchizedek to enhance Christ's priesthood.
 2. The line of argument is astutely followed and beautifully executed.
 - a. Abraham's greatness is without dispute among Hebrews, particularly in view that he was "ABRAHAM THE PATRIARCH."
 - 1) In a moment of particular greatness and prowess; in his victory over the four kings, taking the best of the spoils.
 - 2) Then he encountered Melchizedek and without hesitation acknowledged in Melchizedek one superior to himself.
 - b. The exalted official dignity of Melchizedek derives from his receiving the tithe from Abraham, and the blessing he imparted to the Patriarch.
 - 1) Even in juxtaposition, the tithe of Abraham involved more than Levitical priesthood tithes collected from their brethren!
 - 2) He concedes Levites a functional superiority over their brethren, and that the latter were required by Law to pay tithes.
 - 3) But this difference of rank is attenuated by the fact that the tithe receiver and the tithers were all sons of Abraham.
 - 4) And the priests were receiving tribute from the people for the very essential services rendered in their behalf.
 - c. But not so in the case of Mel. and Abra., there was no relation, no services rendered, no "COMMANDMENT OF LAW" to tender the tithe!
 - 1) And yet the "PATRIARCH OF THE WHOLE STOCK OF ISRAEL" (which included the Levitical priesthood) paid tithes to Melchizedek).
 - 2) In the Levites and people, the tithe did not grow out of any personal superiority, but from the demands of Law, but Abraham was under no Law to offer the tithe.
 - 3) Melchizedek did not therefore "EXACT" the tax, it was given as a worshipper gives voluntary tribute to superior Divinity!
 3. "BUT THIS MAN NOT OF THEIR GENEALOGY RECEIVED THE TITHE."
 - a. The reception of tithes was considered among Hebrew people an exclusive right of the priest.
 - 1) And this assumed or presumed the superior rank of the priest.
 - 2) Therefore the Levites exacted the tithe from the people, and the priests exacted taxes from the Levites.
 - b. The Levitical priesthood came from Abraham but this "NON-ABRAHAMIC PRIESTHOOD" of Melchizedek is here acknowledged as superior.

- c. Levites were permitted the tithe for their maintenance or livelihood but as a "KING" Melchizedek received the tithe in virtue of his exalted office and position.

B. "AND MELCHIZEDEK BLESSED HIM WHO HAD THE PROMISES. IT IS BEYOND DISPUTE THAT THE INFERIOR IS BLESSED BY THE SUPERIOR."

- 1. Abraham's greatness is attested by the fact that "HE HAD THE PROMISE."
 - a. The promise related to a numerous posterity and that in him all nations of the earth would be blessed (Gen. 12:3,7; 13:14; 15:5).
 - b. The possession of the "PROMISE" meant a tribute to Abraham's most unusual worth deriving from unusual faith and fidelity!
 - c. The "PROMISE" must be tied in with ch. 6:13-15 where the "SWORN, OATH BACKED PROMISE TO ABRAHAM" was fulfilled!
- 2. The contrast is between him who "WAS NOT OF THEIR LINEAGE" and him who "HAD THE PROMISE."
- 3. Blessings flow from up to down - from the "INFERIOR" ("elatto") to the "SUPERIOR" ("kreittenos").
 - a. This is "WITHOUT DISPUTE" or "everyone knows" - as in 6:16; 9:16, which draws comparisons from things everyone knew from experience.
 - b. Just as in Acts 20:35 "IT IS MORE BLESSED TO GIVE THAN RECEIVE" implies the obvious superior "BLESSEDNESS" of the giver, so here!

C. "HERE TITHES ARE RECEIVED BY MORTAL MEN; THERE, BY ONE OF WHO IT IS TESTIFIED THAT HE LIVES" (vs. 8).

- 1. "HERE" ("hoda") refers to the Levitical system; "THERE" ("ekei") to the administration of Melchizedek.
- 2. "MORTAL MEN" for the death of the high priest was always a matter of record so that a successor could be named.
 - a. Thus Aaron died, leaving his office to his son, Eleazar; and he to Phinehas; and he to Abishua, to Bukki to Uzzi, etc. (I Chr. 6:50-51).
 - b. But there is neither sign of Melchizedek's death nor record of his successor - and this establishes the point the author wishes to make.
 - c. There is a way that a "TYPE" continues to live in his "ANTITYPE", as David still lives in the person of Christ and therefore it is said that "HIS THRONE ENDURES THROUGHOUT ALL GENERATIONS" (Psa. 89:36).
 - d. So could it be said of Melchizedek, though this does not appear to be the argument of the author.
 - 1) He is not seeking to exalt Melchizedek through Christ.
 - 2) Only to exalt the unending nature of Christ's priesthood through the analogous, uninterrupted priesthood of Melchizedek.

D. "ONE MIGHT EVEN SAY THAT LEVI HIMSELF, WHO RECEIVES TITHES, PAID TITHES THROUGH ABRAHAM, FOR HE WAS STILL IN THE LOINS OF HIS ANCESTOR WHEN MELCHIZEDEK MET HIM."

- 1. This construction is based on Hebrew logic, as constructing the concept of corporate personality and identity.
 - a. In this way an individual may represent the entire group, as the name of "ISRAEL" became the name of the people (Gen. 35:10-12).
 - b. Also "AS IN ADAM ALL DIED, SO IN CHRIST SHALL ALL BE MADE ALIVE" (Cor. 15:22; cf. Rom. 5:12).

- c. In the O.T. this same type of personal representation is seen in the "SIN OF ACHAN" which involved the whole of Israel (Joshua 7).
- 2. So the application of submissive inferiority doesn't end with Abraham, but applies also to the Levitical priesthood which Abraham represented.
 - a. So since Levi is understood as paying tithes through Abraham to Melchizedek, then it follows that Levi was inferior to Melchizedek.
 - b. And automatically follows that Christ and His priestly "ORDER" is superior to Levi and his "ORDER."

IMPERFECTIONS IN THE LEVITICAL SYSTEM
Verses 11 - 14

- A. "NOW IF PERFECTION HAD BEEN ATTAINABLE THROUGH THE LEVITICAL PRIESTHOOD (FOR UNDER IT THE PEOPLE RECEIVED THE LAW), WHAT FURTHER NEED WOULD THERE HAVE BEEN FOR ANOTHER PRIEST TO ARISE AFTER THE ORDER OF MELCHIZEDEK, RATHER THAT ONE NAMED AFTER THE ORDER OF AARON?" (vs. 11).
 - 1. "PERFECTION" ("teleiosis") implies the completion of the design for which the priestly institution was established in the first place.
 - a. An institution brings "PERFECTION" when it produces the results for which it was originally intended to do.
 - b. In this case it would mean that by making it possible for man "TO DRAW NEAR TO GOD" (vs. 19), by removing the obstacle, viz. man's sin.
 - c. Sin on man's conscience impedes his free access to God (9:9; 10:14).
 - d. Redemption, pardon, justification, sanctification and whatever else might be required for a perfectly adequate relation to God is all that could be demanded of a priesthood - but in all these Levi failed.
 - 2. Obviously the Levitical system did not supercede that of Melchizedek, for long after the first "ORDER" was engrained in Jewish tradition and law, God said in Psa. 110:4 that "MESSIAH" would follow the "MELCHIZEDEK ORDER."
 - a. For the expression "THOU ART A PRIEST FOREVER AFTER THE ORDER OF MELCHIZEDEK" (Psa. 110:4) expressed the "NEED FOR PERFECTION" which Levi couldn't give, but Messiah could.
 - b. And those words not only declared a fundamental imperfection in the "ORDER OF AARON", and sentenced its abrogation in favor of the new.
 - 3. The soul of the Law, its ordinances and administration of the people, involved inseparably the priesthood.
 - a. If there was a failure in the priestly service, the whole system must break down; priest and law either stand or fall together!
 - b. In the moral economy of God's government, it is useless to give a law that makes no provision of the expiation of its transgression.
 - c. Against the "Seventh Day Adventists" the "LAW" is intended for the whole Mosaic dispensation.
 - d. But our author quite ably shows that the whole Law of Moses must stand or fall with the Levitical priesthood - for they are so inseparably connected and interdependent.

- B. "FOR WHEN THERE IS A CHANGE IN THE PRIESTHOOD, THERE IS NECESSARILY A CHANGE IN THE LAW AS WELL." (vs. 12) (Treated in full in chapter 8)
1. Take away the foundation and superstructure must fall!
 2. Gal. 3:21 Paul expresses the same sentence against the Law that is here expressed against the priesthood of the Law: "IF A LAW HAD BEEN GIVEN WHICH COULD HAVE GIVEN LIFE, THEN RIGHTEOUSNESS WOULD INDEED BE BY THE _____."
 3. Note how the Law and the priesthood were bound together:
 - a. "UNDER THE PRIESTHOOD THE PEOPLE RECEIVED THE LAW" (vs. 11).
 - b. "THE LEVITES HAVE A COMMANDMENT IN THE LAW TO TAKE TITHES" (vs. 5).
 - c. "THE PRIESTS OFFER GIFTS ACCORDING TO LAW" (8:4).
 - d. "THE LAW AS A SHADOW . . . WITH ITS SAME SACRIFICES CAN NEVER MAKE PERFECT THOSE WHO DRAW NEAR." (10:1; cf. 10:8; 9:19).
 4. In this epistle the "LAW" is used to mean that which provides a basis for the O.T. priesthood and its attempt to attenuate and atone for sin.
 5. For Paul, the "LAW" encompasses the whole will of God in the moral sphere.
 6. According to both, there has been a "CHANGE" in the law (7:18; Gal. 3:2).
- C. "FOR THE ONE OF WHOM THESE THINGS ARE SPOKEN BELONGED TO ANOTHER TRIBE, FROM WHICH NO ONE HAS EVER SERVED AT THE ALTAR. FOR IT IS EVIDENT THAT OUR LORD WAS DESCENDED FROM JUDAH, AND IN CONNECTION WITH THAT TRIBE MOSES SAID NOTHING ABOUT PRIESTS."
1. The juxtaposition of Christ and Melchizedek lies in their being alien the "ORDER OF AARON" and the "TRIBE OF LEVI."
 - a. Melchizedek did not get his priesthood from the "ORDER OF AARON", nor was it necessary that Christ get His thence!
 - b. The superior priesthood does not depend on physical descent (7:3, 1).
 2. This means a rejection of the line of Levi, and implies a complete, purposeful transfer of the priesthood, and abrogation of the Law.
 3. Admittedly Christ as a "BRANCH OUT OF THE HOUSE OF DAVID" (Jer. 23:5) and from the tribe of Judah (Acts 2:23ff; 13:23; Rom. 1:3; Rev. 5:5).
 - a. This "TRIBE OF JUDAH" was also noted for its being "THE ROYAL FAMILY" (Gen. 49:19) - from whence came David and Solomon.
 - b. But according to the Law of Moses, none but the house of Aaron were allowed to minister at the altar (Num. 16:1 to 18:7).
 - c. Therefore it follows that the decree given in Psa. 110:4 contemplated the substitution or transfer of the priesthood.
 - d. The calculated supersession of the Levitical order by one of a different "ORDER" was provided amply in Psa. 110 - making Christ, the Son of David the true heir to Melchizedek's type of priesthood!
 4. There is no interest in our author in the establishment of another earthly type priesthood (cf. 8:4), which would have left us where it found us!
 - a. This new priesthood, exercised by the "ROYAL FAMILY" under the "NEW ORDER" is exercised not on earth, but in heaven!
 - b. It is not a part of the material world, for it is an "ETERNAL ORDER."
 - c. And it is administered in the "REAL SANCTUARY" which "IS NOT MADE WITH HANDS."

5. "MOSES SAID NOTHING ABOUT PRIESTS" - so it is useless to relate Messiah's priesthood to Aaron or Levi or yet to the Law of Moses.
 - a. However: GOD DID SAY SOMETHING ABOUT THAT OTHER PRIESTHOOD!
 - b. AND HE SAID IT WITH AN OATH: "THOU ART MY SON . . . THOU ART MY PRIEST" and that "FOREVER AFTER THE ORDER OF MELCHIZEDEK"!
 - c. So let us proceed to God's "SAYINGS ABOUT THE PRIESTHOOD"!

SUPERIORITY OF THE NEW OVER THE OLD

- A. "THIS BECOMES EVEN MORE EVIDENT WHEN ANOTHER PRIEST ARISES IN THE LIKENESS OF MELCHIZEDEK, WHO HAS BECOME A PRIEST, NOT ACCORDING TO A LEGAL REQUIREMENT CONCERNING BODILY DESCENT BUT BY THE POWER OF AN INDESTRUCTIBLE LIFE." (15-16).
 1. Chapter 4 had presented the transitory "REST" of Canaan as a comparison of the "ETERNAL REST" of God's "SABBATON ANAPASIS", "SABBATH REST"!
 - a. Here the same inferiority of the transitory priesthood of Levi is compared with the "FOREVER" priesthood of Christ.
 - b. "THOU ART A PRIEST FOREVER" could never be applied to anyone in the lineage of Levi - for they all died in due course.
 2. But what "BECOMES EVEN MORE EVIDENT"?
 - a. Suggestions by commentaries run the full gambit of possibilities:
 - 1) The distinction between the two priesthoods.
 - 2) The fact that Christ sprang from the tribe of Judah.
 - 3) The Law of Moses was abrogated.
 - 4) Perfection was impossible through the Levitical priesthood.
 - 5) A change of priesthood implies a necessary change of Law.
 - b. These are all true! But of which does the author speak?
 - 1) Since the antecedent, most critical point of his argument is that a new priesthood automatically abrogates the old Law, this seems to be what "BECOMES EVEN MORE EVIDENT."
 - 2) Also, since the argument following relates to "ANOTHER PRIEST" it seems "EVIDENT" that by establishing the propriety of the new priesthood the author presumes to justify his statement about the "CHANGE OF THE LAW."
 - 3) Christ's entrance to the priesthood either:
 - a) Violated the provision of the Law (Num. 16:40).
 - b) Or else the Law was abrogated to make way for His entrance into that office!
 - 4) According to the decree of Jehovah Christ's priesthood is of a wholly different "ORDER" from that of Aaron - so since Law and priesthood are inseparably united, then a "NEW LAW" must be given which will make legal provisions for the new "ORDER"!
 - 5) "LEGAL REQUIREMENTS OF BODILY DESCENT" (or "carnal commandment") involves two ideas -
 - a) Fleshly succession of the Levitical order.
 - b) "LEGAL REQUIREMENTS" in the Law which not only recognized but demanded the continuance of the Levi order through such succession.
 - c) "IT BECOMES EVIDENT" that the new "ORDER", in that it was not based on such arrangements, must set aside the Law which established those provisions.
 3. "CARNAL COMMANDMENT" - everything about Jewish priests suggested his carnality - with all the weaknesses suggested by that word.

- a. To be a priest he must be a physical descendent of Aaron.
 - b. There were 142 different physical requirements that could disqualify him for the office - if any blemish of flesh were present (some of these were listed in Lev. 21:16-23).
 - c. Disqualification was purely physical, nor moral or spiritual.
 - d. His body was bathed, clothed, anointed with oil - with special attention given to the right ear, thumb & great toe.
 - e. Once ordained he had to maintain physical, ceremonial purity by various bodily washings; he had to cut his hair in a certain way.
 - f. He was flesh, his qualifications fleshly, his sacrifices were good only "FOR THE PURIFICATION OF THE FLESH" (9:13).
 - g. He died in the flesh, ceeding his place to another fleshly priest!
4. The "POWER OF AN INDESTRUCTABLE LIFE" is particularly pertinent as it is viewed in contrast with the "CARNAL COMMANDMENT."
- a. When Christ was raised from the dead, He verified His qualifications or credentials laid down by Psa. 110:4.
 - b. The "POWER" ("dunamin") relates to His "ENDLESS LIFE" which death could not dissolve.
 - c. The word "INDESTRUCTABLE" (akatalutou) used instead of "ETERNAL" centers attention on the death of Jesus and His "POWER" over it!
 - d. His survival from death was requisite to the demands of Psa. 110:4.
 - e. Our "HIGH PRIEST" is "KING ETERNAL, IMMORTAL, INVISIBLE, THE ONLY GOD" (I Tim. 1:17).

"FOR IT IS WITNESSED OF HIM, 'THOU ART A PRIEST FOR EVER, AFTER THE ORDER OF MELCHIZEDEK'" (vs. 17), THIS IS THE LAST MENTION OF MELCHIZEDEK IN HEBREWS!

- 1. Jesus carries on His work as priest perennially, and as Melchizedek had no ancestry or progeny in his office, neither did Christ - therefore His priesthood remains forever.
- 2. There is a significant different in what is stated here from what is conceded in vs. 11 - for the emphasis is more on the words "FOR EVER"!
 - a. This relates to the "POWER OF AN INDESTRUCTABLE LIFE."
 - b. The practical aspect of this fact - as far as its direct application to us is concerned - is studied in 7:24-25.
- 3. "AFTER THE ORDER", "IN THE LIKENESS" "RESEMBLING" - these words show that there is no actual connection between Christ and Melchizedek!
 - a. Obviously Christ did not get His priesthood from Melchizedek, but DIRECTLY FROM GOD - just as Melchizedek did!
 - b. There is only a distant similarity or resemblance in the priesthood of the two to furnish a fitting typology!
- 4. When did Christ get His priesthood? After His death, or before? Does the words "FOR EVER" relate to an unending priesthood after its beginning or does it mean He was "FOREVER" before and "FOR EVER" after a priest?
 - a. Of significance on this point is the fact that "THIS PRIEST MUST ALSO HAVE SOMETHING TO OFFER" (8:3).
 - b. Also in 7:27 Christ was a functioning priest "WHEN HE OFFERED UP HIMSELF."
 - c. He continued in the priestly function when "HE ENTERED ONCE FOR ALL INTO THE HOLY PLACE . . . WITH HIS BLOOD" (9:12).
 - d. As a priest "HE OFFERED HIMSELF WITHOUT BLEMISH TO GOD", as is consistently testified of His "SELF OFFER," or "SELF SACRIFICE"

(9:13-14; "BY THE SACRIFICE OF HIMSELF" (9:26,28; 10:12,14; 13:10-12).

