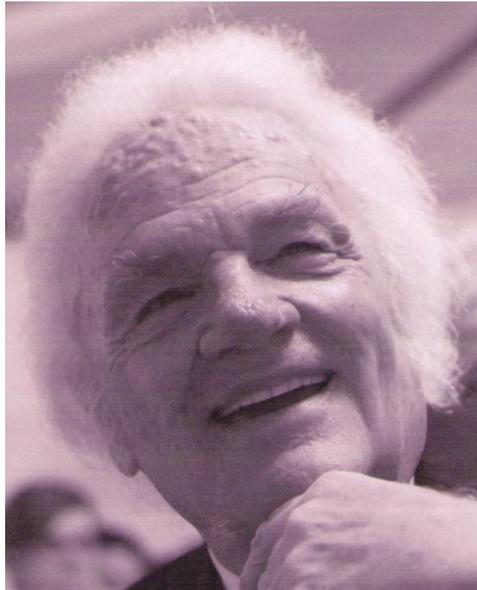


The Book of Hebrews



Alister Lowe
Th.D., Ph.D.

Introduction

I found myself in a house-meeting nine months after becoming a Christian. The speaker was a missionary to Japan. On the wall was a detailed colour chart he had constructed outlining the Book of Hebrews. He used as the basis for his text, *The Holiest of All* by Andrew Murray, and recommended the purchase of this book. The original was written in 1894.

I subsequently drew this outline on three sheets of 8'x4' masonite. They were strengthened by a border of a 3"x1" frame. These charts were stored at the pastor's home.

Four years later, in our first church, I commenced teaching on this book, using Andrew Murray's book as the basis. The end of his process took three and a half years.

The immensely great benefit of *The Holiest of All* is that it is written from a devotional perspective.

I taught Hebrews in Bible Colleges I ran in Brisbane, Australia in , 1981, 2003 and 2007 and drew up the enclosed outline colour chart on three A4 sheets of paper as a visual help for students researching this, the greatest book of the Bible.

Great, because to understand it, a Christian needs the foundational teachings of the Creative and Redemptive Weeks, The Tabernacle of Moses, The Feasts of the Lord, The Sacrifices and the The Priesthood.

A priest would have been required to write this book, or, at least, a teacher with a working knowledge of the priesthood and a comprehensive knowledge of the Old Testament.

Now, fifty years later, I find myself returning to this major work. It is my earnest and heartfelt prayer that readers would embrace its teaching and would see that the only hope for the Christian church lie within its pages.

The present ministry of Jesus Christ is neglected by the majority of Christians. Hebrews deals with this in a manner not covered by any other book of the Bible. This is why it has become my favourite book of the Bible. Further, together with the Book of Revelation these two books are the End-Time books that are specifically written for the church of the last days; the former showing what is coming for both the world and the church, the latter how to be a part of what God is going to accomplish in these last days.

People object to this material being 'Old Testament', that it is not relevant to these days, that it is not 'practical'. I simply respond to this: "Man shall not live by bread alone, but by every word that proceeds from the mouth of God. Every word!" And the warning must certainly ring in our ears: If you remove what is written, your part will be taken from the book of life. If you add to this book, the plagues that are in this book, (Revelation), will be added to all who find it their duty to 'update God' and tamper with the Word of the great God of Israel. This is a stern warning indeed.

These two books are required to be learned and known like the back of your hand.

The primary reason this book was written, was the concern of the writer, of people who had found a new faith in Christ and their subsequent reversion to Judaism. Denominationalism is a curse. It restricts the operation of the Holy Spirit and subjugates Him to the authority and control of men in the church. All

such human control ends the same way and rejects the moving and workings of the Spirit. My age-old adage is: 'Organise, demoninationalise, fossilize!' If there was any denomination Father would bless it would be Judaism, for this is the vehicle He founded. And He certainly is not going to do this. Judaism is the target of the writer. A colour chart on this appears in this book.

Here, the doctrine of perfection is taught as in no other book. The Lord Jesus instructs each of his followers: 'Walk before me and be perfect.' So much for 'Christians aren't perfect, they are just forgiven.' The Lord Jesus Himself was perfected. This is His will for all his followers. When He returns, He is coming for a perfect church.

Consider Jacob and Esau. Why did God say, before the boys, were even born, Jacob have I loved, Esau have I hated? Because of His foreknowledge, He perceived the intense hunger in Jacob for spiritual truth and the complete lack of it in Esau. The folly of Esau is exposed when he despises his birthright. Listen to the majestic book of Hebrews: 'For you know how that afterward, when he would have inherited the blessing, he was rejected. Though he sought it carefully with tears.' This is precisely what is portrayed here. Embracing the fundamental Christian principles is insufficient. The strong meat for the mature requires to be pursued.

The same thought is once more projected in Joshua and Caleb. They had another spirit and wholly followed the Lord. Three million were rejected. Two were accepted. This is what is called a minority. And throughout the Scriptures this division is projected. Consider the outer court of the tabernacle. It was left out. It was trampled underfoot. Call to mind that this event is yet future. It has not yet happened. What of the five foolish virgins who were saved and filled with the Holy Spirit. The door was shut! They found themselves on the outside. The classic example is that concerning the Roman centurion: 'Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness; there shall be weeping and gnashing of teeth.' And again, 'And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more.' And what of the guest that was not attired with the

required wedding garment? Surely the king would make allowances and let him procure the robe. When the king asked the question, the man was speechless! Listen to the King's instructions: 'Binding his feet and hands, take him away and throw him out into the outer darkness. There shall be weeping and gnashing of teeth.'

The only remedy for this precarious situation is the teaching of this book: Hebrews.

There are 153 words in this book that do not appear in any other book of the Bible. That is a very unique number and needs to be thoroughly investigated.

The path from infancy to maturity is clearly outlined.

Its keywords are new and better.

It is the 58th book of the Bible. The 58th chapter of Isaiah is on the subject of fasting, the Day of Atonement.

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The Apex of the Teaching of the Book:

Four Markers of the New Worship

Chapter 10:19	The Entering of the Holy of Holies
19	Confidence in the Blood
20	A New and Living Way
21	Having a Great Priest Over the House of God

Four Markers of the True Worshipper

22	A True Heart
22	Full Assurance of Faith
22	Our Hearts Having Been Sprinkled
22	Our Body Having Been Washed

Four Duties to Which the Open Sanctuary Calls

22	Let Us Draw Near
23	The Confession of the Hope Unyielding
24	Love and Good Works
25	The Assembling Together of Ourselves

The great complaint of all who have the care of souls is the lack of wholeheartedness, of steadfastness, of perseverance and progress in the Christian life.

The knowledge of Christ Jesus that we need for conversion does not suffice for growth, for progress, for sanctification, for maturity.

Those who through sloth, remain babes in Christ, and do not press on to maturity, are ever in danger of hardening their heart, or coming short and falling away. Only those who hold fast, the beginning firm to the end, who give diligence to enter the rest, who press on to perfection, do in very deed inherit and enjoy the wonderful new covenant blessings secured to us in Christ.

..... the knowledge of the higher truth concerning Jesus, the knowledge of Him in His **heavenly priesthood**. The **heavenly sanctuary** has been opened to us. The **new and living way** is the way in which we now may and must draw nigh. Jesus, as our heavenly High Priest, is the **minister of the heavenly sanctuary**, and

dispenses to us its blessings, the spirit and the power of the heavenly life. These three truths lie at the heart, the apex, the core of this book.

Our one need is, to know Jesus better; the one cure for all our feebleness, to look to Him on the throne of heaven, and really claim the heavenly life he waits to impart.

Jesus takes *with Him* Peter and James and John, and brings them into a *high mountain, apart by themselves*, and *He was transfigured* before them.

May the blessed Master take us *with Himself* into the *high mountain*, even the Mount Sion, where He sits as Priest-King upon the throne in power, each of us *apart by Himself*, and prepare us for the blessed vision of seeing Him *transfigured before us*, seeing Him in His heavenly glory. His whole Being, bright with the glory and power of the heavenly life which He holds for us, and waits to impart day by day to them who forsake all and follow Him.

Overview

The Holiest of All: Andrew Murray [Devotional]

The Knowledge of the Son of God is the Strength of the Christian Life

First Half: Doctrinal: 1:10-18

The Son of God: The Mediator of a Better Covenant

Chapter 1

Theme: 1:1-3 [4]

The Glory of the Son in His Person and Work

First Section: 1:4:14 [5]

The Son of God is More Than Angels

Chapter 2

The First Warning: 2:1-4 [1]

Take Heed to What the Son Speaks

Second Section: 2:5-18 [8]

Jesus as Man More Than the Angels
The Reason of His Humiliation

Chapter 3

Third Section: 3:1-6 [3]

Christ Jesus More Than Moses

The Second Warning: 3:7 – 4:13 [12]

Not to Come Short of the Promised Rest

Fourth Section: 4:14 – 5:10 [8]

Jesus Our High Priest is More Than Aaron

Third Warning: 5:11 – 6:20 [8]

Against Sloth and Apostasy

Chapter 7

Fifth Section [8]

The New Priesthood After the Order of Melchisedec

Chapter 8

Sixth Section: 8:1-13 [6]

The New Sanctuary and the New Covenant

Chapter 9

Seventh Section: 9:1-28 [11]

The Power of Jesus' Blood to Inaugurate the New Sanctuary and the New
Covenant

Chapter 10

Eighth Section: 10:1-18 [6]

Second Half: Practical: Chapter 10:19 – 13:25

A Life in the Power of the Great Salvation

The Infinite Value of Christ's Sacrifice

Second Half: Practical: 10:19 – 13:25

Of a Life in the Power of the Great Salvation

Ninth Section: 10:19-25 [12]

The New Worship

Fourth Warning: 10:26-39 [5]

Against Sinning Willfully and Drawing Back

Chapter 11

Tenth Section: 11:1-40 [14]

The Fullness of **Faith**

Chapter 12

Eleventh Section: 12:1-13 [5]

The Patience of **Hope**

Fifth Warning

Chapter 12:14 – 29 [5]

Beware of Sin and the Rejection of Jesus

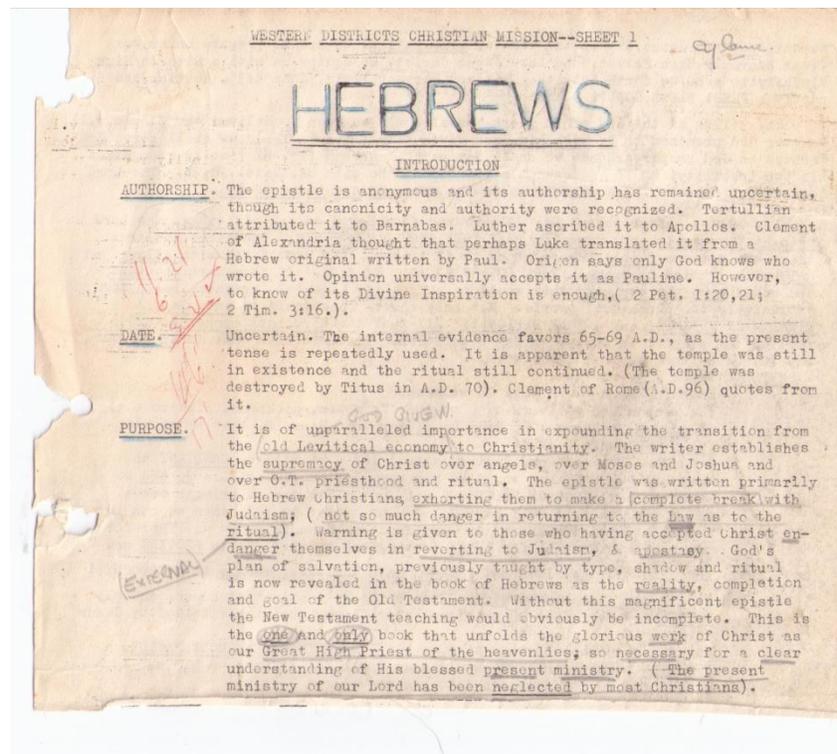
Chapter 13

Twelfth Section: 13:1-25

Love and Good Works [9]

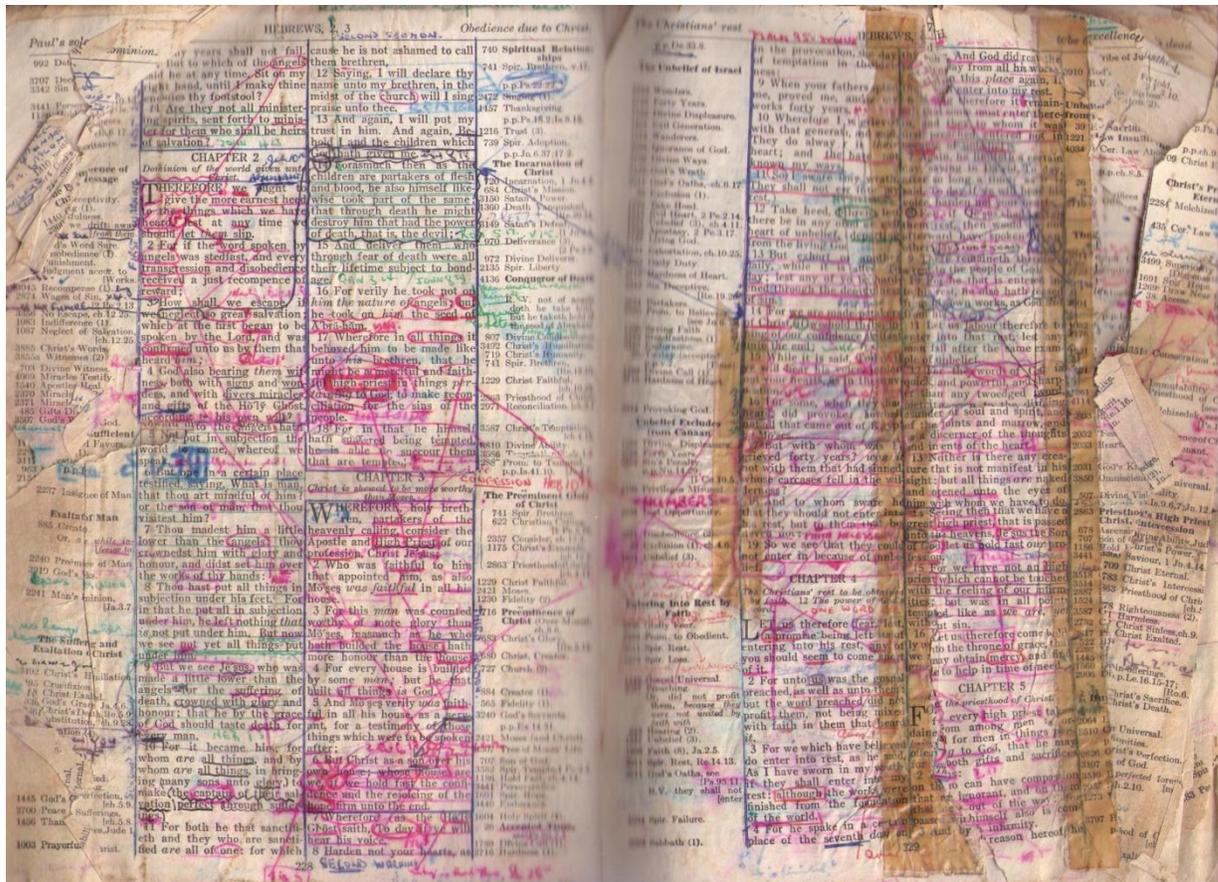
(1 Corinthians 13:13 Faith, Hope and Love - The Three Great Eternal Qualities)

Introduction to My Duplicated Notes Notes of Forty Seven Years Ago



My First Bible: Hebrews Chapters 1 - 5

This Bible Was Advertised to Last a Lifetime: I Burnt out Three of These Very Quickly



The Book of Hebrews: Charts

The Book of Hebrews Has 303 Verses

The First Chart Covers 102 Verses. (33.6% of the Total 303 Verses) The Width of Each Column Represents the Proportion of Verses.

The Second Chart Extends Over Verses. (30.7% of the Total 303 Verses) Together With the First Chart These Verses Incorporate Two Thirds of the Verses (1:1 – 10:18) the First Part of the Epistle Which is Doctrinal.

The Third Chart Spans 108 Verses. (35.7% of the Total 303 Verses) This Extends Over the Second Part of the Book, Practical, From Verses 10:19 to 13:25. (35.7%)

Analysis

Reference	Sub-Sections	Verses	Percentage
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1	Theme and Basis	1:1-3	4	3	1
2	First Section	1:4-14	5	11	3.6
3	First Warning	2:1-4	1	4	1.3
4	Second Section	2:5-18	8	14	4.6
5	Third Section	3:1-6	3	6	2
6	Second Warning	3:7 – 4:13	12	26	8.6
7	Fourth Section	4:14 – 5:10	8	14	4.6
8	Third Warning	5:11 – 6:20	8	24	7.9
				102	33.6
9	Fifth Section	7:1-28	8	28	9.2
10	Sixth Section	8:1-13	6	13	4.3
11	Seventh Section	9:1-28	11	28	9.2
12	Eighth Section	10:1 – 18	6	18	6.0
13	Ninth Section	10:19 – 25	12	6	2
				93	30.7
14	Fourth Warning	10:26-39	5	14	4.6
15	Tenth Section	11:1-40	14	40	13.2
16	Eleventh Section	12:1-13	5	13	4.3
17	Fifth Warning	12:14-29	5	16	5.3
18	Twelfth Section	13:1-25	8	25	8.3
				108	35.7
				303	100.00

THE BOOK OF HEBREWS

The Knowledge of Jesus is the Strength of the Christian Life

First Part - Doctrinal

Jesus - The Greatest of ALL

1	2	3	4	5	6	7	8
Theme and Basis	First Section	First Warning	Second Section	Third Section	Second Warning	Fourth Section	Third Warning

<p>The Theme and Basis</p> <p>The Son of God More Than Angels</p>	<p>Take Heed to what the Son Speaks</p> <p>Jesus is More Than Angels</p>	<p>Jesus is More Than Moses</p> <p>Falling Short of the Promised Rest</p>	<p>Jesus is More Than Aaron</p> <p>Sloth and Apostasy</p>
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102 Verses: Width Represents Proportion of Verses [Total 303 Verses]

4:14-5:10

THE BOOK OF HEBREWS

Life In the Holiest

9
Fifth Section

10
Sixth Section

11
Seventh Section

12
Eighth Section

13
Ninth Section

Priest
After the
Order of
Melchisedec

New
Sanctuary
New
Covenant
Both
Better

Powers
of
the
Blood
of
Christ

New
and
Living
Way
Opened
to
Enter
the
HOLIEST

Life
in
the
Holiest
of
All

7:1-28

8:1-13

9:1-28

10:1-18

10:19-25

First Part: [Two Thirds] - Doctrinal: 1:1 - 10:18

THE BOOK OF HEBREWS

Unbroken Fellowship

14

Fourth Warning

15

Tenth Section

16

Eleventh Section

17

Fifth Warning

18

Twelfth Section

**SINNING
WILFULLY**

**DRAWING
BACK**

FULLNESS

of

FAITH

Patience

of

HOPE

**Falling
Short
of
the
Grace
of
God**

**Resisting
the
Voice
of
God**

LOVE

and

GOOD

WORKS

10:26-29

11:1-40

12:1-13

12:14-29

13:1-25

Second Part: [One Third] - Practical: 10:19 - 13:25
108 Verses: [With Represents Proportion of Verses - 108 (35.7%) of Total 303 Verses]

One Hundred and Thirty Lessons

Total Sections: 17

The New Testament is the Greatest Book that Has Ever Been Written: This Knowledge Can Only be Found in the Bible.

My 50 Year Association With the Book: My First Bible: The Word, Faith and the Gifts of the Spirit; The Foundation: Brisbane: Debbie Typed Up All the Notes Colour Charts

Construction Around the Day of Atonement, the Heart of the Feast of Tabernacles; A Working Knowledge of the Old Testament is Absolutely Essential. The Creative and Redemptive Weeks; The Tabernacle of Moses; The Feasts of the Lord.

The 58th Book of the Bible; Isaiah 58 Fasting The Day of Atonement

The 130 Lessons

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Third Redemptive Gift: Teacher Third Day of Creation: Trees and Plant Life"
 Roots, Trunk, Bark, Branches, Leaves, Fruit, Sap House: Foundation, Walls,
 Roof

Beginning: Genesis, Matthew, the Gospel of the King End: Seventh Month,
 Hebrews and Revelation. The End is (Found, Seen) in the Beginning.

The Perfection of the Church: How Shall They Hear Without a Teacher? When
 the Student is Ready the Teacher Will Appear

Seasons: We Rehearse the Feasts of the Lord Every Year: Spring, Summer, Autumn and Winter First, Third and Seventh Months

Ezekiel 37: Sinews, Flesh, Skin, LIFE!

The Book of Hebrews

[KJ3]

Hebrews 1

1 ¶ In many ways and in various ways of old, God having spoken to the fathers in the prophets;

2 in these last days He spoke to us in the Son, whom He appointed heir of all things; through whom He indeed made the ages;

3 who being the shining splendor of His glory, and the express image of His essence, and bearing up all things by the Word of His power, having made purification of our sins through Himself, He sat down on the right of the Majesty on high, Psa. 110:1

4 having become so much better than the angels, as much as He has inherited a name more excellent beyond them.

5 ¶ For to which of the angels did He ever say, "You are My Son; today I have begotten You"? And again, "I will be a Father to Him, and He shall be a Son to Me." Psalm 2:7

6 And again, when He brought the First-begotten into the world, He said, "And let all the angels of God worship Him."

7 And as to the angels, He said, "Who makes His angels spirits, and His servants a flame of fire;?" LXX-Psa. 103:4; MTPsa. 104:4

8 but as to the Son, "Your throne, O God, is forever and ever, A scepter of uprightness is the scepter of Your kingdom;

9 You have loved righteousness and hated lawlessness; because of this God, Your God, has anointed You with the oil of gladness above Your fellows." Psa. 45:6, 7

10 And, "You, Lord, at the beginning laid the foundation of the earth, and the heavens are works of Your hands.

11 They will vanish away, but You will continue; and all things will become old, like a garment,

12 and You shall fold them up like a covering, and they shall be changed. But You are the same, and Your years shall not fail." LXX-Psa. 101:26-28; MT-Psa.

102:25-27

13 But to which of the angels did He ever say, “Sit at My right hand until I place Your hostile ones as a footstool of Your feet”? LXX-Psa. 109:1; MT-Psa. 110:1

14 Are they not all ministering spirits for service, being sent out because of the ones being about to inherit salvation?

Hebrews 2

1 ¶ Because of this it is needful for us more abundantly to take heed to the things having been heard that we should not slip away at any time.

2 For if the word spoken by angels was confirmed, and every transgression and disobedience received a just repayment;

3 how shall we escape while neglecting so great a salvation? Which having received a beginning to be spoken through the Lord, was confirmed to us by the ones having heard.

4 God bearing witness with them, both by miraculous signs and wonders, and by various works of power, even by distributions of the Holy Spirit, according to His will.

5 ¶ For He did not put the world, the one coming, under angels, about which we speak,

6 but one fully testified somewhere, saying, “What is man, that You are mindful of him; or the son of man, that You look upon him?”

7 You made him a little less than the angels; You crowned him with glory and honor;” and, “You made him rule over the works of Your hands.”

8 You subjected all things under his feet.” Psa. 8:4-6 For in order to subject all things under him, He left nothing not subjected to him. But now we do not yet see all things having been subjected to him;

9 but the One for a little time, we do see Jesus, having been made less than the angels because of the suffering of death now, having been crowned with honor and glory so as by the grace of God He might taste of death for every son.

10 ¶ For it was fitting for Him, because of whom are all things, and through whom are all things, bringing many sons into glory, to make complete Him as the Author of their salvation through sufferings.

11 For both the One sanctifying and the ones being sanctified are all of One; for which cause He is not ashamed to call them brothers,

12 saying, “I will announce Your name to My brothers; I will hymn to You in the midst of the Assembly.” Psa. 22:22

13 And again, “I will be trusting on Him.” Isa. 8:17 And again, “Behold, I and the children whom God gave to Me.” Isa. 8:18

14 ¶ Therefore since the children have partaken of flesh and blood, in like

manner He Himself also shared the same things, that through death He might do away with the one having the power of death, this is, the devil;

15 and might set these free, as many as by fear of death were subject to slavery through all the time to live.

16 For indeed He does not take hold of angels, “but He takes hold of” “the Seed of Abraham”. Isa. 41:8, 9

17 For which reason He is obligated in all things to become like His brothers, that He might become a merciful and faithful high priest in the things respecting God, in order to propitiate for the sins of His people.

Hebrews 3

1 ¶ For which reason, holy brothers, partakers of a heavenly calling, fully consider the Apostle and High Priest of our confession, Christ Jesus,

2 “being faithful” to Him having made Him, as also “Moses” was “in all his house”. Num. 12:7

3 For He was counted worthy of more glory than Moses, by so much as the one having prepared it has more honor than the house.

4 For every house is built by someone; but the One who prepared all things is God.

5 And “Moses” truly “was faithful in all his house” as a servant for a testimony of all the things being spoken; Num. 12:7

6 but Christ as Son over His house, whose house we are, if truly we hold fast the boldness and rejoicing of the hope firm to the end.

7 ¶ Therefore, even as the Holy Spirit says, “Today, if you hear His voice,

8 do not harden your hearts, as in the provocation by rebelliousness, in the day of temptation in the wilderness,

9 there where your fathers tested Me, examining Me, and saw My works forty years.

10 Therefore, I was very angry with that generation and said, They always go astray in heart; and they did not know My ways;

11 so I swore in My wrath, They shall not enter into My rest.” LXX-Psalm 94:7-11; MT-Psalm 95:7-11

12 Watch, brothers, lest perhaps there shall be in any one of you an evil heart of unbelief to depart from the living God.

13 But exhort yourselves each day, as long as it is being called today, that not any of you be hardened by the deceitfulness of sin.

14 For we have become partakers of Christ, if truly we hold the beginning of the assurance firm to the end;

15 as in the saying, “Today, if you hear His voice, do not harden your hearts, as

in the provocation by rebelliousness," Psa. 95:7, 8 MT

16 For having heard, some provoked Him, but not all the ones coming out of Egypt through Moses.

17 But with whom was He angry forty years? Was it not with the ones sinning, whose corpses fell in the wilderness?

18 And to whom did "He swear" "they would not enter into His rest," except to the ones having disobeyed? LXX-Psa. 94:11; MT-Psa. 95:11

19 And we see that they were not able to enter in because of unbelief.

Hebrews 4

1 ¶ Therefore, let us fear lest perhaps a promise having been left to enter into His rest, that any of you may seem to have come short.

2 For, indeed, we are having the gospel preached to us, even as they also; but the Word did not profit those hearing it, not having been mixed with faith in the ones having heard it.

3 For we, the ones having believed, enter into the rest, even as He said, "As I swore in My wrath, they shall not enter into My rest," though the works had come into being from the foundation of the world. LXX-Psa. 94:11; MT-Psa. 95:11

4 For He has spoken somewhere about the seventh day this way, "And God rested from all His works in the seventh day." Gen. 2:2

5 And in this again, "They shall not enter into My rest." MT-Psalms 95:11

6 Therefore, since it remains for some to enter into it, and the ones who formerly had the gospel preached did not enter in on account of disobedience,

7 He again marks out a certain day, saying in David, Today (after so long a time, according as He has said), "Today, if you hear His voice, do not harden your hearts." MT-Psalms 95:7, 8

8 For if Joshua brought them rest, He was not speaking about another day after these things.

9 So, then, there remains a Sabbath rest to the people of God.

10 For he entering into His rest, he himself also rested from his works, as God had rested from His own. LXX-Psa. 95:11; Gen. 2:2

11 ¶ Therefore, let us exert ourselves to enter into that rest, that not anyone fall in the same example of disobedience.

12 For the Word of God is living, and working effectively, and sharper than every two-mouthed sword, and piercing as far as the division of both soul and spirit, of both joints and marrows, and able to judge of the thoughts and intentions of the heart;

13 and there is no creature unrevealed before Him; but all things are naked and having been laid open to His eyes, with whom is our account.

14 Therefore having a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession.

15 For we do not have a high priest not being able to sympathize with our infirmities, but One having been tried according in all things according to our likeness, apart from sin.

16 Therefore, let us draw near with confidence to the throne of grace, that we may receive mercy, and we may find grace for timely help.

Hebrews 5

1 ¶ For every high priest being taken from men is appointed on behalf of men in the things as regards to God, that he may offer both gifts and sacrifices for sins;
2 being able to feel gently for the ones not knowing and being led astray, since he also is circled about with weakness.

3 And because of this he ought to offer for sins as concerning the people, so also concerning himself.

4 And no one takes the honor to himself, but the one being called by God, even as Aaron also.

5 So also the Christ has not glorified Himself to become a high priest, but He speaking to Him, "You are My Son; today I have begotten You." Psa. 2:7

6 As He also says in another place, "You are a priest unto the age according to the order of Melchizedek," Psa. 110:4

7 who in the days of His flesh was offering both petitions and entreaties to the One being able to save Him from death, with strong crying and tears, and being heard from His godly fear;

8 though being a Son, He learned obedience from the things which He suffered,

9 and having been made complete, He came to be the responsible Author of eternal salvation to all the ones obeying Him,

10 having been called out by God to being a High Priest according to the order of Melchizedek.

11 Concerning whom we have much discourse, and hard to interpret, or to speak, since you have come to be sluggish in the hearings.

12 ¶ For indeed because of the time being due to be teachers, yet you need for the one to teach you again what are the rudiments of the beginning of the words of God, and you have become ones having need of milk, and not of solid food;

13 for every one partaking of milk is without experience in the Word of righteousness, for he is an infant.

14 But solid food is for mature ones, of the ones of whom the faculties having been exercised through habit, for judgment of both good and bad.

Hebrews 6

1 ¶ Therefore, having left the word of the beginning of Christ, let us be borne on to maturity, not laying down again a foundation of repentance from dead works, and of faith toward God,

2 of baptisms, of doctrine, and of laying on of hands, and of resurrection of dead ones, and of eternal judgment.

3 And this we will do, if indeed God permits.

4 For it is impossible for the ones once having been enlightened, and having tasted of the heavenly gift, and becoming sharers of the Holy Spirit,

5 and tasting the good Word of God, and the works of power of a coming age,

6 and having fallen away, it is impossible for them again to renew to repentance, crucifying again for themselves the Son of God, and holding Him up to public shame.

7 (For the earth drinking in the rain often coming upon it, and producing vegetation suitable for those for whom it is also cultivated, receives blessing from God;

8 "but bearing thorns and thistles," it is deemed unfit and near a curse, of which the end is for burning.) Gen. 3:17, 18

9 ¶ But, beloved ones, even if we indeed speak so, we have been persuaded better things concerning you, even holding fast to salvation.

10 For God is not unjust, to forget your work and the labor of love which you showed to His name, serving to the saints, and now are serving.

11 But we desire each of you to show the same diligence, to the full assurance of the hope to the end;

12 that you not become dull, but imitators of the ones who through faith and long-suffering are inheriting the promises.

13 For God having made promise to Abraham, since He had no greater to swear by, "He swore by Himself,"

14 saying, "Surely blessing I will bless you, and multiplying I will multiply you." Gen. 22:16, 17

15 And so, having patiently endured, he obtained the promise.

16 For men indeed swear by the greater, and an oath for confirmation is to them the end of all speaking against it.

17 In which God purposing to more fully declare to the heirs of the promise the unchangeableness of His purpose, He interposed by an oath,

18 that through two unchangeable things, in which it was not possible for God to lie, we might have a strong consolation, the ones having fled to lay hold on the hope being set before us,

19 which we have as an anchor of the soul, both certain and sure, and entering

into the inner side of the veil, Lev. 16:12

20 where Jesus entered as forerunner for us, having become a High Priest forever, according to the order of Melchizedek.

Hebrews 7

1 ¶ For this “Melchizedek, king of Salem, priest of the Most High God,” the one having met Abraham “returning from the slaughter” “of the kings,” “and having blessed him”;

2 to whom also Abraham “divided a tenth from all” (first being interpreted, king of righteousness; and then also king of Salem, which is, king of peace, Gen. 14:17-20

3 without father, without mother, without descent, nor beginning of days, nor having end of life, but having been made like the Son of God, he remains a priest in perpetual continuity).

4 Now behold how great this one was, to whom even the patriarch Abraham gave a tenth of the spoils;

5 and indeed the ones of the sons of Levi receiving the priesthood have a command to tithe the people according to Law, (that is, from their brothers, though coming forth out of Abraham’s loins),

6 but he not tracing his descent from them has tithed Abraham, and the one having the promises, this one blessed.

7 But without contradiction, the lesser is blessed by the better.

8 And here dying men indeed receive tithes, but there it being witnessed that he lives;

9 and as a word to say, through Abraham Levi also, the one receiving tithes, has paid tithes.

10 For he was yet in his father’s loins when Melchizedek met him.

11 ¶ Therefore, indeed, if perfection was through the Levitical priestly office (for the people had been given Law under it), why yet was there need for another priest to arise according to the order of Melchizedek and not to be called according to the order of Aaron?)

12 For the priestly office having been changed, of necessity a change of law also occurs.

13 For the One of whom these things are said has partaken of another tribe, from which no one has given devotion at the altar.

14 For it is openly evident that our Lord has risen out of Judah, as to which tribe Moses spoke nothing concerning priesthood.

15 And it is still more abundantly clear that if another priest arises according to the likeness of Melchizedek,

16 who has not become so according to a law of a fleshly command, but according to the power of an indissoluble life,

17 for He testified, "You are a priest unto the age according to the order of Melchizedek." Psa. 110:4

18 For, indeed, an annulment of the preceding command comes about because of its being a weak one and an unprofitable one.

19 For the Law perfected nothing, but a bringing in of a better hope, through which we draw near to God.

20 And by how much it was not without oath-taking;

21 for the ones truly without oath-taking are become priests, but He with oath-taking, through the One saying to Him, The Lord swore, and will not care to change, "You are a priest unto the age according to the order of Melchizedek"; Psalm 110:4

22 by so much Jesus has become Surety of a better covenant.

23 And, indeed, the many are become priests, because of being prevented to continue by death;

24 but He, because of Him remaining unto the age, has a non-transmissible priesthood.

25 And from this He is able to save to the end completely the ones coming near to God through Him who is always living to intercede on their behalf.

26 For such a High Priest was fitting for us: holy, guileless, undefiled, and having been separated from sinners, and having become higher than the heavens;

27 who has no need, as do the high priests, to offer sacrifices according to a day, firstly for His own sins, then for the ones of the people, for this He did once for all, having offered up Himself.

28 For the Law makes men high priests who have infirmity, but the word of the oath-taking after the Law appoints the Son having been perfected unto the age.

Hebrews 8

1 ¶ Now the main point over the things being said: We have such a High Priest, who sat down on the right of the throne of the Majesty in Heaven, Psa. 110:1

2 Minister of the Holy of Holies, and of the true tabernacle which the Lord pitched, and not man.

3 For every high priest is set in place to offer both gifts and sacrifices; from which it is necessary for this One also to have something which He may offer.

4 For if indeed He were on earth, He would not even be a priest, there being priests, the ones offering gifts according to the Law,

5 who serve the pattern of and shadow of heavenly things, even as Moses was divinely warned, being about to complete the tabernacle: For "See," He says,

“that you make all things according to the pattern, the one being shown to you in the mountain.” Ex. 25:40

6 ¶ But now He has gotten a more excellent ministry, also by so much as He is a Mediator of a better covenant, which has been enacted on better promises.

7 For if that first covenant was faultless, place would not have been sought for a second.

8 For finding fault, He said to them, “Behold, days come, says the Lord, and I will bequeath on the house of Israel and on the house of Judah a new covenant,

9 not according to the covenant which I made with their fathers in the day of My taking hold of their hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I cared not for them, says the Lord.

10 Because this is the covenant which I will bequeath to the house of Israel after those days, says the Lord, giving My laws into their mind, and I will write them on their hearts, and I will be for God to them, and they shall be for a people to Me.

11 And they shall no more teach each one their fellow-citizen, and each one his brother, saying, Know the Lord; because all shall know Me, from the little one of them to the great one of them.

12 For I will be merciful to their unrighteousnesses, and I will not at all remember their sins and their lawlessnesses.” LXX-Jer. 38:31-34; MT-Jer. 31:31-34

13 In the saying, New, He has made the first old. And the thing being made old and growing aged is near disappearance.

Hebrews 9

1 ¶ Truly, then, the first covenant also had ordinances of service, and the earthly holy place.

2 For the tabernacle was prepared, the first, in which was both the lampstand and the table, and the setting out of the loaves, which is called holy.

3 But behind the second veil is a tabernacle, being called Holy of Holies,

4 having a golden altar of incense, and the ark of the covenant covered around on all sides with gold, in which was the golden pot having the manna, and Aaron’s rod that budded, and the tablets of the covenant;

5 and above it the cherubs of glory overshadowing the mercy seat (about which is not enough time now to speak according to a piece).

6 And these things having been prepared thus, the priests go into the first tabernacle through all, completely fulfilling the services.

7 But into the second the high priest goes alone once in the year, not without blood, which he offers on behalf of himself and the sins of ignorance of the people;

8 the Holy Spirit signifying by this that the way of the Holies has not yet been made manifest, the first tabernacle still having been standing;

9 which was a parable for the present time, according to which both gifts and sacrifices are offered, but as regards conscience, not being able to perfect the one serving,

10 but only on foods and drinks, and various washings, and fleshly ordinances, until the time of reformation being imposed.

11 ¶ But Christ having appeared as a High Priest of the coming good things, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,

12 nor through the blood of goats and of calves, but through His own blood, He entered once for all into the Holy of Holies, having procured everlasting redemption.

13 For if the blood of bulls and goats, and ashes of a heifer, sprinkling those having been defiled, sanctifies to the purity of the flesh,

14 by how much more the blood of Christ (who through the eternal Spirit offered Himself without blemish to God), will purify your conscience from dead works, to serve the living God!

15 ¶ And because of this He is Mediator of a new covenant, so that, death having occurred for redemption of transgressions under the first covenant, the ones being called might receive the promise of the everlasting inheritance.

16 For where a testament is, the death of the one testating must be offered.

17 For a testament is firm over dead ones, since it never has force when the one testating lives.

18 From which neither the first covenant was dedicated without blood.

19 For when every command had been spoken according to Law by Moses to all the people, having taken the blood of the calves and goats, with water and scarlet wool and hyssop itself, and he sprinkled both the scroll and all the people,

20 saying, "This is the blood of the covenant which God enjoined to you." Ex. 24:8

21 And he likewise sprinkled both the tabernacle and all the service vessels with the blood.

22 And almost all things are purified by blood according to the Law; and apart from shedding of blood not any remission occurs.

23 ¶ Therefore it was needful for the figures of the things in the heavens to be cleansed with these; but the heavenly things themselves by better sacrifices than these.

24 For Christ did not enter into the Holy of Holies made by hands, antitypes of the true things, but into Heaven itself, now to appear in the presence of God on our behalf,

25 not that He should often offer Himself, even as the high priest enters into the Holy of Holies, according to a year with blood of others;

26 since it was necessary for Him to suffer often from the foundation of the world. But now once, at the completion of the ages, He has been revealed for putting away of sin through the sacrifice of Himself.

27 And as much as it is reserved to men once to die, and after this, Judgment;

28 so Christ having been once offered "to bear the sins of many," Christ shall appear a second time without sin to the ones eagerly awaiting Him unto salvation. Isa. 53:12

Hebrews 10

1 ¶ For the Law having a shadow of the coming good things, not the image itself of the things, appearing according to a year with the same sacrifices, which they offer to the carrying through, they never are able to perfect the ones drawing near.

2 Otherwise, would they not have ceased to be offered? Because the ones serving did not still have consciousness of sins, having once been cleansed.

3 But in these there is a remembrance of sins according to a year,

4 for it is not possible for the blood of bulls and goats to take away sins.

5 Therefore, coming into the world, He says, "Sacrifice and offering You did not will, but You prepared a body for Me.

6 You were not well-pleased in burnt offerings and sacrifices concerning sins."

7 ¶ "Then I said, Behold, I have come, in the roll of the Book it was written concerning Me, to do Your will, O God." LXX Psa. 39:7 -9; MT-Psa. 40:6 -8

8 Above, saying that sacrifice and offering, and burnt offerings and sacrifices concerning sin," You willed not, nor were You well-pleased (which are offered according to the Law),

9 then He has said, "Behold, I have come to do Your will, O God." He takes away the first in order that He may establish the second;

10 by which will we are sanctified through the offering of the body, of Jesus Christ once for all.

11 And indeed every priest stands according to a day ministering, and often offering the same sacrifices, which can never take away sins.