- e. Other N.T. passages insist that Christ "OFFERED UP HIMSELF" (cf. Jno. 10:17-18; 6:51; I Jno. 3:16).
- f. So Christ was both "SACRIFICE" and "SACRIFICER"; both "OFFERING" and "OFFERER" - as He officiated in a "PRIESTLY MANNER" at His own "SACRIFICIAL DEATH"!
- g. This indeed is the function of priests: "TO OFFER BOTH GIFTS AND SACRIFICES" (Heb. 5:1; 8:3), and apart from this function there is no priesthood.
- h. As Christ is "THE LAMB OF GOD" (Jno. 1:29,36; Acts 8:32; I Pet. 1:19 and also "THE GOOD SHEPHERD" (Jno. 10:11,14; I Pet. 5:4) - then John united the "LAMB" with the "SHEPHERD" by saying: "AND THE LAMB SHALL BE THEIR SHEPHERD . . ." (Rev. 7:17).

C. "ON THE OTHER HAND, A FORMER COMMANDMENT IS SET ASIDE BECAUSE OF ITS WEAKNESS AND USELESSNESS (FOR THE LAW MADE NOTHING PERFECT); ON THE OTHER HAND A BETTER HOPE IS INTRODUCED, THROUGH WHICH WE DRAW NEAR TO GOD." (vs. 18-19).

- 1. Psa. 110 announced the "SETTING ASIDE" of the "FORMER COMMANDMENT" more by implication than by precise statement, but nevertheless "SET ASIDE"!

- a. "A DISANNULLING" ("athetesis" - as used in Mk. 6:26 - Herod had made promise to Salome, and though it displeased him, he "WOULD NOT REJECT HER" - or "DISANNUL HER").

- 1) As also in Mk. 7:9 "YOU FULL WELL REJECT THE COMMANDMENT OF GOD."
- 2) I Tim. 5:12 "YOUNG WIDOWS . . . HAVE REJECTED THEIR FIRST PLEDGE . . ."

- b. In 9:26 the same word is used "BUT HE APPEARED . . . TO PUT AWAY SIN . . ."

- 2. "BECAUSE OF ITS WEAKNESS AND USELESSNESS" (FOR THE LAW MADE NOTHING PERFECT).

- a. "WEAKNESS" ("asthenes" - unhelpfulness) fully characterized all the Levitical system -

- 1) Its priests were "WEAK" because "THEY WERE PREVENTED BY DEATH FROM CONTINUING IN OFFICE" (vs. 23).
- 2) Its sacrifices were "WEAK" because "IT IS IMPOSSIBLE THAT THE BLOOD OF BULLS AND GOATS SHOULD TAKE AWAY SINS" (10:4).
- 3) Its basic Law was "WEAK" because "IT BROUGHT NOTHING TO PERFECTION" (in loco).

- b. "USELESSNESS" ("anopheles" - unprofitableness) - for if that old economy had been "USEFUL".

- 1) Its priests would have remained: "IF PERFECTION HAD BEEN ATTAINABLE THROUGH THE LEVITICAL PRIESTHOOD" (7:11).
- 2) Its sacrifices would still ably solve the need of sinful man: "OTHERWISE THEY WOULD NOT HAVE CEASED TO BE OFFERED" (10:2).
- 3) Its Law would have continued: "FOR IF THE FIRST COVENANT HAD BEEN FAULTLESS, THERE WOULD HAVE BEEN NO OCCASION FOR A SECOND" (8:7).

- c. So the whole system: Law, priesthood, sacrifice had to be "SET ASIDE" to make way for a system that would accomplish what was needed!

3. "ON THE OTHER HAND, A BETTER HOPE IS INTRODUCED, THROUGH WHICH WE DRAW NEAR TO GOD."
 - a. Christ the "PERFECT PRIEST" - made "PERFECT THROUGH SUFFERING" (2:10; 5:9) replaces the "WEAK, IMPERFECT" priesthood of Levi.
 - b. His "PERFECT SACRIFICE" of "HIMSELF" makes it possible for sinners to be "PURIFIED IN CONSCIENCE" (9:14), whereby they may "WITH ALL BOLDNESS DRAW NEAR TO GOD" (4:16 10:22), because "BY A SINGLE SACRIFICE HE HAS PERFECTED FOR ALL TIME THOSE WHO ARE SANCTIFIED" (10:14).
 - c. His Law is perfect because it is a "BETTER COVENANT" enacted on "BETTER PROMISES" (8:6) giving a "BETTER HOPE" (in loco) for its "LAWS ARE PUT INTO THEIR MINDS AND HEARTS" (8:10), and through it God can "BE MERCIFUL TOWARD THEIR INIQUITIES AND REMEMBER THEIR SINS NO MORE" (8:12).
4. That "BETTER HOPE" allows us to "DRAW NEAR TO GOD THROUGH CHRIST" is the same "HOPE THAT ENTERS INTO THE INNER SHRINE . . . WHERE JESUS HAS GONE AS OUR FORERUNNER." (6:19-20).

5. "AND IT WAS NOT WITHOUT AN OATH, THOSE WHO FORMERLY BECAME PRIESTS TOOK THE OFFICE WITHOUT AN OATH, BUT THIS ONE WAS ADDRESSED WITH AN OATH. "THE LORD HAS SWORN AND WILL NOT CHANGE HIS MIND, "THOU ART A PRIEST FOR EVER". THIS MADE JESUS THE SURETY OF A BETTER COVENANT." (vs. 20:22).

1. Christ's priesthood was confirmed by God's oath.
 - a. The "IMMUTABILITY OF GOD'S COUNCIL" as demonstrated by His "OATH" has already been discussed in 6:13-18).
 - b. Here the added guarantee is given by: "AND WILL NOT CHANGE HIS MIND" which is similar in content with the precedent: "IT IS IMPOSSIBLE FOR GOD TO LIE" (6:18).
 - c. Already established also is the fact that "AN OATH IS FINAL FOR CONFIRMATION" (6:16).
 - d. God never "INTERPOSES WITH AN OATH" (6:17) except to show the certainty and immutability of the thing sworn - in this case: the "FOR EVER PRIESTHOOD OF CHRIST"!
2. Whereas the Levitical priesthood rested on a simple Divine commandment or ordinance - but there is no mention of God's oath in their regard!
 - a. The "OATH" relating to Christ indicates the significance of the mode of His appointment in contrast with Aaron's.
 - b. Where there is the "OATH", then "REPENTANCE" or "CHANGE OF MIND" EXCLUDED - but no such "unrepentable oath" is recorded for Levi.
 - c. The oath makes the transitional, provisional and temporary give way to that which is "FOR EVER"!
3. "JESUS IS THE SURETY OF A BETTER COVENANT." (vs. 22).
 - a. The superiority of the new covenant to the old is in the ratio of "ETERNITY" to "TIME", of what is "PERMANENT AND ADEQUATE" to what is "TRANSITORY, USELESS, WEAK"!
 - b. The author concurs with Paul that the New Covenant of Jer. 31:31-33 has been inaugurated by Christ (II Cor. 3:6; I Cor. 11:25; Rom. 7:1-).
 - c. The doctrine of the "COVENANT" will be handled quite exhaustively by the author in chapter 8 and 9.
4. "SURETY" ("egguos" - meaning sponsor, security, guaranter or pledge).
 - a. Such a person places Himself in a legal obligation, and must answer for the fulfillment of the obligation which he promises.
 - b. He is the bondman for God that He will maintain the covenant, be

true to His promises, only for the sake of encouragement, not valid.

- 1) This is not to say that Christ is responsible for God's condition but that Christ is man's assurance with God.
- 2) Christ stands by the side of man and assures God.

E. "THE FORMER PRIESTS WERE MANY IN NUMBER, BECAUSE THEY WERE PREVENTED BY DEATH FROM CONTINUING IN OFFICE; BUT HE HOLDS HIS PRIESTHOOD PERMANENTLY, BECAUSE HE CONTINUES FOR EVER. CONSEQUENTLY HE IS ABLE FOR ALL TIME TO SAVE THOSE WHO DRAW NEAR TO GOD THROUGH HIM, SINCE HE ALWAYS LIVES TO MAKE INTERCESSION FOR THEM." (vs. 23:25).

1. "MORE IN NUMBER" ("pleiones" - more than one) - they were "MANY" in succession, not simultaneously.
 - a. The obvious reason being "THEY WERE PREVENTED BY DEATH."
 - b. Therefore, Caiaphas, who served from A.D. 26 to A.D. 35 was the 67th high priest in the line of Aaron.
 - c. And Phannias, the last who wore the mitre, A.D. 70, was the 81st in order - showing the mortality of simple human priests. (Calmet's Dict. of the Holy Bible, Art. on the priesthood).
2. "FROM CONTINUING IN OFFICE" - their office was hereditary, but none of them could hold the office in perpetuity as Christ could and does!
3. "BUT CHRIST HOLDS HIS PRIESTHOOD PERMANENTLY, BECAUSE HE CONTINUES FOREVER."
 - a. "UNCHANGEABLE, PERMANENT, INVIOLEATE" are all words used to translate "aparabaton" - all indicating "UNTRANSMITTABILITY."
 - b. Thayer: "unviolated, or not to be violated, inviolable, unchangeable and therefore not liable to pass to a successor."
 - c. The "non-transferable" nature of Christ's office is built also on vs. 3, that the new priest is sole and perpetual occupant of the office, giving place to no successor. (Dods)
4. As long as Christ lives, just that long will His office be intransmittable for until He vacates His "SEAT AT THE RIGHT HAND OF GOD" no one else can or need occupy His place!
 - a. This one fact alone destroys all foundation for any and all systems of priestcraft invented by men - many of which are still in existence.
 - b. Until His sacrifice loses its validity and effacacy, until then there will be no need for another priest to offer a better sacrifice.
5. "CONSEQUENTLY" is a good rendering of the application the author wishes to draw - though more correctly the word "hothen" is better translated by the word "THEREFORE" or "WHEREFORE."
 - a. Several things are true, since "CHRIST LIVES FOREVER"!
 - b. These practical fruits of His priesthood and sacrifice formulate the "MAGNA CHARTA", the "EMANCIPATION PROCLAMATION" of Christian disciples! Here we have everything! And we have it forever, just as long as He "LIVES AND ABIDES!"
6. "HE IS ABLE TO SAVE THOSE WHO DRAW NEAR TO GOD THROUGH HIM."
 - a. Everything related to the "GREAT SALVATION" (2:5), the "ETERNAL SALVATION" (5:9), the "DELIVERANCE FROM DEATH AND ITS FEAR" (2:15), the "GLORY OF BEING SONS" (2:10), the "ABIDING REST" (4:9), the "ANCHORING HOPE" (6:19) and much more are all procured in Christ!
 - b. Two conditions are herein established as requisite to being "SAVED".

- 1) There must be a "DRAWING NEAR TO GOD", which implies the total removal of "SINS AND TRANSGRESSIONS WHICH SEPARATE BETWEEN YOU AND YOUR GOD" (Isa. 59:3).
- 2) And this "DRAWING NEAR" can be accomplished only "THROUGH HIM."
- c. "FOR ALL TIMES" or "TO THE UTTERMOST" ("eis to panteles" - does not have a regular temporal meaning - but rather "completely").
 - 1) The NEB has "absolutely", for He accomplishes the "PERFECTION" here that the Levitical priesthood could never accomplish. Therefore their "ORDER" is highly discredited in comparison!
 - 2) To all intents, degrees and purposes; and for always, and in all times and circumstances and places Christ can "SAVE"!
 - 3) He "SAVES COMPLETELY" from the power, guilt, nature and punishment of sin - and perfectly restores the "CONSCIENCE" or the "CONSCIOUSNESS OF SIN" (10:2).
 - 4) Sin's reign is ended, its "STING" removed (I Cor. 15:55), its "VICTORY" turned to defeat (Ibid.), its "WAGES" amortized (Rom. 6:) its "FEAR" turned to "BOLDNESS" (I Jno. 4:18), its "AUTHOR" is "DESTROYED" (Heb. 2:14), its "temptations" dominated (I Cor. 10:13) and "SATAN HIMSELF" shall be "SHORTLY BRUISED UNDER THE FEET OF THOSE WHO HAVE CHRIST" (Rom. 16:20).
7. "SINCE HE ALWAYS LIVES TO MAKE INTERCESSION FOR THEM."
 - a. The "THEM" are those who "DRAW NEAR TO GOD THROUGH CHRIST."
 - b. Here Psa. 110:1 is united with vs. 4 in that He who is our "FOR EVER PRIEST" has also been invited to "SIT AT GOD'S OWN RIGHT HAND."
 - c. Naturally the "INTERCESSION" is with God on behalf of man!
 - d. This is in keeping with 9:24 where Christ "HAS GONE INTO THE HEAVENLY SANCTUARY TO APPEAR IN THE PRESENCE OF GOD ON OUR BEHALF."
 - e. This intercession is compared by John to "AN ADVOCATE" who pleads the case of His own brother (I Jno. 2:2).
 - f. Paul seems to have used this same Psalm 110:1 to tie Christ's exaltation with His intercession: "IT IS JESUS CHRIST . . . WHO IS AT THE RIGHT HAND OF GOD, WHO ALSO MAKETH INTERCESSION FOR US" (Rom. 8:3).
 - g. Even prophetically the Messiah was "TO MAKE INTERCESSION FOR THE TRANSGRESSORS" (Isa. 53:12).
 - h. This intercession is not simply His sacrifice, for that was "DONE ONCE FOR ALL", but is rather a continuing, abiding interposing and solicitation for our salvation.
 - i. He can always fix an "APPOINTMENT" at the "THRONE OF GRACE" with the "FATHER" for all who use Him "THROUGH WHOM WE HAVE ACCESS" (Eph. 2:18-19).

JUST WHAT WE NEEDED
Verses 26-28

- . "FOR IT WAS FITTING THAT WE SHOULD HAVE SUCH A HIGH PRIEST, HOLY BLAMELESS, UNSTAINED, SEPARATED FROM SINNERS, EXALTED ABOVE THE HEAVENS." (vs. 26).
1. The ideal priesthood is here described as He relates to our NEEDS!
 - a. The proper credentials of the priest most suited to our needs are summarized in a few but deeply significant features.

- b. As they are reviewed, the vain pretensions of human ordained system of priestcraft appear extremely ridiculous!
2. "HOLY" ("hosios" - undefiled by sin, free from wickedness, religiously observing every moral obligation - Thayer), (cf. Acts 2:27; 13:35).
 - a. He is personally "HOLY" by nature, for Diety is always so designated.
 - b. "Hosios" relates to character; whereas "hagios" relates to consecration to duty whether to God or man.
 - c. It describes the character of an elder (Tit. 1:6-9), of the "HOLY N" that are raised in prayer (I Tim. 2:18) of one who scrupulously performs his duty to God and is therefore noted for his piety (5:).
 - d. This assures Christians of His innate goodness and that indeed "THE SCEPTER OF RIGHTEOUSNESS" rules His kingdom! (1:8).
3. "BLAMELESS" ("akakos" - without malice, innocent): ("kakos" means "EVIL."
 - a. Barclay says it means "Jesus never hurt any man."
 - b. It describes one man's relation to his fellow-man.
 - c. Paul says that "LOVE THINKS NO EVIL" and here that characteristic is assigned to Christ's priesthood.
 - 1) For there is total absence of evil thoughts and taints of malice which might prompt disregard for human needs!
 - 2) Many translate "akakos" as "harmless" for He is the only person who never did another any harm.
4. "UNSTAINED" ("amiantos" - undefiled - not in a ritualistic type of purity (Lev. 21:10-15), but in a real ethically pure manner - Dods).
 - a. This describes the person fit to "DRAW NEAR" to God.
 - b. "UNSPOTTED FROM THE WORLD" (Jas. 1:27) characterized His whole life.
5. "SEPARATED FROM SINNERS" - preserving His purity while living in a world of sin and sinners.
 - a. Although He came to earth "IN THE LIKENESS OF SINFUL FLESH" (Rom. 8:3) He "KNEW NO SIN" (II Cor. 5:21).
 - b. He lived among sinners; received them, ate with them, was "THE FRIEND OF SINNERS" (Mt. 11:19), He was "SET APART FROM SINNERS" (in loco).
6. "EXALTED ABOVE THE HEAVENS" - or as in 4:14 "PASSED THROUGH THE HEAVENS."
 - a. This was the rightful result of His sinlessness, passion for man's salvation and proper to His natural dignity.
 - b. He has "ENTERED INTO HEAVEN ITSELF" (9:24) to "APPEAR BEFORE GOD FOR US!"
7. "HE HAS NO NEED, LIKE THOSE HIGH PRIESTS, TO OFFER SACRIFICES DAILY, FIRST FOR HIS OWN SINS AND THEN FOR THOSE OF THE PEOPLE; HE DID THIS ONCE FOR ALL WHEN HE OFFERED UP HIMSELF." (vs. 27).
 1. His "HOLINESS, BLAMELESSNESS, UNSTAINEDNESS AND SEPARATION FROM SINNERS" totally excludes any need for sacrifices in His behalf!
 2. This "SEPARATION FROM SINNERS" is now expressed in concept by His "SEPARATION FROM THOSE HIGH PRIESTS" - for they were sinners - a part of the problem, whereas He was on the part of the solution!
 3. The contrast between the "DAILY SACRIFICES" and the "ONCE FOR ALL SACRIFICE" could not be passed without due notice!
 - a. The Law does not record "DAILY SACRIFICIAL DEMANDS" of the High priest, only the "SACRIFICE OF THE DAY OF ATONEMENT."

- b. But obviously the author considers the day to day sacrifices offered by the common priests as "REPRESENTATIVELY" foreshadowing the day when the High Priest would be required to renew the sacrifice.
 - 4. "HE OFFERED UP HIMSELF" - introduces the up-coming discussion when this aspect of His sacrifice will be discussed more fully.
- C. "INDEED, THE LAW APPOINTS MEN IN THEIR WEAKNESS AS HIGH PRIESTS, BUT THE WORD OF THE OATH, WHICH CAME LATER THAN THE LAW, APPOINTS A SON WHO HAS BEEN MADE PERFECT FOREVER." (vs. 28).
- 1. Such "WEAKNESS" must cloud the whole of the Levitical system, but the "POWER OF AN INDESTRUCTIBLE LIFE" (7:16) glorifies Christ's system!
 - 2. As seen, this weakness involved personal sin and death -
 - a. Some of those high priests were very wicked, proud, vain and ambitious men - a disgrace to the office they held - cf. Aaron for eg.
 - b. And ALL of them were subject to death and by this "PREVENTED FROM CONTINUING" in the office.
 - c. And they were all made priests according to "APPOINTMENT BY LAW."
 - d. Christ, being "MADE PERFECT FOREVER" stands as a powerful contrast in His holiness and indestructibility - plus the fact that His office was conferred by God's own "OATH."
 - 3. "WHICH CAME LATER THAN THE LAW" - if Psa. 110:4 had been written before the Law of Moses and its priesthood came, then it might have been thought to refer to the Levitical priesthood.
 - a. But coming as it did, when the Levitical system was already in vigo automatically establishes the future appearance of the "NEW ORDER."
 - b. David (who composed the Psalm) lived almost 500 years after the giving of the Law was given.
 - 4. "A SON . . . PERFECT FOREVER" - as 5:5-6 had related or connected the "SON-PRIEST" idea together, here it is recalled to relate or connect those two ideas to another: "PERFECTION."
 - a. The "SON-HEIR" concept has already been established in chapter 1.
 - b. The "SON-MAN" relationship in chapter 2.
 - c. The "SON-BUILDER" in chapter 3.
 - d. The "SON-SUFFERER" is built up in chapter 4 and 5.
 - e. And now the "SON-PRIEST" is developed in chapter 7.
 - 5. "PERFECT FOREVER" - having, as it were, redeemed the "HONORED" office of God's "PRIESTHOOD" from the degrading perpetually useless system of all that is included in the Levitical priesthood.
- D. "SUCH a High Priest is just the kind we needed, to answer all our needs!

Chapter 8

WHAT WE NEEDED IS JUST WHAT WE HAVE Verses 1 - 6

- A. "NOW THE POINT IN WHAT WE ARE SAYING IS THIS: WE HAVE SUCH A HIGH PRIEST, ONE WHO IS SEATED AT THE RIGHT HAND OF THE THRONE OF THE MAJESTY IN HEAVEN." (verse 1).
1. Having just described the "IDEAL PRIEST, SUITED TO OUR NEEDS" the writer triumphantly affirms: "THIS IS PRECISELY THE KIND OF PRIEST WE HAVE IN CHRIST JESUS"!!
 2. "THE CHIEF POINT" ("kephalaion" - from "kephale" or belonging to the head - Robertson).
 - a. The main matter, the pith (Cloverdale), used in Acts 22:28 of a sum of money.
 - b. Used of the capital of a pillar - that which in logic places a crown on the over-all discourse.
 3. "SUCH" ("teiouotos" - used retrospectively and prospectively).
 - a. Retrospectively, the author presented six or seven characteristics.
 - b. Prospectively he presents five characteristics wherein His office is presented to further exalt His priesthood above that of Levi.
 - 1) He is a "BETTER PRIEST" than Aaron (as shown from 4:16 - 7:28).
 - 2) He works in a "BETTER SANCTUARY" (8:2,5).
 - 3) He offers a "BETTER SACRIFICE" (8:3ff).
 - 4) He is Mediator of a "BETTER COVENANT" (8:6).
 - 5) His work rests on "BETTER PROMISES" (8:6).
 - c. The author outlines briefly the arguments he will follow from here, all calculated to contrast Christ's priesthood with Aaron's.
 - 1) Having already discussed the priesthood itself (4:16-7:28) he then proceeds to discuss the four remaining points.
 - 2) The better covenant is discussed fully (8:7-13).
 - 3) The better sanctuary (9:1-12).
 - 4) The better sacrifice (9:13-10:18).
 - 5) The better promises (10:19-12:3).
 4. "SEATED AT THE RIGHT HAND OF THE THRONE OF THE MAJESTY IN HEAVEN."
 - a. The exaltation of Christ demonstrated by this description of the majestic place He now occupies.
 - b. This also fulfills Psa. 110:1 - "SIT AT MY RIGHT HAND" (1:3; 4:14).
 - c. This is really a reverential title for God Himself - i.e., "THE MAJESTY IN HEAVEN."
 - 1) For in 12:2 Christ is "SEATED AT THE RIGHT HAND OF THE THRONE OF GOD" - (in loco called "THRONE OF THE MAJESTY").
 - 2) This is nothing other than the "THRONE OF GRACE" to which all Christians have open access (4:16).
- B. "A MINISTER IN THE SANCTUARY AND THE TRUE TENT WHICH IS SET UP NOT BY MAN BUT BY THE LORD." (vs. 2).
1. "MINISTER" ("leitourgos" - religious service as already seen performed

by angels on earth - whereas Christ's "MINISTRY" is rendered in heaven).

- a. This "MINISTRY" is normally related to God's ministers on behalf of man - as the "ANGELS" (1:14), civil governments (Rom. 13:6).
- b. It can be the same type of "MINISTRY" of one man or group to the needs of another: "PAPHRODITUS . . . YOUR MINISTER TO MY NEEDS" (Ph. 2:2).

2. "SANCTUARY" and the "TRUE TENT" of Divine fabrication, must suggest the strong typology which will characterize the first part to ch. 9.

- a. Without doubt the "TABERNALE" was typical, a shadow, copy in a material fashion which had its natural and spiritual counterpart, the reality, substance, antitype - or as called here "THE TRUE TENT" in distinction with the "UNTRUE" or shadowy outline.
- b. The parallel is fantastically realistic - simply because these arrangements were not "SET UP BY MAN, BUT BY THE LORD!"
 - 1) Therefore in the type many of the antitypical realities are suggested in material form.
 - 2) The Hebrew "TABERNACLE" suggested in material form that which are actual realities of a spiritual nature.
 - 3) The Jewish "SANCTUARY" or "PHYSICAL TABERNACLE" had two rooms divided by a thick curtain.
 - a) Each of the rooms was a shadow of present realities.
 - b) The curtain dividing the two rooms were highly symbolic.
 - c) Simple priests "MINISTERED" in the first room, located on the West - but the curtain and the Law kept them there.
 - d) Only the high priest could "MINISTER" in the East room, called the Most Holy Place - for it was there that atonement was made for the sins of the people!
 - 4) Now, what did those arrangements represent or foreshadow for both past and present economies?
 - a) The "HOLY PLACE" represents the Church of Christ!
 - b) The "CURTAIN", for the Jews represented sin, and no right to open access to God.
 - 1) For Christians the "CURTAIN" was Christ's "FLESH."
 - 2) Because through His sacrifice the barrier was removed, and we now have the right to "DRAW NEAR GOD."
 - c) For the "MOST HOLY PLACE" is where God is, in heaven.
 - d) Although, spiritually the "CHURCH" and "HEAVEN" are now united or joined, the "NEW, LIVING WAY THROUGH THE VEIL IS NOW OPENED FOR US, CHRIST PIERCED IT AS OUR FORERUNNER."
- c. So the "SANCTUARY AND TRUE TENT" (used interchangeably in this verse by our author) stands for the church and heaven itself.
 - 1) The distinction between the two rooms still stands even in the spiritual realities of things (9:11-12).
 - 2) For Christ entered in "THROUGH THE CREATION AND MORE PERFECT INTO "THE HOLY PLACE" i.e., into "HEAVEN ITSELF." (9:14).
 - 3) Though morally and spiritually the "CURTAIN" no longer exists, it is evident that Christians are not yet "IN HEAVEN ITSELF."
 - a) But the "NEW AND LIVING WAY" of access has been opened!

- b) Through Christ the veil of our sins no longer keeps us from "DRAWING NEAR" to God Himself, we are spiritually united.
 - c) Only our physical bodies keep us from having, as Christ Jesus does, "ALL THINGS SUBJECTED TO US."
 - d) After death, i.e., our flesh is "MADE SPIRITUAL", then too may triumphantly walk into the very presence of God "WITH FULL ASSURANCE OF HOPE", "TRUE HEARTS" and full of "CONFIDENCE!"
- d. Little wonder then that God commanded Moses: "SEE THAT YOU MAKE ALL THINGS ACCORDING TO THE PATTERN"
 - 1) For the realities of the Church were being predicted.
 - 2) The substance of Heaven itself was being foreshadowed.
 - 3) The ideal ministry of Christ was being typified.
 - 4) "ETERNAL SALVATION" was being described in detail by this heavenly type of "PARABLE!"
- 3. "TRUE TENT" implies the portable, mobile tabernacle built in the shadow of Mt. Sinai - erected and dismantled and transported to another site.
 - a. Very significant is the author's consistent use of the "TABERNACLE" instead of the "TEMPLE" (whose sanctuary was fashioned after the same material pattern).
 - b. Several reasons seem obvious - for the temple would not fit the analogy that the author wishes to establish.
 - 1) The people of the Church are still in their "PILGRIM" stage just as were the Jews while they still used the "TABERNACLE."
 - 2) The "TABERNACLE" with all its worship, sacrifices and liturgy came first under the Law.
 - 3) The priestly functions were ordained in relation to the tent and not the temple.
 - 4) The tabernacle was "THE PATTERN SHOWN IN THE MOUNTAIN," not the temple.
 - 5) The tent was a fitting symbol of the author's favorite theme the temporary, transient nature of the Jewish system, with its priests, sacrifices and law -
 - 6) And this only enhanced the "ETERNAL" nature of Christ's priesthood, of the "SANCTUARY" in which He ministers and the "SACRIFICE" which He offered and the "SALVATION" He now offers.
- 4. "WHICH GOD SET UP" (cf. Num. 24:6, in LXX Balaam described Israel's camp, "LIKE TENTS WHICH THE LORD PITCHED."
 - a. "SET UP" or "PITCHED" simply means "THE CITY WHICH HAS FOUNDATION WHOSE BUILDER AND MAKER IS GOD" (11:10).
 - b. Men built the tabernacle of materials collected from the people, symbolic of this "TRUE TABERNACLE."

"FOR EVERY HIGH PRIEST IS APPOINTED TO OFFER GIFTS AND SACRIFICES, HENCE IT IS NECESSARY FOR THIS PRIEST ALSO TO HAVE SOMETHING TO OFFER." (vs. 3).

- 1. All priests are inseparably united with sacrifices - otherwise he would be no priest - Christ is no exception to this priestly function! (cf. 5:).
- 2. That Christ is in heaven as a "MINISTER OF THE TRUE TENT" is attested by the universally accepted Law that priests must "OFFER GIFTS AND SACRIFICES" relevant to that office.

3. "HE MUST HAVE SOMETHING TO OFFER" - just "WHAT" He offered is not here established - but has already been intimated.
 - a. Ample treatment of His "OFFERING" and "SACRIFICE" will be given.
 - b. It is sufficient just here to note that when the "HIGH PRIEST" went into the "HOLY OF HOLIES" he must take with him "ATONING BLOOD!"
 - c. Christ's sacrifice is already "PERFECTED", finished, but this does not frustrate the figure - for He is still availing Himself of it "ETERNAL EFFACACY" to "ATONE" for sins you and I commit today and will commit tomorrow!
 - d. Jesus is not "CONTINUALLY OFFERING HIMSELF" (9:25-26) for His "SACRIFICE" is seen as a "CONTINUING OFFERING."

• "NOW IF HE WERE ON EARTH, HE WOULD NOT BE A PRIEST AT ALL, SINCE THERE ARE PRIESTS WHO OFFER GIFTS ACCORDING TO THE LAW." (vs. 4).

1. Jesus was ineligible for the Levitical priesthood, for He "SPRANG FROM THE TRIBE OF JUDAH" (7:14), thus indicating two things:
 - a. Jesus' priesthood was of the other, "ETERNAL" type, "AFTER THE ORDER OF MELCHIZEDEK."
 - b. The Law regarding the Levitical priesthood has been superceeded, (as in 7:12), which will now become the argument before the author.
 - c. So he must suspend for a moment the discussion about the sanctuary and Christ's sacrifice to resolve once for all the matter about the "LAW BEING CHANGED."
2. Having proven that Christ is a "HIGH PRIEST", but as such He is ineligible for an "EARTHLY MINISTRY", it must follow that His "MINISTRY IS BEING CARRIED OUT IN HEAVEN!"
 - a. The priestly office on earth is already filled with Levites.
 - b. And God is not interested in setting up just another earthly priesthood - even if somewhat superior to the other system, it would still be an earthly priesthood with earthly limitations!
3. "ACCORDING TO THE LAW" of Moses - which was "CHANGED" (7:12).

"THEY SERVE A COPY AND SHADOW OF THE HEAVENLY SANCTUARY; FOR WHEN MOSES WAS ABOUT TO ERECT THE TENT, HE WAS INSTRUCTED BY GOD, SAYING, 'SEE THAT YOU MAKE EVERYTHING ACCORDING TO THE PATTERN WHICH WAS SHOWN YOU ON THE MOUNTAIN'" (vs. Exodus 25:40).

1. The earthly sanctuary was but a mere "SHADOW" ("skia") and "COPY" ("hupdeigma") of the true tent.
 - a. The word "COPY" means "model or image" and was used in 4:11 for a "moral example" ("THE SAME EXAMPLE OF DISOBEDIENCE").
 - b. The use of the two together - "COPY AND SHADOW" is to create a hendiadly meaning a "shadowy copy" or "shadowy outline."
2. The "TABERNACLE" or "SANCTUARY" of the Levitical system was only a shadowy outline of the original pattern ("tupos" which Moses saw!)
 - a. Therefore the "SANCTUARY OF CHRIST" is superior because it is the "ORIGINAL" - of which Moses' was only a "COPY OF THE SHADOW"!
 - b. The earthly, material "TABERNACLE" was only a "COPY" of the "TRUE TABERNACLE" which is spiritual.
3. "SEE THAT YOU MAKE EVERYTHING ACCORDING TO THE PATTERN" (Ex. 25:40).
 - a. It doesn't seem quite plausible that Moses was allowed to see the

"HEAVENLY REALITIES" of Christ's superior "TABERNACLE."

- b. The tabernacle was intended to serve as the dwelling-place of God among His people on earth.
- c. And such concepts were used by both Hebrew and Greek thinkers to present a replica of God's heavenly dwelling-place.
 - 1) At least this is how the author understands things, and how he uses them as an argument for the superiority of Christ's tabernacle over that constructed by Moses on that "PATTERN."
 - 2) His argument rests then, that the Levitical priests served in that which was a replica, but Christ in that which is "REAL."
 - 3) This is implied by his use of the word: "TRUE TABERNACLE!"
- d. Therefore still, the whole Levitical system "FORESHADOWED" the new and heavenly system of Christ!
- 4. The symbolical structure must correspond in external form to its heavenly antitype.
 - a. The church is not really an earthly structure, but in all its essential identifications the "KINGDOM OF HEAVEN."
 - b. Thus, those who enter the church are said to "SIT DOWN TOGETHER WITH CHRIST IN HEAVENLY PLACES" (Eph. 1:3; 2:6; Heb. 9:23).
- 5. Were it not for the future realities, the Jewish system would have no purpose for its existance!
 - a. A shadow has no substance or independent existence of its own.
 - b. But it does show the reality of that body or thing which casts it.
 - c. So the tabernacle built by Moses proves that there was a real one to be built by Christ.
 - d. Since the shadow has at least the external forms of the substance reflecting the shadow, so Moses "WAS WARNED" to follow the "PATTERN."
- 6. "BUT AS IT IS, CHRIST HAS OBTAINED A MINISTRY WHICH IS AS MUCH MORE EXCELLENT THAN THE OLD AS THE COVENANT HE MEDIATES IS BETTER, SINCE IT IS ENACTED ON BETTER PROMISES." (vs. 6).
 - 1. We should expect the writer to argue that Christ's "MINISTRY" is better than Moses', because He served in the "TRUE" and Moses in the "SHADOW."
 - a. And though that is the argument he has just concluded, he rather gives a progressive construction to his argument.
 - b. Christ is superior because of the superior "COVENANT" He mediated!
 - 1) Thus we have a smooth transition in thought (already intimated in 7:12,22).
 - 2) Cf. II Cor. 3 - where the superior "MINISTRY" is seen to go with a superior "COVENANT."
 - 2. The "MORE EXCELLENT MINISTRY" logically stands on the fact that the "HEAVENLY AND REAL" is better than the "EARTHLY AND SYMBOLIC."
 - a. "OBTAINED" "tetuchen" means to "hit the mark, hence to attain."
 - b. This goes back to 5:4 where the "HIGH PRIESTHOOD" was not a self-nominated office, so here neither is the "MINISTRY" of Christ's own invention - "HE RECEIVED IT FROM GOD!"
 - 3. The author now faces the "LEGAL" aspect of what he introduced in 7:12.
 - a. Logic constrains him to continue his argument from Old Testament prophecy!

- b. All his case thus far, concerning the priesthood, the ministry and the sanctuary have been based on prophetic utterances.
- c. So now he turns to another powerful prophecy of Jeremiah (31:31ff).
- 4. The reason for the "COVENANT BEING BETTER" is because it is "ENACTED ON BETTER PROMISES" -
 - a. The "BETTER PROMISES" will be found also in prophecy: "I WILL FORGIVE."
 - b. And "I WILL REMEMBER THEIR SINS NO MORE AGAINST THEM."
- 5. "MEDIATOR" ("mesites" - originally "amid", hence a middle man, arbitrator.
 - a. Used generically of all Christ's activities (I Tim. 2:5).
 - b. In Gal. 3:19-20 used of Moses who "MEDIATED THE LAW" between Jews and Gentiles.
 - c. Further development will be made in 9:15ff where the function of a "MEDIATOR" is also viewed as he who makes a conditional will through which to grant the inheritance of His goods (cf. 12:24).