12 But He, offering but one sacrifice for sins, to the carrying through of all "sat down at the right hand" of God,

13 from then on expecting "until the hostile ones of Him are placed as a footstool" of His feet. Psa. 110:1

14 For by one offering He has perfected the carrying through of the ones being sanctified.

15 And the Holy Spirit witnesses to us also. For after having said before,
16 “This is the covenant which I will covenant to them after those days, says the Lord: Giving My Laws on their hearts, and I will write them on their minds”;
17 “and their sins and their lawlessnesses I will not remember no longer, not ever.” MT-Jer. 31:33, 34
18 But where remission of these is, there is no longer offering concerning sins.
19 ¶ Therefore, brothers, having confidence for the entering of the Holy of Holies by the blood of Jesus,
20 which He consecrated for us, a new and living way through the veil; that is, His flesh;
21 and having a Great Priest over the house of God,
22 let us draw near with a true heart in full assurance of faith, our hearts having been sprinkled from an evil conscience, and our body having been washed in pure water;
23 let us hold fast the confession of the hope unyielding, for the One having promised is faithful.
24 And let us consider one another, unto incitement of love and of good works,
25 not forsaking the assembling together of ourselves, as is the custom of some, but exhorting, and by so much more as you see the Day drawing near.
26 For if we are willfully sinning after receiving the full knowledge of the truth, there remains no more sacrifice concerning sins,
27 but a certain fearful expectation of judgment and “zealous fire being about to consume the adversaries.” Isa. 26:11
28 If anyone did not regard the Law of Moses, without compassions on “the word of two or three witnesses” dies. Deut. 17:6
29 How much worse punishment do you think will be thought worthy to receive, the one having trampled the Son of God, and having counted common the blood of the covenant in which he was sanctified, and having insulted the Spirit of grace?
30 For we know Him who has said, “Vengeance belongs to Me; I will repay,” says the Lord. And again, “The Lord will judge His people.” Deut. 32:35, 36
31 It is a fearful thing to fall into the hands of the living God.
32 But call to mind the former days in which having been enlightened you endured much struggle of sufferings.
33 Indeed, this, being exposed both to reproaches and to afflictions; and this, having come to be sharer of the ones so living;
34 for indeed you suffered together in my bonds; and you accepted the plunder of your possessions with joy, knowing yourselves to have a better and abiding possession in Heaven.
35 Therefore do not throw away your confidence, which has great reward.

36 For you have need of enduring patience, that having done the will of God you may obtain the promise.

37 For, yet a little as long as the One coming will come, “and will not delay.” Hab. 2:3

38 “But the just shall live by faith;” “and if he draws back,” “My soul is not well-pleased in him.” Hab. 2:4; Zeph. 1:6; Mal. 1:10

39 But we are not of a drawing back to destruction, but of faith, to the preservation of the soul.

Hebrews 11

1 ¶ Now faith is the essence of things being hoped, the evidence of things not being seen.

2 For by this the elders obtained witness.

3 By faith we understand the ages to have been framed by a Word of God, so that the things being visible should not come into being out of things being seen.

4 ¶ By faith Abel offered a greater sacrifice to God than Cain, by which he obtained witness to be righteous, God testifying over his gifts; and through it, having died, he yet speaks.

5 By faith “Enoch” was translated so as not to see death, and “was not found, because God translated him.” For before his translation, he had obtained witness to have been well-pleasing to God. Gen. 5:24

6 But without faith it is impossible to be pleasing to God. For it is necessary for the one drawing near to God to believe that He is, and that He becomes a rewarder to the ones seeking Him out.

7 By faith, Noah having been divinely warned by God about the things not yet being seen, being moved with fear, he prepared an ark for the salvation of his house; through which he condemned the world and became heir of the righteousness according to faith.

8 Being called out by faith, Abraham obeyed to go forth to a place which he was going to receive for an inheritance; and he went out not understanding where he goes.

9 By faith he temporarily resided as a foreigner into a land of promise, living in tents with Isaac and Jacob, the joint-heirs of the same promise;

10 for he waited for a city having foundations, of which the builder and maker is God.

11 Also by faith Sarah herself received power for laying down of seed even beyond the time of age, and gave birth; since she deemed the One having promised to be faithful.

12 Therefore, even from one were generated seed, and these of one being as good

as dead, even “as the stars of the heaven” in their fullness, and countless as sand by the lip of the sea”. Gen. 15:5; 22:17

13 These all died by way of faith, not having received the promises, but seeing them from afar, and being persuaded, and having welcomed them and confessed that they are strangers and sojourning ones on the earth.

14 For the ones saying such things make clear that they seek a fatherland.

15 And truly if they were mindful of the place from which they came out, they might have had opportunity to return.

16 But now they stretch forth to a better, that is, a heavenly land. Therefore, God is not ashamed of them, for Him to be called their God; for He prepared a city for them.

17 By faith, being tested, Abraham offered up Isaac; and the one receiving the promises was offering up the only begotten,

18 as to whom it was said, “In Isaac your Seed shall be called” Gen. 21:12

19 considering that; God was able to raise even from dead ones; from where indeed he obtained him in a parable.

20 By faith concerning things to come Isaac blessed Jacob and Esau.

21 By faith dying Jacob blessed each one of the sons of Joseph, and “worshiped on the top of his staff”. LXX- Gen. 47:31

22 Dying Joseph by faith made mention of the Exodus of the sons of Israel, and he gave orders about his bones.

23 Having been generated, Moses was by faith hidden by his parents three months, because they saw the child was fair; and they did not fear the king’s edict.

24 Having become great, Moses by faith refused to be called the son of Pharaoh’s daughter,

25 having chosen rather to suffer mistreatment with the people of God than to have the temporary enjoyment of sin;

26 having counted the reproach of Christ greater riches than the treasures of Egypt, for he was looking to the reward.

27 By faith he left Egypt, not fearing the anger of the king; for he endured as seeing the Unseen One.

28 By faith he has made the Passover, and the pouring forth of blood, that the one destroying the first-born might not touch them.

29 By faith they passed through the Red Sea, as through dry land; by which attempt the Egyptians taking, they were swallowed.

30 By faith the walls of Jericho fell down, having been circled during seven days.

31 By faith Rahab the harlot did not perish with the ones having disobeyed, having received the spies with peace.

32 ¶ And what more may I say? For the time will fail me telling about Gideon,

Barak, and also Samson and Jephthah, and also David and Samuel, and the prophets,

33 who through faith overcame kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,

34 quenched the power of fire, escaped the mouths of the sword, acquired power from weakness, became strong in war, armies of foreigners being made to bow.

35 Women received their dead ones by resurrection; but others were beaten to death, not accepting deliverance, that they might obtain a better resurrection.

36 And others received trial of mocking and of scourgings; yea, more, of bonds and of prison:

37 they were stoned; they were tried; they were sawn in two; they died by murder of sword; they went about in sheepskins and in goatskins, being in need, being afflicted, being tormented;

38 of whom the world was not worthy, wandering in deserts, and mountains, and caves, and the holes of the earth.

39 And having obtained witness through the faith, these all did not obtain the promise,

40 God having foreseen something better concerning us, that they should not be perfected apart from us.

Hebrews 12

1 ¶ So therefore we also, having so great a cloud of witnesses lying around us, having laid aside every weight and the easily surrounding sin, through patience let us also run the race being set before us,

2 looking to the Author and Finisher of our faith, Jesus, who for the joy set before Him endured the cross, despising the shame, "and has sat down at the right hand" of the throne of God."

3 For consider Him who had endured such opposition of sinners against Himself, that you do not grow weary, being faint-hearted in your souls,

4 ¶ You did not resist unto blood, wrestling against sin.

5 And you have forgotten the exhortation which He speaks with you, as with sons, "My sons, do not despise the chastening of the Lord, nor faint while being corrected by Him.

6 For whom the Lord loves, He disciplines, and scourges every son whom He receives." Proverbs 3:11, 12

7 If you endure discipline, God is dealing with you as with sons; for who is the son whom a father does not discipline?

8 But if you are without discipline, of which all have become sharers, then you are illegitimate children, and not sons.

9 Furthermore, indeed we have had fathers of our flesh as correctors, and we respected them. Shall we not much more be subject to the Father of spirits, and we shall live?

10 For the ones truly disciplined as for a few days according to the thing seeming good to them, but He for our profit, so as for us to partake of His holiness.

11 And all discipline for the present in deed does not seem to be of joy, but of grief; but afterward it gives back peaceable fruit of righteousness to the ones having been exercised through it.

12 Therefore straighten up the having been weakened hands “and the having been enfeebled knees;”

13 “and make straight tracks for your feet,” that the lame one not be turned aside, but rather healed. Isa. 35:3; Prov. 4:26

14 Eagerly pursue peace and holiness with all, without which no one will see the Lord,

15 watching diligently that not any lack from the grace of God, that “no root of bitterness growing up” may crowd “in on you,” and through this many be defiled; Deut. 29:18

16 that not any fornicator, or profane one, as Esau, who for one eating gave up his birthright;

17 for you know also that afterwards desiring to inherit the blessing, he was rejected, for he found no place of repentance, although seeking it out with tears. Gen. 27:36-39

18 ¶ For you have not drawn near to the mountain being touched, and having been lit with fire, and to gloom, and darkness, and tempest,

19 and to a sound of trumpet, and to a voice of words, which the ones hearing begged that not a word be added to them;

20 for they could not bear the thing enjoined: “Even” “if a beast” “touches the mountain, it will be stoned, or shot through” with a dart. Ex. 19:12, 13

21 And so fearful was the thing appearing, Moses said, “I am terrified and trembling.” Deut. 9:19

22 But you have drawn near Mount Zion, even the city of the living God, to a heavenly Jerusalem, and to myriads of angels,

23 and to a festal gathering and an assembly of the first-born ones having been enrolled in Heaven; and to God the Judge of all, and to spirits of just ones who have been perfected;

24 and to Jesus the Mediator of a new covenant, and to blood of sprinkling speaking better things than that of Abel.

25 Watch that you do not refuse the One speaking; for if these refusing the One divinely warning them did not escape on the earth, much rather we, the ones turning away from Heaven;

26 whose voice shook the earth then, but now He has promised, saying, "Yet once" "I will shake not only the earth, but also the heavens." Hag. 2:6

27 Now the words "Yet once" make clear the removal of the things being shaken, as having been made, so that the things not being shaken may remain.

28 Therefore receiving an unshakable kingdom, let us have grace, by which we may serve God well-pleasingly, with reverence and godly fear;

29 for also, "Our God is a consuming fire." Deut. 4:24

Hebrews 13

1 ¶ Let brotherly love abide.

2 Do not forget hospitality, for by this some unknowingly took in angels as guests.

3 Be mindful of the prisoners, as having been bound with them; of the ones ill-treated, as also being in the body yourselves.

4 Marriage is honorable in all, and the bed undefiled; but God will judge fornicators and adulterers.

5 Set your way of life without money-loving, being satisfied with present things; for He has said, "Not I will leave you, not ever! Nor I will not forsake you, not ever!" Deut. 31:6

6 So that we may boldly say, "The Lord is my helper, and I will not be afraid. What shall man do to me?" Psa. 118:6

7 Remember your leaders who spoke the Word of God to you, considering the issue of their conduct, imitate their faith:

8 Jesus Christ, the same yesterday and today and forever.

9 Do not be carried away by various and strange doctrine; for it is good that the heart be confirmed by grace, not by foods, in which those walking in them were not profited.

10 We have an altar of which the ones serving the tabernacle have no authority to eat.

11 For of the animals whose "blood is brought" by the high priest "into the Holy of Holies" concerning sin, of these the bodies "are burned outside the camp". Lev. 16:2, 27

12 Therefore, indeed, in order that He might sanctify the people by His own blood, Jesus suffered outside the gate.

13 Therefore let us go forth to Him outside the camp bearing His reproach.

14 For we do not have here a continuing city, but we seek the city coming.

15 Therefore through Him let us offer up a sacrifice of praise to God always, this is, the fruit of the lips, confessing to His name.

16 But do not be forgetful of doing good and sharing, for God is well pleased

with such sacrifices.

17 Yield to the ones taking the lead of you, and submit, for they watch for your souls, giving an account, that they may do this with joy, and not with groaning; for this would be unprofitable to you.

18 ¶ Pray about us, for we are persuaded that we have a good conscience, in all things desiring to conduct ourselves well.

19 But I even more urge you to do this that I may sooner be restored to you.

20 Now the God of Peace, the One leading up out of the dead, the great Shepherd of the sheep, in the blood of the everlasting covenant, our Lord Jesus,

21 perfect you in every good work, in order to do His will, doing in you that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

22 And, brothers, I exhort you, bear with the word of exhortation, for I indeed wrote to you by a few words.

23 You know the brother, Timothy, having been freed, with whom if he comes quickly, I will see you.

24 Greet all the ones leading you, also all the saints. The ones from Italy greet you.

25 Grace be with you all. Amen.

The Book of Hebrews

Analysis

The Knowledge of the Son of God is the Strength of the Christian Life

First Half - Doctrinal Chapter 1 – 10:18

The Son of God

The Mediator of a Better Covenant

Chapter 1

The Theme 1: 1-3

The Glory of the Son in His Person and Work

1 ¶ In many ways and in various ways of old, God having spoken to the fathers

in the prophets;

2 in these last days He spoke to us in the Son, whom He appointed heir of all things; through whom He indeed made the ages;

3 who being the shining splendor of His glory, and the express image of His essence, and bearing up all things by the Word of His power, having made purification of our sins through Himself, **He sat down on the right of the Majesty on high**, Psa. 110:1

First Section - 1:4-14

The Son of God More Than Angels

The Son - A More Excellent Name

4 having become so much better than the angels, as much as He has inherited a name more excellent beyond them.

The Son - The Only Begotten

5 ¶ For to which of the angels did He ever say, **"You are My Son; today I have begotten You"**? And again, "I will be a Father to Him, and He shall be a Son to Me." Psalm 2:7

6 And again, when He brought the Firstbegotten into the world, He said, **"And let all the angels of God worship Him."**

7 And as to the angels, He said, "Who makes His angels spirits, and His servants a flame of fire;?" LXX-Psa. 103:4; MTPsa. 104:4

The Son Himself God

8 but as to the Son, **"Your throne, O God, is forever and ever**, A scepter of uprightness is the scepter of Your kingdom;

9 You have loved righteousness and hated lawlessness; because of this God, Your God, has anointed You with the oil of gladness above Your fellows." Psa. 45:6, 7

The Son - The Everlasting Creator

10 And, "You, Lord, at the beginning laid the foundation of the earth, **and the heavens are works of Your hands.**

11 They will vanish away, but You will continue; and all things will become old,

like a garment,

12 and You shall fold them up like a covering, and they shall be changed. But You are the same, and Your years shall not fail." LXX-Psa. 101:26-28; MT-Psa. 102:25-27

The Son - On the Right Hand of God

13 But to which of the angels did He ever say, "Sit at My right hand until I place Your hostile ones as a footstool of Your feet"? LXX-Psa. 109:1; MT-Psa. 110:1

14 Are they not all ministering spirits for service, being sent out because of the ones being about to inherit salvation?

Chapter 2

The First Warning

Chapter 2:1-4

Take Heed to What the Son Speaks (1-4)

1 ¶ Because of this it is needful for us more abundantly to take heed to the things having been heard that we should not slip away at any time.

2 For if the word spoken by angels was confirmed, and every transgression and disobedience received a just repayment;

3 how shall we escape while neglecting so great a salvation? Which having received a beginning to be spoken through the Lord, was confirmed to us by the ones having heard.

4 God bearing witness with them, both by miraculous signs and wonders, and by various works of power, even by distributions of the Holy Spirit, according to His will.

Second Section 2:5-18

Jesus as Man More Than Angels The Reason For His Humiliation

All Things Made Subject to Man, Not to Angels

5 ¶ For He did not put the world, the one coming, under angels, about which we speak,

6 but one fully testified somewhere, saying, "What is man, that You are mindful of him; or the son of man, that You look upon him?"

7 You made him a little less than the angels; You crowned him with glory and honor;" and, "You made him rule over the works of Your hands."

8 You subjected all things under his feet." Psa. 8:4-6 For in order to subject all things under him, He left nothing not subjected to him. But now we do not yet see all things having been subjected to him;

Man's Destiny Fulfilled in Jesus

9 but the One for a little time, **we do see Jesus**, having been made less than the angels because of the suffering of death now, having been **crowned with honour and glory** so as by the grace of God He might taste of death for every son.

The Reasons For the Humiliations of Jesus -

10 ¶ For it was fitting for Him, because of whom are all things, and through whom are all things, bringing many sons into glory, to make complete Him as the Author of their salvation through sufferings.

His Being Made Perfect as Our Leader

11 For both the One sanctifying and the ones being sanctified are all of One; for which cause He is not ashamed to call them brothers,

12 saying, "I will announce Your name to My brothers; I will hymn to You in the midst of the Assembly." Psa. 22:22

13 And again, "I will be trusting on Him." Isa. 8:17 And again, "Behold, I and the children whom God gave to Me." Isa. 8:18

Our Deliverance From the Power of the Devil

14 ¶ Therefore since the children have partaken of flesh and blood, in like manner He Himself also shared the same things, that through death He might do away with the one having the power of death, this is, the devil;

15 and might set these free, as many as by fear of death were subject to slavery through all the time to live.

That He Might Become a Merciful High Priest

16 For indeed He does not take hold of angels, "but He takes hold of" "the Seed of

Abraham". Isa. 41:8, 9

- 17 For which reason He is obligated in all things to become like His brothers, that He might become a merciful and faithful high priest in the things respecting God, in order to propitiate for the sins of His people.
- 18 For in what He has suffered, being tried, He is able to help the ones being tried.

Chapter 3

Third Section - 3:1-6

Christ Jesus More Than Moses

Christ Faithful as Moses

- 1 ¶ For which reason, holy brothers, partakers of a heavenly calling, fully consider the Apostle and High Priest of our confession, Christ Jesus,
- 2 "being faithful" to Him having made Him, as also "Moses" was "in all his house". Num. 12:7

Christ the Son More Than Moses the Servant

- 3 For He was counted worthy of more glory than Moses, by so much as the one having prepared it has more honor than the house.
- 4 For every house is built by someone; but the One who prepared all things is God.
- 5 And "Moses" truly "was faithful in all his house" as a servant for a testimony of all the things being spoken; Num. 12:7
- 6 but Christ as Son over His house, whose house we are, if truly we hold fast the boldness and rejoicing of the hope firm to the end.

The Second Warning

Chapter 3:7 - 4:13

Not to Come Short of the Promised Rest

How Israel Failed

- 7 ¶ Therefore, even as the Holy Spirit says, "Today, if you hear His voice,
- 8 do not harden your hearts, as in the provocation by rebelliousness, in the day of temptation in the wilderness,

- 9 there where your fathers tested Me, examining Me, and saw My works forty years.
 10 Therefore, I was very angry with that generation and said, They always go astray in heart; and they did not know My ways;
 11 so I swore in My wrath, They shall not enter into My rest." LXX-Psalm 94:7-11; MT-Psalm 95:7-11

The Need of Perseverance

- 12 Watch, brothers, lest perhaps there shall be in any one of you an evil heart of unbelief to depart from the living God.
 13 But exhort yourselves each day, as long as it is being called today, that not any of you be hardened by the deceitfulness of sin.
 14 For we have become partakers of Christ, if truly we hold the beginning of the assurance firm to the end;
 15 as in the saying, "Today, if you hear His voice, do not harden your hearts, as in the provocation by rebelliousness," Psa. 95:7, 8 MT

Israel's Unbelief and Disobedience

- 16 For having heard, some provoked Him, but not all the ones coming out of Egypt through Moses.
 17 But with whom was He angry forty years? Was it not with the ones sinning, whose corpses fell in the wilderness?
 18 And to whom did "He swear" "they would not enter into His rest," except to the ones having disobeyed? LXX-Psa. 94:11; MT-Psa. 95:11
 19 And we see that they were not able to enter in because of unbelief.

Chapter 4

By Faith We Enter the Rest

- 1 ¶ Therefore, let us fear lest perhaps a promise having been left to enter into His rest, that any of you may seem to have come short.
 2 For, indeed, we are having the gospel preached to us, even as they also; but the Word did not profit those hearing it, not having been mixed with faith in the ones having heard it.
 3 For we, the ones having believed, enter into the rest, even as He said, "As I swore in My wrath, they shall not enter into My rest," though the works had come into being from the foundation of the world. LXXPsa. 94:11; MT-Psa. 95:11

Joshua Did Not Bring the People Into the Rest of God

- 4 For He has spoken somewhere about the seventh day this way, “And God rested from all His works in the seventh day.” Gen. 2:2
- 5 And in this again, “They shall not enter into My rest.” MT-Psalms 95:11
- 6 Therefore, since it remains for some to enter into it, and the ones who formerly had the gospel preached did not enter in on account of disobedience,
- 7 He again marks out a certain day, saying in David, Today (after so long a time, according as He has said), “Today, if you hear His voice, do not harden your hearts.” MT-Psalms 95:7, 8
- 8 For if Joshua brought them rest, He was not speaking about another day after these things.
- 9 So, then, there remains a Sabbath rest to the people of God.

Let Us Enter Into the Rest

- 10 For He entering into His rest, he himself also rested from his works, as God had rested from His own. LXX-Psa. 95:11; Gen. 2:2
- 11 ¶ Therefore, let us exert ourselves to enter into that rest, that not anyone fall in the same example of disobedience.

The Power of God’s Word to Judge Us

- 12 For the Word of God is living, and working effectively, and sharper than every two-mouthed sword, and piercing as far as the division of both soul and spirit, of both joints and marrows, and able to judge of the thoughts and intentions of the heart;
- 13 and there is no creature unrevealed before Him; but all things are naked and having been laid open to His eyes, with whom is our account.

Fourth Section 4:14 – 5:10

Jesus Our High Priest More Than Aaron

Jesus the Great and Sympathising High Priest

- 14 **Therefore having a great High Priest who has passed through the heavens, Jesus the Son of God,** let us hold fast the confession.
- 15 For we do not have a high priest not being able to sympathize with our infirmities, but One having been tried according in all things according to our likeness, apart from sin.

16 Therefore, let us draw near with confidence to the throne of grace, that we may receive mercy, and we may find grace for timely help.

Chapter 5

A High Priest Must Have Compassion

- 1 ¶ For every high priest being taken from men is appointed on behalf of men in the things as regards to God, that he may offer both gifts and sacrifices for sins;
- 2 being able to feel gently for the ones not knowing and being led astray, since he also is circled about with weakness.
- 3 And because of this he ought to offer for sins as concerning the people, so also concerning himself.

A High Priest Must be Appointed of God

- 4 And no one takes the honor to himself, but the one being called by God, even as Aaron also.
- 5 So also the Christ has not glorified Himself to become a high priest, but He speaking to Him, "You are My Son; today I have begotten You." Psa. 2:7
- 6 As He also says in another place, "You are a priest unto the age according to the order of Melchizedek," Psa. 110:4

Jesus Our High Priest Perfected Through Obedience

- 7 who in the days of His flesh was offering both petitions and entreaties to the One being able to save Him from death, with strong crying and tears, and being heard from His godly fear;
- 8 though being a Son, He learned obedience from the things which He suffered,
- 9 and having been made complete, He came to be the responsible Author of eternal salvation to all the ones obeying Him,
- 10 having been called out by God to being a High Priest according to the order of Melchizedek.

Third Warning

Chapter 5:11 – 6:20

Against Sloth and Apostasy

The Difference Between the Slothful and the Perfect

- 11 Concerning whom we have much discourse, and hard to interpret, or to speak, since you have come to be sluggish in the hearings.
- 12 ¶ For indeed because of the time being due to be teachers, yet you need for the one to teach you again what are the rudiments of the beginning of the words of God, and you have become ones having need of milk, and not of solid food;
- 13 for every one partaking of milk is without experience in the Word of righteousness, for he is an infant.
- 14 But solid food is for mature ones, of the ones of whom the faculties having been exercised through habit, for judgment of both good and bad.

Chapter 6

The Need of Pressing On to Perfection

- 1 ¶ Therefore, having left the word of the beginning of Christ, let us be borne on to maturity, not laying down again a foundation of repentance from dead works, and of faith toward God,
- 2 of baptisms, of doctrine, and of laying on of hands, and of resurrection of dead ones, and of eternal judgment.
- 3 And this we will do, if indeed God permits.

No Hope For the Apostate

- 4 For it is impossible for the ones once having been enlightened, and having tasted of the heavenly gift, and becoming sharers of the Holy Spirit,
- 5 and tasting the good Word of God, and the works of power of a coming age,
- 6 and having fallen away, it is impossible for them again to renew to repentance, crucifying again for themselves the Son of God, and holding Him up to public shame.
- 7 (For the earth drinking in the rain often coming upon it, and producing vegetation suitable for those for whom it is also cultivated, receives blessing from God;
- 8 "but bearing thorns and thistles," it is deemed unfit and near a curse, of which the end is for burning.) Gen. 3:17, 18

Encouragement to Perseverance

- 9 ¶ But, beloved ones, even if we indeed speak so, we have been persuaded better things concerning you, even holding fast to salvation.
- 10 For God is not unjust, to forget your work and the labor of love which you

showed to His name, serving to the saints, and now are serving.

- 11 But we desire each of you to show the same diligence, to the full assurance of the hope to the end;
 12 that you not become dull, but imitators of the ones who through faith and long-suffering are inheriting the promises.

Our Hope in the Faithfulness of God

- 13 For God having made promise to Abraham, since He had no greater to swear by, "He swore by Himself,"
 14 saying, "Surely blessing I will bless you, and multiplying I will multiply you." Gen. 22:16, 17
 15 And so, having patiently endured, he obtained the promise.
 16 For men indeed swear by the greater, and an oath for confirmation is to them the end of all speaking against it.
 17 In which God purposing to more fully declare to the heirs of the promise the unchangeableness of His purpose, He interposed by an oath,
 18 that through two unchangeable things, in which it was not possible for God to lie, we might have a strong consolation, the ones having fled to lay hold on the hope being set before us,
 19 which we have as an anchor of the soul, both certain and sure, and entering into **the inner side of the veil**, Lev. 16:12
 20 **where Jesus entered as forerunner for us, having become a High Priest forever**, according to the order of Melchizedek.

Chapter 7

Fifth Section

The New Priesthood After the Order of Melchisedec

Melchisedec Made Like to the Son of God

- 1 ¶ For this "Melchizedek, king of Salem, priest of the Most High God," the one having met Abraham "returning from the slaughter" "of the kings," "and having blessed him";
 2 to whom also Abraham "divided a tenth from all" (first being interpreted, king of righteousness; and then also king of Salem, which is, king of peace, Gen. 14:17-20
 3 without father, without mother, without descent, nor beginning of days, nor having end of life, but having been made like the Son of God, he remains a priest

in perpetual continuity).

Melchisedec More Than Abraham

- 4 Now behold how great this one was, to whom even the patriarch Abraham gave a tenth of the spoils;
- 5 and indeed the ones of the sons of Levi receiving the priesthood have a command to tithe the people according to Law, (that is, from their brothers, though coming forth out of Abraham's loins),
- 6 but he not tracing his descent from them has tithed Abraham, and the one having the promises, this one blessed.
- 7 But without contradiction, the lesser is blessed by the better.

Melchisedec More Than Levi

- 8 And here dying men indeed receive tithes, but there it being witnessed that he lives;
- 9 and as a word to say, through Abraham Levi also, the one receiving tithes, has paid tithes.
- 10 For he was yet in his father's loins when Melchizedek met him.

The New Priesthood Sets Aside the Order of Aaron

- 11 ¶ Therefore, indeed, if perfection was through the Levitical priestly office (for the people had been given Law under it), why yet was there need for another priest to arise according to the order of Melchizedek and not to be called according to the order of Aaron?)
- 12 For the priestly office having been changed, of necessity a change of law also occurs.
- 13 For the One of whom these things are said has partaken of another tribe, from which no one has given devotion at the altar.
- 14 For it is openly evident that our Lord has risen out of Judah, as to which tribe Moses spoke nothing concerning priesthood.

The New Priesthood After the Power of an Endless Life

- 15 And it is still more abundantly clear that if another priest arises according to the likeness of Melchizedek,
- 16 who has not become so according to a law of a fleshly command, but **according to the power of an indissoluble life,**

- 17 for He testified, "You are a priest unto the age according to the order of Melchizedek." Psa. 110:4
- 18 For, indeed, an annulment of the preceding command comes about because of its being a weak one and an unprofitable one.
- 19 For the Law perfected nothing, but a bringing in of a better hope, through which we draw near to God.

The New Priesthood Appointed by the Oath of God

- 20 And by how much it was not without oath-taking;
- 21 for the ones truly without oath-taking are become priests, but He with oath-taking, through the One saying to Him, The Lord swore, and will not care to change, "You are a priest unto the age according to the order of Melchizedek"; Psalm 110:4
- 22 by so much Jesus has become Surety of a better covenant.

As an Eternal Priesthood it Brings a Complete Salvation

- 23 And, indeed, the many are become priests, because of being prevented to continue by death;
- 24 but He, because of Him remaining unto the age, has a non-transmissible priesthood.
- 25 And from this He is able to save to the end completely the ones coming near to God through Him **who is always living to intercede on their behalf.**

Our High Priest the Son Perfected For Ever

- 26 For such a High Priest was fitting for us: holy, guileless, undefiled, and having been separated from sinners, and **having become higher than the heavens;**
- 27 who has no need, as do the high priests, to offer sacrifices according to a day, firstly for His own sins, then for the ones of the people, for this He did once for all, having offered up Himself.
- 28 For the Law makes men high priests who have infirmity, but the word of the oath-taking after the Law appoints **the Son having been perfected unto the age.**

Chapter 8

Sixth Section 8:1-13

The New Sanctuary and the New Covenant

The New Priest on the Throne

1 ¶ Now the main point over the things being said: We have such a High Priest, **who sat down on the right of the throne of the Majesty in Heaven**, Psa. 110:1

A Minister of the True Sanctuary

2 **Minister of the Holy of Holies, and of the true tabernacle which the Lord pitched, and not man.**

3 For every high priest is set in place to offer both gifts and sacrifices; from which it is necessary for this One also to have something which He may offer.

4 For if indeed He were on earth, He would not even be a priest, there being priests, the ones offering gifts according to the Law,

5 who serve the pattern of and shadow **of heavenly things**, even as Moses was divinely warned, being about to complete the tabernacle: For “See,” He says, “that you make all things according to the pattern, the one being shown to you in the mountain.” Ex. 25:40

The Mediator of the New Covenant

6 ¶ But now He has gotten a more excellent ministry, also by so much as He is a Mediator of a better covenant, which has been enacted on better promises.

7 For if that first covenant was faultless, place would not have been sought for a second.

8 For finding fault, He said to them, “Behold, days come, says the Lord, and I will bequeath on the house of Israel and on the house of Judah a new covenant,

9 not according to the covenant which I made with their fathers in the day of My taking hold of their hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I cared not for them, says the Lord.

The Blessings of the New Covenant

10 Because this is the covenant which I will bequeath to the house of Israel after those days, says the Lord, giving My laws into their mind, and I will write them on their hearts, and I will be for God to them, and they shall be for a people to Me.

11 And they shall no more teach each one their fellow-citizen, and each one his brother, saying, Know the Lord; because all shall know Me, from the little one of them to the great one of them.

12 For I will be merciful to their unrighteousnesses, and I will not at all remember

their sins and their lawlessnesses.” LXX-Jer. 38:31-34; MT-Jer. 31:31-34

13 In the saying, New, He has made the first old. And the thing being made old and growing aged is near disappearance.

Chapter 9

Seventh Section 9:1-28

The Power of Jesus' Blood to Inaugurate the New Sanctuary and the New Covenant

The Holy Place and the Most Holy

- 1 ¶ Truly, then, the first covenant also had ordinances of service, and the earthly holy place.
- 2 For the tabernacle was prepared, the first, in which was both the lampstand and the table, and the setting out of the loaves, which is called holy.
- 3 But behind the second veil is a tabernacle, being called Holy of Holies,
- 4 having a golden altar of incense, and the ark of the covenant covered around on all sides with gold, in which was the golden pot having the manna, and Aaron's rod that budded, and the tablets of the covenant;
- 5 and above it the cherubs of glory overshadowing the mercy seat (about which is not enough time now to speak according to a piece).

The Way Into the Holiest Not Yet Opened

- 6 And these things having been prepared thus, the priests go into the first tabernacle through all, completely fulfilling the services.
- 7 But into the second the high priest goes alone once in the year, not without blood, which he offers on behalf of himself and the sins of ignorance of the people;
- 8 the Holy Spirit signifying by this that the way of the Holies has not yet been made manifest, the first tabernacle still having been standing;
- 9 which was a parable for the present time, according to which both gifts and sacrifices are offered, but as regards conscience, not being able to perfect the one serving,
- 10 but only on foods and drinks, and various washings, and fleshly ordinances, until the time of reformation being imposed.

Christ Through His Own Blood Opens the Holiest

- 11 ¶ But Christ having appeared as a High Priest of the coming good things, through the greater and more perfect tabernacle not made by hands, that is, not of this creation,
- 12 nor through the blood of goats and of calves, but through His own blood, **He entered once for all into the Holy of Holies, having procured everlasting redemption.**

The Blood Cleansing Our Conscience

- 13 For if the blood of bulls and goats, and ashes of a heifer, sprinkling those having been defiled, sanctifies to the purity of the flesh,
- 14 by how much more the blood of Christ (who through the eternal Spirit offered Himself without blemish to God), will purify your conscience from dead works, to serve the living God!

The Death of the Mediator of the New Covenant

- 15 ¶ And because of this He is Mediator of a new covenant, so that, death having occurred for redemption of transgressions under the first covenant, the ones being called might receive the promise of the everlasting inheritance.
- 16 For where a testament is, the death of the one testating must be offered.
- 17 For a testament is firm over dead ones, since it never has force when the one testating lives.

The Old Covenant Dedicated With Blood

- 18 From which neither the first covenant was dedicated without blood.
- 19 For when every command had been spoken according to Law by Moses to all the people, having taken the blood of the calves and goats, with water and scarlet wool and hyssop itself, and he sprinkled both the scroll and all the people,
- 20 saying, "This is the blood of the covenant which God enjoined to you." Ex. 24:8
- 21 And he likewise sprinkled both the tabernacle and all the service vessels with the blood.
- 22 And almost all things are purified by blood according to the Law; and apart from shedding of blood not any remission occurs.

The Better Sacrifice Has Opened Heaven Itself

- 23 ¶ Therefore it was needful for the figures of **the things in the heavens** to be cleansed with these; but the **heavenly things themselves** by better sacrifices than

these.

24 For Christ did not enter into the Holy of Holies made by hands, antitypes of the true things, but **into Heaven itself, now to appear in the presence of God on our behalf,**

Christ Once Offered to Put Away Sin

25 not that He should often offer Himself, even as the high priest enters into the Holy of Holies, according to a year with blood of others;

26 since it was necessary for Him to suffer often from the foundation of the world. But now once, at the completion of the ages, He has been revealed for putting away of sin through the sacrifice of Himself.

27 And as much as it is reserved to men once to die, and after this, Judgment;

28 so Christ having been once offered "to bear the sins of many," Christ shall appear a second time without sin to the ones eagerly awaiting Him unto salvation. Isa. 53:12

Chapter 10

Eighth Section 10:1-18

The Infinite Value of Christ's Sacrifice

The Law Only a Shadow of Good Things to Come

1 ¶ For the Law having a shadow of the coming good things, not the image itself of the things, appearing according to a year with the same sacrifices, which they offer to the carrying through, they never are able to perfect the ones drawing near.

2 Otherwise, would they not have ceased to be offered? Because the ones serving did not still have consciousness of sins, having once been cleansed.

3 But in these there is a remembrance of sins according to a year,

4 for it is not possible for the blood of bulls and goats to take away sins.

The Doing of God's Will the Value of Christ's Sacrifice

5 Therefore, coming into the world, He says, "Sacrifice and offering You did not will, but You prepared a body for Me.

6 You were not well-pleased in burnt offerings and sacrifices concerning sins."

7 ¶ "Then I said, Behold, I have come, in the roll of the Book it was written

- concerning Me, to do Your will, O God.” LXX Psa. 39:7 -9; MT-Psa. 40:6 -8
- 8 Above, saying that sacrifice and offering, and burnt offerings and sacrifices concerning sin,” You willed not, nor were You well-pleased (which are offered according to the Law),
- 9 then He has said, “Behold, I have come to do Your will, O God.” He takes away the first in order that He may establish the second;
- 10 by which will we are sanctified through the offering of the body, of Jesus Christ once for all.

The One Sacrifice Perfects For Ever

- 11 And indeed every priest stands according to a day ministering, and often offering the same sacrifices, which can never take away sins.
- 12 But He, offering but one sacrifice for sins, to the carrying through of all “**sat down at the right hand**” of God,
- 13 from then on expecting “until the hostile ones of Him are placed as a footstool” of His feet. Psa. 110:1
- 14 For by one offering He has perfected the carrying through of the ones being sanctified.
- 15 And the Holy Spirit witnesses to us also. For after having said before,
- 16 “This is the covenant which I will covenant to them after those days, says the Lord: Giving My Laws on their hearts, and I will write them on their minds”;
- 17 “and their sins and their lawlessnesses I will not remember no longer, not ever.” MT-Jer. 31:33, 34
- 18 But where remission of these is, there is no longer offering concerning sins.

Second Half - Practical

Chapter 10:19 – 13:25

Of a Life in the Power of the Great Salvation

Ninth Section - 10:19-25

The New Worship

Of Entering the Holiest

- 19 ¶ Therefore, brothers, having confidence for the entering of the Holy of Holies by the blood of Jesus,

- 20 which He consecrated for us, a new and living way through the veil; that is, His flesh;
- 21 and having a Great Priest over the house of God,
- 22 let us draw near with a true heart in full assurance of faith, our hearts having been sprinkled from an evil conscience, and our body having been washed in pure water;

Our Life in the Holiest

- 23 let us hold fast the confession of the hope unyielding, for the One having promised is faithful.
- 24 And let us consider one another, unto incitement of love and of good works,
- 25 not forsaking the assembling together of ourselves, as is the custom of some, but exhorting, and by so much more as you see the Day drawing near.

Fourth Warning

Chapter 10:26-39

Against Sinning Willfully and Drawing Back

The Terrible Danger of Sinning Willfully

- 26 For if we are willfully sinning after receiving the full knowledge of the truth, there remains no more sacrifice concerning sins,
- 27 but a certain fearful expectation of judgment and “zealous fire being about to consume the adversaries.” Isa. 26:11
- 28 If anyone did not regard the Law of Moses, without compassions on “the word of two or three witnesses” dies. Deut. 17:6
- 29 How much worse punishment do you think will be thought worthy to receive, the one having trampled the Son of God, and having counted common the blood of the covenant in which he was sanctified, and having insulted the Spirit of grace?
- 30 For we know Him who has said, “Vengeance belongs to Me; I will repay,” says the Lord. And again, “The Lord will judge His people.” Deut. 32:35, 36
- 31 It is a fearful thing to fall into the hands of the living God.

Exhortation to Boldness and Patience

- 32 But call to mind the former days in which having been enlightened you endured

much struggle of sufferings.

- 33 Indeed, this, being exposed both to reproaches and to afflictions; and this, having come to be sharer of the ones so living;
- 34 for indeed you suffered together in my bonds; and you accepted the plunder of your possessions with joy, knowing yourselves to have a better and abiding possession in Heaven.
- 35 Therefore do not throw away your confidence, which has great reward.
- 36 For you have need of enduring patience, that having done the will of God you may obtain the promise.

Exhortation to Believe and Not Draw Back

- 37 For, yet a little as long as the One coming will come, "and will not delay." Hab. 2:3
- 38 "But the just shall live by faith;" "and if he draws back," "My soul is not well-pleased in him." Hab. 2:4; Zeph. 1:6; Mal. 1:10
- 39 But we are not of a drawing back to destruction, but of faith, to the preservation of the soul.

Chapter 11

Tenth Section 11:1-40

The Fullness of Faith

Faith the Eye of the Unseen

- 1 ¶ Now faith is the essence of things being hoped, the evidence of things not being seen.
- 2 For by this the elders obtained witness.
- 3 By faith we understand the ages to have been framed by a Word of God, so that the things being visible should not come into being out of things being seen.

Of Faith Before the Deluge

- 4 ¶ By faith Abel offered a greater sacrifice to God than Cain, by which he obtained witness to be righteous, God testifying over his gifts; and through it, having died, he yet speaks.
- 5 By faith "Enoch" was translated so as not to see death, and "was not found, because God translated him." For before his translation, he had obtained witness

to have been well-pleasing to God. Gen. 5:24

- 6 But without faith it is impossible to be pleasing to God. For it is necessary for the one drawing near to God to believe that He is, and that He becomes a rewarder to the ones seeking Him out.
- 7 By faith, Noah having been divinely warned by God about the things not yet being seen, being moved with fear, he prepared an ark for the salvation of his house; through which he condemned the world and became heir of the righteousness according to faith.