THE FAULTLESS COVENANT Verses 7-13

- A. "FOR IF THAT FIRST COVENANT HAD BEEN FAULTLESS, THERE WOULD HAVE BEEN NO OCCASION FOR A SECOND, FOR HE FINDS FAULT WITH THEM WHEN HE SAYS . . ."
- 1. Having already stated the impossibility of "PERFECTION" through the Levitical priesthood, he now passes to the "COVENANT" under which that priesthood functioned, to show that it too was imperfect.
- 2. But there are two faults - one in the "COVENANT" for ITS "WEAKNESS AND USELESSNESS" in that "THE LAW MADE NOTHING PERFECT" (7:18-19).
- 3. The second fault lay with the covenant-breaking people of Israel "FOR HE FINDS FAULT WITH THEM" (in loco).
 - a. There is an obvious shifting of blame from the COVENANT to the people under the covenant.
 - b. Obviously the COVENANT was at "FAULT" because it did not bind the people to God.
 - c. But the main "FAULT" was with the character of the people, for the "LAW WAS HOLY, RIGHTEOUS AND GOOD" (Rom. 7:12).
- B. "THE DAYS WILL COME, SAYS THE LORD, WHEN I WILL ESTABLISH A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH; NOT LIKE THE COVENANT THAT I MADE WITH THEIR FATHERS ON THE DAY WHEN I TOOK THEM BY THE HAND TO LEAD THEM OUT OF THE LAND OF EGYPT; FOR THEY DID NOT CONTINUE IN MY COVENANT, AND SO I PAID NO HEED TO THEM, SAYS THE LORD." (vs. 8-9). (from: Jer. 31:31-34).
 - 1. This passage has a prominent place in New Testament usage, to sustain the same idea for which the author uses it here.
 - a. The 27 books of Christian doctrine are thus called "NEW TESTAMENT" to distinguish them from the 66 books of the "OLD COVENANT."
 - b. Jesus used it in the institution of the "LORD'S SUPPER" (Mt. 26:28; I Cor. 11:25).
 - c. Paul used it to justify his argument on the "SUPERIOR GLORY" of the "LAW WRITTEN ON THE HEARTS" over then "WRITTEN ON TABLES OF STONE" (II Cor. 3:1-18).

2. Several basic doctrines are established in the Hebrew writer's treatise:
 - a. First to describe the "BETTER DAYS" of the New Era, based on the "BETTER MINISTRY OF CHRIST AND HIS BETTER PROMISES" (8:6).
 - b. Already used to show the "CHANGE IN PRIESTHOOD" (7:12).
 - c. To demonstrate the eminent "VANISHING AWAY" of the "FIRST COVENANT BECAUSE IT IS NOW OBSOLETE" (8:13).
 - d. To justify the inauguration of the New "MEDIATOR" for the people of God (9:15; cf. 7:22).
 - e. To ratify and offer a probated "WILL" now effective because of the "DEATH OF THE TESTATOR" (9:16ff).
 - f. To demonstrate that this "NEW COVENANT" was "RATIFIED" also with "BLOOD" shed by Christ (9:23 - which was done through a "BETTER SACRIFICE" than characterized Moses' covenant).
 - g. To verify the total forgiveness of sin, for now can "REMEMBER NO MORE THEIR SINS AND THEIR INIQUITIES" (10:17).
3. "COVENANT" ("diatheke" - a mutual agreement dependent upon certain conditions) used quite frequently in Old Testament also to indicate this idea.
 - a. Joshua's agreement with the Gibeonites (9:6); the forbidden league with the Canaanites (Judg. 2:2); David's accord with Jonathan (I Sam. 23:18) all used the same term "diatheke."
 - b. This is the same relationship described in the "COVENANT" between God and Israel (Deut. 4:23).
 - c. There is a difference between Greek terminology used to describe such agreements.
 - 1) "Suntheke" described agreements made by equals, allowing each party to suggest conditions, and can bargain for equal terms as in a business arrangement or marriage contract.
 - 2) "Diatheke" however is always made between unequals - and the best demonstration will appear in 9:15ff where the idea of a "WILL" is introduced - man cannot bargain - "CHRIST DID"!!!!
 - a) The "TESTATOR" alone has the right to impose His "WILL" and the "BENEFactor" only has the right to accept or reject.
 - b) The "BENEFactor" cannot alter the conditions imposed by the "TESTATOR" - as is also obvious in fact. (Gal. 3:15).
 - 3) But in either case, any breach on the part of one party automatically absolves the other from obligation!
4. Thus, since "THEY DID NOT CONTINUE IN MY COVENANT", God was completely justified in designing to "MAKE A NEW COVENANT."
 - a. To be understood is the fact that this change of "LAW" or "COVENANT" does not alter the "PROMISE OF GOD TO ABRAHAM" for the "LAW WAS GIVEN 430 YEARS LATER" (Gal. 3:17 DOES NOT ANNUL THE COVENANT PREVIOUSLY RATIFIED BY GOD, SO AS TO MAKE THE PROMISE VOID . . .).
 - b. Therefore the "PROMISE TO ABRAHAM IS NOT ANNULLED" but rather is "FULFILLED BY THE INTRODUCTION OF THE NEW COVENANT" (Gal. 4:38-31; cf. Rom. 4:9-17).
5. The author is careful to show that it was not he, but rather Jeremiah who initiated the idea of the "NEW COVENANT" - or rather God through that esteemed and respected prophet!

- a. Lest the critics accuse him of inventing some new heresy, he shows that the Old Testament Scriptures and prophets had already pronounced its future doom.
- b. The Old Testament made provision for that which is now available (I Pet. 1:).
- 6. Note well the terms used to define the two covenants - different not only in time, but more important, different in QUALITY AND IN KIND!
 - a. The "NEW" is not "NEOS" but "KAINOS" and there is a substantial difference in these two words.
 - 1) "NEOS" simply relates to newness in time - as we might make new bread - just like the bread we made yesterday - now old!
 - 2) "KAINOS" means a new kind, involving a new quality which was not present in the old that is now surpassed.
 - b. The "OLD" is not simply something antique, aged, for the word would then be "PALAION" (which is used to denote oldness in time as relating to the new - 8:13).
 - 1) But of the "OLD" he uses the term "GERASKON" which is not only a growing old, but an "ageing into decay" (Barclay).
 - 2) Further he says it is "NEAR TO APHANISMOS" - used for wiping out a city, obliterating an inscription or completely abolishing a law - as in this case.
 - c. So the "NEW COVENANT" introduced by Christ completely obliterates and abolishes that program which is "ageing into decay!"
- 7. This covenant of Christ will be universal in nature!
 - a. First it will heal the wound caused by Rehoboam - for it will again bring "THE HOUSE OF JUDAH" and "THE HOUSE OF ISRAEL" together under one government, closing the schism, erasing the division.
 - b. It will involve the Gentiles: "FOR ALL MEN SHALL KNOW ME . . ."
- 8. "THIS IS THE COVENANT THAT I WILL MAKE WITH THE HOUSE OF ISRAEL AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS INTO THEIR MINDS, AND WRITE THEM ON THEIR HEARTS . . ." (vs. 10a).
 - 1. He doesn't repeat "AND WITH THE HOUSE OF JUDAH", for he has established already the idea of reunification of the two houses under the name of the original "HOUSE OF ISRAEL" title!
 - 2. This "WRITING ON MIND AND HEART" involves the first of three new elements of the "KIND AND QUALITY" mentioned which distinguish it from the old!
 - a. The second new element would be the personal "KNOWLEDGE OF GOD" and of mutual participation with Him growing out of experience!
 - b. The third would be the results of both the forgiving: "FORGIVENESS."
 - 3. "I WILL MAKE" uses the same tense of the verb: "I WILL PUT."
 - a. Indicating the legal effects of the covenant exist only when and where those effects become a part of the "MIND AND HEART" of the covenanted!
 - b. Contrary to the Old Testament system where the legal effects preceded the knowledge of God or understanding of His covenant.
 - 4. "AFTER THOSE DAYS" already mentioned in vs. 8 "THE DAYS WILL COME" (cf. Isa. 2:1ff - the "latter days" frequently mentioned in Old Testament days).
 - a. Those days had already arrived, for "THESE" are already "LAST DAYS" spoken of in 1:2.

- b. The "NEW COVENANT" of which Jeremiah spoke has effectually been inaugurated by the "BLOOD OF CHRIST" and the "DEATH OF THE TESTATOR."
 5. "INTO THEIR MINDS" (eis ten dianoian) meaning the intellect, the moral understanding as in Eph. 4:18; I Pet. 1:13; II Pet. 3:1.
 - a. Frequently used of the whole inner man (Lk. 1:51; Col. 1:21).
 - b. The Law pertained mainly to external ceremonies regarding the flesh; the New relates to the "INWARD MAN", designed to control the hearer.
 - c. Christ's teachings govern the conscience, involve the soul, influence the will and desires.
 - 1) Christianity has few external rites - but those are simply and beautifully externalized internal feelings of the heart.
 - 2) They express heart-felt devotions to God, and willful obedience.
 6. "UPON THEIR HEARTS" ("epi kardias") the seat of man's personal life and affections; his love and sentiments (Rom. 12:1-4).
 - a. This is more than memorizing the articles of the New Law!
 - 1) Every Hebrew was required to memorize the articles of the old covenant (Deut. 6:6-9).
 - 2) But for them it was still an external Law: "WRITTEN ON TABLES OF STONE" (Ex. 34:1,28; Deut. 10:1-5); cf. II Cor. 3:7), or on "ROLLS OF SKIN" especially prepared (Ex. 24:7; Heb. 9:19; 10:7).
 - 3) Without doubt many devout Hebrews "LOVED THE LAW" in their hearts - but for the majority it was never a thing of their "MIND (understanding) or HEART" (desire).
 - 4) It remained a "LETTER CHISELED IN STONE" not an indwelling, "LIFE-GIVING" principle inscribed on the heart (II Cor. 3:6).
 - b. This is the new "LAW ON THE SPIRIT OF LIFE IN CHRIST" (Rom. 8:1ff), which "REGENERATES LIFE" as it "RECONCILES THE SOUL TO GOD!"
 - 1) The new "COVENANTEES" have already "TASTED THE GOODNESS OF THE WORD OF GOD" (6:5) and have personal knowledge of the reviving Spirit of power which operates through this NEW WORD!"
 - 2) Memorizing the Law did not guarantee its observance!
 - c. Ezek. 11:19ff and 36:26ff "I WILL GIVE THEM ONE HEART, AND PUT A NEW SPIRIT WITHIN THEM; I WILL TAKE THE STONY HEART OUT OF THEIR FLESH AND GIVE THEM A HEART OF FLESH, THAT THEY MAY WALK IN MY STATUTES AND KEEP MY ORDINANCES AND OBEY THEM; AND THEY SHALL BE MY PEOPLE, AND I WILL BE THEIR GOD." (Ezekiel was contemporary with Jeremiah).
 7. When the "MIND AND HEART" are joined together, the whole of man's inward spiritual and ethical nature is brought under consideration!
 - a. Now he can "WILL TO DO THE WILL OF GOD" (Jno. 7:17).
 - b. He desires in his inmost affections to please God, for he actually agrees with the "WILL OF GOD", concurring with its value and beauty.
 - c. The "LAW WRITTEN ON THE HEART" is described by the man who has learned through experience the PURPOSE, JUSTICE and BENEFIT of God and programs designed for his good!
 - 1) As a man who speeds past a school zone - slowing down only if the punitive powers of the police are evident.

- 2) Till one day he almost ran over his own son at the school crossing - and now he slows down even if the police is not there - for the "LAW IS NOW WRITTEN IN HIS HEART!"
- d. He does not obey for fear, but for love, not unwillingly but with desire and full volition.
 - 1) Today, many do not understand the "SPIRIT" of the Law, and are unhappy and frustrated as they try to observe the "LETTER."
 - 2) In this sense; truly "THE LETTER KILLS, BUT THE SPIRIT GIVES LIFE" (II Cor. 3:6).

D. "AND I WILL BE THEIR GOD, AND THEY SHALL BE MY PEOPLE. AND THEY SHALL NOT TEACH EVERY ONE HIS FELLOW OR EVERY ONE HIS BROTHER, SAYING, 'KNOW THE LORD, FOR ALL SHALL KNOW ME, FROM THE LEAST OF THEM TO THE GREATEST' (vs. 10b;11).

1. The original desire expressed in Exod. 6:7 will now become reality, fact.
 - a. Since this desire was not realized under the Old Testament, it became a cardinal principle of God's dealings with Christians (II Cor. 6:16).
 - b. This ancient covenant-promise is declared a reality in eschatology. THEY SHALL BE HIS PEOPLE, AND GOD HIMSELF SHALL BE WITH THEM, AND BE THEIR GOD" (Rev. 21:3) for now "THE DWELLING OF GOD IS WITH MEN!"
 - c. The very blessings of heaven - once enjoyed by Adam - once offered but not realized by Israel - now poured out on Christians!
2. Thus the formula of the covenants of God is basically the same from age to age, just as the design of the covenants is the same: TO SET GOD APART FOR HIS PEOPLE, AND TO SET THEM APART FOR HIM!
3. Under the old economy the Hebrews became God's people by natural birth, and later had to be taught WHO He is, and WHAT His covenant was!
 - a. But under the new arrangement, the inward acceptance of God's will involves the knowledge of God and of His covenant as a precondition.
 - b. Isa. 54:13 (cf. Jno. 6:45) "THEY SHALL ALL BE TAUGHT OF GOD", the emphasis being on "LEARNING FROM GOD" as distinguished from "LEARNING FROM THE NEIGHBORS!"
4. Gal. 4:9 "NOW THAT YOU HAVE COME TO KNOW GOD, OR RATHER TO BE KNOWN BY GOD" is in contrast with vs. 8 "WHEN FORMERLY YOU DID NOT KNOW GOD."
 - a. This ties in with vs. 10: "THEY SHALL BE MY PEOPLE . . ."
 - b. I Pet. 2:10 "ONCE YOU WERE NO PEOPLE BUT NOW YOU ARE GOD'S PEOPLE."
5. I Cor. 8:3 "BUT IF ANY MAN LOVETH GOD, THE SAME IS KNOWN BY HIM."
 - a. So knowing God is prerequisite to "BEING HIS PEOPLE", or "BEING KNOWN BY HIM" as His people.
 - b. Therefore God will no longer have "A PEOPLE" who do not "KNOW GOD."

1. "FOR I WILL BE MERCIFUL TOWARD THEIR INIQUITIES, AND I WILL REMEMBER THEIR SINS NO MORE . . ." (vs. 12).

1. The blotting out of His people's sins is the BEST of the "BETTER PROMISES" of the New Covenant.

- a. But the idea is not new with Jeremiah - for almost 100 years before Micah had already expressed God's pardoning disposition (7:18ff).
- b. Neither was it now with Micah, for God assured even Moses that He is "A GOD MERCIFUL AND GRACIOUS, SLOW TO ANGER, AND ABUNDANT IN LOVING KINDNESS AND TRUTH . . . FORGIVING INIQUITY AND TRANSGRESSION AND SIN . . ." (Ex. 34:6ff).
2. This total forgiveness by all parties involved is possible only under the conditions of the New Covenant - for Jer. 31:34 demands as much.
 - a. Now God has available the Cross of Christ from which to draw His justice in an effective way - and now as He is "MERCIFUL TOWARD THEIR INIQUITIES", He can also "REMEMBER THEM NO MORE!"
 - b. Under the Old Covenant, God was "MERCIFUL TOWARD THE INIQUITIES" of His people, but legally He remembered them until the Cross!
3. These two thoughts will be developed in full in chapter 10 - and for a better understanding, we need the thesis developed in chapter 9 before we can understand what is involved.
 - a. The author knows that this element of the New Covenant needs further elaboration - for its very radical nature.
 - b. But there are some other elements of Christ's priesthood, sacrificial and God's planned economy from eternity that need to be interposed before a proper understanding can be had.
 - c. So he proceeds to establish those other considerations, and then returns in chapter 10 to this verse for his exegesis.
 - d. Therefore we accept the author's outline, and proceed with the commitment to return again in chapter 10 for the explanation and application which will be then given.

"IN SPEAKING OF A NEW COVENANT HE TREATS THE FIRST AS OBSOLETE. AND WHAT IS BECOMING OBSOLETE AND GROWING OLD IS READY TO VANISH AWAY." (vs. 13).

1. The words "NEW COVENANT" antiquated the "OLD COVENANT" even in Jeremiah's day - for the "SPEAKING OF A NEW COVENANT" was Jeremiah's "SPEAKING."
 - a. As in 1:11 that which is antiquated is not deserving of veneration for "THE HEAVENS AND THE EARTH WILL PERISH" but "THOU ART THE SAME."
 - b. Even in Jeremiah's day the Old was disparaged, and declared insufficient, giving rise to the need for a "NEW SUFFICIENT COVENANT!"
2. The "NEW COVENANT" is now in vigor, and had been since the OLD WAS TAKEN OUT OF THE WAY" and was "NAILED TO THE CROSS" (Col. 2:14).
 - a. Paul so treated it, for he and his colleagues were already "MINISTERS OF A NEW COVENANT; NOT OF THE LETTER, BUT OF THE SPIRIT (II Cor. 3:6, 14).
 - b. The New Covenant was both "RATIFIED" and "INAUGURATED" through the "DEATH AND BLOOD" of Christ at Calvary (9:15).
 - c. It was at the "CROSS OF CHRIST" that the Old Covenant, the old priesthood, the old sacrifices and the old temple were superseded.
 - 1) All "ANTITYPES" and "REALITIES" and "SUBSTANCES" are validly present and active at the Cross of Christ!
 - 2) Therefore the "TYPES" and "SHADOWS" and "COPIES" were already ineffective, abrogated in 33 A.D.

3. "BECOMING OBSOLETE AND GROWING OLD IS READY TO VANISH" does not refer to a continuing validity of Jewish sacrifices, priests or temple service.
 - a. Two major explanations have been given for the "NIGH TO VANISHING" of the Old Covenant.
 - 1) The most common being that a period of transition was allowed for the Jews to be converted from the Old to the New.
 - a) Implying that until A.D. 70, when the temple was destroyed that the Jews were still recognized by God if they were faithful to the "FIRST COVENANT" during that time.
 - b) Thus Christianity and Judaism would be allowed to run concurrently for some 40 years.
 - c) Therefore the "NIGH TO VANISHING" would refer to the destruction of Jerusalem together with the temple and the priestly functions conducted there.
 - 2) The most proper explanation would involve the "logistic" or position of Jeremiah -
 - a) It was Jeremiah that predicted the impending dissolution of the old order - (Bruce).
 - b) So as a religious institution the Old Covenant was abolished when Christ was crucified.
 - c) But as a civil institution it continued until Jerusalem was destroyed in A.D. 70.
 - d) Though the "legal and ceremonial" system continued as an expression of that civil order, it had no juridic value in saving souls from sin!
 - b. Perhaps God allowed that "civil" system to stand for 40 years concurrent with Christianity, so that the "MINISTERS OF THE NEW COVENANT" could evangelize more easily those still attached to the "OLD COVENANT."
 - 1) But even the civil system was destroyed by God's intent, to stay the hand of Jewish persecution against Christians.
 - 2) And to stem the tide of Judaizing tendencies that were threatening to end THE "SIMPLICITY AND THE PURITY OF THE GOSPEL" (II Cor. 11:).
 - c. Once Christianity was well rooted in Jewish soil, even the administration of civil life under the Old economy was abolished.
4. To be consistent with vs. 12, God could now only forgive sins under the New Covenant.
 - a. Of course He only forgave sins under the Old by drawing from the sacrifice of Christ - even though that sacrifice was future in time - but "ETERNAL" in effect as far as God's grace was concerned.
 - b. Just as John's baptism was valid only until the promulgation and application of Jesus' command - and those who were baptized into John's baptism after Pentecost had to be "BAPTIZED IN THE NAME OF THE LORD JESUS" to enjoy forgiveness (Acts 19:1-5).
 - c. John's baptism went out at Pentecost, just as the Law went out at Calvary!
 - d. Hebrews 10:8.
 - e. Hebrews 7:18.
 - f. Hebrews 9:8.

THE WITHERING OF THE SHADOW
as
A REMINDER OF ITS WEAKNESS

The Law of Moses had its built-in testimony to its own weakness, and to the fact that it was not the final system for perfecting man in his relationship with God. Paul says that "THERE IS A RIGHTEOUSNESS OF GOD" that is not a part of the Law of Moses, but the Law of Moses "WITNESSES TO IT." (Rom. 3:21f). Just so, the writer of Hebrews says in substance that "THERE IS A TRUE SYSTEM FOR THE PERFECTION OF MAN" that is not a part of the Law of Moses, but the Law of Moses "WITNESSES TO IT." In fact, the whole Mosaic system was BOTH a "WITNESS TO IT" and a "SHADOW AND COPY OF IT." The perfect system inaugurated by Christ is the anti-type of the typical Mosaic counter-type. The Mosaic is the "SHADOW", and it BOTH demands and prophecies the "SUBSTANCE."

So the writer presents the argument on the frailty and uselessness of the shadow, and then cites the prophecy that predicts the future, effective reality. Let us see the entire series of arguments, so we can better understand the last argument in the series - i.e., the one regarding the sacrifice.

Rest

Both the Jewish "SABBATH" (Exodus 20:8-11) and the "LAND OF REST" (Josh. 1:13) were both shadows of the real, future "REST OF GOD" . . . But Psalms 95, which was written under the Law, prophesied the future rest. Heb. 4:8-9 presents the argument based on Psa. 95 to show that the "REAL, ETERNAL REST" is found in Christ. His argument is: "if Joshua had given them the real rest, then why "AFTERWARDS SPEAK OF ANOTHER DAY OF REST?" (Heb. 4:9). Obviously to show that their shadow rest wasn't the real rest after all. EVERYTIME THEY READ Psa. 95, they remembered their real "UNREST" under the Mosaic system.

Priest

The Aaronic high-priesthood and the Levitical ordinary priesthood were both shadow systems under the Law of Moses. But Psalms 110, which was written under the Law, prophesied the future "ETERNAL PRIEST AFTER THE ORDER OF MELCHIZEDEK." Heb. 7:1-28 presents the argument based on Psa. 110 to show that Christ is the substance, the "ETERNAL PRIEST." His argument is: "if perfection was through the Levitical priesthood, what further need was there that another priest should arise?" (Heb. 7:11). Obviously to show that their priests were not the effective ones after all. EVERYTIME THEY READ Psa. 110, they remembered their dying priests and their shadowy nature. But also they looked forward to the One, Eternal priest, who could make perfect their "DRAWING NEAR TO GOD."

TABERNACLE

The Old Covenant Tabernacle was a "SHADOW AND A COPY," under the Mosaic system. But in Exodus 25:40, which was written under the Law, when God told Moses: "SEE, SAITH HE, THAT THOU MAKE ALL THINGS ACCORDING TO THE PATTERN THAT WAS SWORN THEE IN THE MOUNT," this - for the Hebrew writer -

became a prophecy of the "TRUE, HEAVENLY TABERNACLE." (Heb. 8:5), in which Christ served (Heb. 9:23-24). The argument is this: "if the first tabernacle had established un-veiled access to God, then there would have been no need for a new tabernacle (Heb. 9:8-9; 10:19-22). The reality of Christ's ministry "THROUGH THE GREATER AND MORE PERFECT TABERNACLE, NOT MADE WITH HANDS" (Heb. 9:11), which, in "HEAVEN ITSELF" (9:23-24), is prophesied in the old material tabernacle, with its veil. The destruction of the veil at the sacrifice of Christ is significant (Matt. 27:51 and Heb. 6:10, 10:19). EVERYTIME THEY READ Exod. 25:40, or attended a worship service - where the veil hampered their approach to God (Heb. 9:8), they were reminded of the shadow nature and transience of the old tabernacle. And they were reminded of the coming system of the "NEW HEAVENLY SANCTUARY" (Heb. 9:11).

Covenant

The Old Law of Covenant was the shadow, that gave existence to the shadow priesthood (Heb. 7:11-12). But Jeremiah 31:31-34, which was written under the Law; prophesied the future "NEW ORDER COVENANT" that is also a "NEW TESTAMENT RATIFIED BY CHRIST'S DEATH" (Heb. 9:15; cfr. 8:7-13). In the Heb. 3:7-13 passage the writer uses the argument based on Jer. 31 to show that the "NEW COVENANT" was given through Christ. His argument is: "if the old Covenant "HAD BEEN FAULTLESS, NO PLACE WOULD HAVE BEEN SOUGHT FOR A SECOND." (Heb. 8:7). EVERY TIME THEY READ Jer. 31, they were reminded of the "BECOMING OLD AND WAXING AGED" nature of the Old Covenant, which brought nothing "TO PERFECTION." But they also could see that in the New said perfection would be found, for God could "FORGIVE THEIR SINS."

Sacrifices

The Old Covenant sacrifices which were offered DAILY for sins were the shadow system under the Law of Moses. But Leviticus 16:1-34, which was written under the Law, contained a prophecy of the future "ONCE FOR ALL" sacrifice of Christ. In the over-all sacrificial system of the Mosaic economy, there was a BUILT-IN PROPHECY of a future, efficacious sacrifice of Christ. And that was the "DAY OF ATONEMENT." The argument is: "if those sacrifices which they offered day after day had made the worshipper perfect, then why did they have to offer another sacrifice year after year?" And if the year after year sacrifice had made them perfect, then "WOULD THEY NOT HAVE CEASED TO BE OFFERED?" (Heb. 10:2). In answer, the "DAY BY DAY SACRIFICES" (Heb. 10:11) didn't really solve the problem of sin, for there was the "YEAR BY YEAR" sacrifice that reminded them of this fact. But neither did the "YEAR BY YEAR" sacrifices solve the sin problem, otherwise they would have ceased to offer them. So the "YEAR BY YEAR" sacrifice both points out the uselessness of the "DAY BY DAY" sacrifices and points forward in prophecy to the "ONCE FOR ALL SACRIFICE OF CHRIST" (Heb. 9:24-25). EVERYTIME THEY READ Exod. 16, they were reminded of the ineffectiveness of their daily sacrifices for sins, and therefore of the sins themselves!

Another such prophecy was found in Psalms 40:6ff, which was written under the Law. In the denunciation of the Jewish sacrifices there is also prophesied the future sacrifice of Christ with these words: "SACRIFICE AND OFFERING THOU Wouldest NOT, BUT A BODY DIDST THOU PREPARE FOR ME."

EVERYTIME THEY READ Psa. 40, they were reminded of the useless Jewish sacrifice, and of the future and perfect sacrifice of the body of Jesus.

Another prophecy of the same nature is implied in the Jeremiah 31 statement: "AND THEIR SINS WILL I REMEMBER NO MORE" and the conclusion drawn from this by the writer "NOW WHERE REMISSION OF THESE IS, THERE IS MORE OFFERING FOR SIN." (Heb. 10:17-18), and that forgiveness is through the sacrifice of Christ (Heb. 10:14).

OBSERVATIONS: You may not see the prophetic nature of the statement about the new tabernacle in the words: "MAKE ALL THINGS ACCORDING TO THE PATTERN." (Heb. 8:5). But the author does, and that should be sufficient to convince us.

And you may not see the prophetic nature of the statement about the new sacrifice in the words: "IN THOSE SACRIFICES THERE IS A REMEMBRANCE MADE OF SIN YEAR BY YEAR" (Heb. 10:3). But obviously the author does, for he had just presented Christ as the fulfillment of the prophecy in Heb. 9:24-26, in which he said: "CHRIST ENTERED . . . INTO HEAVEN ITSELF . . . NOT TO OFFER HIMSELF AS THE HIGH PRIEST ENTERETH INTO THE HOLY PLACE YEAR BY YEAR . . . ELSE MUST HE OFTEN HAVE SUFFERED SINCE THE FOUNDATION OF THE WORLD: BUT NOW ONCE AT THE END OF THE AGES HATH HE BEEN MANIFESTED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF." So the author presents Christ as the prophetic fulfillment of the Mosaic "DAY OF ATONEMENT" sacrifices.

Conclusion: Their "REST" was temporal, ours "ETERNAL". Their priests "DIED" ours "LIVES FOREVER." Their tabernacle material and imperfect, ours "HEAVENLY" and "ETERNAL". Their Covenant was "OLD, AGED AND WAXING OLD," ours is "ETERNAL" (Heb. 13:20). Their sacrifices reminded of sin, ours of "ETERNAL REDEMPTION."

CHRIST'S RELATION TO THE LEVITICAL SYSTEM.

Chapter 9

This chapter may also be called: "The Shadow Versus the Substance." had instructed Moses to "MAKE ALL THINGS ACCORDING TO THE PATTERN" (8:5), and now the reason for that "WARNING" becomes evident. Future "REALITIES" were not only to be fore-shadowed and prophecies in that "PATTERN", they were also Divinely ordained, sanctioned, explained and exemplified.

The author has successfully dispensed with the matters of Christ's experience "IN THE DAYS OF HIS FLESH" (5:7) which qualified Him as our understanding and "MERCIFUL HIGH PRIEST." He has also disposed of any objections to His appointment to that office by explaining the "ORDER OF MELCHIZEDEK." He has not let the legal aspects of the new priesthood without justification, for this was attended to in the abrogation of the "OLD COVENANT" in favor of the "NEW." Now the writer is free to proceed in his treatment of the superior "TEMPLE MINISTRY" of Christ over that of the old system.

The writer does not want to lose time in useless details, for he is anxious to reach the applications of this NEW ARRANGEMENT. He doesn't want

to lose time, nor yet the attention of his readers from the great meanings to be established through the superceeded typology: "OF THESE THINGS WE CANNOT NOW SPEAK IN DETAIL" (9:5). The bare essentials are listed only to refresh the memory of the reader concerning the physical arrangements of the tabernacle. And the equally bare treatment of the Jewish high priest in that tent will be viewed. For he feels he must hasten to his argument, which is: Christ's activity in the "HEAVENLY SANCUARY." For that indeed is what the "PATTERN" was all about. The real treatment will be given the "REALITY" which the old system foreshadowed.

The basic assumption of the whole of Hebrews is still foremost in the mind of the author: the superiority of Christ and His system over Moses and his. The very "WEAKNESS" of the first covenant is demonstrated by the limitations it imposed on those who would "DRAW NEAR TO GOD." Even the elaborate and imposing ceremonies and ritual which regulated their worship were the very things that demonstrated the ineffacacy of the whole system. Particularly was this seen in the fact that the people, and even the common priests, were excluded from the "HOLY OF HOLIES." Only the High Priest could enter God's presence, but only "ONCE A YEAR," and even then NOT TO REMAIN! So as long as that system stood it loudly proclaimed that there could be no perfect communion and fellowship with God (cf. 9:8). But now, through the service rendered by Christ in the "TRUE TABERNACLE" (not the "COPY"), there has been opened up for all the people of God a "NEW AND LIVING WAY THROUGH THE CURTAIN" (10:19), through which "WAY" they now have "ACCESS WITH BOLDNESS TO THE THRONE OF GRACE" (4:16). That fellowship which the Old Covenant predicted (which the High Priest enjoyed but with severe limitations) is now provided in the New Covenant by Christ.

The Levitical System - 9:1-5

- A. "NOW EVEN THE FIRST COVENANT HAD REGULATIONS FOR WORSHIP AND AN EARTHLY SANCTUARY. FOR A TENT WAS PREPARED, THE OUTER ONE, IN WHICH WERE THE LAMP-STAND AND THE TABLE AND THE BREAD OF THE PRESENCE; IT IS CALLED THE HOLY PLAN."
 1. The great contrast to be made is that between the "EARTHLY SANCTUARY" in which former priests served, and the "HEAVENLY" one in which Christ served.
 - a. Provision was made for the worship of God by the people - but it was in a material sanctuary.
 - b. Stephen was stoned because he tried to explain that this was not a part of "REALITY," for "GOD DWELLS NOT IN TEMPLES MADE WITH HANDS" (Acts 7:48ff) and he spoke of the "TEMPLE OF SOLOMON!"
 - c. The author only shows the TEMPORARY and EARTHLY nature of THE REPLICA in relation to the PERMANENT and HEAVENLY of the TRUE TENT.
 2. The division of the Tabernacle into compartments is important to the Divine arrangement - and of particular use to the author in his argument.
 - a. This division was scrupulously maintained in successive construction.
 - b. For here the basic typology rests - which the author will explain.

3. The "LAMPSTAND" was covered with gold and stood on the south side of the "HOLY PLACE" (Ex. 25:31) symbolizes the "LIGHT OF THE GOSPEL" (Rev. 1:20).
 4. The "TABLE AND THE BREAD OF THE PRESENCE" (a hendiadys for "the table of showbread") was on the north side of the "HOLY PLACE."
 - a. These were 12 loaves of bread made freshly once a week and placed each Sabbath by the priest and the old was eaten by them (Lev. 24:5-9).
 - b. Perhaps symbolic of all Christian priests who receive their spiritual food through Christ (Jno. 6; I Pet. 2:5,9; cf. vs. 3).
- B. "BEHIND THE SECOND CURTAIN STOOD A TENT CALLED THE HOLY OF HOLIES, HAVING THE GOLDEN ALTAR OF INCENSE AND THE ARK OF THE COVENANT COVERED ON ALL SIDES WITH GOLD, WHICH CONTAINED A GOLDEN URN HOLDING THE MANNA, AND AARON'S ROD THAT BUDDED, AND THE TABLES OF THE COVENANT; ABOVE IT WERE THE CHERUBIM OF GLORY OVERSHADOWING THE MERCY SEAT."
1. The "SECOND CURTAIN" is mentioned to avoid any confusion in the actual separation of the "HOLY OF HOLIES" from the "HOLY PLACE."
 - a. For on the east end of the "HOLY PLACE" was a curtain which separated it from the outer court.
 - b. The writer is not interested in the outer court, for it now must symbolize the world in its relation to the church of Christ.
 2. Two pieces of furniture are mentioned as being connected with the "HOLY OF HOLIES," which was the place where God granted "MERCY."
 - a. The "ALTAR OF INCENSE" (which according to Ex. 30:6 and Lev. 16:18) was not in the "MOST HOLY PLACE" but the first tent, the "HOLY PLACE."
 - 1) The author offers no explanation for this variation.
 - 2) Suggestions offered involve the word "thumiaterion" which is translated "censer" or "altar of incense" or both.
 - 3) The LXX gives "censer" in II Chron. 26:10; Ezek. 8:11).
 - 4) Philo and Josephus understand "altar of incense," though in Ex. 30:1-10 it is located in the Holy Place, it is used in the "ONCE IN THE YEAR" atonement ritual.
 - 5) Incense symbolizes Christian prayers (Rev. 5:8-9).
 - b. The "ARK OF THE COVENANT" - the only thing in the Holy of Holies in Solomon's Temple, but never replaced after the Chaldeans destroyed the temple in 587 B.C.
 - 1) It was called "THE ARK OF THE TESTIMONY" (Ex. 25:22) because the "TWO TABLES OF STONE", containing the terms of the Covenant, were placed therein.
 - 2) Exo. 16:33 Moses commanded Aaron to place the omer of manna.
 - 3) Nu. 17:1-10 of the twelve rods, Aaron's budded, blossomed and produced ripe almonds - a token of his selection as priest (conserved as a witness to the rebellious - Num 17:10).
 3. "ABOVE IT . . . THE MERCY SEAT" before which Aaron burned incense on the day of Atonement (Lev. 16:13-14) as a part of the sin offering.
 - a. A symbolic place of expiation, where sins were eliminated.
 - b. The mercy seat of the Old Tent is representative of the "THRONE OF GRACE" of the New.
 - c. "Hilasterion" or "MERCY SEAT" is applied to Christ in Rom. 3:25 where it is translated "EXPIATION" or "THE COVERING OF SINS."

THE LEVITICAL SACRIFICE - 9:6-10

• "THESE PREPARATIONS HAVING THUS BEEN MADE, THE PRIESTS GO CONTINUALLY INTO THE OUTER TENT, PERFORMING THEIR RITUAL DUTIES; BUT INTO THE SECOND ONLY THE HIGH PRIEST GOES, AND HE BUT ONCE A YEAR, AND NOT WITHOUT TAKING BLOOD WHICH HE OFFERS FOR HIMSELF AND FOR THE ERRORS OF THE PEOPLE." (vs. 6-7).

1. Basically the interest is limited to the ceremonies conducted within those typical prescints of the "DAY OF ATONEMENT," by way of comparison.
 - a. Lev. 16 describes the annual activity of the "HIGH PRIEST" in his function as representative of the whole nation.
 - b. Lev. 16:34 the sacrifices offered were for "HIMSELF" and "FOR THE PEOPLE OF ISRAEL ONCE IN THE YEAR BECAUSE OF ALL THEIR SINS."
2. On that day he entered the "SANCTORUM" twice.
 - a. Once taking the "BLOOD OF THE BULL" offered for self and his house of priests - (Lev. 16:6,11).
 - b. Then the bullock, the goat that didn't escape, was sacrificed "FOR A SIN OFFERING FOR THE PEOPLE" which blood was brought into the "HOLY OF HOLIES" and there it was "SPRINKLED ON AND BEFORE THE MERCY SEAT" (vs. 15).
3. The "DAY OF ATONEMENT" was on the tenth day of the seventh month (Tish which was about the time of the autumn equinox.)
 - a. The air was not festive - it was solemn and grave - terrible, for an unworthy and unclean priest must appear before the "MOST HOLY GOD" in behalf of an unworthy and unclean people!
 - b. He must lay his hands on the head of the victim and "CONFESS OVER HIM ALL THE INIQUITIES OF THE PEOPLE OF ISRAEL, AND ALL THEIR TRANSGRESSIONS, ALL THEIR SINS . . ." (Lev. 16:21).
 - c. On this day all Israel was commanded: "YOU SHALL AFFLICT YOURSELF AND SHALL DO NO WORK . . . FOR ON THIS DAY SHALL ATONEMENT BE MADE FOR YOU, TO CLEANSE YOU; FOR ALL YOUR SINS YOU SHALL BE CLEAN BEFORE THE LORD . . ." (Lev. 16:29-30).
4. The ceremonies were beautiful and imposing - but this only intensified the more beautiful realities of the "TRUE TENT."
5. "THE ERRORS OF THE PEOPLE" ("agnoematon" from "agneeo" - to know not).
 - a. These are sins of oversight (Gen. 43:12), or of ignorance, but were nevertheless sins which demanded atonement.
 - b. No arrangement was made in the sacrificial order for willfull sins.