Abraham and Sarah

- 8 Being called out by faith, Abraham obeyed to go forth to a place which he was going to receive for an inheritance; and he went out not understanding where he goes.
- 9 By faith he temporarily resided as a foreigner into a land of promise, living in tents with Isaac and Jacob, the joint-heirs of the same promise;
- 10 for he waited for **a city having foundations, of which the builder and maker is God.**
- 11 Also by faith Sarah herself received power for laying down of seed even beyond the time of age, and gave birth; since she deemed the One having promised to be faithful.
- 12 Therefore, even from one were generated seed, and these of one being as good as dead, even "as the stars of the heaven" in their fullness, and countless as sand by the lip of the sea". Gen. 15:5; 22:17
- 13 These all died by way of faith, not having received the promises, but seeing them from afar, and being persuaded, and having welcomed them and confessed that they are strangers and sojourning ones on the earth.
- 14 For the ones saying such things make clear that they seek a fatherland.
- 15 And truly if they were mindful of the place from which they came out, they might have had opportunity to return.
- 16 **But now they stretch forth to a better, that is, a heavenly land.** Therefore, God is not ashamed of them, for Him to be called their God; for He prepared a city for them.
- 17 By faith, being tested, Abraham offered up Isaac; and the one receiving the promises was offering up the only begotten,
- 18 as to whom it was said, "In Isaac your Seed shall be called" Gen. 21:12
- 19 considering that; God was able to raise even from dead ones; from where indeed he obtained him in a parable.

Isaac Jacob and Joseph

- 20 By faith concerning things to come Isaac blessed Jacob and Esau.
- 21 By faith dying Jacob blessed each one of the sons of Joseph, and “worshiped on the top of his staff”. LXX- Gen. 47:31
- 22 Dying Joseph by faith made mention of the Exodus of the sons of Israel, and he gave orders about his bones.

Moses

- 23 Having been generated, Moses was by faith hidden by his parents three months, because they saw the child was fair; and they did not fear the king’s edict.
- 24 Having become great, Moses by faith refused to be called the son of Pharaoh’s daughter,
- 25 having chosen rather to suffer mistreatment with the people of God than to have the temporary enjoyment of sin;
- 26 having counted the reproach of Christ greater riches than the treasures of Egypt, for he was looking to the reward.

Of the Deliverance of Israel by Faith

- 27 By faith he left Egypt, not fearing the anger of the king; for he endured as seeing the Unseen One.
- 28 By faith he has made the Passover, and the pouring forth of blood, that the one destroying the first-born might not touch them.
- 29 By faith they passed through the Red Sea, as through dry land; by which attempt the Egyptians taking, they were swallowed.
- 30 By faith the walls of Jericho fell down, having been circled during seven days.
- 31 By faith Rahab the harlot did not perish with the ones having disobeyed, having received the spies with peace.

The Wonders Faith Has Wrought

- 32 ¶ And what more may I say? For the time will fail me telling about Gideon, Barak, and also Samson and Jephthah, and also David and Samuel, and the prophets,
- 33 who through faith overcame kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions,
- 34 quenched the power of fire, escaped the mouths of the sword, acquired power from weakness, became strong in war, armies of foreigners being made to bow.
- 35 Women received their dead ones by resurrection; but others were beaten to death, not accepting deliverance, that they might obtain a better resurrection.

The Sufferings Faith Has Endured

- 36 And others received trial of mocking and of scourgings; yea, more, of bonds and of prison:
37 they were stoned; they were tried; they were sawn in two; they died by murder of sword; they went about in sheepskins and in goatskins, being in need, being afflicted, being tormented;
38 of whom the world was not worthy, wandering in deserts, and mountains, and caves, and the holes of the earth.

Some Better Thing For Us

- 39 And having obtained witness through the faith, these all did not obtain the promise,
40 God having foreseen something better concerning us, that they should not be perfected apart from us.

Hebrews 12

Eleventh Section 12:1-13

The Patience of Hope

Jesus the Leader in the Race

- 1 ¶ So therefore we also, having so great a cloud of witnesses lying around us, having laid aside every weight and the easily surrounding sin, through patience let us also run the race being set before us,
2 looking to the Author and Finisher of our faith, Jesus, who for the joy set before Him endured the cross, despising the shame, **“and has sat down at the right hand” of the throne of God.**
3 For consider Him who had endured such opposition of sinners against Himself, that you do not grow weary, being faint-hearted in your souls,

Trial the Portion of God’s Children

- 4 ¶ You did not resist unto blood, wrestling against sin.
5 And you have forgotten the exhortation which He speaks with you, as with sons, “My sons, do not despise the chastening of the Lord, nor faint while being corrected by Him.

- 6 For whom the Lord loves, He disciplines, and scourges every son whom He receives." Proverbs 3:11, 12
- 7 If you endure discipline, God is dealing with you as with sons; for who is the son whom a father does not discipline?
- 8 But if you are without discipline, of which all have become sharers, then you are illegitimate children, and not sons.

The Blessing of Chastisement

- 9 Furthermore, indeed we have had fathers of our flesh as correctors, and we respected them. Shall we not much more be subject to the Father of spirits, and we shall live?
- 10 For the ones truly disciplined as for a few days according to the thing seeming good to them, but He for our profit, so as for us to partake of His holiness.
- 11 And all discipline for the present in deed does not seem to be of joy, but of grief; but afterward it gives back peaceable fruit of righteousness to the ones having been exercised through it.
- 12 Therefore straighten up the having been weakened hands "and the having been enfeebled knees;"
- 13 "and make straight tracks for your feet," that the lame one not be turned aside, but rather healed. Isa. 35:3; Prov. 4:26

Fifth Warning

Chapter 12:14-29

Beware if Sin and the Rejection of Jesus

Falling Short of the Grace of God

- 14 Eagerly pursue peace and holiness with all, without which no one will see the Lord,
- 15 watching diligently that not any lack from the grace of God, that "no root of bitterness growing up" may crowd "in on you," and through this many be defiled; Deut. 29:18
- 16 that not any fornicator, or profane one, as Esau, who for one eating gave up his birthright;
- 17 for you know also that afterwards desiring to inherit the blessing, he was rejected, for he found no place of repentance, although seeking it out with tears. Gen. 27:36-39

You Are Not Come to Mount Sinai

- 18 ¶ For you have not drawn near to the mountain being touched, and having been lit with fire, and to gloom, and darkness, and tempest,
 19 and to a sound of trumpet, and to a voice of words, which the ones hearing begged that not a word be added to them;
 20 for they could not bear the thing enjoined: “Even” “if a beast” “touches the mountain, it will be stoned, or shot through” with a dart. Ex. 19:12, 13
 21 And so fearful was the thing appearing, Moses said, “I am terrified and trembling.” Deut. 9:19

You Are Come to Mount Sion

- 22 But you have drawn near Mount Zion, even the city of the living God, to a heavenly Jerusalem, and to myriads of angels,
 23 and to a festal gathering and an assembly of the first-born ones having been enrolled in Heaven; and to God the Judge of all, and to spirits of just ones who have been perfected;
 24 and to Jesus the Mediator of a new covenant, and to blood of sprinkling speaking better things than that of Abel.

Let Us Fear Him Who is a Consuming Fire

- 25 Watch that you do not refuse the One speaking; for if these refusing the One divinely warning them did not escape on the earth, much rather we, the ones turning away from Heaven;
 26 whose voice shook the earth then, but now He has promised, saying, “Yet once” “I will shake not only the earth, but also the heavens.” Hag. 2:6
 27 Now the words “Yet once” make clear the removal of the things being shaken, as having been made, so that the things not being shaken may remain.
 28 Therefore receiving an unshakable kingdom, let us have grace, by which we may serve God well-pleasingly, with reverence and godly fear;
 29 for also, “Our God is a consuming fire.” Deut. 4:24

Chapter 13

Twelfth Section 13:1-25

Love and Good Works

Love

- 1 ¶ Let brotherly love abide.
- 2 Do not forget hospitality, for by this some unknowingly took in angels as guests.
- 3 Be mindful of the prisoners, as having been bound with them; of the ones ill-treated, as also being in the body yourselves.
- 4 Marriage is honorable in all, and the bed undefiled; but God will judge fornicators and adulterers.

Contentment

- 5 Set your way of life without money-loving, being satisfied with present things; for He has said, "Not I will leave you, not ever! Nor I will not forsake you, not ever!" Deut. 31:6
- 6 So that we may boldly say, "The Lord is my helper, and I will not be afraid. What shall man do to me?" Psa. 118:6

Jesus Always the Same – Our Comfort and Safety

- 7 Remember your leaders who spoke the Word of God to you, considering the issue of their conduct, imitate their faith:
- 8 Jesus Christ, the same yesterday and today and forever.
- 9 Do not be carried away by various and strange doctrine; for it is good that the heart be confirmed by grace, not by foods, in which those walking in them were not profited.

Our Fellowship is the Sacrifice of Jesus Without the Camp

- 10 We have an altar of which the ones serving the tabernacle have no authority to eat.
- 11 For of the animals whose "blood is brought" by the high priest "into the Holy of Holies" concerning sin, of these the bodies "are burned outside the camp". Lev. 16:2, 27
- 12 Therefore, indeed, in order that He might sanctify the people by His own blood, Jesus suffered outside the gate.
- 13 Therefore let us go forth to Him outside the camp bearing His reproach.
- 14 For we do not have here a continuing city, but we seek the city coming.
- 15 Therefore through Him let us offer up a sacrifice of praise to God always, this is, the fruit of the lips, confessing to His name.
- 16 But do not be forgetful of doing good and sharing, for God is well pleased with

such sacrifices.

Submission to Our Rulers and Prayer For Them

- 17 Yield to the ones taking the lead of you, and submit, for they watch for your souls, giving an account, that they may do this with joy, and not with groaning; for this would be unprofitable to you.
- 18 ¶ Pray about us, for we are persuaded that we have a good conscience, in all things desiring to conduct ourselves well.
- 19 But I even more urge you to do this that I may sooner be restored to you.

The Farewell Prayer

- 20 Now the God of Peace, the One leading up out of the dead, the great Shepherd of the sheep, in the blood of the everlasting covenant, our Lord Jesus,
- 21 perfect you in every good work, in order to do His will, doing in you that which is pleasing in His sight, through Jesus Christ, to whom be the glory forever and ever. Amen.

Last Words

- 22 And, brothers, I exhort you, bear with the word of exhortation, for I indeed wrote to you by a few words.
- 23 You know the brother, Timothy, having been freed, with whom if he comes quickly, I will see you.
- 24 Greet all the ones leading you, also all the saints. The ones from Italy greet you.
- 25 Grace be with you all. Amen.

Addendum

The Books of Hebrews and Revelation

These two books are specifically geared for the end-time generation. They are to be learned like the back of your hand. They are to be thoroughly mastered.

The latter reveals events, both in the church and the world order, that are scheduled to be realized in these last days. The former shows the Christian how to be included in mighty plan of God for the church in the end-time.

Events From Revelation:

The Five-Fold Ministry; the Perfection of the Church; the Union of Christ and His Church; The Birth and Translation of the Manchild to Heaven; War in Heaven; The Final Overthrow and Casting Out of Satan; The Three and a Half Year Tribulation; The Second Coming of the Lord Jesus Christ.

The events in Hebrews are detailed in this teaching. Consider the apex once more: Confidence in the Blood; A New and Living Way; Having a Great Priest Over the House of God; A True Heart; Full Assurance of Faith; Our Hearts Having Been Sprinkled; Our Body Having Been Washed; Let Us Draw Near; The Confession of the Hope Unyielding; Love and Good Works; The Assembling Together of Ourselves.

Scriptures in Hebrews Used in the Doctrine of Perfection

5047	6:1	Maturity
5050	7:11	Perfection
		Perfect
5046	2:10	Complete
5048	5:9	Complete
5048	7:19	Perfect <u>ed</u>
5048	9:9	Perfect
5048	9:11	Perfect
5046	10:1	Perfect
5048	11:40	Perfect <u>ed</u>
5048	12:23	Perfect <u>ed</u>
2675	13:21	Perfect

Greek Word Definitions:

2675 καταρτιζω katartizo kat-ar-tid'-zo from 2596 and a derivative of 739; TDNT-1:475,80; {See TDNT 100} v

AV-perfect 2, make perfect 2, mend 2, be perfect 2, fit 1, frame 1, prepare 1, restore 1, perfectly joined together 1; 13

1) to render, i.e. to fit, sound, complete

1a) to mend (what has been broken or rent), to repair

1a1) to complete

1b) to fit out, equip, put in order, arrange, adjust

1b1) to fit or frame for one's self, prepare

1c) ethically: to strengthen, perfect, complete, make one what he ought to be

5046 τελειος teleios tel'-i-os from 5056; TDNT-8:67,1161; {See TDNT 785} adj

AV-perfect 17, man 1, of full age 1; 19

1) brought to its end, finished

2) wanting nothing necessary to completeness

3) perfect

4) that which is perfect

4a) consummate human integrity and virtue

4b) of men

4b1) full grown, adult, of full age, mature

5047 τελειοτης teleiotes tel-i-ot'-ace from 5046; TDNT-8:78,1161; {See TDNT 785} n f

AV-perfectness 1, perfection 1; 2

1) perfection

1a) the state of the more intelligent

1b) moral and spiritual perfection

5048 τελειοω teleioo tel-i-o'-o from 5046; TDNT-8:79,1161; {See TDNT 785} v

AV-make perfect 12, perfect 4, finish 4, fulfill 2, be perfect 1, consecrate 1; 24

1) to make perfect, complete

1a) to carry through completely, to accomplish, finish, bring to an end

- 2) to complete (perfect)
- 2a) add what is yet wanting in order to render a thing full
- 2b) to be found perfect
- 3) to bring to the end (goal) proposed
- 4) to accomplish
- 4a) bring to a close or fulfillment by event
- 4a1) of the prophecies of the scriptures

5050 τελειωσις teleiosis tel-i'-o-sis from 5048; TDNT-8:84,1161; {See TDNT 785}
n f

AV-performance 1, perfection 1; 2

- 1) a completing, a perfecting
- 1a) fulfillment, accomplishment
- 1b) the event which verifies the promise
- 1c) consummation, perfection

The 153 Words Which Appear in the Book of Hebrews Exclusively. They Do Not Appear in Any Other Place in the Bible? Many words appear only once. The Strong's Numbers Indicate the Greek Word.

Strong's Number	English Word	Reference
35	Genealogy, Descent	7:3
51	Error, Ignorance	9:7
115	Disannulling, Put	7:18
119	Conflict, Fight	10:32
122	Goat (Skin)	11:37
130	Shedding of Blood	9:22
133	Praise	13:15
145	Sense	5:14
159	Author	5:9
179	Endless	7:16
186	Waver	10:23
205	Spoil	7:5
255	Unprofitable	13:17
276	Immutable – ity	6:17
282	Mother	7:3
340	Renew	6:6

357	Consider	12:3
382	Innumerable	11:12
388	Crucify Afresh	6:6
464	Strive	12:4
478	Resist	12:4
531	Unchangeable	7:24
540	Father	7:3
541	Brightness	1:3
552	Experience	5:13
578	Look, Respect	11:26
652	Apostle	3:1 (81x in other places in the N. T.)
719	Joint	4:12
852	That is Not Manifest	4:13
854	To Vanish Away	8:13
871	Make Like	7:3
998	Helper	13:6
1008	Herb	6:7
1075	Descent	7:6
1090	Dressed	6:7
1105	Blackness	12:18
1151	Heifer	9:13
1181	Tithe, Tenth	7:2
1183	Pay, Tithe	7:6
5393	Awe, Fear, Reverence	4:1; 11:23; 11:27; 13:6 (93 x in N.T.)
1192	Goatskin	11:37
1217	Maker	11:10
1222	Verily	12:16
1297	Commandment	11:23
1313	More Excellent, Diverse	1:4; 8:6; 9:10 [Romans 12:6]
1336	Continually, Ever	7:3
1338	Piercing	4:12
1357	Reformation	9:10
	Testing, Examination	
1421	Utter	5:11
1437	If	3:6; 3:7; 3:14; 3:15; 4:7; 6:3; 10:38; 13:23
1450	Surety	7:22
1543a	Come, Go	11:15
1561	Looking For	10:27
1585	Forgotten	12:5
1740v	Fear	2:15

1650	Reproof, Evidence	11:1 2 Timothy 3:16
1701	Mocking	11:36
1457	Consecrate	9:18
1796	Despite	10:29
1838	Use	5:14
1898	Bringing	7:19
1952	Fail	11:32
2031	So, Word	7:9
2100	Please, Well	11:5; 11:6; 13:16
2102	Acceptably	12:28
2118	Righteousness	1:8
2124	Fear, Godly, Reverence	5:7
2125	Fear, Godly, Moved	11:7 Acts 23:10
2139	Beset, Easily	12:1
2140	Good	13:16
2301	Gazingstock	10:33
2308	Will	2:4
2324	Servant	3:5
2366	Tempest	12:18
2369	Censer	9:4
2420	Priesthood	7:11
2428	Supplications	5:7
2514	Cleanness, Purifying	9:13
2558	Tormented, Suffer Adversity	11:37; 13:3
2594	Endure	11:27
2610	Subdued	11:33
2612	Evident	7:15
2654	Consuming	12:29
2683	Shadowing	9:5
2685	Spies	11:31
2740	Burned	6:8
2777	Volume	10:7
2871	Slaughter	7:1
2924	Discerner	4:12
2966	Carcases	3:17
3010	Ministering	1:14
3020	Levitical	7:11
3311	Dividing, Gift	2:4; 4:12
3315	Confirm, Interposed	6:17
3331	Change, Removing, Transition	7:12; 11:5; 12:27

3347	Afterward	12:17
3356	Bear, Compassion, Gently	5:2
3368	Never	2 Timothy 3:7 (Not in Hebrews)
3374	Sheepskin	11:37
3403	Even, Indeed, Truly, Verily, Mindful, Remember	2:6; 13:3
3405	Recompense (of Reward)	2:2; 10:35; 11:26
3406	Rewarder	11:7
3452	Marrow	4:12
3509	Cloud	12:1
3541	Bastard	12:8
3549	Enact, Establishing, Law	7:11; 8:6
3576	Dull, Slothful, Sluggish	5:11; 6:12
3591	Weight	12:1
3643	Despise, Regard	12:5
3645	Destroy	11:28
3665	Similtude	4:15
3728	Oath	7:20; 21 (2x); 28
3831	Assembly	12:23
3856	Example, Put, Shame	6:6
3893	Provoke	3:16
3894	Provocation	3:8
3895	Fall	6:6
3898	Likewise, Manner	2:14
3901	Drift, Let Slip	2:1
3987	Trial, Tempted	4:5
4078	Pitch	8:2
4181	Portion, Time	1:1
4187	Divers, Manners	1:1
4249	Saw Asunder	11:37
4265	Foresee, Provide	11:40
4274	Forerunner	6:20
4316	Call, Name	5:10
4360	Grieved	3:10
4372	New	10:20
4378	Sprinkling	11:28
4415	Birthright	12:16
4520	Rest, Sabbath	4:9
4713	Pot	9:4
4881	Perish	11:31

4887	Bind	13:3
4901	Witness	2:4
4778	Affliction, Entreat, Suffer	11:25
4834	Compassion, Feeling, Touch	4:15; 10:34
5047	Perfection, Perfectness	6:1
5098	Punishment	10:29
5114	Sharp	4:12
5131	Goat	9:12; 9:13; 9:19; 10:4
5136	Opened	4:13
5150	Months	11:23
5163	Path	12:13
5178	Torture	11:35
5226	Submit	13:17
5289	Draw Back	10:39
5326	Apparition; Spirit	Matthew14:26; Mark6:49 (Not in Hebrews.)
5398	Fearful	10:27, 31; 12:21
5481	Express Image	1:3
5502	Cherubim, Winged Creature	9:5

There are 153 Greek words that are used exclusively in the Book of Hebrews. There are six occurrences in Hebrews 4:12, the most I have found in any verse in the Bible.

719	Joint
1338	Piercing
2924	Discerner
3311	Dividing
3452	Marrow
5114	Sharp

153 is the number of fish in **John 21:11**

Simon Peter went up and dragged the net onto the land, full of great fish, a **hundred and fifty three**. And though being so many, the net was not torn.

Numerics 144 + 9 = 153

9 x 17 Finality Spiritual Perfection

17 x 3 x 3 Spiritual Perfection Perfection of Testimony God

There are 204 words that are used in Hebrews and other places but not anywhere else by Paul.

My Examination of These Words:

Apostle: Occurs 81 times throughout the New Testament.

Awe, Fear Reverence: This word is used four times in Hebrews and 93 times in the New Testament.

Reproof, Evidence Ektromos Twice: Once in 1 Timothy 3:16

Diverse Romans 12:6

Fear, Godly, Moved Twice: Once in Acts 23:10

Never 2 Timothy 3:7 Medepote

Apparition, Spirit Not in Hebrews Matthew 14:26; Mark 6:49 Two times Phantalomas

The list was composed from the Greek words listed in Marvin R. Vincent, D.D., Word Studies in the New Testament, Volume 4, The Epistles to the Hebrews. My investigation shows the seven anomalies above.

153

FISHES 153 x 8

ixjuev Luke 9:13

ιχθυες

THE NET 153 x 8

to diktuon John 21:11

το δικτυον

FISHERS OF MEN 153 X 14

aleeiv anjrwprwn' Mark 1:17
αλεεις ανθρωπων'

FISHES 170 x 11

ixjuwn' John 21:11
ιχθυων'

THE PEOPLE 153

laon" Luke 9:13
λαον"

THE MULTITUDE 153 x 17

tw oxlw' Matthew 15:35
τω οχλω'

ALL MEN 170 x 2

pasin' 1 Corinthians 9:22
πασιν'

FISH OF THE SEA 153 x 3

"!y xgd Genesis 1:26

FISH 17

hgdh Exodus 7:18

FISHES 17

ygd Genesis 9:2

NET 17 x 15

'vmre Habakkuk 1:15

ALL THE FISH 153 x 3

"xgdlk Ezekiel 29:4

ALL FISHES OF THE SEA 17 x 7

"!y ygdlk Genesis 9:2

THIRD PART OF CREATURES IN SEA 153 x 35

triton twn ktismatwn twn en jalassh Revelation 8:9

τριτον των κτισματων των εν θαλασση

MAKEST MAN LIKE FISHES OF THE SEA 153 x 6

!yh ygdk !da hwsxv Habakkuk 1:14

MAN LIKE FISHES OF THE SEA 17 x 8

'!yh ygdk !da Habakkuk 1:14

AS THE SAND OF THE SEA 17 x 7

!yh lvek Genesis 32:12

THE SAND [YOUR] SEED 170 x 2

'dirz l<e Isaiah 48:19

SAND UPON THE SHORE 153 x 8

xpw liw lve Judges 7:12

THE BOOK OF HEBREWS

Preliminary

It's Place in the Bible

It is the 58th book. Isaiah has 66 chapters, the number of books in the Bible. Note the distinct change between chapter 39 (Judgment) and chapter 40 (Comfort and the ministry of John the Baptist), the beginning of the New Testament of Isaiah. **Isaiah 53:6** is the centre of the New Testament of Isaiah deals with sin and the atonement thereof. The 58th chapter of Isaiah is known as the fasting chapter it is a direct reference to the Day of Atonement. Hence, the Book of Hebrews is constructed around this, the greatest feast day in the Old Testament. As the church is rapidly approaching the anti-typical fulfillment of the Feast Day of Atonement, the value of the book of Hebrews will be readily seen.

It's Relation to the Book of Revelation

The Book of Revelation without a doubt was written to this generation. It reveals what is to happen at the close of this age. However, it is one thing to know what is going to happen, but it is quite another to be prepared in our own

devotional lives to be a part of what is going to happen. It is to this and that we undertake this most important study.

Revelation

Vision

Divine Sovereignty

Legal

Revelation

Doctrinal

See the Kingdom

Hebrews

Personal Relationship

Human Responsibility

Vital

Regulation

Practical

Enter the Kingdom

What a tragic thing it would be to know what God was going to do and not be prepared for it. **Luke 12**. Let these days therefore, be days of building our personal relationship with the Lord.

It is Based Upon Typical Truth

It cannot be understood without a basic working knowledge of:-

1. The Feasts of the Lord
2. The Tabernacle of Moses
3. The Priesthood
4. The Sacrifices

All these symbolical truths find their fulfillment and fullest expression in the Book of Hebrews.

Its Teaching

The epistle contains the teaching necessary for the present state of the Church. We are in the last Church age, that of Laodicea, NOW. Indifference, lethargy, lack of wholeheartedness, steadfastness, perseverance and progress. Many today come to Christ, lay hold of a moderate grasp on the fundamentals of the faith, and then come to a standstill. Many turn back to worldliness, formality and

indifference. Where is the power to stand, advance, and press on to maturity? What is the teaching needed to hold the church in the enthusiasm of its first love, that-regardless of adverse circumstances, she will hold fast the beginning firm unto the end? The answer lies in this fact. Only a full and perfect knowledge of what Jesus **Is** and **Does** can bring us to a full mature Christian life. The knowledge of Jesus at conversion is not enough, for growth, progress and maturity.

As there are two testaments in the Bible, the old and the New, so there are two stages of the Christian Life. As the- people of the Old Testament could not experience the life of the New, so also, those who remain babes, don't press on, harden their hearts and fall away, cannot experience the fullness of Christ.

Only those who hold fast the beginning firm unto the end, who give diligence to enter the rest, who press on to perfection, only these enjoy the blessing of the New Testament in Christ. The great object of the epistle is to those who follow the Lord fully, who yield to Jesus wholly, these will find life, joy, strength and final victory. The cure for all failure and feebleness, the preservation from all danger and disease is:

The Knowledge of the HIGHER Truth concerning Jesus, the Knowledge of Him in His Heavenly Priesthood.

There are three great Mysteries in relation to this.

1. The **heavenly sanctuary has been opened to us**. We come to the Presence of God.
2. The **New and Living Way** by which Jesus has entered the way of **self-sacrifice** and **Perfect obedience** to God. We must draw nigh.
3. **Jesus is the High Priest**, the minister of the heavenly sanctuary, dispensing to us its blessings, the spirit and power of the heavenly life.

'The Knowledge of the HEAVENLY Character of Christ's Person and Work is What Alone Can Make Heavenly Christians.

Have new confidence, be inspired to learn to know Him better.

Expect to receive and experience all that He can do.! At the end of Paul's life his remaining one desire was - '**That I may know Him**'. Our one need is to **KNOW JESUS BETTER!** Look to Him on the throne and really claim all that heavenly life that He waits to impart. This is the one cure for all our feebleness, weakness, defeat, etc.

Matthew 17. Jesus' Transfiguration. Note these words, **with Him, high mountain, apart, themselves,' transfigured.** Jesus is longing to take those who are desirous of pressing on, going all the way with Him, to a high mountain, Mount Sion, apart by ourselves, to show Himself transfigured before us. He will still be the same Jesus and yet not the same - He is the transfigured Christ who waits to **impart life day by day** to all those who will **forsake all** and **follow Him.** This is Jesus' present ministry as priest. This ministry has been neglected by most Christians. Jesus was operating in this ministry for ten days before the Holy Spirit was poured out. This was in order that the Holy Spirit might communicate this life and ministry to us. It will only be experienced by us as we **desire** and **claim it.**

Its Contents

The outline of the Book of Hebrews is as follows:-

First Half - Doctrinal.	From Chapter 1:1 to Chapter 10:18
1. Ch. 1:1-3	Summary of the Doctrinal Part.
2. Ch. 1:4-14	Christ, as Son of God, is more than angels.
3. Ch. 2:5-18	Jesus, as the Son of Man, is more than the angels also. Reasons for His being made lower than angels.
4. Ch. 3:1-6	Jesus more than Moses.
5. Ch. 4: 14 - 5:10	Jesus, our High Priest, more than Aaron.
6. Ch. 7	The New Priesthood after the order of Melchisedec.
7. Ch. 8	The New Sanctuary and the New Covenant.

The deeper our impression of the danger that existed, the clearer will be our insight into the truth that the only source of health and strength to the church is the full knowledge of the **Person** and **Work** of Jesus. This is the **only** deliverance for Christians from all that weakens or hinders them.

The book contains the **one** and the **only** unfolding of Christ as the Great High Priest.

It contains repeated warnings to **apostasy**, more than any other New Testament book. It is the most solemn exhortation in the Bible.

In calls to **steadfastness** and **perseverance** for more than any other New Testament book.

Many of the statements are only intelligible in the **light of the Old Testament**.

Its **doctrinal** importance is exceeded by none.

In it, **Ritualism** and **Legalism** receive a death blow. (Two major enemies)

The **sophistication** and **deception of Rome** are exposed.

It contains a masterful exposition of **Old Testament types**. More than anywhere else.

It is an exhortation to **conscience** and **life**. Ch. 13:22

It exhorts that we walk by **faith** and not by sight, that is, outward forms and elaborate rituals. Ch. 11, the faith Chapter, is the longest in the epistle.

Its main Theme is:-

'Christ is Superior to All that had gone before.'

Key Word:-

- Better'

What the Hebrews had to give up - they are reminded of what they had gained. The Judaistic priesthood was but a shadow. Christians have the real, the

substance. When a Jew accepted Christianity he was deprived of the temple and its services, yet they are here told they have the real thing. The biggest danger of all was to revert to Judaism after accepting Christianity. Their loyalty to Jesus was involved separation from all the sacred rights and privileges of Jerusalem. They were banished from the high priest. They were banished from God anointed worship! They were now treated as unclean, apostates. Unless they forsook Christ they were expelled from the temple and the atoning sacrifice.

What a **trail of Faith!**

What **confusion of mind!**

What a **sword on the heart!**

The Knowledge of the Son of God the Strength of the Christian Life.

FIRST HALF DOCTRINAL. Chapter 1 - 10:18
The Son of God the Mediator of the Better Covenant.

Chapter 1

The Theme. Chapter 1:1-3

The G1orv of the Son of God in His Person and Work

Ch. 1:1.2. The Son - God Hath Spoken

God has spoken. Speaking is the vehicle of fellowship. If God Speaks He considers us capable of fellowship with Himself. Genesis 1:1-3. The first recorded act of God. Genesis 3:8. Adam and Eve. This epistle teaches us where and how to find God. God is in nature. However, in this He cannot express Himself, His heart, His thoughts. God has spoken through the prophets. Now He speaks in His Son. When man speaks it is the revelation of himself, to make known the otherwise hidden thoughts of his heart. When God speaks it is that He might reveal himself. He wants us to know that He loves us, longs for us, desires to save and bless us, and to draw us nigh in fellowship with Himself. The ministry of angels and prophets was only to prepare the way - it could never satisfy the heart of God of man. The power of the life of God, the full experience of His nearness, the true deliverance of sin, the shedding abroad of love in the heart, this could not be communicated by the ministry of creatures. The son had

come as the WORD of God. John 1:1, 14. He was the bearer of life and love of the Father. The Son Himself had come to bring us into contact with the Father - to live in our heart as He is in God's heart, to be in us God's word as He is in God, and so give us the living experience of what it means that God speaks to us.

The words of a man carry the weight that a person attaches to them. Each word of God carries with it life and love. If we have begun to know Him, surely we will be ready to cast aside everything for the sake of hearing Him.

The words of men have often exerted a wonderful and mighty influence. The words of God are creative deeds - He speaks the Son of God out of His heart into our hearts. John 7:17.

Man's words appeal to the mind, will, emotions, intellect, feelings, passions. God's words appeal to the heart.

Speaking demands hearing. God asks one thing - that we will listen. God is a spirit - He has no other way of communicating to us His life and love, but by entering our spirit and living and working there. This is where Jesus lives. That is where he speaks to us. The words of Jesus can bring us no profit, except as they unfold to us what God is working in us, and direct us to what is to be revealed in our heart. It is the heart God wants. Let us listen. It is up to us to open to Him and long for Him.

Jesus is the LOGOS - the living Word. Let us come into contact with Him, that He may bring us to the Father. In the beginning God said, 'Let there be light' - and there was light. Jesus becomes the light of the soul.

Consider the trouble that people go to learn a foreign language - to have access to its writers. Let no trouble be too great to learn the language of God, His word, His Son. Someone must be our teacher. That someone is the Holy Spirit. We must have an intense desire to know what God says. Heavenly truth is only spoken by the voice of Christ.

During Jesus' ministry the Word of God was heard three times. Each time it was 'This is my beloved son, hear Him.' Let God speak this in our hearts - 'My beloved Son.' From the depth of His heart to ours.

Chapter 1: 1, 2 The Son More Than Prophets.

There are two testaments, Old and New. These represent two dispensations, modes of worship, sorts of religion. The Old was preparatory, provisional, intended to pass away. It was not meant to satisfy. Its purpose was to awaken something better that was to come. The New is the fulfillment of the promise, destined to last forever - it was a complete revelation of an everlasting redemption, of a salvation in the power of an endless life.

In both it was God who spoke. The Prophets and the Son. Both were God's messengers. God spoke in both equally. The Old was external, through the meditation of men, God couldn't enter and take possession of man and dwell in him. It was a shadow, a hope. The New is internal, more direct. It is reality, the Son bringing us into the very presence of God.

Why then didn't God speak in the Son from the beginning? If man was to intelligently and voluntarily appropriate God's love and redemption, he needed to be prepared for it. He first needed to know his own impotence and hopeless wretchedness. His heart had to be wakened up in true desire and expectancy to welcome and value what God had to give.

God speaks in Christ like the Father dwelling in the Son. God speaking in Christ was an inward thing. **God can speak to us in no other way.** The external words of Christ, like the prophets are to prepare for, and point us to the inner speaking in the heart by the Holy Spirit, which alone is life and power. **This is God's true speaking in His Son.**

It is of the utmost consequence for our spiritual life that we should rightly understand these two stages in God's dealing, with man. In two ways, not in one, not in more than two; in two ways God has spoken.

They indicate what, in substance, is God's way with every Christian. There is, after his conversion, a time of preparation and testing, to see whether he willingly and heartily sacrifices all for the full blessing. If in this stage he perseveres in earnest effort and striving, he will be brought to learn the two lessons the Old Testament was meant to teach. He will become more deeply conscious of his own impotence, and the strong desire will be awakened after a better life, to be found in the full revelation of Christ as able to save completely. When these two lessons are learned - the lesson of despair of self and hope in God alone - the soul is prepared, if it will yield itself in faith to the leading of the Holy Spirit, to enter truly into the New Testament life within the veil, in the very Holiest of All, as it is set forth in this epistle.

Where Christians, through defective instruction, or through neglect and sloth, do not understand God's way for leading than on to perfection, the Christian life will always remain full of feebleness and failure. The Hebrew Christians belonged to the New Testament, but their life was anything but the exhibition of the power and joy Jesus came to reveal. They were far behind what many of the Old Testament saints had been. The Reason: they did not know the heavenly character of the redemption Jesus had brought. They did not know the difference between the prophets and the Son. This epistle teaches us the way out of the elementary stage of the Christian life to that of full and perfect access to God.

Let us grasp and hold firmly the difference between the two stages. In the one the action of man is more prominent - God speaks in the prophets. In the other, the divine presence and power are more fully revealed - God speaks in the Son and brings us into living contact with God Himself.

How many have sought by study and meditation and acceptance of the words of the Bible to find truth, and have failed. These are but signposts pointing to the Living Son - words indeed coming from God, most needful and profitable, and yet not **sufficient**, only yielding their true blessing when they have brought us to hear God Himself speaking in His Son. Don't be content with the lower stage. Personal fellowship with God through the Holy Spirit is what Jesus gives. You can know the Bible and remain feeble. We need to know the **Living Word** in whom God speaks within, in life and power. Let that Word live in us, 'This is my Son.' He will indeed be our own.

Chapter 1:2, 3. The Son - The Glory of His Person

Whatever man sets his heart upon exercise, a mighty influence on his life. Matthew 6:21. 2 Corinthians 3:18. His character is stamped with it. If he follows after vanity he becomes vain. If he trusts in a god of his own fancy his religion will become an illusion. If he sets his heart upon the Living God he will find that the living God will take possession of his heart and life. Therefore, we should not have a vague, general idea of Christ, but we should endeavour to know him properly and have our hearts filled with ALL that God has revealed of Him. Our knowledge of Him will be the food for our faith, which in turn will govern our experience. Let us listen to the Son in whom God speaks to us.

He Hath Appointed Heir Of ALL Things. The great object of God in creation was to have an inheritance for His Son, in which He might show forth His glory. The Son is the Final Cause, the End of All things. He is the beginning also.

By Whom Also He Made the Worlds. He is the origin and cause of all that exists. John 1:3. God's relationship to everything that is outside Himself is only through the Son. Of all that exists the end and the beginning meet in Him.

Upholding All Things by the Word of His Power. Colossians 1:17. He is the middle also. He upholds them moment by moment, even as by His Word they were created. As they were created by Him, they can only exist by Him.

In Jesus alone is the unapproachable and Incomprehensible Glory of God made manifest. Only through Him as mediator can the works of His hand come into contact and fellowship. His relation to creation rests on his relation to the Father. **He is the Outshining of the Glory of God, and the Express Image of His Person.** As the light that shines from the sun is of the same nature with it, so the Son is of one nature with the Father - God of Very God. As a son: bears the likeness of a father because he has his life and nature from him, so the Son of God is the express image of His person. He is of the substance - the express image - and has life in Himself even as the Father has life in Himself. John 14:9.

This is not too deep for the ordinary Christian. It is very important that we know the glory of Jesus. The more the soul is filled with that glory, and worships Him in it, the more it will see with what confidence it can count upon Him to do a divine work in us, and lead us to a living fellowship with God as our Father. Don't be motivated by selfishness to remain content with the fact that Jesus saves us, while we are careless of having an intimate personal acquaintance with Him. Let us seek to know properly this wonderful Son whom the Father has given us. Philippians 3:10. Let us meditate, gaze and worship, until He, who is the outshining of the divine glory, shines into our very heart, and He, to whom the Father has given such a place as Creator, Upholder and Heir of All, take that place with us also, and be to us the beginning, centre and end of all. 2 Corinthians 4:6.

It is through this Son that God speaks to us. Not through the words of the Son only. It is through the son - the living, mighty, divine Son, direct - that God speaks. **IT IS ONLY IN LIVING DIRECT CONTACT WITH THE SON THAT THE WORDS CAN PROFIT.** Not the Son as we think of Him, but the real divine Son as God has revealed him. Let us wait upon Him. The Son will

not speak to our mind to give us new thoughts about the Father, but rather to our hearts and lives restoring us to fellowship for which we were created. The great work of God in heaven, the chief thought and longing of His heart is, to reach our hearts and speak with us. Let the prime desire of our lives, the great longing of our heart, **to know this Jesus.**

The Fourfold Glory. Heir. Creator. Upholder. Outshining of God's glory, and Perfect Image of His Person.

Matthew 11:27. We are absolutely dependent upon Jesus for this. Let us wait before Him for the divine revealing.

There are times when there arises in the soul a deep longing to know God. External teaching does not satisfy. Treasure such a longing as God's loving drawing. Song of Solomon 1:4. John 6:44. Become a disciple, of Jesus, one who **follows** and **learns** of Him.

Chapter 1:3 - The Glory of His Work

The description of the glory of Christ's Person is followed by the work of this Son in whom God speaks to us. God's words are deeds. It is what Christ IS and DOES that God speaks to us. All Christ's work is God's word to us. Divinity, incarnation, life, death, resurrection ascension - the complete salvation.

This work is comprised of two parts. One on earth - the other in heaven. Purged our sins - earth. Sat down on high - heaven. For a balanced Christian life we are required to know and hold fast to both aspects of Christ's work. The work He did on earth is but the beginning of the work He was to do in heaven. In the latter the work on earth finds its perfection and glory. As Priest He purged our sins - made purification of sins - effected the cleansing of sin on earth. As Priest-King He sits on the right hand of the throne to apply His work - to dispense its blessing, and maintain within us the heavenly life.

The **purging of our sins** is the foundation of all Christ's work. What God has to speak to us in Christ begins here - **sin must be cleansed away.** This is the root thought of redemption. **God insists on the cleansing of sin.** If we seek salvation only for our personal safety, or study Christ's person and work as what is true, we can't enter fully into its power. God insists upon the purging of sin so intensely that He gave His Son to die for it. The same earnest desire is to be found in all of us all the way through our Christian lives. This lies at the root of

everything. It is the secret to Christian maturity. It was only when Jesus effected this that heaven was opened to Him. The full acceptance of the cleansing of sins is to us also the entrance of the heavenly life.

He sat down on the right hand of the Majesty on high. This is where Jesus lives keeping open to us the access to the presence of God for us. This is where fellowship is maintained, power prevails, enjoyment of the Christian life kept, the kingdom of heaven constantly made a reality within the heart. The heavenly glory of Christ is the basis for our confidence. Christ is our Leader, our Forerunner – He has rent the veil asunder, the power of His blood has taken possession and secured access into the Most Holy Place. This just not means that we enter heaven when we die - but - 'we have boldness to enter the holiest - let us draw nigh - let us enter in' - these statements are made with reference to our daily lives. Jesus seated on the throne in heaven means our actually being brought, in the supernatural power that the Holy Spirit supplies, into God's holy presence. It is here we live our Christian lives. The Hebrews did not know this. They had rested with the fundamental truths concerning faith and conversation, than life in heaven after death. It was because of this that they had failed. To know Jesus at the right hand of God would be the healing of the diseases.

The church today is suffering the same disease - it needs the same cure. It is much easier to **appropriate** the work of Christ on earth than His work in heaven. It is easier to appropriate - substitute, atonement, repentance , forgiveness - than a High Priest bringing us into God's presence, and keeping us in loving communion with Him. It is not the blood-**shedding** on earth only - it is the blood **sprinkling** in heaven, and the blood-sprinkling **from** heaven on our heart and conscience, that brings the power of the heavenly life to us. It is this alone that makes us Christians, who not only seek to enter the gate, but who daily press on in the living way that leads further deeper into the Most Holy Place.

This is not beyond us! This is our heritage. It is our destiny. The same share we have in Jesus on the Cross, we have in Jesus on the Throne. Be ready to sacrifice the earthly life for the heavenly. Jesus will prove in us the reality and power of His heavenly priesthood. Let the cleansing of the sins be the entrance to the Holiest. Jesus has effected the cleansing on earth for us. We believe this. He applies this from heaven. He then opened heaven and there enjoys all the fullness of blessing. Rest assured that He will lead us into this also. Believe this also.

Four great corner-stones form the foundation for our faith. Divinity of Christ. Incarnation. Atonement. Ascension to the Throne. The last is the crown of all the rest.

Only the intense desire to be free from sin will give real access to the heavenly life of Christ. Not having our doctrine perfect.

First Section: 1:4-14

The Son of God More Than Angels

The Son - A More Excellent Name

The one great fact of the superiority of the New Testament is that God has spoken in His Son. The teaching reveals the glory of the person and work of the Son. To know Jesus Christ in His glory, is the great need of sure growth in the Christian Life.

The best way of knowing a thing is to place it in contrast with something that is less perfect. Here, the contrast is with angels, Moses, Joshua, Abraham, Levi, and Aaron. Jesus is greater than all these. Jesus is greater than angels. One of the great benefits of the law to a Jew was that was given by the hand of angels. Hebrews 2:2. Acts 7:38, 53. Galatians 3:19. These heavenly spirits came directly from the throne of God. God often appeared in the form of an angel. The angel of the Lord. The new teaching supersedes this. These beings were creatures. They could never communicate the life of God into a human being. They were called sons of God! Psalm 29:1. Psalm 79:6. Contrast with the Lord Jesus, of whom it is said, Thou art my Son; this day I have begotten thee.

Jesus is Divine! Psalm 2. Psalm 8. Psalm 95. Psalm 110. The Word of God requires the quickening of the Spirit, not only to give understanding, but that there might be life and truth in them. The truths of Jesus; Sonship, Divinity, Priesthood, and Redemption, were given into the custody of the Holy Spirit. He alone can reveal them. (There is a certain inadequacy of the Greek and Hebrew languages, commentaries, teaching of men, etc.) Matthew 16:16,17. A degree of understanding to the human mind may be achieved - but the life, the power, the blessing is only given to those that wait on the Holy Spirit! Only He can communicate the life, Only He can unfold the meaning in the believer's life.

How great would be the testimony of a Christian who received a visitation of an angel. The Lord Jesus not only visits, but lives in the believer. God speaks in His Son!

The Son - The Only Begotten 1:5, 6

Because Jesus is the Son of God He is greater than angels. The believer is admonished to wait on the Lord for Him to reveal to the innermost being that HIS ONLY SON has become his Saviour. The angels can tell of God and life. The son has the life, the Son dispenses the life. He that hath the Son hath life. 1 John 5:11,12.

Acts 23:33. This has direct reference to the resurrection of the Lord Jesus. Colossians 1:18. Revelation 1:5. Begotten both in eternity, and in the resurrection. Romans 1:4. The fullness of the incarnation was completed. The Son of Man was begotten in the likeness and glory of the son of God. Acts 13:33. Here He became the first begotten from the dead.

I will be a Father, He will be a Son. Not to David alone. Prophetic of the Lord Jesus with His Father. Psalm 47:7. Firstborn. The Father worked through the Son, and only through the Son! The Father can only be known in the Son. Worship can only ascend to the Father through Him. The angels worship the Son as Jehovah! God has a Son. Through love He begets Him. All God has and is revealed through Him. The Son of God becomes the Son of Man. Through death and resurrection He enters into all that pertains to the Son of God.

The mystery of the incarnation. 1 Timothy 3:16 Begotten of God in divine birth. Through this Jesus became a Son. In the resurrection He was born from the dead. In like manner, only by a divine birth in a human being, can the love of God enter a person. There is no time in eternity. 1 John 5:1-18. The Word of God is the Son.

If a believer desires to live in the fullness of powers he must learn to know Jesus better. The knowledge of a Christian of Christ at conversion is insufficient for strong, healthy growth. Angels and prophets can only point to him, even the Bible, and the Words of the Lord Jesus Himself, can only realise their full import when they stir the life of the believer to something greater. When God speaks to us through His Son, His words will be creative, they will bring life, and develop and release the love of God through us.

Each Christian is to look to the Son, as did the angels. To worship Him! Indeed, it is through worship, that Jesus will reveal Himself. The divine birth of the Son, must occur in the believer's life, not only in eternity and the resurrection. This is the mystery of divine life. How needful is the Christian to draw that life from the Son.

It is by the Father speaking to the believer in His first Begotten Son that he is born of God.

The Son Is God 1:7-9.

Jesus is not the Son of God, He is in fact God! God of Very God.

This truth may be held intellectually, without the experience and influence in the Christian's life. The spirit of man worships Him. In the Son the believer comes into direct contact with God Himself. This is the foundation of the Book of Hebrews, not of it only. Indeed in the entire Bible, Jesus Christ is God. The believer is admonished to wait on the Lord, to meditate upon this majestic truth, for its' reality not only to dawn in his heart, but to receive divine life.

Jesus as God, is also King. The eternal king. Thy throne is forever and ever. The rule of Christ in the believer's heart, is in the power of an endless life. His full power is available now. To the follower of the Lord who believes it, and claims it, he will experience it!

Jesus is a king of righteousness. A righteous king. Melchizdec. Romans 14:17. Grace reigns through righteousness. Romans 5:17. From the pattern prayer, we are taught to pray, "Thy will be done in earth as it is in heaven."

Jesus was tested, proven and brought to maturity through the things he allowed His Father to work in his life. He had to be found worthy to sit upon the throne. He had the throne by divine right, yet as a human being, a man, he had to qualify for the position. He teaches his people by his own example. As He fulfilled all righteousness, so He, through the power of the Holy Spirit empowers his followers to do likewise. The king of righteousness reigns over a righteous people.

Jesus is an anointed king! God anointed Him **THEREFORE!** Because He loved righteousness and hated iniquity. Acts 2:33. Anointed with the oil of joy. He dispenses this in turn to the believer.

The heart of the believer is to be ever open to the King God has given - the King in whom God speaks. Where the word of a king is there is power.

To the soul that is indifferent, God will not respond. God can and will work only in the heart that is open to Him. The Saviour is God. Let the Christian set up a throne in his life for the Lord to reign in and through.

The Path to Maturity of the Lord Jesus - His path from the cross to the Throne was based on this fact - He loved righteousness and hated iniquity. THEREFORE. This must of necessity be the way for the King's subjects. They must live right, abhorring everything that bears the slightest taint of sin.

The Son - The Everlasting Creator 1:10-12

Psalm 102. This is referring to the Son of God. He is the Creator. What oneness with the Father is seen here. What unity is expressed. Total equality with His Father.

Verses 16 - 20 can only be understood in the light of the Son as Saviour. Thou shalt endure - a quality pertaining to the Son.

Jesus Christ, the Redeemer, is Almighty God! No human being can totally and effectively minister unto man. Only the Son of God can meet Him. Again, this must be believed and claimed to be experienced. As Creator, he calls the things that be not as though they were.

The Saviour of men is eternal, unchangeable. Malachi 3:6. It is this Son who communicates the Divine life from the Father to the Christian. The soul of man is so great that no human being can fill it. That is why one other than the Son, the Creator, can meet you. Only by His eternal Word! It is he that upholds, and fills all things with the word of his power. He can and will do it in the believer's life - it is for him the Saviour died. The Creator is the Redeemer.

Circumstances often trouble and hinder the progress of the Christian in his path to maturity. Do we believe the opposite - the Redeemer is the Creator? **Nothing** can come the Christian's way without the knowledge and consent of the Father! He can place a person in circumstances in life to cause him to be an overcomer. How can a follower of Christ be an overcomer if he has nothing to overcome? God can give victory in the midst of circumstances. Believe it! Believe you are dealing with your heavenly Father - not the devil, not your

mother-in-law, not your childhood - but God! Determine to overcome, to succeed, to learn this experience of life well. Worship the Son. Worship! The Creator who plans everything, is the Redeemer who blesses everything, and provides a way when there is no way.

This chapter, chapter one, is the foundation chapter for the whole book. It is here the theme is set. It is here the thesis is revealed. Consider once more its contents.

The Divinity of Christ. It is only by this that the Lord Jesus can dispense His divine life within the Christian. Jesus is God. Wait on God in meditation of this once more. Only the Creator can enter the life of the believer, communicating that life. Only God has life. Life comes from Him. He is its source. There is no other. Jesus Christ is the Son of God, He is Jehovah, He is the Eternal, He is the Creator, He is the Almighty God.

Assert with the Apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord". The knowledge of Jesus Christ is the most pressing thing for every Christian. This knowledge is not to be merely intellectual, but rather, the heart experience - this is only achieved by faith, fellowship, love and obedience.

It is worship, not study, that prepares the heart to know Christ.

Hebrews 13:8. Jesus Christ is unchangeable.

The Son - On the Right Hand of God 1:13,14.

Psalm 110. Luther called this Psalm the chief of all the Psalms. Verses 1 and 4 contain hidden mysteries. They can only be understood in the light of the Holy Spirit. Matthew 22:41. Matthew 26:64. Mark 16:19. Acts 2:35. 1 Corinthians 15:25, Ephesians 1:20-22. This phrase is used five times throughout the book. This is the unveiling of the glory of Christ and the great strength of the Christian's hope.

As Son of Man there is now total fellowship and perfect equality with God. He is now in possession of divine universal authority and power. The right hand of the majesty on high is occupied by the Son of God, for He is God. The authority of God is in His hands. It is His power alone that can communicate the power of

full salvation to the believer. He will reign in this position until all enemies have been put under His feet. Until He has delivered up the kingdom to the Father.

Angels, though coming from the throne of God, and the vessels of His authority, are distinct beings from the son of God. They cannot impart redemption from sin, fellowship with God, and the life, and the love of God! This ministry lies completely in the hands of the Son. The angels point to the Son, but they cannot impart or dispense the blessings of God.

The Son, in whom God speaks to us, is seated at the right hand of the throne of God. The supreme power of the universe. The exaltation of the Son of Man to this position is full proof of the acceptance by the Father of His redemptive work! Meditate much on this phrase. **Sit thou on My Right Hand.** Five times does it occur in the book. Hebrews 1:3. The knowledge of Jesus having entered heaven for us, and taken with us in complete union and fellowship with Himself into the heavenly life, is that alone that will release the Christian from everything that is weak and powerless, lifting him into a life of strength and power. To behold the Lord Jesus in His Father's presence, to whom all things are in subjection, will transform the believer into a heavenly being, living totally in the presence of God overcoming every enemy. To know him properly, to trust him to save completely, will change the believer into more than a conqueror. Seated at the Right Hand of God!

Ephesians 1:17-22. The exceeding greatness of his power to usward who believe - the working of his mighty power - set him at his own right hand in the heavenly places. How the Christian needs the spirit and revelation in the knowledge of HIM! Believe that that power works in you now. Confess it. Claim it. Experience it!

Hebrews 8:1. This is the sum. This is the total. This is the main point. We have a high priest who is set on the right hand of the throne of the Majesty in the heavens: The Lord Jesus is in heaven, beckoning the believer to enter, that he might receive the blessings of the new covenant He is waiting to impart. He fills all things. Ephesians 4:10.

Revelation 5:8-14. 7:9-12. As the mind of the believer is concentrated on the son of Man seated on the throne of the Majesty on high, his heart will warm and respond in worship. Worship! Through worship the Presence of God is drawn. Acts 2:1-4, Luke 24:53. 2 Chronicles 5. John 4, Psalm 22:3. They were filled

with the Holy Ghost. In worshipping the Lamb, the life and fullness of the Holy Ghost are imparted to the believer's life.

The First Warning 2:1-4.

To Take Heed to the Son's Voice. The Danger of Neglecting So Great Salvation.

This warning comes hard on the heels of the knowledge of the glory of the Son of God's person and work. This chapter reveals the humanity and humility of the Lord Jesus. There is great responsibility placed upon the shoulders of the believer who knows of the person and work of the son of God. He is in great danger of neglect. With added knowledge comes added responsibility. Oh, what desperate need there is for the Christian to listen to the Son in whom God hath spoken. Surely he needs to pay greater attention than ever before!

Hebrews 6:17. More abundantly. The same attention needs to be paid by the believer. Nothing less will satisfy the heart of God. Nothing will satisfy the heart of the Christian. Mediocrity and lukewarmness are abhorred by Him. Nothing less than the believer's abundant heed has the ability of receiving God's more abundant life and grace. God desires the first and best of our lives. This is the one and only cure for the weak, powerless, and ineffective Christian life.

The Old Testament believer's did not escape. Let not the New Covenant person think he shall escape. The New increases the danger over the Old. It does not lessen it. (Thou shalt not kill. Hate. Thou shalt not commit adultery. Lust). Indeed the New Testament is far more exacting. The punishment will of necessity therefore increase. Not only of sin, But not giving earnest heed, letting those things slip, neglecting.

What will motivate and inspire the weak believer to go on? The magnificence of the great salvation. Beholding the beauty of the Lord. That it is, and the joy that is set before him, that will grant to him the purchasing power to lay hold. Matthew 13:45, 46. This is the principle that will spring to life.

Why is the salvation referred to spoken of as great? For its derivation is in and through the mighty Godhead. Firstly, it was spoken by the Lord. Secondly, it was borne witness to by God. Thirdly, by the gifts of the Holy Ghost.

The one great proof of the existence and the power of God in this generation is the Church! There is no fellowship with the Father but through the Son. There is no fellowship with the Son and his magnificent salvation, but through the Holy Spirit who is given to us and works and lives within us. The salvation herein referred is to that of the Father, the Son and the Holy Spirit. So great salvation! What personal disaster to neglect it.

God bore witness to the preaching of Christ and the apostles. The New Testament believer needs that same witness - the internal witness of the Holy Ghost, speaking to him as he waits on the Lord to impart the great salvation. This is to be believed, confessed, and experienced. Without this waiting on the Lord even the teachings of the Lord Jesus and the apostles are of little value. Counselling.

Second Section 2:5-18

Jesus is Greater than Angels

The World is Made Subject to Man. Not Angels. 2:5-9

The Son of God is greater than angels. Here the Son of Man is shown to be greater than angels. The humanity of Christ shows the superiority of the new over the old. The old was given by the hand of angels. Even as Son of Man, Jesus excels the angelic creation.

Psalm 8:5. This is the kingdom of God on earth. Man's minuteness is considered. Man's nature is shown to be slightly inferior to God Himself. Universal authority. At this point in time, there has not been the fulfillment to man, but there has been a fulfillment in the Lord Jesus Christ. What Jesus has entered into is to be experienced by man.

Man was created in the image of God. As such, he was to be a king, and ruler over creation. Genesis 1:26. Consider the destiny of man. He is to reign with God on His throne, and exercise dominion over all creation.

This was completely fulfilled in Jesus. He showed that humility and subjection to God was the only path to glory and honour. The life and humiliation is the training ground for his exaltation to the right hand of God. Jesus fulfilled man's destiny in Himself as Son of Man, and, as Son of God, He fulfilled it for us also.

Man's glory and destiny will be fulfilled! Jesus, the last Adam, is in relation to us as real, as close, as intimate as Adam was. Jesus' humanity was the complete revelation of what man can be. His divinity is his promise that we can be it, that our destiny can be realised. We don't see all things yet subject to man, but we see Jesus.

It was the humanity of Jesus that enabled Him to claim the glory the God had promised to man. By receiving his life, that that He has experienced can become ours. What Jesus does as our Leader, Priest, and Redeemer, is not external. It is to be, and indeed only can be by receiving of the impartation of His life! Everything in which God works in nature is worked from **within!** Laws, principles, govern their being. What Adam left us in our inheritance of sin is internal. Jesus accomplished His work within us. Only as we realize our oneness with Adam in the fall, can we really understand and fulfill our destiny with Christ. A low concept of what Adam meant to the Father, gives a low concept of what the born again believer means to the Father heart of God. His oneness with us is the pledge, our oneness with Him is the power of our redemption.

Man's destiny is to be seated with Christ on His throne. Revelation 3:21. The world was made subject to man. Through the fall the reverse is true. Man was made subject to the world. Its king became its slave. The only way to conquer the world is to deny it. Only through the path of humility and denial of self, can his destiny be realised.

The book of Hebrews reveals where Jesus is now and the present ministry of the Lord. It also shows the path that brought Him there. That pathway was a path of humility. As the believer follows the Lord Jesus in His humility, He will in turn cause him to enter into the glory.

The reality and the connection of the two is of vital importance. The person that is submissive to Christ now, will share in His glory that makes everything subject to him in heaven.

We See Jesus Crowned with Glory and Honour 2:8,9.

This is in total contrast with His humility. We see not all things yet subject to man - but we see Jesus! Man was destined to be higher than angels. - The present world situation does not indeed indicate this. Jesus, however, is the surety that this will come to pass. It is sufficient to see Jesus crowned with glory and honour.

This is the promise that Jesus will bring the redeemed community into that same glory and honour. Jesus is using His honour and glory for us now. We do not see all things subject to man - but we see Jesus. What do you see?

The correct understanding of this contrast is the secret to the life of faith. The believer's joy, love and trust, are tested, and often when his experience is one of disappointment and failure, his confidence begins to wane. Sin is more powerful than he had reckoned. The power of the world, flesh, and the devil are not manifested to be subject to him as he initially thought. He feels that his trust in, the word of the Lord is to no avail. To embrace the promise of God is beyond him. All things are subject to him, he is more than a conqueror are statements that are wonderful but again the negative arises - all things are not subject to him.

The Christian with living faith declares in the midst of these circumstances - we see Jesus! The sooner the believer learns to look to Jesus as the source of his strength, the better. As soon as possible he is to lift his eyes from his own impotence, weakness, imperfection and failure. He is to behold Jesus, and exchange his weakness for Christ's strength, to trade his imperfection with Jesus' glory, to change his failure for the Lord's glory. The man of faith meets each disappointment with - we see Jesus. He is all the Christian needs. This is the source of his satisfaction, joy, and strength.

We are now shown why the son of God was made a little lower than the angels. That tasting death for every man, he might open a direct access into the presence of God. This necessity is unveiled in three counts:-

1. In suffering and death Jesus needed to be made perfect. Verse ten. As our Leader, He could open the path to maturity, to perfection, the new way of living.
2. Though death He might destroy him that had the power of death, that is the devil, resulting in the believer being totally delivered from its fear and power. Verses fourteen and fifteen.
3. That as a merciful and faithful High Priest he might obtain our perfect trust, and minister to us the strength we need. Verses sixteen to eighteen.

His glory is seen first - then his suffering and humiliation. The glory of Christ gives authority to the New Testament dispensation. It is this that gives the believer's faith its power of endurance, achievement and victory. Jesus is seen

NOW at the right hand of God. All weak Christians need Jesus. The Jesus who suffered for us, the Jesus who opens the new and living way, the Jesus who can sympathise, the Jesus who is crowned with glory and honour. TO SEE HIM IS TO KNOW THAT WE HAVE ALL WE CAN NEED.

It is all in Jesus. The treatment for sin, weakness, doubt, and failure, is seeing Jesus - crowned with glory and honour.

The Lord Jesus came to save His people from their sins. Only when the believer is totally resigned to the fact that he does not have the life within him to fulfill the purposes of God for and in his life, that he will recklessly, and wholeheartedly abandon himself into the arms of his Saviour.

The descent of the Holy Spirit is the only proof the followers of Christ has that Jesus has been glorified. John 7:38,39. 16:14. 17:10.

As the believer looks to the glory and honour of the Lord Jesus it would do him well to consider how this was achieved. The way of humiliation and suffering is the path in which we also are being prepared to embrace the glory.

Let everything the believer sees contrary to the subjection of all things to him, become indeed the very motivational power to look to Jesus. Look to Him. Let the gaze of Him fill the soul with faith, confidence, and ultimate glory.

The work of the Holy Spirit is to glorify the Lord Jesus in us.

Jesus Tasting Death for Every Man 2:9.

Here is the reason that Jesus was made a little lower than the angels, that he might taste death for every man. His birth was for the purpose of death. He was born to die! The birth, and the death are equally necessary, and are equally important truths. They are to be held in balance. The humanity of the Lord Jesus was needful in order that he might die for man.

He died **for** sin. He also died **to** sin. His death opened up the way to God. It did what no man could ever do. It accomplished a complete salvation. It is finished! Finished forever. Jesus would rather surrender life than yield to sin. He yielded his life to death, that He might receive from God the injection of new life. This was the manifestation of the work that his Father worked in Him through suffering.

The former is substitution - God doing what I cannot do. The latter, to fellowship - Jesus working in me what I see in him. The former is a finished work - it grants confidence to believe God. The latter, is the power of sanctification, as the death and life of the Lord Jesus worked in me.

Verses 14 and seventeen. He was made a High Priest, to make reconciliation for the sins of the people - have application to the finished work of Christ on the cross. It is the sure foundation in which the believer's faith can rest.

The ensuing teaching of the Book of Hebrews, reveals that that is built upon this foundation. Here are the roots, that of the faith of the Christian being deeply planted into the total work of Christ's redemption. Consider the following well. Meditate much upon it - Jesus has tasted death for every man; He has brought to nought the work of the devil; He has made reconciliation for sin. Death. Devil. Sin. These have been put to nought, they have been destroyed, they have been put away. Complete deliverance has been effected. The work is complete, final, total. Any believer who has in the depths of his heart the desire to be completely done with sin, need not fear. He can trust His God! The death of Jesus touched heaven, earth, and hell.

It has completely satisfied God. It has conquered death, sin and hell. It has redeemed men. It has released every human that will believe. It has delivered every mortal. When that death lives in the believer, it will work in Him what it worked in Jesus. It will crown him with glory and honour.

The first Adam, partaking of fruit, brought death to every man. The last Adam tasted death, that He might bring life for every man.

As sin reigned in death, so grace reigns through life.

The Author of Our Salvation 2:10.

There has been more than one reason for the death of the Lord Jesus. He, as our leader, blazes a trail, through which his followers travel. In order to do this, Jesus had to be made perfect through suffering and death. Only He could become the Leader. Through suffering, His will was perfected, His character was fashioned, His dependence on God was made manifest, His delight in the Father's will was confirmed. Through suffering, His obedience made a way to God. As the Leader, He opened the path for the believer's to follow. Jesus' death was not only atonement, but fellowship. Only by identification with His death can a person know Jesus and the salvation that He has to offer.

A Leader must lead the way, passing through all obstacles, dangers and resistance, paving a way for His followers. The followers are required to offer total submission to his leading. They must walk where the Leader walks. He must control his followers, removing all hindrances, and provide for all their needs.

The Leader must walk in the path on which his followers are to travel. Man cannot remove guilt. He cannot remove sin. There is no way that he can escape death. He is totally powerless. His only hope laid in submission the judgment of God, surrendering to the will of God. Man's power, his self will could not avail. He had to die to it, suffering all, rather than let sin, guilt, and death have its way.

That was the way that Jesus must take. This is the way we must follow. Jesus was perfect from his birth - but this perfection had to be tried, proven, tested, strengthened, and developed, by and through trial. What this wrought in Christ is what was effected on our behalf. There perfection that comes through suffering is meekness, gentleness, patience, and the perfect resignation of the will of God. Because the Lamb of God exhibited meekness and humility on earth, that he has ascended and is seen in Revelation 4:6 as the Lamb on the throne.

Through suffering He was made perfect and became our High Priest.

A Leader Must be Followed:

Jesus became like us. We are to become like Him. We are to follow Him. His suffering and death is not only substitution and atonement, but fellowship and conformity. The substitution is based on identification. From this proceeds conformity and strength. All the Lamb of God can offer us is His own meek spirit of entire dependence and absolute submission to God. What was needful for God to perfect in Jesus, He will perfect in us. Meekness and humility are the essential characteristics of the Lamb. Death to self and the world, any suffering - this is the only path to Jesus, our Leader, to God, our Father -this is the way He has opened up.

The Leader Cares for His Followers:

Who can obey the command, "follow Me?" He watches over his followers, even the weakest. Every ability of Jesus our Leader, He will impart to us, His followers, His faithfulness, steadfastness, earnestness will be ours. He will help

everyone who will tread that path in meekness, humility, trust and obedience to Him.

A Leader is Responsible:

Jesus, our Leader, is responsible for us. Trust Him. An attitude of a humble, teachable spirit is to be found in the heart of each follower. Our Leader was made perfect in meekness and submission through suffering. He will therefore lead us on the same path as His Father led Him. He will lead us to the glory of the Father.

Our Leader is the Son of God. The Creator. The Upholder of All Things. As leader externally, He teaches by example and instruction, by authority and kindness. As the Son, in Whom God speaks, He lives in the life of the believer, and works in us by the power of the Holy Spirit. As God worked in His Son by the Holy Spirit, so likewise He does with us. He will work in us until He perfects us.

Jesus came to reveal the Father to man, to bring His life, to unveil a new way of living. Jesus showed by His example that the believer is to surrender everything that has the remotest connection with sin for the sake of pleasing the Father.

Jesus yielded Himself to His Father. He did nothing to Himself. He allowed God to work in Him. This is the path to perfection. This is the path to glory. This is the path to the crown. What God worked in Jesus, He will work in us. With Jesus this will be most assuredly be fulfilled.

Jesus is only a Saviour, as we allow Him to be our Leader. Salvation is being led by Him. If we do not follow Him. He cannot be our Saviour.

For Whom And By Whom Are All Things 2:10.

Of all that exists, God is the final Cause. Each article of creation has one function. That is, that the power and purpose of God might be revealed in it. Man was the crowning climax of all of God's creation.

In the things that God has created his glory and goodness are revealed. Revelation 4:11.

God is the efficient cause of all that is. God is the end of all things for He is the source, the beginning, the origin of all things. Everything must return to God, for everything came from God. Everything can only exist through Him. Ephesians 4:6.

When Adam sinned he forfeited two things upon which his relationship stood. His allegiance to God. (For Him). His dependence on God. (By Him). Man then lived **for** and **by** himself.

From this self life, the Lord Jesus came to redeem mankind. He came to make a path to God. He came to open the path, the only path, that can lead to the Father's presence, to the throne. Jesus revealed to man, by His life on earth, how men ought to live for God and **by** God. He delivers the Christian from the power of sin and exposes him to the power of a heavenly, spiritual life!

Throughout His entire life, the Lord Jesus sought to be nothing more than the Father's servant, the Father's messenger. Never, at any stage was there the selfish thought of doing His own will, or seeking His own glory and honour. He only did that that was glorifying to the Father, that that would bring glory to Him. He became the pattern for every human being in living his life on this earth. His was a life of the manifestation of **all things are for God**. His loyalty to God was absolute. Man's destiny can only be fulfilled in this - **LIVING TOTALLY FOR GOD!**

Never, at any point, did Jesus live His life apart from the Father. He claimed that He could do nothing of Himself! He could only unveil what the Father had revealed to Him. Only to this extent could He work or speak. This was His real strength - He was not able to do anything of Himself. He had to continually wait on the Lord to work His purpose in Him! All things are for God. Also, all things are by God. The believer can have absolute faith and confidence that to the soul that waits on Him, to that soul will the Father impart the life. **By Him!**

All For God. Totally, completely, absolutely. No exceptions. No exemptions. The desire of the follower is to know and please God in every way. God claims this. He is worthy of it. Nothing less will satisfy the heart of God. Nothing less will satisfy the heart of man.

All By God. The more all is for God, the greater the realization comes to the Christian of his own inability to live the Christian life. He is impotent. He is completely powerless to do so. It becomes an impossibility. The sooner he sees

this, the sooner he accepts this, the sooner he will become a man of faith. The sooner he will call on the Lord to impart His life into him, in order that he might fulfill his destiny. He can declare **ALL FOR GOD**. Because this is so, he can further declare **ALL BY GOD**. The life of God Himself will then begin to work in the life of the believer.

Worship Him. Adore Him. Grant Him total allegiance. Grant Him complete dependence. All For God. All By God.

Practice the presence of God. God is all.

All is for God. That is consecration. All is by God. That is faith. This was how the Lord Jesus yielded Himself to His Father – consecration and faith.

To know and honour God in this manner is the path to perfection.

Jesus Calls Us Brethren 2:11-13.

Psalm 22:23, Isaiah 8:17, 18. He that sanctifieth is Jesus. They that are sanctified are God's sons. All originate from one source – God! Jesus calls us brethren. He puts His trust in his Father. We are His children. Jesus, and His sons are one in their being begotten of God. This oneness with us that qualifies Him to be our Leader.

The oneness is in life. It is partaken of in and by Him. His Sonship is original. Ours is derived. Both have their origin in the life of God. His perfection secures their salvation. It is Jesus oneness with us in humanity, that makes it possible to infuse within us perfection.

Jesus is the Sanctifier. We are the sanctified. The great objection of the union is **HOLINESS**.

Holiness is the deepest mystery of God. To be holy is to be in fellowship with God. The Spirit carries the name Holy, because it is He that communicates the love of God. The maintaining of divine fellowship is His special work. Jesus, the Holy One of God, makes us holy by filling us with His Holy Spirit. The differences between Jesus and us are large. His oneness with us is larger.

Before angels and before the world, how often have his brethren put Him to shame. How many times have they given Jesus reason to be ashamed of His relationship with them. We are one with Him out of His oneness with God.

Psalm 22:23. The Messiah promises to make known the Father's name to His brethren. Isaiah 8:17, 18. His fellowship with all His people in a life of faith and trust. The head of His children that God has given Him.

We are of God! As much as Jesus is of God! The life of faith is to see ourselves as Jesus sees us, to think as He thinks. As the believer waits on God, he can hear the Father whispering through the Son, "My Brother, Let Me reveal the Father to you." Jesus calls me His Brother. The nearness, love and name of the Father begins to take on new meaning. Jesus calls me brother. God has spoken to me in His Son. The oneness with Jesus becomes an increasing revelation.

We are acknowledged by Jesus as a brother!

He that doeth the will of God, the same is my brother. Let our lives be like that of the Son - to do the will of God, and to delight in it. It was by this that the Son became perfected in suffering. It is in this that His life will manifest itself in the life of the believer. The oneness with Jesus will demonstrate that the Christian is a son of God.

Sanctification and holiness is nothing more than union with a life with Jesus. There is no other way to be holy! Only by Jesus living in us. He that sanctifies, and they that are sanctified are all of one.

Jesus lived by faith in God. He is the Leader and Perfecter of faith. He has opened up this path for us. He will lead us in it.

That He Might Bring to Nought the Devil 2:14, 15

Not only was the Lord Jesus one with us in His Divine nature, but so also the human, the reason for this oneness was that he might deliver us from the power of death, and the devil. Again, that He might be a merciful and faithful High Priest, to understand, sympathise and succour. Here is the second of the three aspects of Christ's incarnation.

Adam could not expose the human race to sin and death if he had not been our father, infusing us with his nature. Likewise, the Lord Jesus could not save us

except by taking our nature upon Him, doing in that nature all that we would need to do, had it been possible for us to deliver ourselves, and then communicating the fruit of what He effected as a nature within us to be the power of a new and eternal life. Jesus became a partaker of flesh and blood as a divine necessity, for there could be no salvation without this. He alone could be the last Adam, the Father of a new race of people.

When man turned from God to Satan he came under the power of death. Satan had power over him. As a jailor holds a prisoner under the power of a king, so Satan holds the sinner in the power of death. Release can only be accomplished by true legal means. The only means of release for man from sin and his sinful nature was to die to it, thereby being totally freed. Man had no pose to achieve this. By entering into our death He satisfied the law courts of heaven. He paid the penalty of the law, death as the end of the life of nature, death as the power of Satan over man, was destroyed. He that had the power of death was bought to nought. As death has no power over Jesus, so also, has it no power over those that are in Christ,

The power of death and the devil has been completely broken. There is now complete deliverance from the fear of death that holds so many people in bondage. Under the Old Covenant, life and immortality had not yet been brought to light. They were subject to a lifetime of bondage. Death is swallowed up in victory. 1 Corinthians 15:51-57.

The believer has total oneness with the Lord Jesus now! Does he experience this? By His death He destroyed the devil completely. He desires that every Christian be freed totally from his power! Do you know and experience this? Jesus delivers completely from bondage and the fear of death. He brings you into total release, liberty, victory, and joy. He gave Himself to be wholly like us and for us - we should therefore give ourselves to be wholly like Him and for Him.

The power of death was in the law. Its only method of being conquered was to fulfill its claim. Through death, Jesus destroyed death. This is the pattern for the believer. As I yield to Him in death to my purposes, will, and desires, so the power of His deliverance will work in me.

The only means to life is through death! This is a law of nature. As such, it becomes a universal principle. This is observed in a grain of wheat. This is the

law of the Spirit of Life in Christ, that sets the believer free from the law of sin and death. This is seen in His resurrection. This is the law of the life of faith.

Chapter one of the epistle unveils the foundation of the gospel, the Divinity of Christ. This was in order that the believer, that everything He accomplished in His humanity has been effected in divine reality. This works in us in divine creative power.

A High Priest Able to Succour 2:16-18

Chapter one reveals the Divinity of the Lord Jesus Christ. Chapter two emphasises His humanity. Man was made lower than the angels. However, the angels do not know the honour that He took hold of man – more specifically, the seed of Abraham.

This may only be accomplished by God entering into man with His life and Spirit, thereby consummating union with Himself! Jesus entered into humanity and became one with it. He takes hold of individual souls by entering with each personal union and fellowship.

In laying hold, He identified Himself with man. He must be made like man in all things. Only by this manner could he save man.

Here is the first usage of the term High Priest. This word is not used in any other New Testament book referring to the Lord Jesus. It is the central thought of the Book of Hebrews. Chapter five reveals the inseparable connection with His divine Sonship and His Priesthood. His real humanity is absolutely essential to it. The unfolding of the value of the personal development of the Lord's life is unveiled. It forever connects the person and work of Christ. They cannot be separated.

Jesus' work was to make propitiation for the sins of the people. God's love could never be granted to man until sin had been covered, atoned for, taken away. Jesus came to fulfill everything that the Old Testament sacrifices spoke of! He put away sin by the sacrifice of Himself. By this He obtained eternal redemption for mankind. Jesus became man, not only to die and atone for sin, but in doing this He might be a merciful and faithful High Priest. He is personally related to us. It is imperative that He Himself must minister to us the salvation that He had worked out. Everything depended on His winning our confidence, obtaining possession of our hearts, and guiding us on the path of God. It is this

that makes his human life on earth so precious to us. It proved Him faithful. It found Him merciful. We can trust Him. We need have no fear in our approach to Him. He was made in all things like His brethren that He might become a merciful and faithful High Priest.

The work of the Lord Jesus was not only to become a propitiation for our sins and the resultant fruit of intercession, but above all, and as the result of this, in the care of our spiritual lives, is the never-ending succour which He is able to give in every temptation. This is His greatest work in bringing us to God, that, as the Leader in the path of suffering and perfection, He inspires us with His own character, and, by the mighty operation of the Holy Spirit within us, gives us help in every time of need. We need to know Him, and completely trust Him. He has opened a way for us to God, He prays for us continually, He undertakes to keep us in fellowship with Himself, under the covering of His mighty power, that temptation can never conquer us. His divinity gives His unfailing presence. His humanity gives sympathy and compassion. The greater the temptation, the greater His love to grant the victory. He can do it. He will do it! Our High Priest is a living, faithful helper. Trust Him. He does not impart His salvation apart from Himself. Full salvation is nothing less than Jesus Himself, compassionately and faithfully watching over our daily lives, and living His life in us. The indwelling presence of Jesus is well able to succour. This is the secret of the Christian life. Faith is the path that will cause this to be.

The chapter commences with Jesus being crowned with glory and honour. He is our Leader, our Sanctifier, our Brother, our merciful and faithful High Priest, our helper in temptation.

As no part of my body can be hurt without an awareness in my whole body, so no temptation can touch me without Jesus feeling it immediately, and bestowing abundant succour. The one needful thing is to surely know Him better, to be conscious of His nearness, to depend on His help.

The knowledge of Jesus for conversion is insufficient for sanctification. The growth of our spiritual lives it is essential that we enter into a greater knowledge of all that Jesus is. Jesus is the bread of life. He is our spiritual food. Knowing Him better is the only way that we can feed on Him.

Consider every temptation as an opportunity for trusting and accepting the succour of your ever present High Priest.

Third Section 3:1-6

Jesus More Than Angels

Consider Jesus 3:1

This is the central thought of the verse, the section and the entire Book of Hebrews. If believers would know Jesus properly as being faithful, compassionate and Almighty High Priest in Heaven, they would discover in Him all that they needed for a complete life of faith such as that that God would have them to live. Their life would be in harmony with their faith. **Consider Jesus!**

The word consider, is derived from the root Latin word for star. It portrays the astronomer and his quiet, concentrated, patient, persevering gaze with which he seeks to discover all that can be possibly known of the stars which are the object of His study. Jesus waits in heaven to communicate to us His life. Gaze upon Him. Contemplate on Him. Meditate upon Him. To obtain more knowledge of the stars the elements of devotion, enthusiasm, and sacrifice are involved. How much more should these qualities be present in the life of the Christian seeking growth and development in the path God has set for him.

Holy brethren. In chapter two the term brethren had been used twice. Jesus' brethren are brethren in Christ! The word holy has only just been used. They that are made holy, and He that is holy are all of one. Isaiah 6:3. Holiness is the universal quality of Jesus and His people. One of the great purposes of the Book of Hebrews is to reveal that our great High Priest has opened the way for us into the Most Holy Place. In the Hebrew, it is the Holiest of All, or Holiness of Holinesses. There we are completely surrounded with the holiness of God. We must know that we are holy in Christ! Only the knowledge of this will grant the boldness to enter the Holiest. It is God's holiness that must saturate our entire beings. It is Jesus who makes the believer holy. It is we who are to be made holy. Holy brethren, consider Jesus!

Heavenly Calling. Not only a call to heaven, or from heaven. Heaven is not only a place but a state, the state in which the life of God is revealed and experienced in its unhindered power. The heavenly calling is that in which the power of the heavenly life works to make our life heavenly. When Jesus was on earth He declared that the kingdom was nigh at hand. The kingdom came to earth in power in the descent of the Holy Spirit. The first Pentecostal

Outpouring saw born again believers enter the heavenly kingdom or state of life. The kingdom entered into them. They were partakers of the heavenly calling. The Spirit, the life, and the power of heaven had entered into them. The kingdom of heaven was within them! Luke 17:21.

If there is a desire to be holy, and to live a holy life, it is to be understood that it is Jesus alone who will make holy! Consider Jesus. He is God. He is King of Heaven. He is man. He is our Great High Priest. He is our Saviour. He can communicate the life of God to me. Set your heart upon Him. He will make you holy. He will make you heavenly.

Do you desire to live a holy and heavenly life? Have you found it difficult? Consider Jesus! It is the lack of doing this that is the cause of failure, the cause of weakness. Don't look at yourself. Don't consider your strength. You have not studied Jesus. This alone is your cure. Every day, every waking moment, consider Jesus! You will find in Him all the holiness and heavenliness you need.

The knowledge of Jesus seated in heaven is the power of the heavenly calling and the heavenly life.

Don't think you know everything there is to know about Jesus. There are heavenly things to be revealed to you if you will know Him better. His nearness. His oneness with you. His life to succour you. His power to bring you into the Holiest, into the Father's presence and love, His power to keep you there. These are things that are to be revealed. They wait to be infused into your experience.

The knowledge of Jesus seated in heaven is the power of the heavenly calling and the heavenly life

Christ and Moses 3:1-6

2:17. Jesus is a merciful and faithful High Priest. 4:14-5:7, He is again shown as merciful. Here he is revealed as faithful. Compared to Moses, Numbers 12:7, who was faithful in My house. Jesus Christ, the Son, is more than Moses the servant. Jesus is more than angels, through whom the law was given. He is more than Aaron, through whom the law was ministered. He is more than Moses, the mediator of the law, the servant in the house of God. In every aspect the New Testament has more glory than the Old.

Moses and Aaron together represented God to Israel, the former as apostle, the latter as high priest. In the person of the Lord Jesus the two offices are united. As High Priest, He is merciful as Aaron, as Apostle He is as faithful as Moses. Moses was the Old Testament type of Christ the Prophet. He had access to God, and brought the Word of God to the people. Jesus is the Apostle or Prophet of the New Testament. The Father sent Him, and in this Son, God speaks to us. As apostle He is God's representative to us, making God known to us. As High Priest, our representative with God, He brings us into the Father's presence. He is linked to us as High Priest by His mercy and compassion, helping us in our weakness and temptation. As Apostle He proves Himself to His Father. Consider Jesus, not only as High Priest in mercy, but as the Apostle of our profession. Faithfulness is trustworthiness. As the believer sees Jesus faithful, his faith and trust will correspondingly increase. In us He will be a faithful Son over His own house. The greatest source of strength to faith is relying on the faithfulness of Jesus. The glory of Jesus, is the glory of Christianity, it is the strength of the Christian life.