"BY THIS THE HOLY SPIRIT INDICATES THAT THE WAY INTO THE SANCTUARY IS NOT YET OPEN AS LONG AS THE OUTER TENT IS STANDING (WHICH IS SYMBOLIC OF THE PRESENT AGE)." (vs. 8).

1. The Holy Spirit is seen to be the designer and interpreter of the Old System as it relates to the New.
 - a. As I Pet. 1:11 attributed Old Testament prophecy to the Holy Spirit.
 - b. Here is attributed Old Testament ritual to Holy Spirit, and assigns the typology therein established to the "WILLFUL INTENT" of the Spirit.
2. The true meaning of this "RITUAL DOCTRINE" is that "ACCESS TO GOD IS BARRED" until some sacrifice can be offered which will really remove the "CURTAIN" or in some way penetrate it permanently.

- a. The three-fold limitation of access to God remained as a fundamental "WEAKNESS" of the Old Covenant.
 - 1) The "HIGH PRIEST" ONLY - which excluded access to other priests and even more so - to the people in general.
 - 2) Entered "MANY TIMES" and continued entering until the "HAPAX" offering was rendered which would remove obstacle (:2).
 - 3) Not freely - "NOT WITHOUT BLOOD", not his own but of beasts.
- b. Therefore the appropriateness of the "RENDING OF THE VEIL" as a symbol of the total removal of the obstacle caused by sin.
 - 1) Mt. 27:51; Mk. 15:38; (Luk, 23:45) mention the "RENDING OF THE VEIL" as a symbol of the total removal of the obstacle caused by sin.
 - 2) That this action should be from "TOP TO BOTTOM" is significant as an expression of God's action rather than man's.
3. Thus the very division of the tabernacle into two rooms was intended to impress upon the Jewish mind that his worship and fellowship with God was not yet acceptable.
4. "WHILE THE FIRST (protes) TABERNACLE IS STANDING" in God's economy.
 - a. That is, as long as it is a constituted part of God's government.
 - b. "WHICH IS SYMBOLIC OF THE PRESENT AGE," i.e., the Jewish age.
 - c. The "AGE TO COME" refers to the Christian era, or what is called in verse 9, "THE TIME OF THE REFORMATION."
5. The limitations imposed on the High Priest, because of his position as representing "ALL THE PEOPLE" involved limitations on "ALL THE PEOPLE."

"ACCORDING TO THIS ARRANGEMENT, GIFTS AND SACRIFICES ARE OFFERED WHICH CANNOT PERFECT THE CONSCIENCE OF THE WORSHIPER, BUT DEAL ONLY WITH FOOD AND DRINK AND VARIOUS ABLUTIONS, REGULATIONS FOR THE BODY IMPOSED UNTIL THE TIME OF REFORMATION . . ." (vs. 9-10).

1. The real barrier to free access to God is an inward matter, not an external, physical thing which did not involve the conscience!
 - a. All the sacrifices were able to grant was a physical or material purification - the removal of ceremonial impurities.
 - b. Normally, because of his personal immoralities, the priest would not be permitted to "DRAW NEAR" in the "TABERNACLE" and therein "OFFER WORSHIP TO GOD" composed of "GIFTS AND SACRIFICES."
 - c. Either God rejects all worship on the part of the people, or else institutes a deeply symbolic system of sacrifices designed to maintain the "CONSCIENCE OF SINFULNESS" and of material impurity, good only for that purpose - to last only until a "CONSCIENCE CLEANSING SACRIFICE" should be offered.
2. So in reality, the outer tent did not contain God's presence, but rather stood as a barrier to it, being a "PARABLE ON THE ENTIRE DISPENSATION" (according to Dods).
3. Adam once enjoyed perfect communion or fellowship with God without limits.
 - a. But through the loss of his original "GLORY AND HONOR" (2:7) he lost the treasured privilege of unhampered association with God.
 - b. He now lacks both the spiritual "GLORY" and moral "HONOR" necessary to such human-Divine fellowship.
 - c. Until that "GLORY AND HONOR" is restored through the reparatory sacrifice of Christ, who never lost His "GLORY OF HONOR", man can't be accepted in God's presence.

- d. God can forgive man's sin, but He cannot afford him fellowship in his dishonored and inglorious condition.
 - e. Until He comes, who did not dishonor His human nature, who maintained His original human "GLORY", man will be restricted in his "ACCESS TO GOD," cannot "DRAW NEAR" because of his unacceptableness.
4. However, to keep alive the concept of worship and fellowship with God, and to assure man that full repair of his damaged state would eventually be made, God set up the material tabernacle to serve these two purposes.
- a. To serve in such a physical "TABERNACLE", at least "PHYSICAL PURITY" must be established for those who served therein.
 - b. This was obtained through physical "ABLUTIONS", material "GIFTS AND SACRIFICES", various "FOOD AND DRINK" offerings for the priests.
 - 1) These were "REGULATIONS FOR THE BODY" of the priest, designed to express physical purity for "CEREMONIAL" purposes only!
 - 2) These were to last only "UNTIL THE TIME OF THE REFORMATION," i.e., until the "NEW AGE" of Messiah arrived (cf. Mt. 19:28).
5. "THE TIME OF THE REFORMATION" (diorthosis - to make straight, or reform as in Acts 24:2).
- a. Signifies the end of external, ritualistic and symbolic religious systems in "SHADOW AND COPY" form.
 - b. And the beginning of the "NEW REALITY" of the "TRUE TENT" when men of moral purity and "CONSCIENCE CLEANSED OF SIN" can approach God with "BOLDNESS AND FULL ASSURANCE OF FAITH."
 - c. Such time could only refer to the day of Messiah's "NEW COVENANT."

Christ's perfect sacrifice
(Vs. 10 - 14)

WHEN CHRIST APPEARED AS A HIGH PRIEST OF GOOD THINGS THAT HAVE COME, THEN THE GREATER AND MORE PERFECT TENT (NOT MADE WITH HANDS, THAT IS, NOT HIS CREATION) HE ENTERED ONCE FOR ALL INTO THE HOLY PLACE, TAKING NOT THE BLOOD OF GOATS AND CALVES BUT HIS OWN BLOOD, THUS SECURING AN ETERNAL REDEEMER (verses 11-12).

- 1. In this verse are presented the superior values of Christ's high priestly role, His sacrifice and His sanctuary service.
 - a. "HAVING COME" - the historic crux of history - for Christ came and all has been changed.
 - b. The main point is that His "TENT", His "BLOOD", His "COMING HIGH PRIEST OF GOOD THINGS" all result in an "ETERNAL REDEMPTION."
- 2. What used to be "GOOD THINGS TO COME" are now "GOOD THINGS THAT HAVE COME" and are "YET TO COME" throughout eternity.
 - a. These "GOOD THINGS" are not only "THE GOODNESS OF THE WORD OF GOD AND OF THE AGE TO COME" (6:5), but also includes all the blessings of the "GREAT SALVATION" (2:4), plus all the privileges of the "TRUE TENT" (8:2,5); (cf. 9:24), the "FORGIVENESS OF OF SINS" (9:26) and full, confident "ACCESS TO GOD" (10:26) through the "INTERCESSION OF CHRIST" 97:25).

- b. Herein is religion realized, for the total function of all religious concepts is that of bringing man into the presence and fellowship of God without fear, but with full dignity.
 - c. When a person has availed himself of God's grace provided in the sacrifice of Christ, then for the first time in his life it can be said: "He has got religion."
3. There can be no access to God without sacrifice to cover all impurities:
- a. Purity is costly, but essential prerequisite to full communion.
 - b. Thus purity could only be "IMPUTED", or to use a more biblical term, "RIGHTEOUSNESS WAS IMPUTED THROUGH FAITH" (Rom. 4:5; et.al.).
 - c. But even that kind of purity had to be symbolically externalized in the various liturgy which characterized the priest's approach to the tabernacle and its worship.
 - d. God could and did forgive the sins of those who believed (Rom. 3:24).
 - e. But He could not account man fully acceptable, fully deserving to return to Eden's relationship, until Christ effected His sacrifice.
 - f. God did not design for those souls under the lesser Law should receive greater blessings than those under the "BETTER COVENANT."
 - 1) Heb. 11:39-40 God had decreed that "APART FROM US THEY NOT BE MADE PERFECT."
 - 2) But now, those faithful, "THE SPIRITS OF JUST MEN MADE PERFECT" in Christ's sacrifice, share the blessings of Christ's kingdom (Mt. 8:11; Lk. 13:28).
4. Note how the contrast is made by the "ONCE FOR ALL" phrase as relating Christ and His work, and the "MANY TIMES" relating to Levitical priests!
- a. "ONCE FOR ALL" entry into the Holy place - indicating uniqueness!
 - b. "ONCE FOR ALL" offering for "THE SINS OF THE PEOPLE" (7:27).
 - c. "ONCE FOR ALL" Christ appeared to "PUT AWAY SIN" (9:26).
 - d. "ONCE FOR ALL" Christ was "OFFERED TO BEAR THE SINS OF MANY" (9:28).
 - e. "ONCE FOR ALL" offering of the "BODY OF CHRIST SANCTIFIES" (10:10).
 - f. "FOR ALL TIME ONE ONLY SACRIFICE" completes the service of Christ but those priests stand continually sacrificing (10:12).
 - g. "BY A SINGLE OFFERING" He has "PERFECTED FOR ALL TIME THOSE WHO ARE SANCTIFIED" (10:14).
5. Thus "SECURING AN ETERNAL REDEMPTION" for us - lasting results!
- a. "REDEMPTION" (lutrosis or apolutrosis) involves the ransom (lutron) price paid for the release of a slave.
 - b. The deliverance procured by means of the price paid - actually the value held against the object thus released.
 - c. For further study, cf. Lk. 1:68; 2:38 - where Israel and Jerusalem respectively were in slavery to Rome.
 - d. Mt. 20:28 "CHRIST GAVE HIS LIFE A RANSOM", here the price paid was His "LIFE", and in 1 Pet. 1:18 the "REDEMPTION PRICE" was His "BLOOD."
6. This "ETERNAL REDEMPTION" does not afford to the Jewish sacrifices a "TEMPORARY REDEMPTIVE VALUE" - for such is foreign to the purpose!

- B. "IF THE SPRINKLING OF DEFILED PERSONS WITH THE BLOOD OF GOATS AND BULLS AND THE ASHES OF A HEIFER SANCTIFIES FOR THE PURIFICATION OF THE FLESH, HOW MORE SHALL THE BLOOD OF CHRIST, WHO THROUGH THE ETERNAL SPIRIT OFFERED WITHOUT BLEMISH TO GOD, PURIFY YOUR CONSCIENCE FROM DEAD WORKS TO THE LIVING GOD." (vs. 13-14).
1. Conscience is an important faculty, and the use of it in regard to sin and the registry of complaints it makes against our actions, thoughts, and words show the value of Christ's sacrifice that can remove the accusing finger of conscience.
 2. "SANCTIFY UNTO THE CLEANNESS OF THE FLESH" - this is ceremonial cleansing only - touching only the flesh and not the conscience.
 - a. The "BLOOD OF GOATS AND BULLS" was offered "FOR SINS" (Lev. 16:1-34).
 - b. The "ASHES OF A HEIFER" were offered for ceremonial defilement, as touching a dead body, defiling the tabernacle because of such impurities of the flesh (Num. 19-2:21; Nu. 8:7; Num. 19:12).
 - c. These sacrifices only cleansed externally, in the flesh, so the priest could be admitted as a servant who could officiate at the "DIVINE SERVICE" conducted in the tabernacle.
 - d. The ashes of a burned red heifer were mixed with water and this was sprinkled on such ceremonially defiled persons and removed the impediments to their approach to God.
 - e. "FLESH" is here contrasted with the superior qualities of the sacrifice of Christ which cleansed the "CONSCIENCE."
 3. "HOW MUCH MORE" - one of the writer's favorite themes.
 - a. One of those "A MINORI AD MAJUS" arguments - the lesser to the greater. Cf. 10:29; 12:25.
 - b. The greater is based on the comparison of the victims themselves (Christ versus bulls and goats and heifers) and from the results of those sacrifices (cleansing the flesh versus the conscience).
 4. Eight reasons for the "HOW MUCH MORE" of Christ's sacrifice:
 - a. "BLOOD OF CHRIST" is the blood of an intelligent, willing, loving person and not a senseless, indifferent, brute animal.
 - 1) Christ willingly "LAID DOWN HIS LIFE" (1 Jno. 3:16) for love.
 - 2) Jno. 10:18 "NO ONE TAKETH IT FROM ME." conscious action.
 - b. "ETERNAL SPIRIT" means through the agency of the Holy Spirit.
 - 1) As seen by accusative genitive of "Spirit" and the preposition "DIA" - by means of, or through the agency of! Not His Spirit.
 - 2) The author must think of Isa. 53, the Suffering Servant of God, who was first presented in Isa. 42:1 "I HAVE PUT MY SPIRIT UPON HIM."
 - 3) In the "POWER OF THE SPIRIT" He fulfilled His earthly ministry.
 - a) He was "CONCEIVED OF THE SPIRIT" (Mt. 1:20; Lk. 1:35).
 - b) He was "LED OF THE SPIRIT" during His temptations and earthly ministry.
 - c) He performed His miracles "BY THE SPIRIT" (Mt. 12:28).
 - d) He was raised by the Spirit (Rom. 8:11).
 - e) Heb. 9:8 had just mentioned that the Spirit had prepared even the arrangements of the Tabernacle as a type and in this context the Holy Spirit is evidently the one that arranged and carried out the antitypical sacrifice of Christ.

- (1) Some argue for "ETERNAL SPIRIT" being His Deity, and certainly this is true - not doesn't seem to be the author's point. (Milligan, Hewitt, Delitzsch)
 - (2) Some argue for the spiritual or rational nature of these words as contrasted with flesh only of bulls. This argument is comforted, it is held, by the fact that the fleshly sacrifices effected only the flesh but the spiritual sacrifice of Christ touches the spiritual side of man. This is true, but the "ETERNAL SPIRIT" hardly refers to the temporary human spirit of Jesus. (Dods, Grotius)
- c. "HE OFFERED HIMSELF" - the One who has the "UNCHANGABLE PRIESTHOOD" the superior Priest who is "FOREVER", and superior to the Levitical priests of verse 13. This is Melchizedekian Priest who offers!
 - d. "HE OFFERED HIMSELF" - not the slaughter of an unconscious, reluctant victim - but the offering itself was "THE BODY GOD HAD PREPARED FOR HIM" (Heb. 10:5) in which body He "CAME TO DO GOD'S WILL", and it is according to "THAT WILL" He accomplished in that "BODY" that we have been "SANCTIFIED THROUGH THE OFFERING OF THAT BODY" (Heb. 10:11).
 - e. "HE OFFERED HIMSELF WITHOUT SPOT TO GOD" - the Perfect Priest with the perfect, spotless victim.
 - 1) Jewish sacrifices had to be without physical blemishes, but that only prefigured the "UNBLEMISHED" inward and ethical sacrifice of Christ. (cfr. Ex. 20:1; Lev. 1:3,10; Num. 19:2).
 - 2) 1 Pet. 1:19 - we are "REDEEMED . . . WITH PRECIOUS BLOOD, AS OF A LAMB WITHOUT BLEMISH AND WITHOUT SPOT."
 - 3) II Cor. 5:21 - "HIM THAT KNEW NO SIN."
 - 4) Heb. 4:14 - "HE WAS TEMPTED IN ALL POINTS, YET WITHOUT SIN."
 - 5) This "OFFERING" involved the entire span of His earthly life, for He was never guilty of sin. This assumes His priesthood was not only in the offering of the cross, but during all His life.
 - f. "CLEANSE YOUR CONSCIENCE FROM DEAD WORKS" - or works of death -
 - 1) The blood of animals cleansed the flesh, but didn't involve the moral, ethical and spiritual aspects of the worshipper.
 - 2) Removing not only the sin, but also the consciousness of sin.
 - g. "TO SERVE THE LIVING GOD" - to make us accepted as worshippers.
 - 1) We now have the "RIGHT TO ACCESS" and "BOLDNESS IN THE EXERCISE OF THIS RIGHT" (Heb. 10:19-22). Cfr. 9:8-13:11.

THE NEW COVENANT - A TESTAMENT
(Vs. 15-22)

AND FOR THIS CAUSE HE IS THE MEDIATOR OF A NEW COVENANT, THAT A DEATH HAS TAKEN PLACE FOR THE REDEMPTION OF THE TRANSGRESSIONS THAT WERE UNDER THE FIRST COVENANT, THEY THAT HAVE BEEN CALLED MAY RECEIVE THE PROMISE OF THE ETERNAL INHERITANCE," (VS. 15).

1. Jesus "MEDIATED" the New Covenant through His sacrificial death - which provided "ETERNAL INHERITANCE" of "ETERNAL SALVATION" to the faithful under both covenants.
 - a. The "NEW COVENANT" did not leave those under the "OLD COVENANT" without hope of salvation!
 - b. They had "ALREADY BEEN CALLED" through the "GOSPEL THAT WAS PREACHED UNTO THEM" (4:2). We are "PARTAKERS OF THE HEAVENLY CALLING" (3:1).
 - c. They were the "COVENANT PEOPLE OF GOD" under the old economy - but not in virtue of those sacrifices - rather because of their faith in God and the sacrifice of Christ.
 - d. The first covenant made provisions for justification or remission of sins through faith (cfr. Rom. 4; Rom, 3:21ff; Gal. 3:11), but that Law system could not provide "ETERNAL REDEMPTION" and "ENTRANCE IN THE ETERNAL KINGDOM" until the "NEW" (Kainos) covenant came in which says: "NOW I CAN FORGIVE AND FORGET THEIR SINS" (Heb. 8:12).
 2. This is not the first mention of the "NEW COVENANT" being based on the sacrificial blood of Christ - for Christ first mentioned it.
 - a. Mk. 14:24 "THIS IS MY BLOOD OF THE COVENANT, WHICH IS POURED OUT FOR MANY. . ."
 - b. I Cor. 11:25 - the oldest record: "THIS CUP IS THE NEW COVENANT IN MY BLOOD . . ."
 - c. The writer will affirm also that "BLOOD" was also used to inaugurate the first covenant ALSO - vs. 18-20 - "THIS IS THE BLOOD OF THE COVENANT WHICH GOD COMMANDED TO YOU-WARD."
 - d. This implies that until real atonement was made, they could not receive the inheritance.
 - 1) This is confirmed by ch. 11:40 "APART FROM US THEY COULD NOT BE MADE PERFECT."
 - 2) See ch. 12:23 - the eternal kingdom is now composed of "THE GENERAL ASSEMBLY AND CHURCH OF THE FIRSTBORN ONES" together with "THE SPIRITS OF JUST MEN MADE PERFECT." (perfected by the sacrifice of Christ.)
 - 3) Lk. 13:28 "THERE SHALL BE THE WEEPING AND THE GNASHING OF TEETH WHEN YOU SHALL SEE ABRAHAM, AND ISAAC, AND JACOB, AND ALL THE PROPHETS, IN THE KINGDOM OF GOD, AND YOURSELVES CAST FORTH WITHOUT." (whether eschatological or not is not clear, but the "ETERNAL REDEMPTION" of the Patriarchs and Prophets is clearly attested.
 3. "DEATH HAVING TAKEN PLACE FOR THE REDEMPTION OF THE TRANSGRESSIONS THAT WERE UNDER THE FIRST COVENANT . . ."
- a. Those transgressions had to be covered "SO THAT" the faithful under the first economy "MAY RECEIVE THE ETERNAL INHERITANCE . . ."
 - b. But God had already forgiven their sins - their souls were therefore delivered from condemnation - see Rom. 3:21ff, Rom. 4:1-25.
 - 1) That God forgave their sins: see Ex. 34:6ff; Isa. 43:25; 44:22; Micah 7:18-19; Psalms. 103:1-22 especially verse 12! Psalms.32:
 - 2) So in a way, God was writing IOUs against the cross every-time He forgave sins under the Old System, and Christ died to "REDEEM THE TRANSGRESSIONS" or IOUs.
 - 3) We read of the "REDEMPTION OF OUR SOULS" (Eph. 1:7; Col. 1:14) and of the "REDEMPTION OF OUR BODIES" (Rom. 8:23), but

here we have the "REDEMPTION OF TRANSGRESSIONS" already forgiven.

- 4) Read Milligan, Robert, New Testament Commentary, Epis. of Heb., page 256-258! He presents former forgiveness as complete, based on a divine "promissory note, based on the infinite value of the blood of Christ, which he knew would be shed in due time. By means of these notes God was enabled (if I may say it with reverence) to meet, for the time being, all the claims of justice, and still to treat as just and righteous all who like Abraham, Isaac, and Jacob, became loyal subjects of his government. But no one could read his "title clear to mansions in the skies" until by the blood of Christ his sins were all cancelled absolutely, and the notes and bonds that had been issued in behalf of the sinner were all redeemed by the one great atoning sacrifice."

- c. So the status of the Old Testament saints changed with the death of Christ - and the "PROMISED REST" (4:9 - "FOR THE PEOPLE OF GOD" of both dispensations) and the "PROMISE OF ETERNAL INHERITANCE" may now be theirs (in loco) as it is ours.

4. "ETERNAL INHERITANCE" - eternal being an adjective which also describes the new covenant - "WITH THE BLOOD OF AN ETERNAL COVENANT" (13:20), and so the "REDEMPTION IS ETERNAL" (9:12) and so the "INHERITANCE" is likewise "ETERNAL" (in loco), and all of this contingent upon the sacrifice that was offered "THROUGH THE ETERNAL SPIRIT" (9:14), which makes Christ "THE AUTHOR OF ETERNAL SALVATION TO ALL THEM THAT OBEY HIM" (5:9).

B. "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 CAN NEVER AVAIL WHILE HE THAT MADE IT LIVETH." (vs. 16-17).

1. Essential to understanding this passage is the dual usage of the Greek word "DIATHEKE" as a testament and a covenant.
 - a. Its root is generally limited to a covenant, and generally a covenant does not require the death of the Covenanter. But verse 15 speaks of an "ETERNAL INHERITANCE" and that suggests to the author the idea of a "testamentary diatheke" which could not come into effect until the person who made it dies.
2. Since Christ rose from the dead, He stands as the "RATIFIER" (through His death), "SURETY" (7:22) (based on the fact that "HE ABIDES FOREVER"), and "MEDIATOR" (9:15 between God and the believer) and as the "EXECUTOR" of His own "WILL."
3. It may be that the author is appealing to common, well-known Roman Law which stipulated the will of a man is validated by his death and his heirs are then allowed complete inheritance of his good.
4. But evidently Paul also wishes to establish the idea that a testament is the expressed will of the testator, who also affixes any conditions he may desire to the inheritance. But that once the will is accepted by the benefactors it then takes on the nature of a binding covenant.
 - a. Then it is no more improper for one to break the agreements than it is for the other. Such violations render the Testator free to reject the "covenant breaker."
 - b. Also firmly established in this context is the idea that the Testator cannot go back on His will or the conditions of it once

He had sealed His will with His death.

- c. And it also confirms that the benefactors cannot alter the conditions "NEITHER ADD TO NOR MAKE VOID" the conditions of the covenanted testament - (Gal. 3:15).

- 5. This gives the New Covenant the same "UNCHANGEABLE" nature as God's "PROMISES" (6:17) and "IMMUTABLE", or as "UNCHANGABLE" as the priesthood of Christ (7:24-25).
- 6. "FOR A TESTAMENT IS OF FORCE" (bebaia) meaning "stable, firm as in chapter 3:6,14 - cfr. II Cor. 1:21 "STEADFAST IN OUR FELLOWSHIP" and Col. 2:7 "STEADFAST IN THE FAITH."
- 7. But the major thrust of the context is that Christ inaugurated the "NEW COVENANT WITH HIS BLOOD" just as verse 18 recalls the history of the "FIRST COVENANT BEING INAUGURATED WITH BLOOD."
 - a. Obviously God is not bound to limitations that humans place on words.
 - b. So the Holy Spirit is perfectly justified in using the dual meaning to teach two separate ideas:
 - 1) Christ's blood inaugurated the New Covenant.
 - 2) Christ's death makes its testamentary nature now valid.

C. "WHEREFORE EVEN THE FIRST COVENANT HATH NOT BEEN DEDICATED WITHOUT BLOOD."

- 1. Since the "WILL" is confirmed and inaugurated by death and its effacacy is derived from the "BLOOD" of Christ, the author proceeds to show that this is also analogically true of all of God's DIATHEKAI.
- 2. They too must be ratified by means of death and the sprinkling of blood.
- 3. "DEDICATED" or "STAND DEDICATED" or inaugurated - brought into existence.
 - a. "BY THE NEW AND LIVING WAY WHICH HE DEDICATED FOR US" - meaning initiated, brought into existence.
 - b. The Old Covenant was dedicated by animal blood, the New by Christ's!

D. "FOR WHEN MOSES HAD SPOKEN, ETC. . ." vs. 19-21.

- 1. Exod. 24:3ff records the event. For the "SCARLET WOOL AND HYSSOP" see Exos. 12:22; lev. 14:4-7 and Num. 19:18-19.
- 2. "THIS IS THE BLOOD OF THE COVENANT . . ."

E. "AND ACCORDING TO THE LAW, I MAY ALMOST SAY, ALL THINGS ARE CLEANSED WITH BLOOD, AND APART FROM SHEDDING OF BLOOD THERE IS NO REMISSION." (vs. 22)

- 1. Not only in the dedication of the Covenant, but on other occasions of purification was blood sprinkled.
 - a. The horns of the altar of burnt-offerings during priestly consecrations (Exod. 29:12; Lev. 8:15).
 - b. On the Day of Atonement the horns of the altar were sprinkled (Lev. 16:14).
 - c. The Tabernacle and its furnishings were anointed with oil, but the priests with blood (Ex. 40:9-11 and Lev. 8:23-30).
- 2. "I MAY ALMOST SAY, ALL THINGS ARE CLEANSED WITH BLOOD" because some things were cleansed by water, (Lev. 16:26,28; Num. 31:24) and some by fire (Num. 31:22r).
- 3. "APART FROM THE SHEDDING OF BLOOD THERE IS NO REMISSION."
 - a. "PURIFICATION" of a ceremonial type could be purified by other means than blood.

- b. But there is no exception when it comes to "REMISSION", for it is possible only through blood. (Lev. 17:11).
- c. Some would deny this "Law without exception" of no "REMISSION WITHOUT BLOOD" on the basis of the poor Jew that couldn't afford the price of an animal sacrifice - so provision was made for him to offer "A TENTH PART OF AN EPHAH OF FINE FLOUR" or "TWO TURTLE-DOVES." But even in this case (recorded in Lev. 5:11-13) the priest was then required to make atonement for his sins - obviously with blood - as the context shows.

THE PERFECT SACRIFICE
9:23-28

- A. "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." (vs. 23).
 - 1. "THE BETTER SACRIFICES" indicates the sacrifice of Christ seen in the plural purposes of "REDEEMING" the lost, "DEDICATING" the New Covenant.
 - a. By synecdoche, the plural is put for the singular.
 - b. Perhaps because of the plurality of the Levitical sacrifices which are spoken of in the same verse.
 - 2. The "HEAVENLY THINGS THEMSELVES" - does heaven need cleansing?
 - a. Obviously the Jewish tabernacle prefigured the old relationship between God and His people - a relationship hampered by sin which the sacrifices of the Law could not remove.
 - b. But its counterpart, or antitype, the Kingdom of redeemed souls have been cleansed by the blood of Christ (Acts 20:28; Eph. 1:6-8).
 - c. The church is now the "TEMPLE OF GOD IN THE SPIRIT" (Eph. 2:22) and the "TEMPLE OF THE HOLY SPIRIT" (I Cor. 3:16; 6:19).
 - d. The "WAY INTO THE HOLY PLACE" (10:19) has now been opened and the worshippers now have "ACCESS" but only "THROUGH THE BLOOD OF CHRIST."
 - e. The church or Kingdom is now "THE HEAVENLY JERUSALEM" and symbolically or in fact has been now cleansed by His atoning blood.
 - f. Could it relate to those forgiven saints of Old Testament times that had gone into heaven, but have now been perfectly cleansed by the blood of Christ so that they may "RECEIVE THE PROMISED ETERNAL INHERITANCE"? (9:15).
 - g. Westcott suggests not so much heaven itself, but the spiritual sphere in which atonement became a reality to the believer.
 - h. At least this much is true: Christians now "SIT WITH CHRIST IN HEAVENLY PLACES" (Eph. 1:3; 1:20; 2:6; 3:10; 6:12).
- B. "FOR CHRIST ENTERED NOT INTO THE HOLY PLACE MADE WITH HANDS, LIKE IN PATTERN TO THE TRUE; BUT INTO HEAVEN ITSELF, NOW TO APPEAR BEFORE THE FACE OF GOD FOR US . . ." (vs. 24).
 - 1. The type and antitype are clearly alluded to.
 - 2. "HEAVEN ITSELF" is the "TRUE" of which the tabernacle was the "PATTERN".
 - 3. "TO APPEAR BEFORE THE FACE OF GOD FOR US."
 - a. As our "FORERUNNER" - 6:20.
 - b. As our "INTERCESSOR" - 7:25.

- c. As our "PURIFICATION FOR SINS" (1:3), being our constant SAVIOR!
- d. As our "NEW AND LIVING WAY INTO THE HOLY PLACE" 10:19.

C. 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 ONCE AT THE END OF THE AGES HATH HE BEEN MANIFESTED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF."

- 1. "ONCE" - hapax - the final, beyond which there is none, sufficient and "SAVING UNTO THE UTTERMOST" (for all times) SACRIFICE OF HIMSELF."
- 2. "TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF" - forever solving the sin barrier between God and man.

D. "AND IN ASMUCH AS IT IS APPOINTED UNTO MEN ONCE TO DIE, AND AFTER THAT COMETH THE JUDGMENT; SO CHRIST ALSO, HAVING BEEN ONCE OFFERED TO BEAR THE SINS OF MANY, SHALL APPEAR A SECOND TIME, APART FROM SIN, TO THEM THAT WAIT FOR HIM UNTO SALVATION."

- 1. Man is not able to die twice - just as surely then is Christ not able to die for sins twice.
 - a. Finality of Christ's work - compared to the finality of man in death.
 - b. Followed only by God's judgment - based on his acceptance or rejection of Christ.
- 2. His second appearance is "WITHOUT SIN" - not to deal with sin.
 - a. Sin was dealt with by His first appearance - "THERE REMAINS NO MORE SACRIFICE FOR SINS." (10:26).
 - b. His second appearance is "WITHOUT SIN" - not to deal with sin.
 - a. Sin was dealt with by His first appearance - "THERE REMAINS NO MORE SACRIFICE FOR SINS" (10:26).
 - b. His second appearance is "UNTO THEM THAT WAIT FOR HIM UNTO SALVATION."

The Shadow and the Reality - as to Sacrifice - 10:1-18

By way of introduction to chapter 10, which presents the Jewish "shadow sacrifice" in contrast with the "true image sacrifice" of Christ, the idea of the shadow and reality are maintained. In chapter 9:9, 23 the shadow "temple" and the "real heavenly sanctuary" are presented. In chapter 8 the warning about the "PATTERN" will cover chapters 8 to 10 - and involves the shadow "law". Therefore chapter 7 would present the shadow "priesthood of Melchizedek" in likeness to the real "priesthood of Christ." Chapter 5 presents the other priestly shadow in Levi. And chapter four presents the shadow "rest" in the Sabbath and in the Promised Land. And chapter 3 presents the shadow "house."

1. "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."

- 1. Bruce explains the use of "SHADOW" and "IMAGE" by saying: "The shadow is but a shadow; the "image" (eidon) - especially the "very image" is an exact replica."
 - a. Thus Christ is the "EIKON OF GOD" (II Cor. 4:4; Col. 1:15), for this is an adequate manifestation of the identical reality.

- b. The "SHADOW" could not make perfect "THOSE THAT DRAW NEAR" but the "VERY IMAGE COULD"!
- 2. "YEAR BY YEAR" - reference to the sacrifices of the Day of Atonement.
 - a. They could offer their sacrifices, and have remission of sins but the "VEIL REMAINED" - thus hampering their "DRAWING NEAR."
 - b. And every year when they offered this sacrifice, they were reminded of the veil between themselves and God.
- 3. "THEM THAT DRAW NEAR" refers to worshippers of God.
 - a. Their sacrifices didn't accomplish their "DRAWING NEAR" (10:1).
 - 1) Their "WORSHIP" was hampered (9:9; 10:2).
 - 2) Their tabernacle "SERVICE" was limited worship (9:1,6; 8:5).
 - b. Our sacrifice now makes us (and them) perfect as worshippers and as those who draw near: (4:16; 7:19, 25; 10:22; 11:6; 12:22 - then 10:14; 9:14; 12:28; 13:10).
 - c. See I Peter 2:4 "UNTO WHOM COMING" - proserkomai - as in Hebrews; now let us offer sacrifices of worship.

"ELSE WOULD THEY NOT HAVE CEASED TO BE OFFERED: BECAUSE THE WORSHIPPERS, HAVING BEEN ONCE CLEANSED, WOULD HAVE NO MORE CONSCIOUSNESS OF SINS." See Jno. 15:11.

- 1. One sacrifice offered for one sin took care of that one, but NOT THE NEXT ONE! A new sacrifice had to be offered!
- 2. Under the Law there was no one sacrifice that "PERFECTED FOREVER THEM THAT DRAW NEAR" - so they had to offer new sacrifices for new sins!
- 3. In the "DAY OF ATONEMENT" sacrifices - which our author here recalls - the new sacrifice of this year could not take care of next year's sins!
- 4. If there had been a sacrifice on some Day of Atonement that would take care of future sins, then "THEY WOULD CEASED TO BE OFFERED"!

"BUT IN THOSE SACRIFICES THERE IS A REMEMBRANCE MADE FOR SINS YEAR BY YEAR."

- 1. Not of past sins already forgiven, but of new sins unatoned for!
- 2. Those sacrifices of the Day of Atonement covered sins of ignorance and sins they were not aware of, and therefore had not offered sacrifices for. That you may know that that sacrifice isn't doing the job, REPEAT IT!
- 3. They knew they were forgiven, BUT IN THE REPETITION OF THOSE YEARLY SACRIFICES THEY WERE MADE AWARE THAT THOSE SACRIFICES WERE NOT THE CAUSE NOR SOURCE OF THEIR FORGIVENESS !!!!!!!
 - a. "ELSE WOULD THEY NOT HAVE CEASED TO OFFER THEM?" (vs. 2)
 - b. They only pointed forward to the "ONCE FOR ALL SACRIFICE" of Christ that would get the job done, and that "FOREVER." (10:12)
- 4. To be noted, this is not to disparage those sacrifices, it is simply to point out their Divinely recognized limitations.
 - a. It was not their design to offer unlimited atonement.
 - b. They took care of only one sin at a time - but even then in view of the Cross of Christ.
 - c. We cannot even say they had "BORROWED VALUE", for that would make them avenues to dispense said value.
 - d. They did not remove the veil - nor were they designed to do so!
 - e. They did, however, cleanse the flesh so that the priests were permitted a limited approach to accomplish symbolic worship.
 - f. Since the real worship is "OFFERED WITHIN THE VEIL", the "WAY INTO THE VEIL" could not "YET BE MANIFESTED AS LONG AS THE OLD TABERNACLE STOOD." (9:8).