Moses is a type of Christ. He suffered at the hand of his brethren, finally being rejected by them. He surrendered his all for God. He was willing to die for his people. He had an intimate communion with God. These are the attributes of an apostle. They are found in the Lord Jesus. Also, in the apostle Paul. This all was a shadow, a prophecy, a type, a pattern of that that was to come. Moses was a part of the house. Jesus is the builder. Moses was a servant. Jesus was a Son. Moses was a shadow. Jesus was the substance.

The true house of God, the true dwelling place of God, is His people. Ephesians 2:22, John 16:17. In the spiritual realm each section is a part of the whole. Both collectively and individually we are Christ's house. If the believer would know the faithfulness of Christ in His house, he must yield himself to be His house. Jesus must be allowed to be the Master. He alone must hold the keys. He must have undisputed possession and rule over it.

The Holiest is not only with God, but also with us. God will indwell us also. God's heart is our habitation. Our heart is God's habitation. Job 15:4. This is a mutual relationship. The more my heart is extended to Jesus, the more Jesus lives in me.

Be His house! Trust in His faithfulness to do His work. The book of Hebrews fulfills the external teachings and symbols of the Old Testament. They will never be fulfilled again in other external things. Regardless of how much we

adore or think of them higher or greater. True inward spiritual experience can only be accomplished when Jesus lives in His house. The Indwelling Saviour is Prophet, Priest and King. Whose house we are.

The spirit of God's house is faithfulness. As with Moses so with Christ. So it must be with us, with the whole household.

Whose house are we. Christ dwells within us. He must be the Master. Give Him the keys. Let Him have total control over your life.

If We Hold Fast Our Confidence Firm Unto The End 3:6

Many of the followers of the Lord had grown cold in their experience and had gone back. They were in danger of falling away. Sloth, loss of joy, confidence in faith was slipping away. A warning is soon to be sounded. 3:7 - 4:13. That warning is concerning an evil heart of unbelief, departing from the living God.

Steadfastness, perseverance, is the great need in the Christian life. Why do so many converts grow cold and fall away? What is the remedy? Why is there not the ability to stand and conquer? Why is it that after times of revival and visitation, that those who ran well for a time, get meshed in the business and pleasures of this life, that the life and power of their confession for Christ becomes lost? The answer is that they lack steadfastness! They do not exhibit perseverance.

What is the cause of backsliding verse 14. Boldness and confidence that cause the believer to abound in hope makes him strong to resist and overcome. Only a bold and joyful spirit can make overcomers. A spirit that hopes day by day in what God has promised to do!

This is the reason for many failures. In the initial salvation by faith they experienced peace. Forgiveness and peace come by faith alone. However, there is not the realisation that he is to stand by faith. That he must walk by faith. 2 Corinthians 5:7. For every step ahead must of necessity be a step of faith. He must live by faith, and by faith alone. His faith must be clear, definite, habitual. This alone is the only possibility of growth and development in the Christian life. The desire to hold the initial awareness of faith and hope, there was not the boldness of faith, the glorying of hope, the beginning of their confidence, they had not. This is what is needed to hold fast firm unto the end. Even the initial awareness of faith and hope, there was not the boldness of faith,

and the glorying of hope. No person can conquer without the spirit of a conqueror. No person can overcome without the spirit of an overcomer. cf. Joshua and Caleb. The opposition to the Christian life is great. It comes from the three areas of the world, the flesh and the devil. Only he who is bold in faith and glories in hope in what God will do will have the strength to resist them. Only by being bold with God can a Christian be bold with the enemy. Only when faith becomes a joy, and when hope is a glorying in God, can a person be more than a conqueror.

This is one of the most important lessons a Christian has to learn. **Boldness is the only source of steadfastness and perseverance.** This is the strength of the Christian life. The basis for our abundant boldness is in the person and work of the Lord Jesus Christ.

In spite of all opposition and enemies, yield yourself totally to Jesus. Give Him your heart afresh to dwell in. Glory in the hope of all that He has promised. Hold fast the beginning of your confidence firm to the end. In the initial salvation experience you acknowledged that you were nothing and that Jesus was everything. Believe it now! He will work faithfully in His house. He will meet you. Before God, claim that Jesus will be faithful over His house boldly. Confidently expect this to be. Maintain your boldness. Consider Jesus! He was faithful to death! He will be faithful with His house, with us.

Faith is the mother of hope. Hold fast to the faithfulness of Jesus and the boldness and confidence of your faith. It is Jesus faithfulness that is our security.

Joy is the token that we are living in the presence of God. Romans 15:13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, throughout the power of the Holy Ghost.

Jesus is a faithful Son in His House. I can therefore confidently look to Him to keep my life completely.

The Second Warning

Not To Come Short Of The Promised Rest 3:7 -4-13

Hearing the Voice of God 3:7-11

A stern warning is issued to the Hebrew Christians against being like their forefathers, hardening themselves against He that is more than Moses. Psalm 95:7-11. Hardening the heart - not entering into the promised rest. The great privilege of any human being is that they hear the: voice of God! The greatest danger, of hardening the heart against that voice. These words are directed to the Hebrew Christians, not unregenerate Jews. They are likewise directed to the Christian church, particularly those of the last days. They are directed to us.

The first thing that God spoke to Israel was that they might not harden their hearts against His voice, but in great suppleness were they to listen. In that God now speaks to us in His Son, the warning becomes more pronounced than ever. As soil is broken by the plough to prepare it in readiness for the receiving of the seed, as it is softened by the rain, so a gentle, broken, tender, contrite spirit is the prime qualification in receiving from the Word of God. Isaiah 66:2. It is to the heart that exhibits this quality, a heart hungry for the teaching of the Scriptures, that God's voice will bring life and blessing! It will be the vehicle to be the power of a living fellowship and relationship with God. Where this characteristic is lacking, the word becomes unfruitful, the believer slides backward, regardless of how much the head and the mouth are filled with Bible truth.

In the parable of the sower, the seed sown by the wayside could not penetrate the soil. The reason? It had been trodden under foot, become trodden down by passersby! When the world, with all its interests has at all times direct access to my spirit, my spirit commences to lose its tenderness. Through mental assent, through intellect, the heart becomes closed. The mind is satisfied – the heart does not hear God. When a believer becomes content with religion, sound doctrine, his progress in the Christian life, without knowing it his heart becomes hardened. It occurs slowly, but surely, steadfastly. Our life must keep pace with our knowledge. We must have as much pleasure in obeying and doing, as hearing and knowing. If not, the heart loses its meekness. It loses its ability to hear the voice of the Spirit. Unbelief walks by sight. It destroys the ability of the spirit to walk in the sense of the invisible. The heart becomes so hardened that the Word of God cannot enter. With a mind occupied with religious truth, feelings stirred by the words of men, an apparent life given to religious works, the heart may be closed to the direct Word of God!

Let the Book of Hebrews become a personal message from God, the voice of God speaking to us in His Son. Open the heart to wait upon God for all it teaches. Everything that God does for His people He does in the heart. The Word must

become flesh. A meek heart is required to wait on God. God speaks IN His Son, to the heart, and IN the heart. The voice and the word only have weight as we esteem the speaker. As the realisation of the glory, majesty, holiness, perfection, love and tenderness of God is achieved, the heart will be ready to sacrifice everything to hear what He speaks. The world will be commanded to be silent, to be still.

Salvation is found in God speaking in His Son, and the believer opening his heart to hear His voice. His speaking is salvation to the spirit.

Luke 24:25. Nothing hinders the heart hearing the voice of God more than listening to other voices. Jesus said that His sheep hear His voice! This requires stillness, calmness, meditation and concentration.

Even As The Holy Ghost Saith 3:7

Psalm 95 is the language of the Holy Spirit. The Scriptures are God breathed, God inspired. 2 Timothy 3:16. 2 Peter 1:21. They are the very voice of God. This is the basis for the believer to consider with the utmost intention and concentration that we should endeavour to **enter into His rest**. This is what Jesus has come to do. Only the Holy Spirit who penned the words, can alone reveal the spiritual application of the truth. Only He can translate the ink on paper into living, vital power within the individual. The words of the Holy Ghost need the Holy Ghost to interpret them. He will only interpret to those in whom He dwells and rules.

The superiority of the New Testament over the Old is that the mighty redemption wrought by Christ, dissolves the veil between God and man. The Old Testament is no less the Word of God than the New. Only by dissolving the veil over the heart can the Word enter effectively in to the heart. Hebrews 10: 20. Isaiah 25:7. 2 Corinthians 3:16. The Son, through the Holy Spirit makes the Word a divine reality in the life and experience of the believer. The Old Testament was the bud, the New Testament was the budding flower. The Holy Ghost alone will reveal that that is locked in the Old Testament.

That that the Holy Ghost has spoken, He alone can make plain. He uses human words and thoughts. 1 Peter 1:11. There is here only the involvement in the preliminary stage of Christianity. It was only when Jesus was glorified that the Spirit was given to indwell the believer. To understand the Words of the Holy Spirit, I must yield myself to be led of the Holy Spirit, I must of necessity be

living in the Spirit. He is the only one who knows the mind of God and can reveal it to us. cf. The rest of God. A limited measure of understanding may be accomplished by the human mind. To know the rest of God, to enter into it, to enjoy it in living power – no one but the Holy Spirit can teach!

The first lesson the Holy Spirit teaches is that the believer is not of harden his heart. It is impossible for the Holy Spirit to lead the believer into the power of blessing of God's Word, unless with the total heart he hearken to His voice. He can only teach in the heart - the heart that is surrendered to obey completely. The proof of the Holy Spirit's residence to the voice of His Father. The first message of the Holy Spirit is if ye hear His voice, harden not your heart. In the heart surrendered to the leading of the Holy Spirit will God prepare to hear His voice.

God speaks to us now in His Son. Listen for what is to follow. Ephesians 1:17. Listen with a meek and tender heart.

The word is a seed in which the life of God dwells. It must be revealed by the Spirit. Here, the believer receives the Spirit of Heaven.

The apostles were constrained in Jerusalem until - they received power from on high. They saw His death. They knew first hand of His resurrection - However, they must wait until Everything connected with the Word of God must be in the power of the Spirit.

Today 3:7

These words are to be applied to the people of God, not only the unsaved. Cf. Revelation 3:20, 1 John 1:7. In every speaking of the Holy Ghost is the word Today!

God is eternal. With Him is the ever present NOW! TODAY! Eternal. Forever. There is not a moment when Christ, who ever lives and prays for us, is not able to maintain us in the power of an endless life.

Man is a creature of the present. The present is all that he has control over. He has no power to amend the past. He cannot change the future. He must respond to the Father's Today, with His Now. The **now** of faith. Hebrews 11:1.

Satan's word is always tomorrow! He whispers to the followers of Jesus, God's demand for Today is too great. It is too high. Man responds with perhaps it will be easier tomorrow. With God there is no time like the present. With faith there is no time like the present. The Holy Ghost desires to work in us NOW!

Today, God's love is waiting to be communicated to, the believer's heart. All Jesus has done, all He is doing in heaven, He is able to work in your life. Now! It is within your grasp! Today, the Holy Ghost is within you. He is sufficient for every need, He can match every emergency.

The today of the Holy Ghost, puts the believer in the serious position to respond to the call of God, With, Today! Now! Yes!

Here is the word of solemn warning. They shall not enter my rest. There is nothing so heart-hardening as delay. When God speaks, He whispers His voice into a tender heart! To respond with tomorrow is to harden the heart. Delay does not make surrender, obedience and faith easier, rather it makes it more difficult. It closes the heart against the Holy Ghost. It annihilates all hope for power and growth. When God speaks, open your heart in tenderness to listen, to obey. Obedience to the Holy Ghost's Today is the only certainty of power and blessing and life.

Christians with feebleness and failure, those who have not enter into the rest of faith, into God's rest, be encourages. The word Today is the answer to all disappointment and failure. Perhaps you waited for strength to make obedience easier. Perhaps for feeling to make the sacrifice easier. The key is Today! Each time the believer hears the voice of God, he needs to yield in total submission.

The following blessings wait to be dispensed to the heart of the believer.

Jesus, the High Priest, seated at the right hand of God is waiting to minister in the power of an endless life. Entry into the rest of God. Perfect cleansing of the conscience through the blood with which He entered into the presence of God. Our access within the veil into the presence of God. Being brought close to the very heart of God. Kept by the power and the love of Christ. To each of these blessings is the accompanying admonishment. **Now** is the accepted time.

Be still before God. Let us hear the Holy Ghost whisper, **TODAY!** By faith, take God's word today. Make it your own.

Sufficient unto the day is the evil thereof. Learn to live in day tight compartments. Tomorrow will take care of itself. Today! Matthew 6.

An Evil Heart of Unbelief 3:12.

The objective of the Book of Hebrews is to call the believer to FAITH! Faith is a major. What is not faith is sin. Faith must have a solid foundation upon which to rest. It has. It has the words of the Person and power of our High Priest, the Lord Jesus Christ. Unbelief is the cause of all falling away from God! While the believer remains in faith, he is secure. Apart from faith, he is in danger. The word believe is used here for the first time in the epistle. It is used in relation to the danger to beware of an evil heart of unbelief.

Heart. verse 7. It is to the heart that God speaks! It is in the heart He communicates His blessing. Verse 10. When the heart is faulty, it cannot know God's ways. It is in the evil heart of unbelief that cannot, does not believe God, that falls away. The great danger in the Christian life is to be caught up with beautiful thoughts, with happy feelings. The heart, in the midst of this, may not be yielded to God. With God everything depends upon the heart. It is with the heart that man believeth! Romans 10:9,10.

Unbelief is not a weakness. The excuse of feebleness cannot be offered. Frailty cannot be accepted. Nor, I do not have the ability. The tragedy is that there is no sense of guilt related to this foulest of all sins! "I can't do it." That is sufficient excuse. The Holy Ghost here speaks of an evil heart of unbelief. The heart - the spirit, is that part of man that God created for fellowship with Himself. The primary function of the heart is faith! It lives in its life by faith and love. The heart is the ear that hears the voice of God. It is the eye that can see the invisible God! It alone has the capacity to know and receive all that God communicates. Its commencement is in the word that is spoken. It grows in fellowship with the Person who speaks. Its fruit is the receiving of everything that God desires to give it. Sin caused the heart to be turned from the unseen to the seen, from God to self. Faith in God lost the intended place of the unseen things of the heart. Unbelief seized the sovereignty. This is the major characteristic of an evil heart, sin, hell. The greatest warning to any Christian is this - Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God.

The horrific sin of unbelief causes the Christian to fall away from the living God. It destroys the potential of man communicating with God. 'The Living God', is

found four times in the epistle. In the Old Testament it is contrasted with dead idols. This however, is inferior to the thought images of the Christians of New Testament. This is a conception of the mind to which the worshipper brings his worship.

The living God is the Son of God; the God who loves. They did know Him.

Take heed to the warning. The one thing that God is looking for is a heart of faith. Hebrews 10:22. Take heed that there be in any an evil heart of unbelief. Lay aside everything that will detract. As the heart is so is the faith. Not isolated acts of faith, but the state of the heart. Beware, of an evil heart of unbelief. Above everything, **BEWARE!**

As unbelief falls away from God, so faith draws near to Him. Practice the presence of God. Let your soul thirst for the living God. His presence strengthens faith. In humility before God, faith will grow in boldness. He is the living God. He makes alive. Life comes from Him, to all who will draw near. Waiting in His presence is the only security for a heart free from the evil of unbelief.

Unbelief and falling away from the living God act and react on each other.

Drawing near, near to the living God fills the heart with faith.

Never contemplate unbelief as a weakness, but rather, the sin of all sins, the mother of all sin.

True satisfaction in both God and man is only achieved by the living God in heaven, and the believing God on earth. Seek for a living faith in a living God.

Exhort One Another Daily 3:13

In any one of you! See that there is not an evil heart of unbelief. The church is one body. Each member must care for those other members about him. Every Christian is to love and care for each of his brethren. He is dependent upon the other's help. He is responsible for each other. Each member must see that there is not in anyone the existence of unbelief that falls away from the living God. Each must help and encourage the other, that at all times they may continue in the faith, that all may be steadfast.

Verse 6. One of the causes is that there is not the care for each other that the Lord intended. In caring only for ourselves, our brother suffers. However, in doing so the believer loses much himself. The healthy life of each individual member is dependent on the life of those about him. Take heed lest there be **in any one of you** an evil heart of unbelief.

Christians are bound to exhort one another. It is their responsibility and it is their right. It is their duty. The members are to care for one another. Life is completely dependent upon the Holy Ghost. He pleased not Himself. He never sought His own. He sought the loving and blessing of others. Each member is to humble himself to be helped, and to help. Only in this will the safety of all the believers be secured. There must be a practical ministering and caring for one another.

The Holy Spirit speaks, Today. The urgency to the individual is also to be communicated to the other members of the body. The danger of delay is to be earnestly considered. Each is to be exhorted day by day. Today! The work is urgent. It must be effected immediately. The Holy Ghost must be sought for the communication of this ministry. The work may be difficult; it may be slow. Only the Spirit of Jesus can bestow the grace, the patience, and the faith to persevere. In due time we shall reap, IF WE FAINT NOT.

Daily. This is synonymous with the work of the Holy Spirit, TODAY! The call of the Holy Spirit's Today, must be accepted and obeyed. So likewise this exhortation to our brethren. Every day without exception. Total obedience to the Word of God, to the Voice of the Holy Spirit. Only by this can faith grow. Luke 17:5-10.

All sin is deceit. Its promises are all lies. Some sins are open and can be clearly identified. Others are deceptive. Where a sin is held as little in the individual's life, it has mighty power to lie in wait and deceive. Through this the heart is hardened. Through this the Voice of God is muffled until it can be no longer heard.

Every Christian has a solemn duty to care for those about him – not only the outcast, but those who are his acquaintances in corporate worship. The special duty is to those who are in danger of being hardened through the deceitfulness of sin. Ephesians 4:15, 16. Our connection with the Head of the body must also be maintained to the members of the body, however feeble, however backward.

The life and ability flow from the head of the body, the Lord Jesus Christ. Romans 5:5 . Jesus, as our High Priest was ready and willing to die for those around Him. We are priests. This same quality is also to be found in us.

Exhort one another daily.

Partakers of Christ 3:14, 15

2:11,14. The divinity and humanity of the Lord Jesus Christ have been revealed. As Jesus became partaker of flesh and blood, so we have become partakers of Christ. Our death became His. His life and death become ours.

We are partakers of Christ. This is the objective of the epistle. What there is in Christ and what He can do for us Our salvation is in the possession of the Lord Jesus Himself. The only way He works with the believer is internally. Meditate upon this. Think of yourself as the Lord thinks of you - partakers of Christ. He is identified with us totally. Likewise, we are totally identified with Him.

Our progress in our Christian walk depends on how He sees His Son in us. Let us therefore live worthy of our privilege, let us live as partakers of Christ.

We become partakers of Christ IF! If we hold fast the confidence and the rejoicing of the hope firm unto the end. The beginning of our confidence must be held fast. We are not to begin with faith and continue with works. The faith must be held firm. We can only receive from the Lord Jesus by faith, and that only according to our faith. Apart from faith in Christ, our Christian life is nothing. God only works through Christ. We live in turn by faith in Him.

We **are** become. Not going to be. We are. NOW! Perseverance is the only seal of our being partakers with Christ. Initial saving faith grows only as it is held firm. Persevering faith then, is the witness of the presence of Christ. Luke 13:23-30.

The full assurance of the partaking of Christ can only be found each day through a living fellowship with the Lord Jesus. Because Jesus is a living Person, only can He be known in a living personal fellowship. He is my Leader. I must hold to Him. I must follow Him. He is my High Priest. I must let Him take me into the Father's presence.

Only by holding fast the beginning of our confidence steadfast to the end, are we partakers of Christ.

When Jesus, the Son of God, became flesh, He totally identified with us. Likewise, only by the believer becoming a partaker of Christ, can he be totally identified with God.

Jesus became identified with us by leaving His life style. He forsook all to enter our state. A partaker of Christ must reciprocate in like manner. He must forsake all.

Hold fast the beginning. Jesus did - even unto death. The believer is required to surrender to the Lord Jesus, and to maintain that surrender at any cost.

The Rest in Canaan 3:16-19

God has two ways of dealing with mankind. These both have their fulfillment in the Christian life. Some Christians never make a complete break with the law - others know the power and the joy of the New Testament, having intimate fellowship with God.

The people that came out of Egypt under the hand of Moses did NOT enter Canaan. Division resulted. Most perished in the wilderness. The reason, disobedience through unbelief. The people gave in to fear. They did not rise up in faith to enter the land. Unbelief is the cause of all disobedience.

The warning has been sounded twice - it is not enough to begin well. The Christian must hold fast unto the end. Hebrews 11:28, 29. They had the initial faith to go out-of Egypt. However, when they were tested to see if they would hold fast the beginning of their confidence firm unto the end, the majority failed. Their faith was only for a time. How like many that come to the Lord today. They had faith to leave Egypt. They did not have the faith to enter into the Promised Land.

The epistle addresses its contents to Christians in a similar position. They begin well. Hindrances held then back. Some stood still. Others were already turned back to the former life of bondage. Many Christians never get beyond the initial faith of conversion. God, say they, has saved them from the world. They are happy only in that they have been converted. There is no desire, to purpose to seek the holiness of God, no willingness to endure hardship, to offer themselves

as a living sacrifice to God, no purpose to enter the land of Canaan with its promised rest of victory.

He brought us out - that He might bring us in, to give us the land. Many Christians put asunder that that God has joined together. Their desire is to indeed escape the world of bondage. However, they are not dedicated to go all the way with God. They do not want to enter the land - they do not want to conquer every enemy. Their heart is hardened to the call of God to enter the land. Note this well! It was not in Egypt, but on the very borders of Canaan, that God's voice was refused. It was here that their hearts were hardened. So near and yet so far! It is likewise true of the Christian. After the initial conversion, with even the evidence of some progress in God, the heart begins to harden. The calls to cease from a life of wandering and murmuring they obeyed not. The call to holiness they did not receive. The drawing to a life of victory over the enemy, and a life of service to the Lord they rejected. It is too high. It is too hard. Caleb declared, that they were well able to possess the land. They fear sacrifice. They cling to the things of this life. They hold to the carnal things - the things, even though legitimate, are the cause of their downfall.

There are two distinct stages of Christian growth. The carnal and the spiritual. There are babes, there are mature, full-grown men. There are those who come up out of the wilderness of Egypt, yet live a powerless, fruitless worldly life. There are those who wholly follow the Lord, that enter the life of victory and rest. Examine the heart. Discover where you stand. Make necessary adjustments. Press on. Go all the way in following Jesus. Seek to enter the perfect will of God for your life. Don't be content with the permissive will. Don't let the better become the enemy of the best.

The Book of Hebrews reveals the heavenly life of the Lord Jesus, our High Priest, waits to impart. No teaching of who or what Jesus is can profit any believer unless their hearts are longing and ready to follow Him fully! The highest call is to enter the rest of God, to enter the Holiest. There can be no entering in except through faith and full obedience in a heart that is ready to forsake its own will, to follow completely and receive everything that God is waiting to impart.

Everything depends on faith. Let faith be the habit of your spirit. Let faith be the very breath of your life.

Because of unbelief. This was the reason the followers did not enter in. The root of all disobedience and failure, weakness and failure in the Christian life is

UNBELIEF. It is not that our prayers are not being heard - it is unbelief, it is not trusting in God. It is not allowing God to fulfill His promises to the believer. God save us from the hideous sin of unbelief!

The Rest of Faith 4:1-3

After the initial of Israel's deliverance, there were two stages in their life. The life in the wilderness, wanderings, wants, unbelief, murmurings, provoking God, rejection from the promised rest. In contrast to this was the land of rest, the land of promise. There was rest instead of desert wanderings. There was abundance instead of want. There was victory over every enemy in the place of defeat. These are the two stages of Christian life and development in symbolic form:

1. Knowing Jesus as our Saviour from sin (Egypt). The knowledge of forgiveness of sin and Jesus' atonement on the Cross.
2. He is the Priest -King in heaven, who, through the power of an endless life, sanctifies and saves completely, writes God's laws in our hearts, and leads into a fulfilled life in the presence of the Lord.

The believer should not remain content with the former, fundamental stage, but should press on, earnestly seeking to know the second.

Is the rest of Canaan a type of heaven? No. The land had to be conquered. God gave total dominion over the enemies of the people. The rest of Canaan was for victory through victory. When a Christian learns to trust God entirely for victory in circumstances, he enters rest. That person lives in the promise, the provision of God the will of God, and the power of God. The rest is entered not through death, but through faith. Not the death of the body - but the death of self in and through the death of Jesus Christ through faith. The only thing that shut them out was unbelief. The land was waiting to be conquered. The rest was provided. God had spoken. God would bring them in. He would give them rest. One thing was missing - they did not believe. They would not yield themselves to God. They did not believe that God would fulfill His promise. Unbelief closed their hearts against the Almighty. They withdrew from God's power. Unbelief did its work - it made the word of God to none effect. The rest of God was preached to them. It is likewise preached to us. Matthew 11:28-30. Philippians 4:7. If these promises are not believed, they will never be experienced in our lives. Faith is the resting in the promise of God until He, the

One that issued the promise, fulfills it in us. Only faith can enter the rest. Only the fullness of faith can enter the fullness of the rest.

For we who have believed do enter into rest. The Bible does not say shall enter. Today. Now. Here. We who have believed do enter into rest. The initial faith must be held firm. It is only then that it develops into the fullness of faith that has the capability to cross Jordan and enter the Promised Land.

Here is a personal exhortation for the believer to exercise faith. Without faith the Word cannot profit! Thought cannot do it. Study will not cause the Christian to enter in. The only means of entering the rest is by faith. Only in the person that thirsts for God, is there the spiritual capacity to receive from God. Only to that heart can the knowledge of the Lord Jesus as High Priest bring us into the presence of God. The entering into the Holiest is here expressed as entering the rest of God. Above every other thing, exercise faith in the promises of God, NOW!

The two stages of the Christian's life are seen in Moses and Joshua. Moses is the leader, or author of faith. It finds its commencement with him. Joshua is the perfecter or finisher of the faith of the nation. Moses brought the people out. It was Joshua that brought them in. Receive the Lord Jesus as your Joshua. Don't let past wandering, sin, shortcomings and failure cause you to be content where you are or fill your heart with despair. Jesus brought you out by the sprinkling of Blood. Let Him bring you in to the rest of faith. Faith is always dependent upon what another person will do for you. Faith does not seek help in itself. It rests in the sufficiency of the All=Sufficient One. Trust Jesus. Forsake the wilderness. Give it up. Follow Him fully, as Joshua and Caleb did. **He is the rest!**

The rest of faith is not only for the chosen few, the elite. God is calling **YOU, NOW**, to enter the rest. He is calling you to a life of dedication and complete consecration to Himself. Should you adopt the attitude that you are alright, you are saved, you are not seeking anything further - then you are in a very grave situation, you do so at the risk of your own soul! Like Israel, you may perish in the wilderness. God declared to that people, "I have sworn in my wrath: they shall not enter into my rest."

The Rest of God 4:4-8

The rest of faith. Faith can only give rest as it in turn rests in God. It rests because it allows God to do everything. It realizes that the rest is in God Himself. The Holy Spirit says, "My Rest, His Rest, God Rested". It is therefore God's rest that the Christian is to enter. Only as the Creator, in its total yielding to Him, that it may have perfect rest. It dares to cast itself on God. It has no care. It sees God as the immovable and unchanging One. God's rest can never be disturbed, regardless of circumstances, or the words and deeds of other people. It forsakes everything to find its fulfillment in God. Faith sees what the rest of God is.

Faith believes it can have a part of it. Faith enters in to it. Faith rests. Faith yields itself to Jesus to lead it into the rest, to make it a partaker of it. Because faith honours God, God honours faith. God opens the door. The soul is brought to rest in Him.

This faith is the faith in Jesus. It is the insight into his finished work. The connection of the finishing of a work and the rest that follows is revealed in the creation story. God was going to care for His work that had had its beginning and was now going to be brought on to perfection. The finished work of Jesus is the basis and ground for faith. There is no other. Because everything is finished and perfected, faith can rest with complete confidence, that He will finish the work He has begun in the life of the believer. In resting in Him, He becomes our Joshua. He perfects our faith. He brings us in. He grants faith a resting place in the presence of God. He will never again go out – NEVER!

Many Christians do not enter into this rest for they do not know the Lord Jesus as their Joshua. Aaron was only a type of Christ in His work on earth. Melchisedec is required to be the type of the work of the Lord Jesus in heaven. The power and the joy of the heavenly life did not belong to Aaron. Both Aaron and Moses shadow forth the beginning of the work of the Lord Jesus Christ, that is, His work on earth. Melchisedec and Joshua reveal His work in heaven. They reveal the two stages of Christian development. Feebleness reveals the fact that the Christian does not know the work and the person of Jesus in heaven. He does not realise that Jesus entered in for him. 6:20, 9:12, 14. It is this that gives faith the boldness and the authority to enter the heavenly life. In Him we enter the rest of God. When the believer knows Jesus as He is shown forth in the book of Hebrews, as his Joshua, bringing him in to the rest and presence of God, he will enter the rest. When Joshua led the way, the people followed closely, and immediately. Entering the rest of God is a personal and practical experience.

Israel allowed Joshua to bring them across Jordan. They followed him. They had close fellowship with him. Let us determine to follow Jesus in like manner. In heaven, God's will is everything. Follow Jesus. Yield to the will of God, though it may mean death to self will, and resignation to the will of God. In this the soul shall enter the rest of God.

Deep peace in the heart of a Christian is a mark of the life of faith.

Learn to be patient. Rest in Him.

God can only be known in a manner that is beyond reason or human understanding. This is the way of faith. It is through this the Holy Spirit will work in our lives, bringing us into the rest of God.

The only means of entry is by coming out from the place we were in before. Forsake everything and follow Jesus into the presence of God. Listen to the voice of God - Hear Him speaking personally to your spirit, "Today, enter into My Rest."

Rest From Works 4:9, 10

The rest is here called the Sabbath rest. This *rest* is remaining. This refers to the rest in Canaan. It is a shadow or is symbolic of the rest that the New Testament believer is to enter into. The real Sabbath rest remained. It was waiting, the time until Christ, the true Joshua, should come and open it to us by Himself entering into it.

Verse 10 shows that the rest does not refer to heaven. It refers obviously to the rest of faith. It shows the way to the entry of that rest. It ceases from works - as God did from His.

Here are two stages of God's work. The first was creation. The second, His rest when creation was completed. He then began the higher work of watching over the development that He had entrusted the creature with. He was mindful of establishing its sanctification and perfection. It is a rest from work that is now completed, to a higher work now to be carried on. So also, are there two stages in the Christian life? Firstly, after conversion, the believer seeks to work at that that God would have him do. The second, after many painful failures, he ceases from those works, and enters the rest of God, there learning the secret of allowing God to work in him.

Resting from their own works is a phrase that many Christians do not understand. It is thought upon as passive, self-enjoyment, meditation, contemplation leading to the neglect of the duties of life. It, say they, eliminates watchfulness and warfare. This is indeed a total misconception of God's rest. The rest of God will cause the believer to become involved in a great amount of activity. Paul declares that he laboured according to His working who worketh in me with might. Rendered literally, this reads, "Agonising according to His energy who energises me with might." Entering the rest of God is not a ceasing from activity, but rather a ceasing from self-effort, yielding in faith to the working of God.

Many Christians' lives are engaged in fruitless activity, with sincere effort and earnest struggling. They long to do God's will. They long to live in His glory. Continuing failure and bitter disappointments seem to be their lot. They finally surrender to a feeling of hopelessness. This can never be any different. It is a life in the wilderness indeed. They have not entered God's rest. Oh, to see Jesus as our Joshua. He has already entered the presence of the Lord. He is already seated on the throne as High Priest. It is He alone that has the power to work in us the rest and the love that is necessary. It is by His Spirit within us that He makes heaven a reality and an experience.

The only manner of resting is ceasing from self-effort. Self-life, through self-effort is continually engaged in a never ending struggle to work the works of God. Only in death can we rest from works! Jesus entered His rest through death. We must enter likewise. Romans 6:11. Believe that the death is working in you. You are dead in Christ. Your life is hid with Christ in God! Cease from dead works. Revelation 14:13. This spiritual union with Christ in death is just as real, if indeed not more so than the physical death of the body.

Our ceasing from works, and entering the rest of God go hand in hand. Joshua 1. Here are words of strength and encouragement to all who would enter the rest. Exchange the wilderness life with your own works for the life of rest in which God works. Jesus came to give it. It is for you!

Galatians 2:20. Not I, but Christ. This is the spiritual man. With the unsaved it is not Christ, but I. With the carnal, slothful, feeble Christian, it is I and Christ. With greater desire, it is Christ and I. To the man who is dead with Christ, it is not I, but Christ. It is Christ alone. It is Christ in everything. He has ceased from his work. Christ lives in him. This is the rest of faith.

This is my rest forever. Here will I dwell. Rest in the completed work of the Lord Jesus.

Labour to Enter Into The Rest 4:11

Don't be content with the knowledge of the teaching of the Book of Hebrews. Listen personally to the message of the Holy Spirit direct to your heart - **enter into His rest!**

Be diligent. Make haste. Be in earnest. Put your whole heart into it. See that you do it. Enter into the rest. Labour to enter in. The ensuring teaching of the epistle will profit nothing, unless there is an earnest desire to enter in. This attitude alone can equip a person spiritually to understand the heavenly mysteries the book opens up. The opposite? To fall by the same example of unbelief. The danger is horrific. The loss will be gigantic.

Unless the Christian hearkens and obeys, he shall not enter the rest. God is offering you the unspeakable privilege in opening the entry into His own rest. Determine that you will enter that rest.

3:10 Believers have become accustomed to the wilderness life of stumbling and sinning, that they can hardly count it possible to enter the rest. Even when the desire is awakened, the path appears so dark, unknown, and foreboding.

How do you enter that rest?

1. Believe that there is such a rest and that you can enter it. Now. Today. It is God's rest. It is where He lives. Jesus, as your Joshua, has already entered. It is your rest. It is prepared for you. It is your land of promise. It is the spiritual state of life that is for you, just as much as Jesus is for you. Jesus will bring you in, and having done so, will keep you there. You can live there - totally free from worry, anxiety and care. It is free from wandering. It is free from weariness. It trusts God completely for everything. Believe this.

2. Cease From Your Own Works. Don't become discouraged if there is not a total experience of the rest. Desire that all self-effort should come to an end. Cease from self. Stop from self-work. Where there is life there is action. The self life will seek to work. Reckon yourself dead. You are dead with Christ. Your life is hid with Christ in God. If you love your own life, you will lose it. Therefore, hate your own life. Lose it! Cease from your own works. Yield completely to

God. Abandon yourself totally upon the Lord. Forsake all that you have. Become a disciple.

3. Trust Jesus as your Joshua. O.T. Israel only had to follow Joshua to enter in. They did not trust. They would not obey. Determine to follow Jesus completely. Set your heart on Him. He has entered into the heavens, now to appear in the presence of God for us. Claim Jesus as yours. Not only in His cross, His death, and His resurrection, but also all His heavenliness, in His possession of the rest of heaven. You are not required to understand everything. Your feeling may dictate contrary to the Word of the Lord. Trust Jesus. Obey Him. Follow Him fully. He has done everything for you in earth and in heaven. Accept Him to work the rest of God in your heart also.

4. Become a Follower of Those Who Through Faith and Patience Inherit the Promise. It was in just one day that Israel crossed the Jordan. The nation, however, did not experience perfect rest. It was only in the end of the life of Joshua that it is written - The Lord gave them rest round about. Today, enter the rest. Look to Jesus. Commit everything into His hands. REST IN GOD regardless of what happens. Trust Him completely. Do not fear. Matthew 11:28-30. Only through meekness and lowliness did the Lord Jesus enter the rest of God. He allowed God to be everything. This is the only way by which the rest of God can be entered.

Israel did not enter the Promised Land because of unbelief and disobedience. The record is of unbelief three times. Disobedience twice. These two are twins. Declare that you will believe and obey.

The rest includes victory. The Lord will give you rest from all your enemies roundabout and you shall dwell in safety. And the Lord gave them rest round about, all their enemies gave He into their hand.

The Heart- Searching Word of God 4:12, 13

Listen once more to the serious words of warning. Unbelief. Disobedience. Hardening of the heart. Departing from God. Coming Short of the Promised Rest. Psalm 95:11. The repetition is to enforce the urgency of the warning. Give diligence to enter the rest, lest any man fall through the same example of unbelief. Here the warning comes to a close. Again, the believer is urged to consider the power of the Word of God! Before God's eyes, our hearts and lives are naked and open. Let the word search our hearts, and try our ways. It will

not fail. It will work in us if we believe. Labour most earnestly to enter the rest. Let the heart be prepared to receive the following instruction concerning the Lord Jesus.

The Word of God is quick and powerful. It is living and active. It may appear at the time as though the Word has little or no effect. The Word is like seed. Everything depends upon the treatment it receives. If the Word is received with understanding, it cannot be quickened. The Word is marked for the heart, the will, and the emotions. It must be embraced. It must be believed. It must be acted upon. Upon this it will manifest its living power. It is the Holy Ghost that makes the Word alive, not the Christian.

God's Word cuts, it divides, it wounds. Sin has ushered in confusion and disorder. The spirit is under the domination of the soulish, natural life. God's Word divides, it separates. It arouses the spirit to its sense of destiny in the realms of the unseen and the eternal. It cuts deep and sure. It discovers the deep corruption of sin. There is no part that the Word of God, God's scalpel, cannot pierce.

The Word of the Lord deals particularly with the heart. In the previous chapter the heart is referred to as hard, evil, and erring. Compare this with 8:10, 10:22 and 13:9. God's law is written on the heart. A true heart. A heart sprinkled with blood. A heart established by grace. Here is the transition from the one to the other, from the negative to the positive. Today, harden not your heart. The heart that is open to be searched by the word of the Lord, to have its secret thoughts and intents discerned and judged, will be free from erring and unbelief. It will be quickened and cleansed. It will be made a living tablet upon which the Word of God is written.

How precious is the Word of God.

Nothing can hide from the Word of the Lord or its judgment. If we will not allow it to judge us now, it will condemn us later. Heb. 12:29. 10:31. God pleads now for us to enter His rest. Do not put it off until later. Treat the desire to enter the rest as coming from God Himself, not from the voice of a man, or some impression from your own spirit. It is God awakening you to His promise. It is God stirring you. It is God leading you on. Deal with God. Allow His word to reveal spots, blemishes and defects in your life. Do not fear its uncovering your weaknesses and sins. The doctor's scalpel cuts to heal. The

light of the word that reveals your sin will surely be the light that will lead you from it. God's Word is a living Word. It will give you life. John 6:63.

The theme of the Book of Hebrews is that God has spoken to us in His Son! The theme of this long, serious, second warning is, today, if you hear His voice, harden not your heart. Listen - receive His Word.

Don't judge your life by what your heart says, neither the Church, nor Christians, but by what God's Word says. Let it have its way. It will bless you.

All things are open and naked before the eyes of the Lord. Don't shut your eyes through indifference and discouragement. Open everything before Him.

The Word is living and active! Exercise faith in it. The written Word always points to the Living Word. God is in His Word. It is He that makes it a Living Word. It will be living in your life also, that is, if you are seeking for God and for life!

Fourth Section 4:14 - 5:10

Jesus Our High Priest More Than Aaron

A Great High Priest 4:14

After the second warning, not to harden their hearts through unbelief, the Holy Spirit continues His instruction. The words, High Priest, have been used twice. 2:16. 3:1. This has been in preparation for the major teaching of the epistle - the exposition of the heavenly priesthood of the Lord Jesus, and the work by it He has accomplished for us. Chapter 7:1-10:18. In this section the general marks of that priesthood are shown. These are typified by Aaron, and are fulfilled in Jesus' life on earth. In chapters 1 and 2 the foundation of the divinity and the humanity of the Lord Jesus is laid. Here the greatness of Jesus as a High Priest who has passed through the heavens is shown, together with His sympathy and compassion being tempted in all points like as we are.

Therefore, the readers have been urged to steadfastness and a holding fast of their confession. The great word here is have. This is related on earth to ownership of property. I have a father. I have a home. I have money. God says here we have a great High Priest. We-have! You own Him. He is yours. He is your very own. He is totally yours. You can use Him with all He has and

is. You can trust Him for all your needs. Therefore, know Him as your High Priest. Claim Him as such. Believe Him to bring you to God. Let your life be one of living proof that you have *a* great High Priest!

The knowledge of the greatness and glory of Jesus Christ is the secret of a strong and holy life. The book opens with the revealing of Christ's majestic divinity. It is here that the believer finds strength for his faith. It is here that his expectations have root. The great characteristic of all Christians' lives is that they have a Saviour who is God! 7:26. Our High Priest is made higher than the heavens. What is heaven like? It is difficult even at the best to form some conception of heaven. It is high, bright, and full of glory. The heavens we think of are only the foyer to the magnificent expanse behind. In that light that is inaccessible, dwells the very presence of God Himself. The Word of God calls every believer to follow our great High Priest in thought, and when thought fails, faith, and worship and love into this glory above and beyond all heavens, and HAVING Him as ours, to be sure that our life can be the counterpart of His, the proof of what a total redemption has wrought, the living experience of what has been effected there.

The Name 'Jesus' speaks of His humanity, and His work as a Saviour from sin. This sin the first work of a priest, the cleansing of sin, the putting away from sin. The name of the Son of God speaks of His divinity, and His power as High Priest, to bring us to God, into the very life and fellowship with the Holy One. God speaks to us in His Son. It is into the perfect fellowship with God that our great High Priest is passed through the heavens and can and does bring us.

3:1. Jesus is the Apostle and High Priest of our confession! The knowledge of what He is, is our strength to hold fast our confession. Twice we are told that everything depends upon this. 3:6, 14. We are His house **if WE HOLD FAST**. We are partakers of Christ **if WE HOLD FAST**. Our faith in Christ must be confessed. If we HAVE Him. He is worthy of it. We delight in rendering Him our worship and praise. Without it, failure would ensue speedily. Rev. 12:11. The grace of steadfastness and perseverance cannot be maintained. Let us hold fast our confession. Let every thought of Jesus in **heaven** for us inspire us to live completely for Him. Confess Him as Lord in everything.

The Son of God became man. The Son of man is now on the throne, that we might receive help and strength.

Who is passed through the heavens. Why? In order that He might breathe that divine heavenly life into our hearts. The priesthood's major characteristic is that it is heavenly. We live in heaven with Him. He lives with Heaven in us. The Kingdom of Heaven is indeed among us. In this God's will is done, and in Heaven, so in Earth.

In contrast to this warning of falling in the wilderness and coming short of the rest, see the strength and safety that there is in Jesus. Consider the Apostle and High Priest of our confession. Jesus. Having Jesus, let us hold fast to that confession!

A High Priest Able to Sympathise 4:15

Our High Priest in heaven is the One that is able to sympathise with us. He knows from first hand, personal experience, exactly how we feel. Today, upon the throne of God in heaven, sits a MAN! He is one of us. He understands us perfectly. He is prepared to have patience with our weaknesses. He will minister to us the help we require. He was perfected through suffering, through allowing God work in the depths of His life. Not one feeble, weak human being should feel incapable of approaching the living God. He should never doubt that God is too great to understand, or have the capacity to bear his weakness. Jesus, the tested, proven, tried, perfected One has been placed on the throne. Believe this implicitly. God here as it were lifts the veil and reveals the heart of our compassionate High Priest, full of sympathy.

Two negatives are now used. Not able. Weakness. Can a rich man, living in luxury every day, even though he hear of it, really understand what it means for a poor sick man, every day of every year, know where his next meal is coming from? Can God truly feel what a poor sinner experiences in his daily struggle with the weakness and temptations of the flesh? Yes, He can! He is able to sympathise, He is able in all things to be tempted in all points like as we are, yet without sin.

In all things! This is more than trials and sufferings. It has a special reference to the temptation that meets the heart of each person who totally desires to live for God. It was Jesus' temptation to refuse the Father's will that caused His deepest suffering!

Only when a person desires to live wholly for the Lord does he find how sin can bind and ensnare him. Even in small things. Lift and drag. Action and

reaction. The conscience fails in keeping good, in pleasing God. The more the awareness comes of the rest of God and the life of faith, the more hopeless it seems of attaining it. They become despondent, ready to give up in despair. This is just too big for me. It is alright for others, but somehow, it is not for me.

Jesus can sympathise. He can comfort. He can strengthen. He can succour. He can do this, for it is the path He has already trodden. He pleaded, IF it be possible, let this cup pass from me. My God, My God, Why hast thou forsaken me? He likewise had to trust in times of darkness. Even in death. He had to let go, to commit everything to God. He knew the hopelessness of not seeing a ray of light. When a person feels helpless, hopeless, and is in total despair, Jesus can sympathise with him. He was tempted in all things like as we are, yet without sin. Rest in that. Rest in the knowledge that Jesus understands all things. He feels in sympathy. He combines the love of God and the suffering of the believer. He is able to strengthen him. He will reach the rest of God soon.

Jesus was in all things tempted just like you are. Why? That He might be able to help you. The only reason he is able to sympathise is the reason that he is able to suffer. Let this be life for your faith. Let this be your experience. All the temptations you will ever face have been faced and overcome by the Son of God! He is able to sympathise. He is able to succour.

The perfect sympathy and the perfect sinlessness of Jesus are here joined. (How can perfect sinlessness have perfect sympathy with a completely sinful person?) The link is **TEMPTATION!** He was tempted LIKE AS WE ARE! He **suffered being tempted**. He conquered. We failed. Nevertheless, He knows what temptation is. He is able to sympathise. He is able to succour. Therefore He is able to make you and I conquerors!

There are three **ABLES** in the book of Hebrews:

1. Jesus is able to sympathise
2. Jesus is able to succour
3. Jesus is able to save completely

Trust Him for all three. Claim them. They are yours. Experience them.

He was tempted like as we are. He was made like us in temptation, that we might become like Him in victory. He desires to work this experience in us!

Let Us Come Boldly 4:16

We have considered the divinity and humanity of the Lord Jesus. This is the foundation of the believer's life of faith. Here they again appear. Jesus, our High Priest that is passed through the heavens, Jesus, our High Priest who is able to sympathise. It is the major work of a High Priest is to bring the follower to God. The major objective of revealing His person and work is to give the believer perfect confidence in drawing near to God. The extent of our nearness to Jesus is the indicator of our knowledge of Him.

Come boldly. Draw near. This is used of the priests of the Old Testament. We can in reality draw near to God, and actually live in living fellowship with Him at all times.

This expression occurs here and 10:21. On the second occasion, immediately after the deeper truths of the true sanctuary, the rent veil and the opening of the Holiest of All have been expounded, it continues with the fullness of the blessing of a life lived in the power of Christ 's heavenly priesthood, in the presence of God. Here it applies to prayer, to drawing nigh to the throne of grace. In waiting in the former access is given to the latter, namely, a life within the veil, in the fullness of the power of the Forerunner who has entered there for us.

Mercy is what the Christian needs when sin, guilt, and a sense of unworthiness assail him. In coming boldly to the throne of grace, the mercy seat, the believer finds grace to help. This has primary reference to the strengthening of the inner life. My grace is sufficient for thee. My strength is made perfect in weakness. The Spirit of grace is the Holy Spirit! The Christian not only finds mercy, but grace to help. Grace to help, in time of need, this is literally 'well-timed help'. It has reference to the special type of help needed at each particular moment. The mercy and grace of the Spirit of God will always be found at the throne of grace, provided that the believer comes boldly, and trusts Jesus completely.

Let us therefore come boldly. Hold fast your boldness. Cast not away your boldness. Yet further into the epistle come another admonition not to cast away your boldness. The sum of the teaching is that the believer is to have boldness to enter in. This is the highest form of confidence. The Christian is to draw near

without fear, doubt, or any other negative feeling - in a similar manner in which a child draws near to its father.

The Blood of Christ secures this confidence for the Christian. This is what the heavenly priesthood works and maintains in us. This results as the believer is engrossed in Him who is seated on the throne. This is the essence of a healthy balanced Christian life. Endeavour to maintain unbroken living experience the habit of drawing near with boldness. Our High Priest is the One who works and breathes this boldness in the life of the believer who seeks to lose its life in God!

We are partakers of Christ and all that He is. He is our High Priest that we with perfect boldness and undoubting confidence, enter into and dwell in the Father's presence.

Each time when coming to the Father in prayer, exercise this boldness. Let Jesus' life be the standard of measure of your boldness.

The High Priest Who Has Compassion on the Ignorant 5:1-3

2:14, 17, 18. 4:15. Again we are directed to this truth. Jesus is concerned for and cares for our feebleness and ignorance.

5:1. A High Priest's work is in things pertaining to God. He is in charge of everything that concerns access to God. His worship and service. It is in this that he has to offer gifts and sacrifices.

He must of necessity be a man, for he is to represent man before God. He must be able to have compassion on the ignorant, and on them that are out of the way. He himself is compassed about with infirmity. He must, as for himself, offer for sins. At the very foundation of the office of a priest there is to be an identification with weakness. There must be sacrifice for both priest and people. He must have compassion on the ignorant and them that are out of the way.

A priest must be God's representative with men. He cannot be this unless he is encompassed about with weakness. In this He is to represent men with God. When the priest offered for himself he was binding himself in union with his people. Verse 7. Jesus offered up prayers and supplications with strong crying and tears unto God. In this, ignorance nor error should not cause the believer to fear in approaching God. Jesus will take care of us. He will take care of the ignorant and them that are out of the way.

We have considered more the work of Christ than His Person. Our sins have been uppermost in our minds. Our weaknesses, ignorance and errors, have had provision made for them. He bears gently on the ignorant and erring. Jesus could not ascend to the throne as a Priest, until He has first, in identifying completely with us in the school of experience, learned to sympathise and bear gently with the feeblest amongst us. Don't use these as an excuse for weakness, but rather let them be the very motivating factor in drawing us unto Himself. The rest of God, the power of faith, living within the veil, Christ living in the heart, are truths that the Father desires to live within our lives. Remember, He has been prepared, trained and equipped as our Priest, bearing gently with every weakness. Our ignorance need not be a barrier, Jesus cares for this.

God has done this in order to win confidence to trust Him! Let our hearts become filled with the sympathy and gentleness of Jesus. When adversity comes let your first thought be of His compassion and help.

Many Christians who forever present their sins to the Lord Jesus, are in fact making those sins stronger by not going with their ignorance and weakness boldly to Jesus.

The entire priesthood of Jesus has one objective. To lead the believer boldly and joyfully to draw near to God, and live in fellowship with Him. Keep this in mind at all times. Trust Jesus as much with your ignorance and weaknesses, as with your sins.

The High Priest, Called of God 5:4-6

A priest represents God to man, and man to God. Every high priest is appointed **for men in things pertaining to God**. In his relation to man, he must be a man, with a heart of sympathy and gentleness for the weakest. In relation to God we are here shown that he is to have his appointment from God. Cf. Paul. Ephesians 1:1. He is not to take the honour to himself - he must be called of God. All these most important qualifications applied to the Lord Jesus.

His appointment from God is of utmost importance.

Because man had sinned, it is to God alone that has the prerogative to say what method of approach is to Him, and who has the power to open it up. It is here that Christianity comes into its own. This is indeed what gives the gospel its power, and our faith in Christ complete confidence and security - **it is all of God!**

Jesus Christ has been called of God to be the High Priest. The very God who created us, the very God against whom we have sinned, gives His only Son as our Redeemer.

Verses 5, 6. It was as the Son of God that Jesus was appointed as High Priest. Here is revealed the true character and nature of the priesthood. The priesthood is rooted in Sonship. The work of, the priesthood is to both reveal and communicate the life of Sonship.

As a Son, Jesus alone was heir of all that God possessed. All the life of the Father was in Him. The only way God could have communion with any of His creature was through Him, as much as the life and spirit and image of the Son was seen in them. It follows, that no one in the entire universe could be our priest but this Son of God! If our salvation was going to impart to us the very life of God, then only this Son of God could impart it to us. He alone had the life of God to give. Only He was able to give it. He could only dispense it to us by taking us into complete fellowship with Himself. The priesthood of Christ is the God-ordained method through which the Son could make us partakers with Himself, and with Himself, all the life and glory he had from and in His Father.

This is our sufficiency. It was the Father that appointed the Son as High Priest. It is in God Himself that our salvation has its origin, its life, its power. It is God ever drawing near to communicate Himself to us in His Son.

Christ glorified not Himself to be made a high priest. Verse 5. God gave Him this honour and glory. God counts it a very great honour for His Son to be the Priest of poor sinners! Jesus laid aside everything He had in heaven in exchange for this new, highest honour and glory - leading guilty men to God! He counts this greater glory than the glory of Sonship! He seeks to open up to men the fullness of glory which His Sonship contains.

Jesus counts it as His highest honour to work in any needy person that turns to Him. Let Jesus have your total trust. Nothing delights Jesus more that for Him to do His work. Glorify Him as your High Priest. God does! Turn from all human help in reckless abandon to the Son of God.

The Son of God is our High Priest! Trust Him. Give Him the honour that God has given Him!

The exercise of faith is required here. Jesus was so encompassed about with weakness, ignorance and temptations, that no weakness you may have can weary Him, or prevent Him from doing His wonderful work He came to do. The Son of God became flesh for us!

The High Priest Learning Obedience Verses 7, 8

His earth life. Gethsemane. It is here that the will of Christ became united completely with the will of the Father. The secret of human life is that it advances from level to level. The perfection of the Lord Jesus was achieved in each stage of development. He was perfect on the stage he had attained to, yet at the same time was rising to a higher stage of perfection!

Jesus fully accepted the Father's will in the Garden of Gethsemane. He had total assurance that He would be raised out of death, even though He was a Son, yet learned He obedience by the things that He suffered. Gethsemane was the training school where our High Priest, made like unto us in all things, learned His last and most difficult lesson of obedience through what he suffered.

Though He were a Son. As a Son coming from the Father in Heaven, it would be thought that He would not be required to learn obedience. Yet He left heaven, and all its glory. He left it so completely, becoming so identified with us that indeed He needed to learn obedience. The life and will of man that he has received from God cannot be developed without the exercise of a voluntary giving up of that life and will to God. Perfection may only be attained by a law of growth, trial, and development, in overcoming that that is contrary to the will of God.

Luke 1:80. This is true both of the Lord's childhood and mature years. At each stage, temptation had to be engaged and overcome. From each victory His will was strengthened with the life of God to endure the suffering that the Father's will had appointed, and having been perfected, to become our High Priest, the Son perfected forevermore. In Gethsemane His trial and His obedience attained their consummation.

He learned obedience by the things which He suffered. Suffering is the fruit of sin. God has made us for joy. It is natural for us both fear and run from suffering. There is nothing sinful in this desire. It only becomes sinful where God desires us to submit to the suffering, and we refuse. The great temptation for Jesus in Gethsemane was to refuse the cup. His deepest suffering taught

Him His highest lesson of obedience - upon yielding His life and His will. His obedience was complete. He was perfected forevermore. Consider Abraham at the offering of his son, Isaac. Genesis 22.

Jesus knows what the weakness of the flesh is! He is our High Priest. He knows the cost in conquering it. He knows how little we are able to succour, bearing gently with the ignorant and them that are out of the way. We may draw nigh boldly to Him to find help in the time of need! He desires to impart into our lives the spirit of obedience through His priesthood, bringing us into all that He Himself has and is.

Jesus was heard in that He feared! Godly fear.

Looking upon suffering as the lesson of the Lord to learn obedience.

He learned obedience. This was the path by which the Lord Jesus was prepared for His priesthood! This was His fitting for the throne in heaven. It was in this spirit and power. So likewise it must be with us. Obedience is the very essence of salvation!

He learned obedience. Jesus was obedience personified. He was obedience incarnate. I have only as much of Jesus in me as I have the spirit of obedience!

The High Priest, Perfected Through Obedience 5:8, 9

Jesus learned obedience through the things which He suffered. Through this obedience. He was made perfect. He was then qualified to enter heaven as our High Priest.

The word PERFECT is one of the key words of the book of Hebrews.

It is used 13 times. 4 times in relation to the Old Testament in which the law could make nothing perfect. 7:19. 9:9. 10:1. 11:40. The law made nothing perfect! Its purpose was to point to something better - the perfection that the Lord Jesus Christ was to bring. Perfection would come with the New Testament. 3 times it is used of the Lord Jesus. 2:11. 5:9. 7:28. The perfection that Jesus brought was that that was revealed in His own personal life. He came to restore the life of God. He was perfected through suffering. It worked in Him a perfect human character! In Him the divine life and the human will were completely blended. He became the author of eternal salvation to all who obey Him. He now had that perfected human nature which He could communicate

to men. He was appointed High Priest. A Son. Perfected for evermore. The perfected One alone can be our salvation!

Two times the word is used in regard to what the Lord Jesus has done for us. 10:14. 12:2. He desires that we be the perfect possession of Himself, as our life. We are put in possession of the perfection that the Father has worked in Him through suffering and obedience.

One time it is used of the spiritual sanctuary opened by Christ. 9:11.

Three times it is used concerning the Christian character. 5:14. 6:1. 13:21. The strong meat is for the perfect, those who are not content with the rudiments of the Christian life, but those who have given themselves wholly to follow their perfected Master. These are they who press on to perfection. This is the perfection that the Lord Jesus revealed. This is what He has made possible for men.

He became the author of eternal salvation. The perfection of God is His will. Jesus said that His meat, His strong meat, was to do the will of God, His Father. There can be no perfection for man except in absolute union with that will but by obedience. Obedience to the will of God transforms our whole nature and fits us to be in union with Him in glory. Obedience to God's will on earth is the way to glory of God's will in heaven. The eternal perfection of heaven is nothing but the obedience of earth transfigured and glorified. Obedience is the power and the life of Christ's perfection and ours. Consider the first sin in the universe. Lucifer crossed the will of God!

As approach is made to the central and major teaching of the epistle, we are introduced to the eternal priesthood of the order of Melchisedec. Learn this lesson well. The distinguishing mark of the earthly life of our High Priest. The origin of His atonement of our obedience. The opening of the living way in which we are to follow Him as our Leader. The inner disposition of the life He bestows. To all of this the key, the secret is obedience. Through obedience He was perfected. His sacrifice was perfect. He was perfected us forever. He carries us on to perfection.

The perfect life of the Lord Jesus manifested in the life of the believer will take on the form that was also in Him - obedience!

God must be obeyed. Here is the key to the life, death and resurrection of the Lord Jesus. His sitting at God's right hand, His priesthood, His dwelling in our hearts, and the total gospel message - God was and is obeyed. God must be obeyed.

Jesus has opened a new and living way for us to God. That way is the way of obedience to God! Do you love Jesus? Do you delight in Him? He desires to make you strong to live only to obey God. Is Jesus precious to you because the salvation He gives you is a restoration to obedience?

The High Priest Saves the Obedient 5:8, 9

The death of Jesus has its value in obedience. So is ours. Obedience was the major objective in His suffering. It is the origin and power of His perfection and His glory. It is the cause of our eternal salvation. With the believer, obedience is no less absolute. To God the restoration of our obedience was the great goal of redemption. Only through this can God reveal His power and life within us. The death of Jesus has its value in obedience. Obedience is the very essence of salvation.

When God is truly God to His people, nothing can hinder God's life and joy from entering them. Our desire, our will must of necessity be turned and directed to God. The source of perfection is the will of God. The Will of God is the life of the universe. No person can have more of God than He has God's will working in him. This is why Jesus always declared that He had come to do the will of His Father! In doing the will of God He broke the power of sin. Because Jesus was obedient unto death. God highly exalted Him. Union with the will of God is union with God himself. It must result in the precipitation of the Glory of God. This is the essence of the prayer the Jesus taught His disciples to pray.

This is exactly true of us also. Many Christians simply do not realize that salvation is being saved from their own will, and being restored to do the Will of God alone! They seek after Christ. They trust in Him. But this is not the true Christ. This is only an imagination of Christ that has been formed in their own minds. The true Christ is the incarnate Will of God. He is the incarnate obedience. He works in the believer what God worked in Him. Jesus came to be our High Priest, to bring us to God in the same *way* of obedience and self-sacrifice in which He drew near to God! Only as we follow Him can we ever hope to share His glory in Heaven. He learned obedience and became the cause of eternal salvation to them that obey Him.

What does salvation by faith mean? Of what does it consist? Is obedience not really essential, not really necessary? God justifies the ungodly. Repentance is a return to obedience. Without repentance there cannot be true faith. Justification and faith are only the means to an end. That end is obedience. Jesus has no salvation but for them that obey Him! Obedience is our only capacity for salvation. The Holy Spirit is given to them that obey Him.

The obedience of Jesus is the crowning glory of His character. It is the true power of His redemption.

Meditate upon the concept that our salvation is not chiefly that we might feel happy. No! Rather, let us give our thoughts to the reality of salvation - obedience!

Don't let thoughts of sinfulness and inability hold you back from the surrender of total obedience. Jesus came to grant and work in us obedience.

Jesus personally learned and exercised obedience. He communicates it personally in us through fellowship with Himself. It is the personal link with Himself and those who obey Him!

The Third Warning 5:11-6:20

Sloth, Standing Still. Apostasy

The Sin of Not Making Progress in the Christian Life 5:10-13

Here is the third of the five warnings of the Book of Hebrews. The first was against indifference and neglect; the second against unbelief and disobedience; this, the third deals with sloth that prevents progress in the Christian life, that hinders the spirit of the Christian from entering into the full blessing of the teaching, that in many instances leads to a complete falling away from the Lord Jesus. The divinity and humanity and mercifulness and faithfulness of our High Priest have been dealt with in a most comprehensive manner. The heavenly priesthood of the Lord Jesus is soon to be unfolded. Chapter 7:10-18. The writer considers that many of his readers are not capable to receive the teaching. He does not believe that they are able to follow it, or that they will appreciate this spiritual truth!

There are many so called "believers", within the Christian Church who are living in this state. They are content with the thought of sins forgiven and are completely satisfied with the knowledge that they are going to heaven. They become locked with tradition, liturgy, and orthodoxy. They have neither the conception or the desire for the deeper truths of the Word of God. The power of Jesus' blood in heaven, the opening of the Holiest of All, our entering in to dwell there, then going out to Him without the camp - these words find no response! Why? Because they meet no need of the soul: Listen most earnestly to what God has to say about this position.

The problem is not that there is insufficient education, or mental intelligence. Spiritual things must be spiritually discerned. Spiritual truth can only be received by the spiritual mind, by a heart that longs after God, that will sacrifice the world and all its knowledge for the enjoyment of the unseen God! Don't be content with the fundamental knowledge of Christ and Him crucified. Desire to know His power to lift you up out of the world, to give heaven in your heart.

In the Christian life each and every person who makes progress in the Christian life feels constrained to teach others. When in these ought to be teachers they had to be grounded again into the very rudiments of Christianity. Many Christians are always in the state of learning. Sermons, books, tapes, etc., are their delight. They never advance beyond the stage of being fed. There is not the slightest effort to appropriate the Word of God to be strong, to impart it to others. The longing to go on is completely lacking. There is absolutely no incentive to understand the fuller knowledge of Jesus and His heavenly power.

Where there is no hunger for solid food, (the higher truth of Christ's heavenly priesthood), or unwillingness to receive that which is received in helping others, the spiritual faculties are dwarfed and weakened. This Christian never advances beyond the use of milk that is meant for babes. The two stages are clearly revealed. Infancy and adulthood. In nature the advancement from the former to the latter transpires automatically. In the Christian life this is not so. It is possible for a Christian to remain a weak, sickly babe all his life. Always needing help, instead of being a help. The cause of this is sloth, an unwillingness to make the sacrifice required for progress, and a reluctance to forsake all to follow Jesus. This is due to the only thought being the individual safety of the believer, and the contentment of the assurance attained. These people are not concerned with the desire to be conformed to the image of the Son of God, of advancing to a living fellowship with the Father, of bringing life and blessing to men. Teachers in the church should be fully aware of the weakness,

the feebleness, and the sickly state in which most Christians live. They should also be aware of that which constitutes a healthy life that goes on in the Will of God to perfection. As they enter the fullness of the power of the priesthood of the Lord Jesus, and as the Holy Spirit imparts this to their hearts, they will have the necessary qualification to reprove with authority, and help all who are willing to enter into the full salvation that Jesus has provided. These are the teachers that are needed in the church in this hour.

Let us exhort one another daily, to a whole-hearted loyalty to Jesus.

Unless the Christian hungers after righteousness, longing for close fellowship with the Lord Jesus, the further study of the epistle will be of little use. Sloth and contentment with adequate beginnings must be forsaken in a stirring desire to follow after the Lord Himself.

Strong Meat For the Perfect 5:13, 14

Two stages of the Christian life have been revealed. Infancy and adulthood. We are here concerned with the growth to manhood - the full-grown, mature, perfect man. This is not achieved by the years of life, but rather the whole-hearted attitude in which the believer surrenders his all for God. Even a young Christian can attain the perfection of which the epistle speaks. It is found in a spirit that is thirsty for the deeper and more mature spiritual truth, in the heart that has indeed counted all things but loss for the perfect knowledge of Jesus Christ.

The babe has not yielded himself to the discipline that God demands. He has been completely content to be fed. He is without genuine experience in the word of righteousness.

Of the mature it is written - By reason of use they have their senses exercised to discern good and evil. In the natural, exercised is one of the surest conditions to healthy growth. So with the Christian. When our spiritual senses are exercised, we then pass from infancy to maturity. The exercise is to discern good and evil. Obedience and holiness. The eye is exercised to see. The ear is exercised to hear. The conscience to reject everything that is doubtful. The will to choose to do only the will of God!

The capacity for entering the deeper truths is not study, ability, skill, intelligence, or talent - but rather, the tenderness with which the soul has been exercised itself

in daily life to discern good and evil. It is as the surrender is made for God to work in our lives those things that He is desirous of, that the spiritual teaching of this tremendous book of the Bible will be appreciated and realised. It is an acute sensitiveness to the least sin, rising from the use and exercise of the senses, that the spiritual senses for spiritual truth, mark the perfect man. In the things of God a tender spirit and a surrendered will are of far more value than a sharp intellect. cf. Job. Noah and Daniel.

The Greek word for perfection expresses the idea for an End, an Aim, or a Goal. Eg: James the End of the Lord. The person with the whole heart who strives for the goal is perfect, just as much so as the person who has already attained it! The latter however is also perfected! Philippians 3:12. Paul is not yet perfected, but is perfect. Jesus was not finally made perfect until through suffering.

What is strong meat? The context reveals that it is the knowledge of Jesus Christ as Melchisedec! This is now to be expounded. To know Christ as Aaron, this is found in Christians who are content to remain babes, to remain stationary and slothful. To know Christ in His heavenly priesthood, working in us in the power of an endless life, as the Mediator of the new covenant - this is the strong meat for the perfect. The teaching is available to every Christian. Only those who have given themselves to be perfect, feel the need for it. And, only these have the capacity to assimilate and receive it. Only in those who have determined to be content with nothing less than everything that Christ can do for them, and to count all things loss for the possession of this pearl of great price. The total teaching of the external words of the inward speaking of Christ in the spirit by the Holy Spirit. It is to the followers, like Joshua and Caleb, who determined to break through the husk, and hunger to feed on the kernel, on the very life of God in Christ, who will become perfect in Christ Jesus.

Here is a reproof for not being perfect. This is not an option. The choice lies not with the believer. God expects that each of His children be as proficient in grace as He is able to make them in Christ! Until we attain the state of a perfect man, until the measure of the stature of the fullness of Christ, this ought to be our objective. The motive and the power are with the Lord Jesus Christ.

Let nothing satisfy us but living totally for Christ. He is worthy!

Let Us Press On To Perfection Verses 1-3

We are consistently shown throughout the book, the two classes of Christians. They are to be found in every Christian church. Babes and full grown men. Father instructs us to leave all sloth and feebleness. 3:14, we are instructed to hold fast the beginning firm unto the end. The beginning is the seed or first principle from which growth will develop to perfection. The beginning is the commencement of something better. Here, the former is to be left. Are we to persevere with what we already have? No!!! Is this what it means to hold fast to what you have?' No!!! The knowledge of Christ and the measure of grace we receive at conversion is insufficient for the expansion of our future life. There can be no healthy Christian life without growth and progress.

The foundation is not to be re-laid over and over. It is to be built upon. What a terrible thing it is for Christians who never advance beyond the foundation, who will never know what the house is. We are to be a habitation of God through the Spirit. Three pairs of six truths belong to the foundation. Repentance. A public confession of faith and the connection with the church is seen in the doctrine of baptisms and the laying on of hands. The last two point to our future lives: the resurrection of the dead and eternal judgment. Without embracing these truths a person could hardly be a Christian: but the man who rests content with them, and acers not to know more, cannot be a Christian as God would have him. He has a valid reason to doubt if he is a Christian at all.

Press on to Perfection. Perfection is the end result; that which the Creator intended. Every child is educated to become a full-grown person. No parent would want them forever to remain babes. Leave the beginning and press on to Perfection; press on to all which your Father has promised to make you. Here lies the heart of (self) deception: being content with less.

Jesus is the embodiment of perfection. His life was lived consistently being given up to the obedience of the Father's will. It is possible to live a life that is well-pleasing to the Father. In suffering he yielded Himself to God to perfect Him. In suffering He learned obedience and was made perfect, becoming eternal salvation to us. The Son is perfected forevermore. He is our High Priest in heaven working in is the power of the heavenly life, perfection, as our Leader opening the path to glory. Our perfection must be His perfection. He is our model, He is our life, He is our strength. Father is satisfied with nothing less than what He sees His Beloved Son in us, and his perfection in suffering and obedience.

Let us press on to Perfection. **The following chapters are to be the teaching of Christian perfection.** Now comes the solid food which is the nourishment and strength of the perfect: **the heavenly priesthood of Christ, in the power of an endless life.** The perfection of Christ becomes the perfection of the believer.

There is a vast distinction between foundation doctrine and perfection doctrine. The beginning of Christ: the first half of the epistles, Christ's divinity and humanity, His substitutionary sacrifice, tasting death for all, and His entering into heaven as typified by Aaron. In the second half is found what is needed for the completion of the Christian life: the power of the heavenly life, the heavenly priesthood, and the heavenly sanctuary. Let us press on to perfection.

Hear His voice: rest not with the beginnings, press on, to perfection and the perfect man, unto the measure of the stature of the fullness of Christ.

Philippians 3:13-15. I press on forgetting the things that are behind, I press on to the prize. Let us press on to Perfection.

The Danger of Falling Away Verses 4-8

There is no security, safety, but in offence, advance. To stand still is to go back. To cease effort is to lose ground. To slacken the pace before the objective is reached, is to lose the race. The only sure mark of our being true Christians, of our really loving Christ, is the deep longing and steady effort to know more of Him. To be content with beginning well is but the first step on a backward course, that ends in losing all.

There are two aspects of those who fall away. The height to which they may have attained and the irrecoverable depth to which they sink. Observe the five points of the former: they were once enlightened, tasted of the heavenly gift, were made partakers of the Holy Spirit, tasted of the good word of God and the powers of the world to come. Listen! Seeing they crucify to themselves the Son of God afresh, and put Him to an open shame: it is impossible to renew them again unto repentance.

The perseverance of the saints. This is where they find strength and joy. Jesus spoke of His sheep: 'I give them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, who has given them to me, is greater than all; and no one is able to snatch them out of the Father's hand. Where God give eternal life to a soul, it is a life that cannot be lost.

Every truth has two sides: divine and human. Each side must be looked at as if it were the whole. The student must yield himself to its full force. Consider receiving the grace of God in vain! Beginning well and falling away. Beware that the word, though it be received with joy, where there is no root, it is only believed for a while. It is possible to be changed, yet not be born again, and receive eternal life. It is possible to have the emotions touched and the will affected without the heart being truly renewed. Light in the mind can be mistaken for light in the soul. Some may fall away beyond hope of renewal.

There is no marker whereby we can perceive the two. The direction of the perseverance must be directed to sainthood, sanctification and obedience. The seal of God to my soul is the seal of the Holy Spirit: a life in the Spirit. Jesus is our life. My assurance of salvation is alone to be found in the living fellowship with the living Jesus in love and obedience.

The soul that is content with drinking in the rain, and only seeks its own happiness, without bearing fruit, has every reason to fear. It is in growth and fruitfulness that we know we have eternal life.

Anything like sloth and resting content in our beginnings is unspeakably dangerous.

Self-deception is a solemn possibility. Only at His footstool of the throne no soul can perish.

To press on to perfection is a command to everyone, particularly the backward and feeble ones. Beware of any suggestion that would make you evade the force of this command and immediate obedience to it. Become alert to the state of all those around you who are slothful; and are at ease, lagging behind and help them. By reason of time you ought to be teachers.

Of Diligence and Perseverance Verses 9–12

There are two classes of Christians. Don't be content with deliverance from Egypt, settling down in sloth, without striving for the full possession of the promise, the rest in the Promised Land. **This epistle speaks to all who are in danger.** It speaks to all as if all shared the sentiments of the better half. Bear fruit, be stirred to rise out of all sloth and unbelief and press forward.

In business, diligence is the secret of success. Without attention and trouble and hearty effort we cannot expect our work to prosper. Things do not come right of themselves. Jesus undertakes to do everything, but this is not a right of passage to a lifestyle of ease. Jesus forsook all ease and comfort to please God in unwearying diligence in working while it was yet day. The Christian is urged to show the same diligence they had formerly manifested.

The second warning contained these same words: Let us give diligence to enter the rest (4:11); If we hold fast the glorying of our hope firm to the end (3:6); If we hold fast the beginning of our confidence firm to the end. The markers of Christian perseverance are here once again joined together. Hope looks forward and lives in the promises; it glories beforehand in the certainty of their fulfillment. Bright hopefulness is one of the elements of a healthy Christian life – one of the surest preservatives against backsliding. Hopefulness must be cultivated with diligence. To the end with a patience and perseverance that knows no weariness, that waits God's time and seeks in patience until the fulfillment comes.

Slothful in hearing: (5:11) This is what does so much harm and danger. Remember those who through faith and patience inherited the promises. Longsuffering is the perseverance of faith. Faith grasps what God promises but is in danger of relaxing its hold. Longsuffering comes to tell how faith needs daily to be renewed and strengthens the soul, even when the promise tarries, still to hold fast firm unto the end. Conversion is just the beginning. Salvation consists of what Jesus is to us and does in us. Daily, there must be a personal relationship with Him. It is by faith and longsuffering alone that in our quiet time the heavenly life can be maintained in freshness and power.

God cannot forget what has passed between Him and you. He is not unrighteous to forget your work.

Do not be slothful, even for a single day. We may lose in a day what we have gained in a year.

Don't let God's way appear too slow or too difficult. Faith and patience must inherit the promises.

Inheriting the Promise Verses 13-15

In the early Christian church, many who began well, stood still and then turned back. To begin profits nothing unless we run to the end and reach the objective. Faith may accept: only longsuffering inherits the promise. The Church of Christ is a very hospital of backsliding Christians, who meant honestly, in the joy of their first love, to live wholly for God, and who yet gradually sank down into a life of formality and feebleness. There is nothing the Christian needs more than the preaching of daily diligence and perseverance as the indispensable condition of growth and strength.

The deeper our insight into the certainty and the fullness of the blessing of God, the more will our hearts be roused to believe and persevere. The promise given to Abraham is also to us; we are his seed and heirs. Our life is to be like his: faith and patience.

Scripture teaches us that the highest blessing God can bestow, that which makes us truly God-like, is the power of multiplying ourselves, of becoming, as God is, the source and the blessing of other lives. Genesis 1:22, 28; 9:1. Living creatures: God blessed them, saying, be fruitful and multiply. Man: And God blessed them, and God said to them, Be fruitful and multiply. Noah: And God blessed Noah and his sons, and said, Be fruitful and multiply. In His creatures, God multiplies His own life and blessedness. We, like Jesus, can become priests, bringing the blessing of God to those who know Him not.

There is something more beyond being saved from wrath; the dispenser of life and blessing to others, willing to sacrifice everything, and in longsuffering endure until obtaining the promise.

Let the God who spoke to Abraham speak to you. It is not so easy to receive and claim this promise. Abraham received it in the way of faith, obedience and self-sacrifice in the entire surrender to God's will and leading. When he had sacrificed Isaac, and even himself, this promise was given to him with an oath. Get out of your country and your home. Give yourself to God's leading; be prepared to sacrifice all. God will meet you with His double blessing. We shall not only be heirs, but the actual inheritors of the promise.

Until the slothful Christian is roused the most precious promise finds no entrance.

Such a promise requires an oath to find entrance into the heart. Receive and live on the oath of God.

The Oath of God Verses 16-18

For any serious man, it is always a solemn thing to take an oath, and appeal to the omniscient God for the truth of what he says. But there is something more solemn even than taking an oath before God, and that is, God's taking an oath before man. God's oath in His wrath has been previously spoken of. There is a very deep significance of Christ's appointment as High Priest being confirmed by an oath. When God makes an oath, the believer can confidently expect the fulfillment of the promise! It is this confidence that enables the Christian to endure and conquer.

The oath of God proves that the thing He seeks above everything else is – faith. The highest honour you can give God is to believe Him. He wants to be trusted. Faith is nothing but depending on God to do for us what we cannot do. Until faith takes possession of us, we are always seeking to do His work, and we hinder Him. Faith teaches us to place ourselves in God's hands and await His time. Faith opens the heart in expectation and hope. **'Him that honoureth Me, I will honour.'** Lest us learn the lesson, that both first and last, the one thing God asks is – that we trust Him, to do His work.

This is why he mediates, comes in between, with an oath. God willing to show; they had shown; show diligence. Here they are told what God will show them, which He is willing to show more abundantly to the heirs of salvation the immutability of His counsel. It is the will of God to show us how unchangeable His purpose to bless us is, if we will but allow Him, if we will trust Him and let Him work. His will is to show us this more abundantly. 2:1 - take more abundant heed and see that there can be no possibility of a doubt, that God will do it. This is why He confirmed the promise with an oath.

Two immutable things: His promise and His oath. It is impossible for God to lie. We might have strong encouragement. Hear it again: **It is impossible for God to lie!** His promises are so large that He knows we can scarcely take them in. To waken and shame us out of unbelief, He comes, and, as it were **possible for God to lie**, calls us to listen as He takes an oath in our presence that He will do what He said: Blessing I will bless thee, and multiplying I will multiply thee. Every vestige of fear and doubt should pass away. We ought to kneel, fall down, worship and exclaim: "O God! We do trust You. Never, never, never, will I doubt Your word again."

He sware by Himself! Here is the power of the oath. He pledges Himself. He gives Himself as security. He gives Himself as a hostage: as sure as He lives, He will fulfill His promise. If we would simply take the time to wait in His presence and listen to Him swear to us that He will be faithful, that He will be true and keep His word. Let us not harbor the shadow of a doubt. Should we not kneel and vow that by His grace we would rather die than again make such a God a liar!

Blessing and the oath of God. Our lack of steadfastness, of diligence, of perseverance is simply – lack of faith! This in turn is due to the lack of knowledge of what God wills and is, of His purpose and power to bless and of His faithfulness to carry out His purpose. He will do anything to win our trust and will do anything for us if we will but trust Him, that God has taken His oath of faithfulness.

The oath is for confirmation! 3:7, 14 6:19 Firm. The fullness of our faith depends on our being occupiees with the faithfulness of God.

Faith and longsuffering. Having suffered long. **God is often very slow.** He bears long with His elect. This is the patience of the saints: to let God take His time and through all ever to trust Him.

Be not slothful. It is the faith that God will work everything, that rouses to diligence both in waiting on Him and in doing His will.

The Forerunner Within the Veil Verses 18-20

In Chapter 5, speaking of the priesthood of Jesus, the words of Psalm 110 are cited twice in relation to the Priest after the order of Melchisedec. The fear is that the Hebrews were, by reason of sloth, too far back in the Christian life to be able to receive this higher teaching. After reproof and warning, exhortation and encouragement, the central teaching of the epistle is now ready to be addressed. Two great heavenly mysteries: the heavenly priesthood of Christ and the heavenly sanctuary in which he ministers. Both these mysteries are referred to as the 'hope set before us.' Hope enters within the veil. The Forerunner is there! The hope here refers to the object of hope. (7:19) The bringing in of a better hope, through which we draw near to God. The better hope is the access our High Priest in heaven to bring us into God's very presence.

The hope is an anchor. As a ship is held by the anchor cast into the unseen depths beneath, so the hope of the unseen within the veil, which God has given us, **holds us fast**. As our heart is fixed on it, it is stirred and drawn and enters within the veil also. Where our hope lives, there the heart lives.

Forerunner. There is nothing that will help us as much as understanding the work Jesus does as Son and High Priest as the acceptance of Him as Leader and Forerunner, bringing us into the very presence of the Father.

Entered for us. For us. Christ on the Cross. Everything was for us; by it and in it we live. So with Christ within the veil. Everything is for us. All that He is and has there is for us; it is our present possession. The veil was rent that the way through might be opened **for us**, that we might have access to that which is within the veil; that we might enter a new world, an entirely new way of living in close and intimate fellowship with God.

The Forerunner, even Jesus. Even in the glory of heaven He is still Jesus, our Brother.

He is a Priest forever, a Priest in the power of an endless life, a Priest who opened to us a state of life of which He Himself has entered in., and brings us there to here on earth with the life of eternity in our hearts.

Jesus is in heaven for you, to secure a life on earth in the power and joy of heaven, to maintain the kingdom of heaven within you, by that Spirit, through whom God's will is done on earth as it is in heaven. As High Priest at God's right hand, He blesses us with all heavenly blessings. Heavenly places are now opened up to you. Look upon it as your personal possession. Heavenly blessings have been secured for you. He is fitting and enabling you to enter into the full personal experience and enjoyment of them.

There was a sanctuary in which God dwells. There was a veil that separated man from God. Jesus came from within to live without the veil, and rend it, and open a way for us. He is now there as our Forerunner. We may enter in and dwell there, in the power of the Holy Spirit. This is the gospel according to the Book of Hebrews.