5. "THERE IS A REMEMBRANCE MADE OF SINS YEAR BY YEAR." By whom?
 - a. The worshipper, the priest, the sinner, the one seeking to "DRAW NEAR", but his conscience was made aware that those sacrifices were not sufficient to get him "WITHIN THE VEIL."
 - b. Perhaps "REMEMBRANCE" was also made by God - BUT NOT "AGAINST" the sinner for sins already atoned for!
 - c. Certainly the High Priest was reminded of the ineffectiveness of his sacrifice - for he was the ministrant who was allowed "WITHIN THE VEIL" but only for a few brief moments.
6. By what reasoning do we make the Jews subjects of DOUBLE JEOPARDY?
 - a. If a sin is forgiven the individual it is not temporary forgiveness for that sin, it is temporary ONLY IN RELATION TO HIS NEXT SIN!
 - b. He stands forgiven for that one but not for the next one.
 - c. Now in God's mind, THE SINNER has been forgiven but NOT THE SIN.
 - d. This is the argument of 9:25-26 "NOW 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 ONCE AT THE END OF THE AGES HATH HE BEEN MANIFESTED TO PUT AWAY SIN BY THE SACRIFICE OF HIMSELF."
 - e. Since the Old Law sacrifices couldn't provide future redemption. the writer proceeds to point to Christ: "WHEREFORE . . ." (vs. 5).

WHEREFORE WHEN HE COMETH INTO THE WORLD, HE SAITH, SACRIFICES AND OFFERING THOU Wouldest NOT, BUT A BODY DIDST THOU PREPARE FOR ME. IN WHOLE BURNT OFFERINGS AND SACRIFICES FOR SIN THOU HADST NO PLEASURE." (vs. 5-6).

- Quoted from Psa. 40:6-7 - which Psalm has Christ as the speaker.
 - a. This citation follows the LXX which substitutes "SOMA" (body) for "OTIA" (ears), but the thought is the same.
 - b. The two expressions are nearly equivalent: "TO DIG OUT THE EARS" of a person makes him hear clearly the expressed will of God.
 - c. Therefore the whole body responds to what the ears hear - "I AM COME TO DO THY WILL."
 - d. Thus implying that Christ's sacrifice, according to this prophecy is the one GOD DESIRED TO BE MADE.
- "WHEN HE COMETH INTO THE WORLD" - speak of His incarnation.
- "THOU Wouldest NOT" - meaning didn't desire sacrifices and offerings!
 - a. Every sacrifice simply stood for one or more sins!
 - b. Sacrifice is always less important to God than obedience:
 - 1) I Sam. 15:22 "TO OBEY IS BETTER THAN SACRIFICE."
 - 2) Hos. 6:6 "I DESIRE MERCY AND NOT SACRIFICE."
 - c. Multiplied sacrifices mean multiplied sin.
 - 1) Isa. 1:1 "WHAT UNTO ME IS THE MULTITUDE OF YOUR SACRIFICES . . ."
 - 2) Amos 5:21 "I HATE, I DESPISE YOUR SACRIFICES . . ."
- "SACRIFICES AND OFFERINGS" (provided in Lev. 1:1-17; Lev. 4:1 - 5:13). refers to the whole, utterly inefficient system of Levitical sacrifices.

THEN SAID I, LO, I AM COME (IN THE ROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO THY WILL, O GOD." (vs. 7).

According to the Psalmist, and our author, the words: "I AM COME TO DO THY WILL, O GOD" sums up the whole tenor of our Lord's life and

ministry and therefore is the essence of that true sacrifice desired by God - says Bruce.

2. "ROLL OF THE BOOK" - actually the "Kophalis" refers to the knob on the roller around which the manuscripts were wound.
3. "THY WILL" - the will of God - and said "WILL" which Christ perfectly fulfilled will play a prominent role in the author's argument - (vs. 10).

F. "SAYING ABOVE, SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND SACRIFICES FOR SIN THOU Wouldest 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. (8:9)

1. "WHICH ARE OFFERED ACCORDING TO THE LAW" would exclude from the list of UNDESIREd and UNWILLED sacrifices the ONE, AND ONLY ONE WHICH WAS OFFERED ACCORDING TO GOD'S WILL - that of Christ.
2. "HE TAKES AWAY THE FIRST THAT HE MAY ESTABLISH THE SECOND . . ."
 - a. Christ's sacrifice on the Cross - then and there abolished the old order of sacrifices, strip them of all their validity.
 - b. The "FIRST" had to be "TAKEN AWAY," before the "SECOND" could be "ESTABLISHED"!
3. Major thrust of Hebrews: "TAKE AWAY THE FIRST" to "MAKE ROOM FOR THE SECOND."
 - a. Heb. 1:1-2 assumes the Son's speaking superceeds the prophet's.
 - b. Heb. 2:1-4 uses the superlative danger of losing "THE GREAT SALVATION."
 - c. Heb. 5:12 implies the need to leave "THE RUDIMENTS OF THE FIRST PRINCIPLES OF THE ORACLES OF GOD" for PERFECTION IN CHRIST.
 - d. Heb. 7:12 "A CHANGE IN THE PRIESTHOOD DEMANDS A CHANGE IN THE LAW."
 - e. Heb. 7:18 "FOR THERE IS A DISANNULLING OF A FOREGOING COMMANDMENT . . . AND A BRINGING IN THEREUPON OF A BETTER HOPE . . ."
 - 1) "THEREUPON" means the cessation of the first before the second has value.
 - 2) The two systems did not run concurrently!
 - f. Heb. 8:7 "FOR IF THE FIRST HAD BEEN FAULTLESS, THEN WOULD NO PLACE HAVE BEEN SOUGHT FOR A SECOND" - (continue same context).
 - g. Heb. 8:13 "IN THAT HE SAITH, A NEW, HE HATH MADE THE FIRST OLD."
 - h. Heb. 9:10 speaks of "THE TIME OF REFORMATION" obviously the Christian age is intended, for the old system was "IMPOSED UNTIL . . ."
 - i. Heb. 9:15 "HE IS THE MEDIATOR OF A NEW COVENANT" together with vs. 18 which says "EVEN THE FIRST WAS DEDICATED BY BLOOD."
 - j. Heb. 10:28 again uses the superlative punishment idea for those who "TOD UNDER FOOT THE SON OF GOD."
 - k. Heb. 12:25 the last of three superlatives of comparison.
 - l. Heb. 13:20 "THE GOD OF PEACE, WHO BROUGHT AGAIN FROM THE DEAD THE GREAT SHEPHERD OF THE SHEEP WITH THE BLOOD OF AN ETERNAL COVENANT . . ."

G. "BY WHICH WILL WE HAVE BEEN SANCTIFIED THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST ONCE FOR ALL." (vs. 10)

1. Up to now the "ONCE FOR ALL" has applied to the sacrifice of Christ, and here it is used "FOR HIS PEOPLES BENEFIT - THEIR SANCTIFICATION!

- a. They have now been "SANCTIFIED" - i.e. set apart, accepted in worship.
 - b. Of course, the "BLOOD OF CHRIST" is what "SANCTIFIES", but not a "ONCE FOR ALL SANCTIFICATION" - rather - the "ONCE FOR ALL" sacrifice - needs not be repeated through the offering of other sacrifices!
 - 2. "BY WHICH WILL" is the "WILL OF GOD" which Christ declared in Psa. 40 "I AM COME TO DO" - which indeed "HE DID"!
- H. "AND EVERY PRIEST INDEED STANDETH DAY BY DAY MINISTERING AND OFFERING OFTIMES THE SAME SACRIFICES, THE WHICH CAN NEVER TAKE AWAY SINS . . . " (vs. 11)
- 1. The shift from the "YEAR BY YEAR" to the "DAY BY DAY" is to leave no part of the Jewish system unconsidered.
 - 2. The Jewish priests - High Priest year by year, and ordinary priest day by day - "STANDETH, OFFERING" - and they could continue forever without ever finishing their job of perfecting man.
 - 3. They could never sit down, with their functions finished and their sacrifices accepted in atonement for sins.
- I. "BUT HE, WHEN HE HAD OFFERED ONE SACRIFICE FOR SINS FOR EVER, SAT DOWN ON THE RIGHT HAND OF GOD; HENCEFORTH EXPECTING TILL HIS ENEMIES BE MADE THE FOOTSTOOL OF HIS FEET."
- 1. "SAT" is the past tense of the verb that is future in Psa. 110:1 "SIT", hence His mission and ministry and exaltation is now standing complete.
 - 2. Remember Psa. 110:1-4 is the "PRIEST AFTER THE ORDER OF MELCHIZEDEK" Psalm, but is also the "THE LORD SAID UNTO MY LORD, SIT ON MY RIGHT HAND" Psalm.
 - a. God by prophecy has joined the finished work of the "ETERNAL PRIEST."
 - b. And rightly He may, for "WITH ONE SACRIFICE HE HAS PERFECTED FOREVER THEM THAT ARE SANCTIFIED." (vs. 14).
 - 3. Remember also that He is at "THE RIGHT HAND OF GOD" - and this is a recall of arguments made in Heb. 1:3, see also Heb. 1:13 - marking His superiority to angels.
 - a. It will be used again in Heb. 12:2 "HATH SAT DOWN AT THE RIGHT HAND OF THE THRONE OF GOD."
 - b. Cfr. Heb. 8:1 "WHO SAT DOWN ON THE RIGHT HAND OF THE THRONE OF THE MAJESY IN THE HEAVENS, A MINISTER OF THE SANCTUARY AND OF THE TRUE TABERNACLE, WHICH THE LORD PITCHED, NOT MAN."
 - 4. "TILL HIS ENEMIES BE MADE THE FOOTSTOOL OF HIS FEET." Part of Psa. 110:1.
 - a. I Cor. 15:25ff - "THE LAST ENEMY TO BE DESTROYED IS DEATH . . ."
 - b. Christ TOO is waiting the grand consummation of the ages - which may be the reason the author uses the second part of Psa. 110:1.
 - c. If He is patiently, calmly waiting - how much more should His disciples be confidently, patiently, calmly waiting!!!
- J. "FOR BY ONE OFFERING HE HATH PERFECTED FOR EVER THEM THAT ARE SANCTIFIED."
- 1. He "FOREVER PERFECTS THE SANCTIFIED", but verse 10 says "WE ARE SANCTIFIED BY THE BLOOD OF CHRIST."
 - a. This reminds us of Heb. 2:11 "FOR BOTH HE THAT SANCTIFIETH AND

THEY THAT ARE SANCTIFIED ARE ALL OF ONE, FOR WHICH CAUSE HE IS NOT ASHAMED TO CALL THEM BRETHREN."

b. Rev. 7:14 "THESE ARE THEY THAT HAVE WASHED THEIR ROBES AND MADE THEM WHITE IN THE BLOOD OF THE LAMB . . ."

2. John Bunyan: "Sinner, thou thinkest that because of thy sins and infirmities, I cannot save thy soul, but behold my Son is by me, and upon Him I look, and not on thee, and will deal with thee according as I am pleased with him." (Grace Abounding, papa. 258).

3. "AND THE HOLY SPIRIT ALSO BEARETH WITNESS TO US; FOR AFTER HE HATH SAID, THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAITH THE LORD: I WILL PUT MY LAWS ON THEIR HEART, AND UPON THEIR MIND ALSO WILL I WRITE THEM; THEN HE SAITH, AND THEIR SINS AND THEIR INIQUITIES WILL I REMEMBER NO MORE." (Vs. 15-17).

1. The author confirms his interpretation of the Psa. 40 passage by the appeal to Jeremiah's prophecy - which he had already cited: (8:8-12).

2. Both passages confirm that under the terms of the New Covenant the redeemed would enjoy absolute and eternal forgiveness. The two go hand in hand: - sin and sacrifice for sin, when the sin ends so does the sacrifice - and vice-versa!!!

4. "NOW WHERE REMISSION OF THESE IS, THERE IS NO MORE OFFERING FOR SIN." (Vs. 18).

1. Now all obstacles, to "DRAWING NEAR" are removed, the veil gone, "ACCESS" is now openly offered, the "WORSHIPPERS PERFECTED IN CONSCIENCE."

Verse 18 - Do not be ashamed of your Messiah's death, nor yet fail to understand that it was necessary to make - the will probatable and the covenant ratified.

Verse 22 - Almost all things were purged with blood - why not all things? Because some impurities were removed by bathing in water (Lev. 16:26,28) or by fire (Num. 31:22).

- No exceptions as to "remission of sins" for every sin had its specific sacrifice for atonement (cf. Lev. 17:11).

Verse 23 - The heavenly things cleansed with better sacrifice:

1. All that was antitypically represented in the tabernacle - the kingdom or church.

2. Holy of Holies? What purification needed? The sins accumulated against God's righteousness and justice (sins of these men made just under the Law, made perfect by Christ).

3. We must not make the substance conform with the pattern - vice versa! So as in verse 21 both rooms of the tabernacle were cleansed (Lev. 16:11-20) (cf. 9:15).

4. Heb. 9:11-12 Christ entered heaven with His own blood!

5. Or else the spiritual side of man - conscience - vs. 14 -

10:5 - Thou hast prepared me a body - Psa. 40. Means that animal sacrifices do not really solve the problem - so David says: I bring myself as a sacrifice."

10:22 - Baptism evident.

Heb. 10:30-39

Verse 30 - Vengeance - Deut. 32:35 - quoted in Rom. 12:19 to show that vengeance belongs to God.

- The Lord will judge - Deut. 32:36 - cited also in Psa. 135:14 - likely our author quotes Moses.

Verse 31 - Fall into hands of God - II Sam. 24:14 better to fall into God's hands than enemies - but here opposite meaning is given - for David wasn't an apostate.

Verse 32 - Recall former days of affliction - Acts 8:1ff.

Verse 33 - Partly - being gazing stock, - exposing criminals to public abuse - Acts 19:29.

Partly - suffering emphatically with others.

Verse 34 - Compassion to prisoners - perhaps Paul 13:3.
Knowing - not yet apostates.

Verse 35 - Cast not away - allusion to cowardly soldier who threw away shield and turned back to enemy - very deplorable among soldiers then.
- Great recompense = great salvation.

Verse 36 - Patience is endurance under trial - needed to receive promised inheritance - REST.

Verse 37 - For a "little, little while."

- The "Coming One" - Christ - 9:28 or maybe destruction of Jerusalem - where Jewish persecution would end.

Verse 38 - Righteous live by faith - Heb. 2:3-5 -

Verse 39 - We are not of theme - perdition possible - but so is salvation yet an open alternative.

Hebrews 11 - Faith

1. As to Nature:

- a. Hupostasis = substance (1:3), - Assurance (3:11) for faith and assurance are synonymous!
- b. Elegkos = conviction or proof or even manifestation of the intangible but never-the-less realities of the Christian system.
 - 1) Of past realities - God made the world.
 - 2) Of future realities - Christ's return.
- c. Therefore is the principle of action or the motive of obedience.

2. As to its usefulness in human lives.

- a. It gives the ability to a man who has not seen future (or past) realities to mold his life, or to live his life as though he had seen those realities eye to eye!
 - 1) Noah had not seen rain, but he built the ark as though he had been through a dozen floods! Vs. 7.
 - 2) Abraham, "now knowing whither he went" "obeyed to go out" as though he had been there before! Vs. 8.
 - 3) Those "greats" hadn't seen heaven, yet as "having seen them and greeted them (met, encountered, got acquainted) from afar," they therefore harmonized their lives. Vs. 13.
- b. It makes it possible for the believer (Dayton)
 - 1) To accept the unseen (Creation, Noah).
 - 2) To being an uncharted journey (Abraham).
 - 3) To accept and accomplish the humanly impossible (Sarah).
 - 4) To take the illogical test (Abraham offering Isaac).
 - 5) To dare the courageous act (hiding Moses).
 - 6) To endure severe trial (Moses).
 - 7) To save her life (Rahab).
 - 8) To succeed in unnatural conquests (Red Sea, Jerico).
 - 9) To triumphantly face death (vs. 35).
 - 10) To receive eternally significant blessings (Woman - vs. 35 Enoch).

3. As to what it does in man.

- a. Faith Acts - faith is the basis of action: for by faith:
 - 1) Abel offered - vs. 4.
 - 2) Noah built an ark - 7.
 - 3) Abraham obeyed to go - 8 as to offer - 17.
 - 4) Jacob blessed his sons - 21.
 - 5) Moses "was hid" - 23 - forsook Egypt 27 - endured - 25 - kept the passove - 28.
 - 6) Other subdued kingdom, et. al. - 33 ff.
- b. Therefore "without faith it is impossible to please God" for there is no obedience.
 - 1) The disobedient displease God for they flaunt His will.
 - 2) But suppose one believes but is just as disobedient - will his faith save him?

4. What faith does for man.

- a. Abel - sacrifice accepted.
- b. Noah - heir of righteousness.
- c. Believers - rewarded for having sought - verse 6.
- d. Abraham - got inheritance.

Hebrew 12
Major Points

- Verse 5 - Proverbs 3:11-12 - Discipline of persecution.
Discipline is educational.
Discipline is training.
Discipline is proof of sonship.
- Verse 12 - Isa. 35:3-4 - former Israelites doubted that God would deliver them - fitting parallel.
- Verse 13 - Prov. 4:26 (from the LXX) - since whole church is in a new Exodus or pilgrimage - none must become crippled or disabled.
- Verse 14 - Sanctification - through blood of Christ. - Verse 10 - discipline properly received allows us to "partake of God's holiness" (same word).
- Verse 15 - Root of bitterness - from Deut. 29:18 Moses warns least Israel fall into idolatry, which would be "a root bearing poisonous and bitter fruit."
- Verse 16 - Esau - sold his birthright - but you have a better, greater, heavenly birthright. Don't trade that for any material or physical gain.
- Esau - a fornicator? Gen. 25 doesn't speak of any immorality - just prostituted soul for body!
 - Esau's lack of endurance had irrevocable consequences.
 - "Sought with tears" - Gen. 27:34 Esau sought a second blessing when when there was no other blessing for Isaac to bestow.
- Verse 18-20 - the contrast of the old with the new.
- Verse 25 - the superlative warning.
- Verse 28 - the eternal kingdom.

Hebrews 13

- Verse 6 - Psalms 118:6 "I will not forsake thee" - Cfr. Psalms 118:22
- Verse 7 - Leaders = elders and apostles.
- Verse 8 - Jesus changes not - our leaders died - but He - yesterday, today, and forever is unchanged.
- Psalms 102:27 - "Thou art the same and thy years fail not" - quoted in 1:12.