Hope enters within the veil, rejoices in all there is to be found, and counts upon the revelation of the heart of all that is there prepared for us.

Jesus is the Forerunner, follow Him. Even though you cannot understand everything, follow Him in His path of humility and meekness and obedience: He will bring you in. This is the promise, which, even in this life, you shall inherit, through patience and longsuffering.

Fifth Section 7:1-28

The New Priesthood After the Order of Melchizedec

Melchizedec Made Like Unto the Son of God - Verses 1--3

In many points Aaron was a type of Christ. However, there were other aspects in which the priesthood of Aaron utterly failed to prefigure that of Christ. Another was found to foreshadow that that was wanting. The difference between the priesthood of Aaron and Melchizedec is a radical one. In the right understanding of what the difference is, and in the knowledge of that in which Melchizedec has been made like unto the Son of God lies the secret of this Epistle, and the secret of the Christian life in its power and perfection. This may be expressed in two words: **Priest Forever.**

Melchizedec shows forth one of the most remarkable proofs of inspiration and unity of the Scriptures. Genesis 14. Three verses. A thousand years later one solitary verse in the Psalms. Another thousand years pass and that single verse becomes the seed of wondrous exposition, in the Epistle, and the whole work of redemption as revealed in Christ Jesus. Proof of inspiration by the Eternal Spirit.

King of Righteousness King of Peace

These two titles show forth how Melchizedec was destined to be the figure of the Son of God. Righteousness and Peace are mentioned together in both the Old and New Testaments as characteristic blessings of the Kingdom of Christ. Righteousness is the only foundation of peace: peace is its sure and blessed fruit. Romans 14:17. The fruit of these, joy.

Melchizedec was both Priest and King. A thing unknown in all the history of Israel. 2 Chronicles 26:14-21. (Refer to David, dressed in an ephod and he ate the holy showbread!)

With Aaron and the priests of Israel descent was everything. With Melchizedec the Scripture is silent regarding his genealogy, birth and death. Jesus' right to the priesthood did not lay in earthly birth, but in the fact that He was the Son of God from eternity to eternity.

A priest for ever after the order of Melchizedec. The Holy Ghost wishes to impart this within us as a living experience. God is the Eternal One: His life is eternal life. Eternal is that which is divine, where there is no decay or change, but everlasting youth and strength because God is in it.

It is in the spiritual apprehension of this everlasting priesthood, as communicating even here and maintaining an everlasting, unchangeable life in us, that lifts our inner experience out of the region of effort, change and failure, into the rest of God, so that the immutability of His counsel in the measure of that of our faith, and hope.

It is only those who press on to perfection, who long to possess the very utmost of what God is able to work in them in Christ, who can inwardly appropriate the revelation of the eternal priesthood. Neither talent or genius can suffice - it is the heart that thirsts for the living God that will understand this teaching about being brought nigh to God. As the Holy Ghost inspired the revelation of Melchizedec over two thousand years of time, so also will He reveal the meaning of the Melchizedec Priesthood in our hearts as we wait in humility upon Him.

Melchizedec and Abraham 7:4-10

Consider how great this man was. If we understand the greatness of Melchizedec it will help us to understand the greatness of Christ, our High Priest. The Hebrews gloried in Abraham, as the father of the chosen people; in Aaron, who as high priest was representative of God and His worship; in the law as given from heaven, in token of God's covenant with His people. In all these the superiority of Melchizedec is proved. He is more than Abraham, 4-10; Aaron 11 - 14, the Law, 11-19.

Abraham gave tithes to Melchizedec; Melchizedec blessed Abraham. There are two counts of the less being blessed by the greater.

According to the Law the priests received tithes from their brethren, but there a stranger receives them from the father of the whole people. In Abraham, Levi,

who received tithes, paid tithes. This was a hidden prophecy, revealed in due time, of the greatness of our High Priest, Jesus Christ.

Melchizedec blessed Abraham. The less is blessed of the better. Abraham had already been blessed of God Himself. Genesis 12:2. Here he accepts a blessing from Melchizedec, acknowledging his own inferiority, unconsciously subordinating himself and the whole priesthood that was to come from him, to this priest of the Most High God.

This shows forth the superiority of Christ to the Levitical Priesthood. We also see two characteristics of our relation to Christ as Priest. We receive-blessings from Him; He receives tithes from us.

Jesus comes to bring us God's blessing. 6:14. It is in Christ that the blessing is confirmed and imparted. Consider the priestly blessing in Israel. Numbers 6:22-27.

These are the spiritual blessings in the heavenlies with which God has blessed us in Christ, and which, as High Priest, Christ dispenses. Ephesians 1:4. **In Christ.** Jesus makes every part of this blessing a divine reality, a living experience.

Jesus gives us the blessing, we give Him the tithes. The connection between tithes and the blessing is closer than we realise. The more unreservedly we place all that we have at His disposal, the more we forsake for His sake, the richer will be our experience of the fullness and the power with which our High Priest can bless.

The less is blessed of the better. The more we know of that better name which Jesus has received, the more willing we will be to be blessed, and render Him not only the tithes, but the whole of all we are and possess. The more we depend on Him, the more of the power of His mighty priesthood will be revealed in our hearts. **Faith** in Him who blesses and **consecration** to His service, have their root in humility, making less and less in our own eyes, (death to self) and makes room for Him to be All in All.

The work of the High Priest is Blessing! He delights to bless. He is the foundation of blessing - rejoice in this and trust Him for it.

Galatians 3:13, 14. The blessing of Melchizedec is the Holy Ghost from heaven in your heart, **abiding continually**.

Today, He comes to meet you, as you return from the battle, weary and faint. Bow before Him, and let Him bless you!

Melchizedec More Than Aaron and the Law - 11-14

Psalm 110:4. Why should the order of Aaron, whom God Himself had called whose work took such a large place in the purpose of God and of scripture, be passed over for the order of another, of whom we knew nothing save one single act. The order of Aaron was only the figure of the work of Jesus on earth: for His eternal and almighty priesthood in heaven something more was needed.

Aaron's work was the shadow of Christ's work upon the earth, of sacrifice and blood-shedding, of atonement and reconciliation with God. Aaron entered within the veil with the blood, it is true, but he could not **tarry** there, he had to come out again at once. His entering in only once a year, and that only for a few moments, was to teach the people that the way into the Holiest was not yet opened. (7, 8). This would have to wait for another dispensation. Of a life in the Most Holy Place, dwelling in the Presence of God, having fellowship with Him, the power of a life within the veil - there was no thought.

The glory of Christ's priesthood consists in His rending the veil and entering in for us. Of His sitting at the right hand of God, receiving and imparting to us the Holy Ghost in the power of an endless life, His ability to bring us in, in order that we might draw near to Him, His maintaining that life within us by His unceasing intercession - the ministry of Aaron gave no type.

All the factors are to be found in Melchizedec. As Priest of the Most High God, He was also King. Because of this His blessing was in power. The Bible mentions nothing concerning His death and priesthood having an end. **Abiding continually**, eternal, the power of an endless life, Melchizedec is the image of the eternal priesthood.

The revelation of the mystery and the glory of the Melchizedec priesthood of the Lord Jesus is the great object of the Epistle. There is an infinite difference between the two orders. The order of Melchizedec has more to do with our spiritual life than we think.

1:3. Many Christians see in the death of Christ only the fulfillment of what Aaron typified. His blood and death are very precious to them. Yet they wonder why they have so little peace, joy, purity and power. They only know Jesus as their

Aaron, not their Melchizedec. They believe that Jesus rose and ascended to heaven, that He sits upon the throne of God - but they have not seen the direct connection of this with their daily spiritual life. They do not count on Jesus working in them in the power of the heavenly life. They do not know their heavenly calling. As a consequence, they do not see the need of giving up the world, to have their life and walk in heaven. Philippians 3:10, Colossians 3:1.

The work of redemption was accomplished on earth in weakness. 2 Corinthians 13:4. It is communicated from heaven in power. The cross proclaims the pardon of sin. The throne gives the power over sin. The cross, with its blood sprinkling, is the deliverance from Egypt. The throne, with its living Priest-King, brings us into victory and the rest of God. With Aaron there is nothing beyond atonement and acceptance - nothing of kingly rule and power. The fullness of the power and blessing comes with Melchizedec - He abides continually. Only as we ever seek the foundation, but rest on it and it alone, and are built up into Christ, the perfect and exalted One, will we be delivered from feebleness, and know the power of the heavenly life. The more we wait on the Lord the greater our confidence will be in Him to apply the blessed fruits of his atonement, and make a life in God's presence our daily experience.

The effecting of the cleansing of sins by Jesus preceded His sitting on the throne. But the application in us in power follows. Only in the knowledge of Jesus in heaven will we know the full power of the cleansing blood.

Chapter 7 - The High Priest.
 Chapter 8 - The Sanctuary.
 Chapter 9 - The Blood.

The worship and fellowship of a heavenly Christ makes heavenly Christians.

A Priest Forever - In the Power of an Endless Life - 7:15-17

The word ever or eternal is one of the most important in the Epistle. It occurs 17 times. It distinguishes the New Testament from the Old; the healthy Christian life of the perfect, from the stunted sickly growth of the babes. Eternity is an attribute of Deity. God is the Ancient of Days, yet the youngest of all, for He lives in the freshness of eternal strength that knows no past. In God there is no change, ageing or fading. He always remains the same. A priest forever - not only that the priesthood will never cease - its roots are in the life and strength of

God. Unceasingly, not a break for one moment, He lives and works in the power of the divine life.

Law - Life. Contrasts. Every creature naturally acts according to the life that is in it, without any law or compulsion from without.

A bird needs no law to bid it to fly, or the fish to make it swim - its life makes it a delight. **A law is a proof that the life is wanting.** The law that forbids stealing is a proof that the life of those for whom it is made is wrong. Not only so, but the very law itself is helpless to produce the life that is wanting. It may check and restrain, but cannot inspire. It can demand but cannot give. It has power to command, but not to create what it seeks. Aaron became a priest after the law of a carnal commandment, a law that made nothing perfect, and was disannulled for the weakness and unprofitableness thereof - Christ, after the power of an endless life.

These two principles mark two systems of religion, two ways of worshipping God, two experiences of the inner life. The one is that of the law, with atonement and acceptance with God, as typified in Aaron. The Christian trusts in Christ as his Redeemer, and seeks, by the great motive of gratitude, to compel himself to love and obedience. His life is one of unceasing effort. He is painfully conscious of failure - obedience is not his life and delight. The New Testament offers a better life. Through unbelief and sloth the majority of Christians know little of it. Here it is, the mystery of Melchizedec, revealed by the Holy Ghost. Here is the key to the higher life. Jesus' work does not consist in a series of successive acts, like that of Aaron, that always cease and have to be renewed. Each work He does for us is in the power of an endless life. He works within us as a life, as our own life, so that it is our very nature to delight in God and in His will. His priesthood acts as an inner life within us, lifting us up, not in thought, but in spirit and truth, into a vital fellowship with God. He breathes His own life in us. Genesis 2. Ezekiel 37. He works in us a life that is strong and healthy, His own life from heaven. This life need never know a break or interruption.

Some Christians know nothing of this. They only know Christ as their Aaron. Some hear it but are not willing to give up all - to give up the world for the heavenly life. Some would give up all but cannot, will not and dare not believe that Christ is Melchizedec, a Priest forever, a Priest who does everything in eternal -life power. Here is the more abundant life. We are inclined to think of a priest as a man who does certain things for other men, separate from himself.

Christ is not an outward Saviour. It is only as a life within us that His priesthood can attain its object.

Jesus was crucified in weakness but raised in the power of God. He won the power through the weakness, the sacrifice of all unto death. If we want to know Him in the power of an endless life we have to enter the fellowship of His death, walk in humility and dependence upon God, in the path He trod to reach the throne.

A Better Hope Through Which We Draw Near to God - 7:18-19

Romans 8:2. When the order of Aaron had to give way to the new order, to the law under which Aaron had ministered, had to give way to the new order, to the law not of commandment, but to the law of the power of the endless life. Perfection was what God and man sought as deliverance from sin and its effects - perfect restoration and perfect fellowship. The law could make nothing perfect, neither the conscience nor the worshipper. Jesus came to work out, reveal and impart that perfection the law could only foreshadow.

This perfection is to bring man near to God, into full favour and actual fellowship. This is the work of every priest. Aaron could not do it. Jesus has done it. This is the glory of the New Covenant. Only Jesus can give this perfection.

The main object of Jesus' work was to enable us to live our life in the nearness, the presence of God. Some Christians, in seeking salvation, only think of themselves and their happiness - Christ is simply a means to an end.

Jesus the Surety of a Better Covenant 7:20-22

We have considered God's oath. On His side it is a proof of His unchangeable purpose concerning something which He binds Himself faithfully to perform. On our side it points to faith and a full and unhesitating confidence as to the certainty of God's fulfillment of the promise.

The Lord swears and will not repent. This oath of God is a new proof of the glory of Christ's priesthood and its superiority over the old order. God confirmed His promise to Abraham with an oath. That blessing is eternal and unchangeable. Aaron was made a priest without an oath. His priesthood was only temporary. It was a shadow of what was to come. The new covenant is interposed with an

oath. Jesus is the surety of this better covenant. The oath points to the better covenant. Jesus is its surety. This is where both the priesthood and the covenant and the surety have their power.

The old covenant that God made with Israel proved a failure. The people affirmed: All that the Lord has said we will do and be obedient. The covenant was soon forgotten and the promise broken. They had declared what they could not perform. The vow and the purpose availed nothing without strength. The power to obey would be embraced in a new covenant. It would be a covenant of life, into the heart, from which obedience would naturally come forth. This is the better covenant established on better promises.

The surety. Jesus came to give the covenant its security and ensured the promises would be fulfilled. He is the surety on both sides. To us: that God will keep His promise and give us His life and law and Spirit in our hearts. To God: He will ensure our obedience and our keeping the covenant.

A Priest with an oath. It is in the priesthood of Jesus that the covenant and the surety-ship have their power. The Priest deals with sin and takes it away in the power of an endless life. The Priest has opened a new way and living way, a new state of life, and works all in the power of an endless life, in whom we have a divine surety that every promise and every obligation of the better covenant will be fulfilled by God and by us.

The installation of Jesus in the Priest's office was announced by an oath from heaven. God longs that we should become the full partakers of eternal redemption His Son has obtained for us. The blessings are sure and certain.

He swares by Himself. When God confirmed by oath to Abraham, he belied God, he was strong in faith, giving glory to God. Shall we doubt or hesitate? The one thing God asks of us, is the faith that sees what He has promised to do, and that sinks down before Him to let Him work what He has undertaken.

Strive to ensure that our faith stands not in the wisdom of men, but only in the power of God.

Faith must see what God promises. Allow God to fulfill the promise in us. Our highest work? To wait on God and yield to His operation in adoring trust.

The oath of God. The living personal Christ, as Son and Priest. Cling to Christ and know everything that God has promised Him.

A Priest Able to Save Completely 7:23 – 25

The Aaronic order saw a continual succession of priests. It marked change, weakness and death. Nothing abiding and permanent. Everything was subject to change and decay. Jesus priesthood is unchangeable, abides forever and is eternal. His life is unchangeable also. He saves at all times and is always in full operation. He makes intercession for them – without ceasing. He is inseparably linked to those He calls His brethren.

The great complaint of Christians is that their experience is so changeful. God's love and grace passes away. The keeping power does not last. God's nearness does not abide continually. Somehow it is lost. Here is the very promise Christians need – He abides forever – He ever lives to make intercession. He is Priest forever. He operates in endless life-power. **His is able to save completely.** Jesus prayed for Peter that his faith might not fail. Our faith and our experience of the power of Jesus' intercession need never fail.

Draw nigh to God. The better hope. The one aim of Christ's priesthood. Many Christian have never understood what salvation is. Entering the Holiest of All, dwelling there day by day, living our life there, abiding there continually. Only those who believe it possible, only those who forsake all, the promise is sure: He abides forever; He is able to save completely.

Let us fix our eyes and hearts on Jesus in heaven, our Melchisedec, our Priest-King on the throne of power, and on His unceasing intercession. Let us believe that God means to do for us something above all we can ask or think.

Such a High Priest, The Son Perfected Forevermore 7:26 – 28

Such - suited to us, being what we needed. These words apply to the whole chapter. Holy: in fellowship and harmony with God. Guileless: in the purity of His disposition. undefiled: having conquered all temptation from sin and the world. Separated from sinners: a true Man among men, yet one who had kept Himself free from their sin. Made higher than the heavens: now exalted in the glory of God, to communicate to us the life and the blessings of the heavenly world.

In contrast to the daily ever-repeated sacrifices, He accomplished all when He offered Himself once. That which has to be repeated is imperfect. That which has been done only once is perfect and lasts forever.

Offered Up Himself. This is the first mention of the sacrifice of Christ. In Chapter 2 we saw His death, here it His death upon the altar. He is both Priest and Victim. The once for all of the sacrifice is the counterpart of the henceforth forever of the throne of the heavens.

The law was a preparation, to waken the need and the hope, of that true, supernatural, heavenly communion with God, which should be, not in words or wishes, but in the power of the eternal life.

In the last words we have the summing up of the whole preceding teaching of the Epistle. In chapter 7, Priest forever.

If such a High Priest became us, what becomes us now toward Him? We fully seek to know and trust and experience His saving power.

You must learn to know Jesus both as Son of God and your High Priest. You must believe that the mighty power by which He was perfected forevermore, and is seated at God's right hand, **is working in you.** As you believe and trust Jesus, He Himself will make it your experience. God has given you such a High Priest that you might live an impossible life, a life above sense and reason, a supernatural life in the power of His Son. It is the same Holy Spirit, dwelling in us in Pentecostal power, who alone can make all the blessed objective truth of the Epistle a living reality within us.

Observe three words: The law of His working in us; the power of eternal life. The object of His work; the nearness of God. The measure of His work; complete salvation.

The eternal priesthood of Christ. This is the first of the perfection truths that lead us to the perfection life.

Sixth Section - 8:1-13

The New Sanctuary and the New Covenant

The Priest-King on the Throne in the Heavens Verses 1 - 5

This is the chief point. All else subordinate. 7:25. Luke 22:31, 32. In the Heavens. Priest-King. Psalm 110:1. Zechariah 6:13.

Priest - representative of the religious life - purity.

King - representative of the civil life - power.

Heaven not only a place but a state of life. Eg: Pig and Lamb.

All knowledge of Priest-King only preparatory to true blessing – Holy Ghost revealing Him and making Him present in the heart. Ascension and Pentecost inseparable.

The Priest-King Minister of the True Sanctuary

Heavens revealed to be the true counterpart of the Tabernacle that Moses built.

If on earth, Jesus would not be a priest at all. He belongs to another sphere - heaven. When His body was broken and His blood was shed He passed into the invisible realm of spiritual worship and life. John 4:24.

King, still a servant. All priests and servants of the Tabernacle of Moses find fulfillment in Jesus.

What does He minister? Blood to the conscience. Made like his brethren.

A priest must have a Sanctuary in which to dwell to receive all who come to his God. Why does Jesus dwell in heaven today? To abide continually in the presence of God. To communicate this to us. This is Perfection, what He is leading us on into. Hebrews 6:1, 7:19.

My heart is my life. Matthew 6:21. Jesus' work in the heart must be by the Holy Ghost. Christ in you. Spiritual mysteries. Ephesians 1: 17-23. 1 Corinthians 2:9-12.

It cost God the death of His only Son to pitch this Tabernacle. There needed to be Resurrection, Ascension, ten days shut in with God, the descent of the Holy Ghost, before the High Priest could impart to His elect, the power of the life within the veil. Hebrews 10:19, 20. 2 Corinthians 3:12-16. No wonder many Christians are content with the easy way out, external worship, and they never press on to perfection.

Through death - Jesus opened up the way. To enter in to it, demands the entire renunciation of the world and self to become obedient to the death of the cross. This is what it cost God and His Son. Mark 8:34. This is what it will cost us. If you are willing (not have the ability) - desperate - become violent - Perfection is yours.

As His life is in our hearts we will know the power of His priesthood.

The Priest-King the Mediator of the New Covenant Verses 6-9

There are two titles revealed: (1) Minister of the **Sanctuary**.
(2) Mediator of the **Covenant**.

In chapter 9 we deal with the work of Jesus opening the heavenly Sanctuary by His Blood.

Here preceded by these two aspects of His work. Each complement each other. Each is necessary to a right understanding of the other.

(1) To bring us nigh to God and His blessings.

(2) For the preparation for entering the sanctuary - being fit to meet God.

7:22. Jesus surety of better covenant.

Purpose of Covenant. To define the mutual relation of the two contracting parties, and secure the fulfillment of their engagements to each other.

Jeremiah 31:31-34. Verse 7. Old Covenant not faultless. 7:18. This would be avoided in the New Covenant. The fault? Verse 9. Israel had been well!!! - **They Continued Not**. There was no power to continue, no power to conquer temptation, or an evil heart, or remain faithful. The New Covenant is better - verse 6. The Blood of Christ would put away all sin. God would not remember it anymore. He would put His laws upon their hearts.

By the power of Christ's Blood and renewal of Holy Ghost, man would be no longer dependent on men for their knowledge of God, but have direct access and fellowship with Him.

This is the New Covenant that Jesus is the mediator of.

We are told to enter it. Hebrews 10:19. 1 John 3:21, 5:14. We say no. It is too hard. We have earthly duties. It is NOT possible. Refer to the Children of Israel. 1 Corinthians 10:11. This is the experience of the Old Testament. We are now at the end of this!!! The New Covenant equips us to **abide continually** - this means to continue.

There must be harmony with the **Sanctuary (God who dwells there)** and the Worshipper.

This is the reason for Jesus being the Mediator. There is great power in His Blood.

The work Jesus has done in heaven **must** have a counterpart in our **hearts** if we are to enter into that Sanctuary.

Because Jesus is both the Mediator and minister we can have confidence that He will do His work in our hearts effectively as He does in heaven.

Therefore, **the deeper our insight into the perfection of His work, the more CONFIDENT our expectation may be of the perfection of our life within.**

Study the better promises - the better covenant.

The outward life of God must be in us.

The heavenly Sanctuary and the heavenly High Priest demands heavenly Christians with heavenly hearts. Matthew 6:19, 20.

This is what the New covenant promises and the Mediator gives.

The Central Blessing of the New Covenant - the Law Written on the Heart. Verse 10.

The three blessings (experiences) of the New Covenant:

- (a) Matthew 26:28
- (b) Romans 5:5
- (c) 2 Corinthians 3:3

The fault of the Old Covenant was that they continued not. The main object of the New Covenant is to repair the fault of the Old. The chief characteristic of the

New Covenant is grace for those who enter it to continue. A great mark of the order of the priesthood of Melchizedec is **He abideth continually**. A great mark of His people is **meant** to be - **He abideth continually**.

The experience of the majority of Christians today is they continued not. Has the New Covenant failed also? No! What is the reason then? People live under the New Covenant but the life that they experience is that of the Old. It is only when you see and believe what God has promised, and are ready at any cost to claim and possess it, that any blessing can be realised. (e.g. Salvation). Most Christians believe God doesn't mean His promises literally. You must become violent and press in and fight. The Children of Israel's promise concerning the land was – it's yours. They had to fight for every inch. To us - it is ours. The question remains - Are you prepared to fight? Others accept the promise, but through unbelief, fail to enter the fullness of the possession. Only a few live in full experience of what the Covenant means.

Meditate on the chief promise - I will put my laws in their minds, and write them in their hearts. Jesus, the Mediator and oath appointed High Priest is the surety that every word will be made true.

7:16. **The difference between the external law and the inner law.** The first is - impotent; and the second is - mighty. God's law failed to produce obedience because their hearts were not right. The promise of the New Covenant was to convert external law into inner life - to cause the heart and will to act naturally on earth, in accordance with the Lord's demands. God will do it. We may say as Jesus did - 10:7, Thy law is within my heart.

Jesus, the surety with an oath, of the Covenant; High Priest upon the throne, the Mediator. Will God fail in the very thing that the covenant was devised to provide?

A Sanctuary above. A Sanctuary within. The chief object in the old sanctuary was the law, in the ark covered by the mercy seat sprinkled with blood. It is the law written in the heart, sprinkled with the blood that makes it a sanctuary.

Wait patiently on God for the Holy Ghost to work it in you. Don't you try. Ishmael. Peter. God said, I will make the covenant. The Law of love. Romans 8:5. Romans 5.

The Crowning Blessing of the New Covenant – Fellowship with God. Verses 10, 11

God created man to find his satisfaction in Himself. Man has a heart capable of fellowship with God - a heart so great that nothing less than God can really satisfy it.

Only one thing can hinder - **Sin**. e.g: Adam - Eve. With no sin man lives in God as naturally as a bird in the air, or a fish in water. This is why the two promises of the New Covenant go together as cause and effect. I will write my law in their hearts - I will be to them a God, they shall know Me. Deliverance from evil, wandering hearts, will be followed by close personal access and fellowship with God. This is the crowning blessing of the New Covenant. In Israel, only Priests could enter the holy place; only a High Priest the Most Holy. **In Christ** every believer has access to the Holiest of All. Christ has redeemed us, not to bring us to Himself, but to bring us to God. He is the Door, through which we enter to God. Everything we read of - rending the veil, boldness in the blood, the entrance into the Holiest - has to do with just one thing - **direct personal living fellowship with the living God**. As the Minister of the Sanctuary, Jesus prepares us to enter in. How? The answer is **obedience**.

The law written on the heart is the **condition** of fellowship with God. For our High Priest to take us within the veil, and dwell before God's face, we must learn to do His will on earth as it is in heaven. This is what renders us capable of fellowship with God. Union with God's will is the way by which Jesus entered.

Jesus brings us to God. He alone must do it. Our task? To wait patiently in absolute dependence and humility upon God. However clearly we see the blessed truth of the promises of the New Covenant; however earnestly we desire them; however firmly we think we grasp them as faith, all will not avail - **God Himself must do it**. He has promised on His oath to do it, **in Jesus**, the surety of the New Covenant.

Christ's priesthood is not of earth but of Heaven. All thoughts and purposes in man are but shadows of heavenly things. It is from God in heaven that the heavenly life must come.

Humility, meekness, patience, resignation to the Will of God, is the **ONLY** and infallible way to God. This will bring us to a true knowledge of Him.

The Initial Blessing of the New Covenant - The Pardon of Sin Verses 12, 13

The last is the first. I will be merciful Ground for fellowship with God.

Initial - **Pardon** of Sin - Door.

Central - **Purity** of Heart - Pathway.

Crowning - **Presence** of God - Blessedness.

The first leads to the second, the first and second lead to the third. To live in the Presence of God, the thought of sin must be out of God's heart, the love of sin out of our heart.

These three blessings are so joined that if our views and acceptance of one is feeble, our hold on the others will suffer. Our experience of these depends upon our **knowledge**, our **faith**, our **surrender**. They are secured to us in Jesus, the mediator. It is because our understanding and acceptance and experience is so defective that our fellowship with God, our entering into His presence and abiding there, is still so much of the Old Testament failure; **they continued not**. Try and realise this.

Consider the first of these. With some it is just remission of punishment, only acquittal; they know not that it implies acceptance, complete restoration to the heart and home of the Father. Content with pardon, they know little of the life abiding in the love that pardoned. Others, the thought of individual or daily sin. No thought of entire and eternal putting away sin out of God's sight and thought. Others accept the pardon with the mind, not with the heart, the pardon of God exercising so little power. No deep sense of sin or powerful workings of the Holy Ghost to realise the glory of God's mercy as they came to Him, to receive from His own mouth the pardon of their sins. In all these cases the blessings are scarcely understood or sought, or if claimed, their full meaning and power are not known.

Take the second. Not many reach out to claim the greatness of His sanctifying grace. The necessity of daily sinning, the impossibility of living one day without actual transgression is such a deeply rooted conviction, such confidence that the Word of God teaches it, that the mind cannot see what the Bible says concerning the radical difference between the Old and New Covenants. This attitude is so universal, that any attempt to drive home to promise of the law written on the heart is regarded dangerous. The promise is pulled down to the experience of ordinary Christian life. No wonder that the crowning blessing is not valued or

claimed; that the entrance through the rent veil into the Presence of God is postponed to another world.

Pray Ephesians 1:17-20. What we are in Christ.

All three blessings are in Christ - we are in Christ - the surety of the Covenant.

Justification	2 Corinthians 5:21	Assurance that our sins are forgiven, and come up no more before Him.
Sanctification	-	The Holy Ghost breathing God's will into our hearts.
Perfection	-	The fitness to dwell in the presence of the Lord forever.

We have seen here revealed the three compartments of the sanctuary and the three corresponding blessings of the New Covenant.

Earthly Sanctuary	-	Outer Court	-	Holy Place	-	Most Holy Place
Heavenly Sanctuary	-	Stars	-	Moon	-	Sun
Bodily Sanctuary	-	Body	-	Soul	-	Spirit
Blessing Bestowed	-	Pardon	-	Purity	-	Presence
Three Experiences	-	Justification	-	Sanctification	-	Perfection
Blessing of N.T.	-	Pardon of Sin	-	Law on Heart	-	Fellowship

Christians will be found in all three categories. Luke 8 :5-15. In which place are you? What are you going to do about it? What is your attitude?

6:1. Let us **PRESS ON** to Perfection. Philippians 3:8-15 Revelation 12:1

Seventh Section 1:28

The Power of the Blood of Christ in Opening of the New Sanctuary and the New Covenant.

Verses 1-7 The Holy Place and the Most Holy

Chapter 7 Eternal Priesthood of the Lord Jesus.

Chapter 8 - Priest-King in two fold work. Minister of Sanctuary in heaven. Mediator of Covenant in the heart of man on earth. We know the Priest and the Sanctuary; now (chapter 9) consider the **blood which He Presents**, and what it effects. The Word "Blood" (sacrificial) has not been used yet: in this chapter it is used twelve times!!! Hebrews 2:14. Jesus - flesh and blood.

Three Sections:

1. Verses 1-14 - First half. Efficacy in opening up Most Holy Place: sprinkling conscience to enter there.
2. Verses 15-22 - Dedicating Covenant; cleansing all connected with it.
3. Verses 23-28 - Opening heaven; putting away all sin.

First. Description of a worldly sanctuary and furniture. Verse 5. Amplified Version. **We cannot not go into detail about these things.** 8:1. One great thought to driven home here is that: The Tabernacle was so constructed by Moses, after the heavenly pattern, as specially to show forth one great truth. In fact that truth lies the mystery and glory of the New Testament, the power and joy of the Christian life. That truth is the **opening of the way into the Holiest – the access into the Presence of God.**

Verses 2,3: 6, 7. The difference and relation between the two compartments into which the tabernacle divided was the meaning of the veil that separated them.

In the Most Holy God dwelt - man did not enter. In the Holy Place man might enter to serve God, but God didn't dwell there. The veil is a symbol of the separation between the Holy God and sinful man - they cannot dwell together. The tabernacle expresses union of apparently two conflicting truths. God called man to come and worship Him, yet not too close - the veil kept them at a distance. It reveals man's longing for the restoration of fellowship once known in the Garden of Eden. It also reveals his unfitness for it and his inability to attain it. Two truths find harmony in the in Holiness of God - the highest **attribute** of Divine Being. **In holiness, love and righteousness combined.** Love calls the sinner near. Righteousness keeps him back. Man is told to build a house for God to dwell in yet He forbids them entering into His Presence. The High Priest entering once a year is foreshadowing the time when the access into

the Holiest would be given. In the fullness of time righteousness and love are to be revealed in perfect harmony **in Him. 2 Corinthians 5:21.**

First and Second Tabernacles. Two degrees of divine nearness, two stages of access into the Presence of God, two methods of fellowship, two ways of serving Him. One, nearer, more direct immediate approach to the fellowship and Presence of God. The other, at a distance with a veil, without full light of His countenance. Learn the difference of the two stages and the way by which God leads from lower to higher.

To attain the perfection of Christ (Ephesians 4:12,13. Hebrews 6:1. Philippians 3) there is a need to turn from multiplicity of truths to simplicity and unity of one truth - **Christ has opened** Heaven. What has the Heavenly High Priest effected for me? I know what Christ has done. I need to know what He had to do. To tear down the veil of separation. The one thing that we need to learn is: The mystery of the rent veil, the opened entrance into the Holiest.

The Holy Spirit and the Way into the Holiest Verses 8-10

The **Holy Spirit** bears to man the spirit of Holiness. There is a close connection between the sanctuary, the revelation of the Holiness of God and the Holy Spirit who is the revealer. As long as the veil hang in intact, the way into the Holiest was not open. The truth about the way into the Holiest was entirely in the charge of the Holy Spirit. (Matthew 16:18). He gave to Moses the heavenly pattern. He instructed the veil as a token that the way was not open. He predicted it would be open. He prepared a body for the Lord and later on filled Him who was to be the opener of the way. Verse 14. Romans 1:4. When the way had been opened, the Holy Ghost came out from the Most Holy Place on the Day of Pentecost, to impart to men the life and power of the glorified Christ. He still presides over the way into the Holiest today, leading all who are willing to dwell there.

The Spiritual Aspect. The Holy Ghost alone has charge of the way into the Holiest, both, while not yet manifest and when opened up. This is a spiritual mystery: He only has the knowledge and power to reveal. Though everything that the Bible reveals of it can be studied and understood by any man of intelligence, and a clear conception be formed, or an exposition given of what it means, the living power of the truth, the actual experience of entering in through the opened veil into the Presence of God, can only be communicated and wrought into the life by the Holy Ghost. Only He can reveal in the human heart

what this way means - he can work deep conviction that the individual does or does not know, the nearness of God in his own experiences. Matthew 16:18, Ephesians 1:17.

There are two compartments - two stages of a Christian life. Many, never in experience, enter into this life of the inner sanctuary - the more complete and abiding Presence of God. In the Tabernacle of Moses the Outer Court contains the altar - the pardon of sin. This is likened unto people who have entered into service - they seek to do the will of God - but the joy of His abiding presence they do not know. Quite often these people **do not know** that there is a better life, an entering within the veil, a real dwelling in the secret Presence of God. These people need the Holy Ghost to work and convict in them because for them the way is not open. If you are not in - pray for the discovery of the inner chamber (Noah's Ark), there is a veil of flesh, the life of a carnal Christian prevents this access. Only the **possession of the Holy Spirit is what will bring us in**. This is the purpose of the baptism in the Holy Spirit. 1 Corinthians 2:12; Acts 2:4.

If you are still outside the veil, and you have a **strong desire to enter in at any cost**, the Holy Ghost will **bring** us in. As He reveals that Jesus has gone in for us, as He makes us willing for that **perfect surrender**, in which nothing less than the **direct** and **continual** fellowship with God can satisfy us, our hearts will be open to this mystery. He grants **in Christ**, mighty power to dwell with Him in unbroken communion. **In Christ** the way is open. At Pentecost, true Christianity began as a ministration of the Spirit. He glorified Jesus. The Holy Ghost is the only power that can enable us to live within the veil, in the living experience that the way into the Holiest has now been opened. Only the Spirit dwelling in us will fit us for God's Presence!!! Galatians 3:2, 3; Romans 8:9.

Don't doubt. Don't fear. We are well able. Rise up and walk. Enter in.

The two compartments - the two stages in Christian life, worship and service. One has the power of the rent veil not understood and the other, the Holy Ghost brought us in.

The Opening up of the Holiest Verses 11, 12

There are four things that the Old Testament shadows forth of mysteries of redemption. Luke 8:10. Revelation 5. Here these four appear together (also in chapters):

1. The Priest	-	Chapter 7
2. The Sanctuary	-	Chapter 8
3. The Blood	-	Chapter 9
4. The Way into the Holiest	-	Chapter 10

As we understand the power of these things, we shall know the meaning of His obtaining **eternal redemption**.

Verse 11. Christ through a great and more perfect tabernacle, entered into the Holiest. Jesus knew this in His own life. The Holiest is God's immediate Presence. The Holy Place speaks of drawing nigh unto God with the veil between. The flesh is the veil. (Man's fallen nature in its weakness and its exposure to all the consequences of sin). When Jesus came into the **likeness** of sinful flesh, that life in the flesh, with its liability to temptation, and its weakness, with its possibility of suffering and death, with its life of faith and prayer and tears, with its need of learning obedience and being made perfect, with its subjection to the law and its curse, was the Holy Place, the first tabernacle, through which He had to pass to have the veil rent in His death, so to enter in and appear before God. Christ lived with His people in the Old Testament: He passed through the first tabernacle as a spiritual experience in perfect reality; it was only with His **resurrection** and **ascension** that the New Testament began.

When Jesus died the veil was rent in twain. Matthew 27:51, Hebrews 10:20. The two compartments were made as one. The priest in the Holy Place could see into Most Holy. The glory of God filled the Holy Place. **In Christ**, the veil of flesh was rent asunder. Romans 8:9. The dwelling of God and the dwelling of priests are now one. **In Christ**, they may boldly gaze steadfastly into the eyes of the Lord. The Pentecostal gift (Holy Ghost) brought down from heaven the higher life into which Jesus had entered - made light, love and holiness of the inner sanctuary not only a vision, a revelation, but a possession and an experience.

The veil of flesh was rent. The dwelling of God and man is one. The Holy Ghost was sent from heaven to grant a living experience that way the Holiest was opened. A living, spiritual, heavenly reality. This can only be understood by a tender, perfect conscience, whose senses are exercised to discern between good and evil. The Holy Ghost will do this to those who are willing to give up everything, to be saved completely.

Four thousand years, after man's loss of fellowship with God in paradise, had to pass. Fifteen hundred years the veil had to hang with its solemn injunction not to draw near. For thirty-three years the Son of God Himself had to live on this side of the veil. Now, once and for all the way has been opened. Don't think that these things are too high for you. You are well able. Be faithful. Through faith and patience we inherit the promises. Persevere in the faith. You shall enter and go out no more.

God is not content that we serve him with a veil between. Which place do we occupy? Within or without the veil.

The Power of Christ's Blood to Open the Holiest Verse 12

Jesus did not only present Himself at the gate of heaven as the conqueror of death and hell and ask admission. That was not enough. He had to take **His own Blood**, as surety of sinners, as the only power to claim access to the Presence of God. Leviticus 17:11. The living blood in the body is the life. Shed blood means death. Unnatural, violent death. There are two ways by which blood shedding comes. Malice or Justice. Both are revealed in Genesis 9:6. In the death of Christ the malice of man and the justice of God met. Slain, a sacrifice to the evil passions of men. Hebrews 12:4. A sacrifice to God, John 1:29. Death is inseparably connected with sin in Romans 6:23. Jesus tasted death for all, besought the Lord with strong crying and tears that the cup might pass from Him, in Gethsemane; on the cross He screamed agonizingly, My God, My God, why has thou forsaken Me? He tasted death in all its bitterness and the penalty God had attached to it. He died, the just for the unjust. He bore our sins, His blood was shed for us, He gave His life, a ransom for many. Blood in Hebrews includes all that is meant in the death of Christ.

The Blood was the power of the Resurrection. Hebrews 13:20. In Heaven our sins were in God's book; our sins as a thick cloud, darkened God's presence; (Isaiah 59 :1, 2) for the sake of the blood, the sin was blotted out, the access was given to Jesus, and **in Him**, to us, to appear before the very face of God. The Blood is in heaven! Hebrews 12:24. As we read the Bible we see everywhere connected with Jesus, **blood**, the symbol of death in which we have our **ransom** and **redemption**.

Blood, is connected inseparably with the Heavenly Priesthood of Christ. We think of the shed blood only as the fulfillment of the type of Aaron, the blood-shed on earth. The Book of Hebrews does NOT speak of this. Always in

connection with resurrection and entrance into heaven. As the Holy Ghost reveals this to us - **the heavenly Power of the Blood** – as ministered by our Melchisedec, minister of the heavenly sanctuary, that we see the power of the blood must have, as sprinkled on us from heaven in the power of the Holy Ghost, at once to give us a real, actual, vital, living access into the Presence of God.

His own Blood. No other word in the Bible or human speech contains such mysteries. Incarnation. Obedience unto death. Love that passes all knowledge. Victory over the enemy. Everlasting redemption. Resurrection. Entrance into Heaven. Atonement. Cleansing and perfecting of conscience. We enter the Holiest by this Blood. God's will is for us to experience the cleansing of the Blood in its fullest extent.

There are two aspects of Christ's death:

- a) Atonement
- b) Fellowship.

He can only bring us in by the same way the He Himself entered – by **His own Blood**. Seek to know the power of the **Blood of Christ**.

The Power of Christ's Blood to Cleanse the Conscience Verses 13, 14

Jesus entered heaven by His own Blood. Thus He opened up the way into the presence of God for us. The entrance of the High Priest on earth effected a certain external and temporary cleansing and liberty of access. The Blood of Christ in heavenly eternal power, effects a divine cleansing in the human heart, 1 John 1:7.

Numbers 19. Anyone touching a dead body was unclean, and had to be excluded from the camp. Spiritual. The needs were met by the ashes of the sacrificed heifer whose blood had been sprinkled towards the tabernacle, mixed with water and sprinkled on the one defiled. This sprinkling restored him to his place and privileges; with a clear conscience he could now take part in the life and worship of God's people. What about the Blood of Christ? Efficacy can only be measured by what that blood is.

The Power of Christ's Blood consists of two things:

a) **He offered Himself without spot to God.** The holy obedience of which the outpouring was the proof. Jesus lived the life of man. He gave up His will to God. He pleased not Himself. He sought God's pleasure. His life revealed God. He filled the place man was meant to fill. His self-sacrifice and blood in the sight of God was precious.

b) **The Eternal Spirit was in the life of that Blood.** John 1:1 The eternal Son of God was made man. The Life of God dwelt in Him. That life gave his blood an infinite value. The Blood of man is of more value than that of a sheep. The Blood of a general is counted of more value than that of hundreds of common soldiers. What about the Blood of the Son of God? Seeking the expression of its value is vain.

This twofold value of the blood gives it its mighty power-first, opening the grave, then, opening heaven. Victory over the powers of death and hell. The Victor's place is in the Throne of God. Ephesians 2:6. When that blood comes from the heavenly sanctuary and is sprinkled on our conscience by our heavenly High Priest - **HOW MUCH MORE** - and with greater effectual cleansing, must not our conscience be cleansed.

The conscience tells us what *we* are. It deals not only with past merit of guilt but specially with the present integrity of falsehood. **A conscience fully cleansed by the Blood of Christ, fully conscious of its cleansing power has the sense of guilt and demerit removed to an infinite distance. It is delivered from that haunting sense of insincerity and double-mindedness which renders boldness of access to God an impossibility.** It can look up to God without the shadow of a cloud. The light of God's face shines clear on the conscience and the heart. The conscience is NOT a separate part of our heart or inner nature. Sensibility of bodily evil pervades the whole body - conscience is the sense that pervades our whole spiritual nature, and at once notices and reports what is right or wrong in our state. Thus, when the conscience is cleansed, the heart is also. It is in the heart that the power of the blood is communicated to on earth. The blood that brought Christ into the Presence of God, brings us, and our whole inner being, there too. 1 Timothy 4:2.

The same power by which Jesus entered heaven, is the same power by which He enters our hearts. This blood meets the requirements and demands set by God - then it is sufficient to meet the needs of our heart and life. It is the blood of the covenant. Its three great promises - Pardon - Purity - Presence are not only secured in the blood, but the blood communicates them to our hearts. In the

power of the Holy Ghost the blood effects a mighty spiritual cleansing. The Spirit that was in Christ when He shed His blood, makes us partakers of its power. His victory over sin, His perfect obedience, His access to the Father - to the soul that fully knows the cleansing of the blood in its power will know these blessings also.

A piece of linen that is to be washed is saturated till every stain is taken out. Through faith and patience we will know what it means to be washed whiter than snow.

If we truly desire, honour and trust the blood, it will give us access also. Unbelief is the only thing that will rob us.

Through the Eternal Spirit Verse 14

Why then, does not the blood of Christ exercise a more mightier influence even in earliest Christians, in cleansing our hearts, bringing us into the Presence of God. We seek too little for a real insight into its divine and infinite value. Look heavenward. The same Eternal Spirit, through whom the blood shedding took place, will effect in us the blood sprinkling too, and make us indeed partakers of what it has accomplished in God's presence above.

It was through the power of the Spirit that the blood was brought into heaven. We may rest assured that He will always work with and in that blood. 1 John 5:8. The Spirit and the blood must and always go together. Don't limit faith in the power of the blood to the heart by what you can understand. Have faith in the Holy Ghost that He will work in a hidden manner in a way that to us is inconceivable. Just as Christ is the visible revelation on earth and in heaven the invisible God, so the Holy Ghost again is the communication of the life and redemption of the unseen Christ. He is able to minister in the inaccessible depths of our being the power of the blood to cleanse from sin and give abiding access to the Presence of God. If you want to know the full power of the blood, remember that it was through the Eternal Spirit that it was shed.

The Holy Ghost not only applies the power of the blood but He reveals its spiritual meaning. The blood has its value not in the mere fact of suffering and death, but from the inner life and disposition that animated Christ in shedding it. Self-offering - self-sacrifice. Where the Holy Ghost communicates the power of the blood, He communicates this disposition. Jesus, the Lamb, gave His blood, through meekness, humility, submissive surrender to the will of God. Our

pride, self-will, was the very life and root of sin in us. As we are washed in the blood of the Lamb, His spirit of meekness, submissiveness and obedience will work in us, because the Holy Ghost, through whom the blood was shed, applies it to our hearts. (Clothes in water). This is the power that cleanses the conscience from dead works to serve the living God. We must partake of that blood through the same Eternal Spirit living and working in us as He did in the Lord Jesus.

This is the dispensation of the Holy Ghost. Galatians 4:6 our HEART. The dispensation of the inner life, the inner sanctuary - the secret of His presence - IN us - the secret inner place where none but God's Spirit can search out. In the hidden depths is the house that God has prepared for Himself - there, in the inner man, the Holy Ghost will reveal, in a way that sense and reason cannot apprehend, the power of Christ's blood to cleanse and bring nigh to God. Believe that the blood of Christ, the Lamb of God, is being applied and kept in full action by the Eternal Spirit, cleansing us and revealing - God's presence in us.

If our faith in the Blood of Christ is only by what our reason can make clear to us - no wonder the blood effects so little. **Don't have faith in what You can understand, but have faith in God.** Beware of trying to understand all the blood means, or of being discouraged when you do so. The blood in heaven is a divine mystery. Believe in its efficacy. Be content with that. The Holy Ghost applies the blood far beyond what we can think or understand.

The Power of the Blood to Fit for the Service of the Living God Verse 14

The cleansing of the blood of Christ is not the end of redemption, it is but the beginning. The blood cleanses from dead works of the law and self, with its own efforts and brings us into a living fellowship with God. This is the aim of redemption.

The Living God. This title is used in the Old Testament in contrast to the gods of the heathen. In the New Testament it points to the danger of forming an image of God, not in wood or stone, but in our mind and imagination - a thought image in which there is neither life nor truth. Hebrews 11:6. IS. He speaks and hears. He feels and acts. The knowledge of the Living God is the around for a living faith, a living fellowship, and a living service.

The glory of the creature is to serve the Creator. This is what man was created for in the image of God. The whole object of redemption is to bring us back to a

life in the living service of God. This is why the Most Holy Place was opened for us by the blood as the place of service.

It is for this reason that our conscience is cleansed by the blood - to fit us for the service of God. A life in the Most Holy Place is a life in which everything is done under the sense of God's glory and presence, and to His glory; a life that has no object but the service of God.

This was the purpose of the Old Testament priests. They were set apart by the sprinkling of blood. Exodus 29:19, 20. The object of this was to fit them to stand before the Lord, to minister unto Him and to bless His Name. Deuteronomy 10:8. One great reason that many Christians never enter into the full joy and power of redemption, is that they seek it for themselves. Beware. The whole appointment of the **sanctuary** and the priests was that there might be men who stood before God to minister to Him, and **then go out and bless their fellow-men**. Christ entered through His blood within the veil, to serve. A life within the veil, a part in the priests- ministry of blessing men, will come as we seek it as fitness to serve the living God.

The cleansing of the conscience by the blood of Christ is for service. There was a great difference between the people in the **outer** court and the priests within the tabernacle. The former saw the blood on the altar, and trusted in forgiveness; the blood was not applied to their persons. The priests were sprinkled with blood; that gave them access to the sanctuary to serve God there. We still have outer court Christians, who look at Calvary, and trust for forgiveness, but know nothing of the access to the sanctuary to serve God which the more direct and powerful application of the blood from heaven, by the Holy Ghost, gives. Give yourself up to be a priest, wholly separated to the service of God, for Him to work in and through us to claim a greater experience of the blood, because nothing less than a full entrance into the Presence of the Lord, can fit us for doing God's work. The more we see and experience that the **power for service is only in the cleansing**. Here is the reason why there is little of the power and presence of the living God in our lives. If dead works still prevail - in prayer, preaching, home life, work, church life without the power of the Holy Ghost, learn the lesson - it is only the effectual cleansing, through the Eternal Spirit, of the blood that has been taken into the Most Holy Place, that can fit us.-to serve the living God. The blood makes God to us the **living** God. The blood brings the life of the Holiest into our hearts and cleanses our conscience from every dead work.

The blood contains that which makes white. Revelation 7:14. Not only the man, but his garments are made white. This is **more** than cleansing. The same word is mentioned in Matthew 17:2. Christ's transfiguration garments. Angel robes - Matthew 28:3, Heavenly clothing - Revelation 4:4. The Judgment Throne - Revelation 20:11. Whiter than snow, whiter than the garments of Christ. What virtue does this blood contain!

How vain it would have been for anyone to seek the priestly consecration with blood, and entrance into the sanctuary, if he were not to do the priest's service. The inward life of our High Priest was a life in the Will of God, and in self-sacrificing love to men.

The priests honoured the blood sprinkled upon them by boldly entering the tabernacle. Let us honour the blood by believing that it gives power for a life in the Most Holy Place, in the Presence of God.

Conscience tells me that I must think of myself. The blood tells me what God thinks of me. A conscience cleansed with the blood glories in this.

Christ went into the Holiest - not for Himself, but for us. And we go in by His Blood and His Spirit, not only for ourselves, but for others.

The Power of Christ's Death in Ratifying the Covenant Verses 15-17

Chapter 8. Twofold work that Jesus does in heaven and our heart on earth. He is our Minister and Mediator. For the first half of the ninth chapter he is our Minister and the second half he is our Mediator.

Minister - Ministers everlasting redemption by cleansing our conscience with the blood that prevailed in heaven, that we may boldly enter in to serve the living God.

Mediator - Works in our heart, putting God's law there, fitting us for fellowship within the sanctuary. With the same blood that He dedicated the sanctuary, He has dedicated the covenant.

Promise - Better Covenant. Better Promises.

Inheritance - The oath of God. Inheriting the promises through faith.

Eternal - Melchisedec, Priest for ever in the power of an endless life.

Christ is the mediator of this covenant, that the promise of an eternal inheritance, eternal life, now made manifest by the law written on our hearts and full personal fellowship with God may be our portion. The work of the Mediator is to ensure our inheriting the promises. This could not happen until a death had taken place for the redemption of the transgressions that were under the first covenant. The new covenant could not take place until the first had met with full satisfaction for its claims. There was : no way for this except by **death**. Blood and death are one. The blood is through the death - the death is for the blood. Blood-shedding and death deliver from transgressions and their power. All the transgressions of the Old Testament had been stored up; the death of Christ gave satisfaction to all that that covenant could claim, and brought release. The Mediator of the New Covenant begins entirely new economy with sin put away by the sacrifice of Himself, and an open path to the beginning of a new life in the favour and power of God.

English Word **Covenant** - a treaty between two parties, and

Testament - the last will by which one party leaves his property to another, are the **same in Greek**.

Through the entire body of Scripture the word is best translated **covenant**, with the exception of the two following verses. Here the meaning **testament** or **will** is necessary. Verses 16, 17 - a death is indispensable. When one who has made a testament dies, he passes away and the heir takes his place - even so Jesus, the Heir of all things, in His death gave up all, that we might stand in His place, and inherit all.

A death having taken place. The Covenant is sure. The redemption of past transgressions is sure; we may not claim and take the promise of the eternal inheritance. The maker of the testament has died, to put us in complete possession of all that He had and won for us. He lives again! He lives to put us in complete possession of the inheritance; as Mediator, to keep our heart in the full enjoyment of all its blessings; as Minister, to keep us in God's Presence.

The death of the maker of a testament puts the heir in complete possession of the promise. OJust as surely, the death of the Mediator made a perfect redemption from all transgression. In virtue of His death the first covenant could be set aside and the second dedicated with His blood. The second covenant has

entirely to do with keeping our heart and life in a right state for entering the sanctuary and abiding there.

The First Covenant Not Without Blood Verse 18-22

Verse 15. A death is needed for the redemption of the transgressions under the first covenant, before Christ, the Mediator of the New Covenant, could put the heirs in possession of the promise. The first covenant was not dedicated without blood.

God has made more than one covenant with man, but always not without blood! Why? Leviticus 17:11. The blood shed is the token of death - life taken away.

Death is always and everywhere in God's judgment on sin. Romans 6:23. The wages of sin: is death. The shed blood on the altar was the pledge that God accepted the death of the substitute, the sins were covered by the blood, the guilty one restored to God's favour, without the shedding of blood there is no remission. In the blood-shedding there is remission, full and everlasting. 2 Corinthians 5:17.

From Abel's sacrifice to the son of the ransomed in the Book of Revelation, we have the same theme - **Not Without Blood!!!** The price of full fellowship for the fallen man. Ephesians 4:12. The mixed multitude. Jesus could not redeem us and enter into the Father's Presence - not without blood. He did bear our sins. Isaiah 53. He put them away by the sacrifice of Himself. Complete atonement has been made. The blood had so atoned for sin and made an end of it that, in its power Christ was raised again. Hebrews 13:20.

There can be no fellowship with God, but in the blood, in the death, of His blessed Son. Seek to cultivate large thoughts of what the blood has effected and can effect. All the Scripture teaches, has its roots and fruit in the precious blood of Christ alone. Revelation 5. 1 Peter 1:18, 19. Hebrews 9:26, Colossians 1:12. Acts 1:7. Revelation 5:9. Acts 20:28.

One drop of that blood, sprinkled out of the sanctuary on the heart, changes the whole heart, perfects the conscience, sanctifies the soul, makes the garments clean and white, so that we are ready to meet and fellowship with God, ready and able to live in His love. Such a heart, sprinkled and cleansed with the blood of Jesus, is now fitted for all the grace of the New Covenant, all the heavenly gifts, all the heavenly operations of divine love, all the spiritual blessings of the

heavenly places. The blood of the Lamb does indeed make the sinner pure and holy, worthy and fit to partake of all that the inner sanctuary contains, and to live in God. Therefore the apostle says, "Let us, as those whose hearts are sprinkled from an evil conscience, boldly draw near before the face of God." Hebrews 10:19. To be sprinkled with the blood, to have the living, cleansing, all-pervading power of Jesus in the heart, - this fits us for serving God, not in oldness of the letter but in the newness of the Spirit.

Heaven Itself Cleansed By the Blood verses 23, 24

At the dedication of the first covenant with blood, the book, the people, the tabernacle and all vessels of ministry, were sprinkled with blood. **The blood-shedding on earth was not enough** - the heavenly things themselves must be cleansed with the blood of a better sacrifice, before heaven could be opened to us, and we obtain a life in the Presence of God. Not a trace of sin must be left there, to rise up against us.

Heavenly things themselves cleansed. We speak of heavens being black, dark with clouds. The light of the sun is there, but clouded. When the clouds are gone the heavens are bright and clear. God says our sins rise up before Him, as a smoke before Him. Isaiah 44:22. Just as the tabernacle had to be sprinkled and cleansed and hallowed from all the uncleanness of the children of Israel, so the heavenly things themselves by the blood of Christ. **As the blood was brought in every trace of sin was removed from God's Presence** - the heavens were cleansed - they are now clear and bright, and the love of God can now shine out in noonday glory.

This is because Jesus entered to appear in the Presence of God for us. This is the great consummation to which all the teaching of the heavenly priesthood of Christ, the true sanctuary and the blood of the covenant leads up to. **For us.** There is now no veil between God and us. **In the Presence of God is the home of the soul.** Heaven is not only a locality but a state of life. Ephesians 4:10.

Why is the reason that so few of God's children can testify of the joy of entering in and having their abode in the very Presence of God? There is a vast difference between **being the heir** of a promise and **actually inheriting it.** Hebrews 6:12. It is only by faith and longsuffering (patience), that we inherit the promises. As we give up our whole life to be just one act of faith, looking up and longing, praising and expecting, believing and receiving what God gives in

Christ, that a life within the veil will be ours. Once for all - forever. This faith will prove itself in patience! (longsuffering). Wait on God.

All begins with - Not Without the Blood! With His own blood! Acts 20: 28, 1 Corinthians 6:20. How much more shall the blood of Christ! These words are the key to this ninth chapter.

When the sun shines on us, we do not think of its distance – we rejoice in its warmth. It is so near to us; we enter into it, it enters into us. So with Jesus. Heaven comes down into our hearts.

Sin Put Away By the Sacrifice of Himself Verses 25-28

Note the contrast - unceasing repetition of the Old. Once and for ever with the New. Repetition is the proof of imperfection. With death, life is finished and complete - ripe for judgment; (9:17) after that comes the full revelation of what that death was. **What is done once is done forever** verse 26. What Christ effected by His dying once, is forever. He was manifested to put away sin out of the Presence of God, and from us. **Sin has no more Power over us.** Romans 6:14. We enter into an entirely new state of life - sin is removed and God's law is written on our hearts.

Is this too strong? Does not the experience of the Church prove that this cannot be taken literally? These words set before us what is actual fact, divine reality, spiritual truth. This truth is seldom fully understood or accepted by believers. (They need to understand what they are in Christ). As their **knowledge limits faith**, Romans 10:17, and their faith, their experience, the human exposition and witness of what God means seldom if ever reaches the fullness of what the word contains. We limit the Holy One of Israel when we think we honour Him, by thinking that we know and hold in our formulas all His word means. Matthew 15:3, Hebrews 4:2. It is as we yield ourselves to the Holy Ghost, in whose power it is to reveal the power of the blood, and the opening into the Most Holy Place, that we shall be led to inherit this promise also - **sin put away by the sacrifice of Himself.**

It was self -sacrifice. Sin is turning from God to self. Sin is rejecting God to please self. From the wilderness to the garden this was the one temptation with which Satan sought to lead Jesus astray. By doing this not His own will, but the will of the Father, He conquered sin in His own person, and gained a victory over it whereby it was forever vanquished and brought to naught. 1 John 3:8.

He gave Himself up to death rather than to yield to temptation. Hebrews 2:14.
1 Corinthians 10:15.

He put away sin by the sacrifice of Himself. He offers us Himself to take the place of sin - to put away sin within us also. This thought goes beyond redemption from transgressions, verse 15. It is literally for the disannulling of sin, 7:18. Sin is vanquished, shown in its weakness, set at naught, Mark 7:9, Galatians 3:15. His desire is that every follower of His experience this - sin put away by the sacrifice of Himself. The law for the Head is the law for every part of the Body.

What will you choose? Sin and self or Christ and **Himself**. Self-pleasing or self-sacrifice. A life in self or a life in Christ. **Himself**.

Sin is the refusal to sacrifice one's self to God. Self-sacrifice in the fellowship and Spirit of Jesus is the way out of sin to God.

Chapter Ten

Eighth Section

The New Way Into the Holiest Verses 1- 18

The Sacrifices of the Law Can Not Make Perfect Verses 1-4

Chapter 7 The Priest

Chapter 8 The Sanctuary

Chapter 9 The Blood

In Chapter 10 we now come to the **Way Into the Holiest**. This is dealt with in the first eighteen verses, the conclusion of the doctrinal half of the Epistles, the higher teaching for the perfect.

The chapter begins by once again reminding us of the impotence of the Law. The Law had only the shadow, not the substance. The gospel gives us the very image. The image of God in which man was created was an actual spiritual reality. The Son Himself, as the image of the Father, was His true likeness.

When man makes an image it is but a dead thing. When God gives an image it is a living reality, sharing in the life and attributes of the original. So the gospel does not bring us a shadow, a picture, a mental conception, but the very image of

the heavenly things, so that we know and have them, really taste and possess them. A shadow is first of all a picture, an external figure, giving a very dim apprehension of good things to come. Then, as the external passes away, and sight is changed into faith, there comes a clearer conception of divine and heavenly blessings. Faith is then changed into **possession** and **experience**, and the Holy Ghost makes the power of Christ's redemption and the heavenly life a reality within us. Some Christians never get beyond the figures and shadows some advance to faith in the spiritual good set forth; some go on to full possession of what faith has embraced.

In expounding what the Law cannot do, **four** expressions are used. While these speak of the weakness of the Law with its shadows, they also show forth what the good things to come are. Jesus can bring us the very image.

1. The priests can never make Perfect them that draw nigh.

Jesus can't He makes the conscience perfect. He hath perfected us forever. The Holy Ghost will reveal what this means in the mind of God, and what Jesus can make them to be in us. Don't be content with an easy human exposition, by which we are content to count ordinary low experience of the slothful Christian - the hope of being pardoned as fulfillment of what God means by the promise of a perfect conscience. Seek to know the blessing in its heavenly power.

2. The worshippers once cleansed would have no more conscience of sins .

This is the perfect conscience - where there is no more conscience of sins. A conscience once cleansed, knows how completely sin, has been put away from our fellowship with God.

3. In those sacrifices there is a remembrance - made of sins year by year.

The cleansing of the heavens and the putting away of sin is so complete with God that our sins are no more remembered. To the soul living in the Holiest, there is the experience of His eternal redemption - there is no remembrance of anything but of what He is and does and will do. As we live in heavenly places - Ephesians 2:6 - there is no more remembrance of sins.

4. It is impossible that the blood of bulls and goats should take away sins.

What is impossible for the law is what Christ has done. He takes away not only guilt but sins, that those that draw nigh to Him are made perfect, that there is no more conscience of sins, that there is no -more remembrance of sins.

To how many Christians the cross and the death of Christ are nothing so much as a remembrance of sins. Believe that it may become the power of a life with no more conscience of sins - a walk with a perfect conscience before God.

Contrast the two systems. In the Old Testament God spoke by prophets, giving thoughts and conceptions - shadows of the good things to come. Now, in the New Testament He speaks to us in His Son, the likeness of God, who gives us the very image. There is a deep contrast between the outward and the inward - the created and the divine. Hebrews 1:1-3. Matthew 17:5. John 1.

Believe Jesus your Priest, for a perfect conscience. No more conscience of sin.

A Body Hast Thou Prepared Me Verses 5-7

The sacrifices of the law were utterly insufficient to take away – to perfect the worshipper. We need to know what gave the Blood of Christ its infinite efficacy. Even when we believe in Christ's death, we are in danger of resting content with what is not much better than its shadow, more head knowledge, without entering into the very image, the divine significance, the real likeness entering into us in power.

These words of Psalms 40:6-8, could only have their full meaning revealed in the Messiah. The Psalmist here reveals that he understood that the sacrifices of the Old Testament were not really what God willed (1 Samuel 15:22) - they were shadows pointing to something better, to a spiritual reality, a life in the body given up to the Will of God, as a divine prophecy of what has now been revealed in Christ.

God prepared a body for Christ, which He offered up that we have now been sanctified by the Body of Jesus Christ once and for all. verse 14. Jesus' Body was just like that of any man - the dwelling of the soul; the channel for contact with the outer world, susceptible to impressions of pleasure and pain, and therefore liable to temptation. In the Garden of Eden, Satan's temptation appealed to the body. Luke 4 - in the wilderness Satan appealed to the appetite of hunger, after Christ had been fasting. Christ conquered (making us more than conquerors) maintaining the victory to its final completion, when He

offered His body as a sacrifice on the Cross. He was filled with one thought - **"God prepared Me this body I have it for His disposal, for His service and glory; I hold it ready every moment to be a sacrifice to Him.** The body comes from God; it belongs to Him; it has no object of existence but to please Him. Romans 12:1. The one value My body has is, that I can give it as a sacrifice to God!

The purpose of the Old Testament sacrifices was to waken this disposition in the worshipper. Not only the thought - the sacrifice dies in my stead, so that I need not die - but further - the giving up of this lamb and its life to Him. I offer the sacrifice to God, in token of my offering myself to Him. **Substitution** and **Consecration** were equally symbolised in the altar.

That that gives the value to the sacrifice of Christ is that He offered up the body to God that was prepared for Him. David said this before Christ. Christ said it Himself. Every believer after Christ is to say it also. This is the **new and living way**. David walked in it by anticipation. Jesus walked in and opened it up. As we by participation with Him, walk in it, we shall find access into the Holiest.

We must study to appropriate fully this as true of Christ as a member of His body. This will bring deliverance from the Old Testament religion, the trust in something done outside of us, that leaves us unchanged. In the Garden of Eden it was through the body that sin entered - it took up its abode in the body and showed its power. In the lust for forbidden food, in the sense of nakedness and shame, in the turning to dust again, sin proved its triumph. In the body grace will reign and triumph. The body has been redeemed; it becomes the temple of the Holy Ghost and a member of Christ's Body. 1 Corinthians 6:19. It will be made like His glorious body. Though the body dies, for Christ and all who are sanctified in Him, is the path to perfection.

How many believers there are whose experience is the greatest hindrance in their Christian life. They have not learnt the highest use of the body - **to offer it up to God**. Instead of presenting their members to God, of mortifying the deeds of the body through the Spirit, keeping the body under, they allow it to have its way, and are brought into bondage. Colossians 3:5. **We must get desperate.**

The soul dwells in the body. The body is like the walls of a city. In time of war, not only the city and its indwellers must be under the rule of the king but especially the walls. Jesus knows how to keep our body also.

- Incarnation** - God dwelt in a body.
- Atonement** - the offering of that body to God.
- Full Redemption** - The Holy Ghost dwells in and sanctified it wholly in our bodies also.

The Holy Ghost: is especially given for the body to sanctify it wholly and regulate its functions.

Lo I am come to do Thy Will Verses 8-10

We see revealed here the destiny of man - the doing of God's will. Here is where the sacrifice of Christ is ascertained - the reason why His Blood prevails - the path He opened up and walked in, the path we must walk in to enter the Holiest - **I am come to do thy will!** Only through God's Will alone do we enter to God Himself. The central blessing of the New Covenant which Jesus gives us when He gives us Himself is a **heart in which the Will of God lives.**

There are two aspects of Christ's death - **Substitution** and **Fellowship.** These are inseparably connected. As long as we look to the substitution of Christ's as an act accomplished outside of us, the fellowship and conformity of Christ's death will be an impossibility. Philippians 3:10. *As we seek to know its inner nature and meaning, we shall find that death and life out of death will become ours in truth, bringing us into the true life-fellowship of Christ.* This was the only way that He could enter the Holiest - this is the only but certain, living way by which we must enter.

Philippians 2:8, 9. Wherefore. Because God is the all -perfect fountain of life, goodness and blessing, there can be no life, goodness and blessing but in His Will. There is no more miserable person in the world than the one who accepts Christ as Saviour, then refuses to submit to Him as Lord of their life. The whole evil and ruin of sin is that man has turned from God's Will to do his own. The redemption of Christ had no reason, no object and no possibility of success, except in restoring man **to do God's Will.** It was for this Jesus died. He gave up His own Will, He gave His life, rather than to do His own will. It was this that gave the atonement and the Blood of Christ its great power and value. We are made partakers of His **Substitution** - righteousness, 2 Corinthians 5:21, but also in the very spirit of the death and the life in which He enter the presence of

God - **Fellowship**. 2 Peter 1:4. Doing the Will of God was the only way that Jesus could enter - it is the same for us.

We Have Been Sanctified by His Will!!! Through the once for all offering of Christ. We must accept this by faith. Hebrews 4:2. When we accept Christ we accept His Will - not as a dead past transaction, or as the mere performance of a certain work to be done, but as a **living** eternal reality restoring man into God's will in living power - it is in this we have the new and living way to God.

Sanctification here taught in this epistle is of a much larger meaning than that taught in ordinary Church doctrine. It includes all that is implied in bringing us into the living fellowship with God. He is the Holy One. **His life is His Holiness**. The inner sanctuary is Holiest of all. Hebrews 2:11. Our sanctification is rooted in our oneness with Jesus. We are sanctified in His Will - delivered from the power of sin and this evil world, brought into fellowship with the Holy One, and fitted for entering the Holiest of All.

Verse 10. His offering has such power, because it was the doing of the Will of God. Lo, I am come to do Thy Will - no one can speak or live this of himself, but because of the divine nature of Christ truly born and formed within him, and has become the life of his life and the spirit of His Spirit. This is how He brings us nigh to God.

Regard yourself as sanctified in the Will of God as done by Jesus. Is this the reason why you have not entered the rest of God? Have you accepted Christ without that which really constitutes Him the Christ? He came to do the Will of God. A body prepared for me by God, a body offered to Him and a life given to do His Will. As I say with Jesus, 'I am come to do Thy Will, I have no other object in life, for this alone I live,' I shall with Him abide in God's Presence.

The only way to God is through the Will of God. Compare the newly converted with the believer who seeks to grow and become conformed to the image of the Son, the latter seeks to find more. 1 Samuel 15:22. Obedience to His Will.

Once and Forever Verses 11-14

Chapter 7:26-28. Not daily. Once for all. Evermore.

Chapter 9: Once for all. Often. Once.

There is tremendous contrasts between sacrifices ever to be repeated and the offering of Christ **once for all**.

Chapter 10: Impotence of sacrifice year by year proved in the fact that a conscience once cleansed would need no new sacrifice - they only renewed the remembrance of sins. Here, the priest stands day-by day offering often times. Christ offered one sacrifice forever. One. Forever. Once for all. The once of Christ's work is the secret of its being forever.

Once and Forever. These go together. once for all - death, sacrifice blood-shedding. **Forever** - propitiation for sin, bearing and putting away of it was so complete that of His suffering again, or offering Himself again , there can never by any thought. God remembers the sin no more forever. He has offered one sacrifice forever; He bath perfected us forever. No less in the resurrection and ascension. He entered once and for all through His Blood into the Holiest. He sat down on the Right Hand of God. **The once for all of His entering through the blood - the power of the forever of His sitting on the throne.**

What is true of Christ is true of His people. The law of His life is the law of theirs. The once for all and the forever of His work on earth and in heaven, their lives and spiritual experience will feel the power and bear the mark. See it in conversion. How many have struggled for years in doubt and fear, simply because they did not apprehend the **once for all** of Christ's atonement. They could not understand how it was possible for a sinner **once for all** to believe and be saved. When it was made plain they accepted what was so finished and so sure. Luther.

Once for all. Cross. Earth. Salvation.

Forever. Throne. Heaven. Perfection.

This is exactly the same for believers desiring to enter through the veil, into a life unclouded and unbroken fellowship. One work of Christ - two manifestations. Death and Blood-shedding – Entering and Blood-sprinkling. To many it appears at variance with all the laws of growth and development, that there should be a **once for all** of an entrance within the veil. (Compare the similarity here with the entire Pauline Revelation). People testify that all doubt has gone.

Verses 12, 13. The Epistle reveals a Heavenly Christ. Nothing less than the knowledge of this can enable us to live as the partakers of a heavenly calling.

Hebrews 3:1. Look at Christ as **King**. The **once** of our entrance into the death of Christ and His life, brings us back into the fellowship of Christian the love and the power of the Father in Heaven. His **forever** is one of victory, and of the blessed expectation of its full manifestation in the subjugation of every enemy. Our life within the veil may be one too of **possession** and expectation combined; the enjoyment of the overcoming life, with the going on from strength to strength in the victory over every foe. Between these two pillars - **Once For All** and **For Ever** - the way into the Holiest passes and brings us to the throne of God and of the Lamb.

The time when the long and patient preparation was perfected in this once for all was in God's hands. **Christ waited on the Father**. Through faith and patience we inherit the promises. Hebrews 6:12; 10:36.

Once for all. That covers my past completely. Guilt and root of sin. **Forever**. That covers my future.

Between these two, lies the present moment, the **NOW** of daily life. The **Eternal** Spirit makes the **Once** and the **For Ever** a daily present reality. Hebrews 3.7.

The Sanctified Perfected For Ever Verse 14

This verse in reality, is the conclusion of the doctrinal part of the Epistle. Here we find five of the most important words in the Book of Hebrews.

1. Sanctified.

Chapter 2 looks back to the great purpose of Christ's coming. Sanctified is cleansed from sin, taken out of the sphere and power of the world and sin, and brought to live in the sphere and power of God's Holiness in the Holiest of All. Also it looks back to verse 10.

2. He hath perfected.

All He becomes was for us. In His one sacrifice He not only perfected Himself, but he perfected us. He implanted His own perfect life within us, took us into fellowship with His own perfectness, and gave us His perfected nature to live in.

3. For Ever.

He hath perfected us once for all and forever. His perfection is ours; our life is prepared for us, to be received out of His hand.

4. By Sacrifice.

The death, blood and sacrifice of Christ is the power by which we have been alike sanctified and perfected. It is the way He opened up. He leads us in.

5. One.

Because there is no other needed, either by others or by Himself. One divine, and therefore sufficient for ever.

The chief thought of the passage is:

He hath perfected forever them that **ARE BEING** sanctified. Cf. verse 10. Have been. Sanctification is both an initial experience and progressive. The progressive has its rest and assurance in the **Once** and **For Ever** of Christ's work.

Chapter 9:9 and Chapter 10:1. Our conscience is that which defines what our consciousness of ourselves before God should be. Christ makes the worshipper perfect, as touching the conscience, so that there is no more conscience of sins. Chapter 7:28 Close of Chapter on Christ's priesthood - a High Priest, a Son, perfected for ever more. Here at the closing of the unfolding of His work, it is said of His saints, He hath perfected them forever. The perfection in both cases is one and the same. **The sanctification and the perfection of the believer are prepared as a new nature in Christ, to be appropriated in the daily life of faith.** To know this is the secret of power.

Chapter 2:10: 5:9. His perfection. The leader perfected through suffering, perfected in humility, meekness and patience which mark Him as the Lamb. This is what God asks of man, and is man's only fitness for dwelling with God. His godly fear - waiting on God in the absolute surrender of His Will - submitting to learn obedience - spirit of self-sacrifice even unto death - it was by this that as man He was perfected. In His death He accomplished a threefold work. He perfected us. Christ Himself is our perfection: in Him it is complete; abiding in Him continually is perfection.

Hebrews 6:1. This is the call by which we are led into the higher life teaching of the Epistle. Here is our goal. We know Him as Priest, Minister, Mediator. He

lives within the Holiest to impart to us and maintain within us His perfect life. It is the walk in this path of perfection, which as our Leader He opened up in doing the Will of God, which is the new and living way into the Holiest.

The work of Christ is a perfect and perfected work. Everything is finished forever. Let every difficulty you feel in understanding or claiming the different blessings set before you, be solved in the fact that Christ has perfected us forever. Trust and cling to Him to do all. Hebrews 3:1.

The Witness of the Holy Ghost Verses 15-18

The sacrifice of Christ, as the offering up of His Body to the Will of God, has opened for us a new way into the Holiest. His sacrifice is over and has everlasting power; in virtue of it He sits on the throne, expecting His final triumph; those he has sanctified are perfected forever. The sacrifice has opened the entrance to a state of perfect and everlasting fellowship with the Holy God: nothing is now needed but to rejoice and wait and see the King on the throne applying and revealing the power of His finished work.

Chapter 8:6-13. The words of Jeremiah are the words of the Holy Ghost. Verse 15. This is direct inspiration. The God who knows the end from the beginning. The same Holy Ghost makes reference to Melchizedec in Genesis 14 and Psalm 110 with the oath of God, ordered the tabernacle and the veil to signify that the way into the Holiest was not yet open, watched over the first covenant. It was through Him the promise of the New Covenant was spoken and recorded.

The writer of the Book of Hebrews has the teaching of that Spirit. Any one may read the words of the covenant, and the death of Jesus; no one could connect and expound them in their divine harmony and their everlasting significance but one, taught by the same Spirit. 1 Peter 1:12.

The witness of the Holy Ghost in the New Covenant is to the two blessings in their divine and inseparably unity. The complete remission of sins, the removal of sin out of God's sight and remembrance for ever, was promised. The blood that sprinkled the mercy-seat also sprinkles and cleanses our conscience, bringing full remission, the full deliverance from sin and its power, into our innermost being; fitting our heart to receive the Spirit from Heaven, which witnesses with the blood, as a Spirit of life, puts the law within us, as the **law of our life**. Romans 6:14. 8:1,2.

This is how we enter into the finished work of Christ, and the rest of God in it. The offering of the Body of Christ once for all, the one sacrifice for ever, becomes, in ever growing blessedness, the one thought, the one trust, the one joy, the one life of the believer. His salvation, redemption, sanctification and perfection are finished and are eternal realities. Our one need is to believe, abide and receive what our Priest-King on the throne imparts through His Spirit. This is the entrance into the Holiest. John 15.

It is easy to understand the forgiveness of sin as one of the fundamental principles. Hebrews 6:1-3. But if we seek to press on to perfection, we may count upon the Holy Ghost to reveal it, in our inner life. He reveals it not to the mind, or as the reward of earthly study, but to the poor in spirit and the lowly in heart. It is in the heart that God sends forth the spirit of His Son, Galatians 4:6. The heart that longs for, chooses, loves and waits for this life of perfect fellowship with God, will have the witness that no more offering for sin is indeed the opening up of the Holiest of All. We can know nothing really of what takes place in heaven but by the Holy Ghost in our heart.

The old way of living and serving God is now completely and for ever come to an end. Death and the devil are brought to naught; the veil is rent; sin is put away; the old covenant is disannulled, vanished away, taken away. A new system, a new way, a new and eternal life has been opened up in the power of Jesus Christ. This is not just thought, a truth for the mind but a spiritual state of existence which the Holy Ghost can bring us into.

This is why the Holy Ghost came on the Day of Pentecost out of the heavenly sanctuary and from our exalted Priest-King, to bring down the heavenly life, the kingdom of heaven to the disciples, to make it real to them. As we claim the Holy Spirit in the same Pentecostal power, the new eternal, heavenly life will fill us also. Ephesians 5:18.

The Call to a Life in Harmony with the Glory of God's Revelation of Himself

SECOND HALF PRACTICAL Chapter 10:19 - 13:24

Ninth Section - Chapter 10:19-25

Life in the Holiest of All

It may help us better to master the rich contents of this central passage, containing a summary of the whole Epistle, if we here give the chief thoughts it contains.

1. The Four Great Blessings of the New Worship.

- (a) The Holiest opened up.
- (b) Boldness in the Blood.
- (c) A New and Living Way.
- (d) The Great High Priest.

2. The Four Chief Marks of the True Worshipper.

- (a) A True Heart.
- (b) Fullness of Faith.
- (c) A Heart Sprinkled from an Evil Conscience.
- (d) The Body Washed with Clean Water.

3. The Four Great Duties to which the Opened Sanctuary Calls.

- (a) Let us Draw Nigh (in the fullness of faith).
- (b) Let us hold fast the Profession of our Hope.
- (c) Let us consider one another to provoke unto Love.
- (d) Let us not forsake the assembling of ourselves together.

Chapter 10

The Entrance into the Holiest Verses 19-22

Up till now the teaching has been mainly doctrinal. Now comes the practical, and our duty to **appropriate** the great salvation that has been provided - **Having Boldness to Enter the Holiest, Let us Draw Nigh**. Access to God's presence and fellowship.

Here is the call to come out of the life of unbelief and sloth, that leads to a departing from the living God, and to enter the promised land, the rest of God, a life in His fellowship. It is a call to all lukewarm, half-hearted Christians, no longer to remain in the outer court of the tabernacle, content with the hope that their sins are pardoned. Nor even to be satisfied with having entered the Holy Place with its Veil. It calls to enter through the veil, where the blood has been

brought, to live, walk and work always in the presence of the Father. It is a call to all doubting, thrusting believers, who long for a better life that they have yet known, to cast aside their doubts, and believe that this is what Jesus has done and brought within the reach of each one of us.

This is the fruit of Christ's work; the chief lesson of the Epistle, the one great need of the Christian Life, the complete and perfect salvation God in Christ give to us to enjoy.

What is the Holiest into which we are told to enter? The same place Christ entered to appear in the presence of God for us. The heavenly place. The spiritual heaven. Entrance into the nature, the inaccessible light of God's holy presence and love, full union and communion with Him. 1 Timothy 6:16.

For fifteen hundred years Israel had a Holiest of All into which, under the pain of death, **no one might enter**. Its message: Man can not dwell in God's presence. The warning: **Enter Not!** But now? **Enter in!** The veil is rent. The Holiest is open. God waits to welcome you to His heart. From now on you are to live with Him. Hear the message of the Book of Hebrews: **Child! thy Father longs for thee to enter, to dwell and go no more out forever.**

Here is where the soul grows into more complete oneness with Christ, more entire conformity to His likeness. This is where the Father's face is seen and His love tasted. Here in union with Christ we take our place as intercessors, who can have power with God and prevail. Genesis 32:24-32. Isaiah 40:31. Here we are made partakers of His holiness. Blessing, power and love are imparted with which God's priests can go out to bless a dying world.

Psalms 27:4. Here this prayer is answered and becomes a reality.

John 10:7. The door to the Father's heart.

Boldness in the Blood of Jesus Verses 19-22

The Father would have His children with Him in His holy home of love and fellowship, abiding continually all the time. He seeks to gather everybody in.

Some desire to enter in, yet fear grips them. They are not sure that the High Priest has taken them in. They do not know if they will be faithful, always abiding within the veil. They do not know what **having boldness** means.

Some have not the courage to do so. The thought that a sinful plan can dwell in the Holiest of all is too high. The consciousness of feebleness and failure is so strong, the sense of personal unfaithfulness so keen, the experience of the power of the world and circumstances, of the weakness of the flesh and its efforts, so fresh, that for them there is no hope of such a life. Others may rejoice in it, but they must be content without it. And yet the heart is not content.

Listen to God speak! Chapter 3:7, 7. 10:9. This boldness is not a conscious feeling of confidence. The measure of our boldness is the value God attaches to the Blood of Jesus. As we accept this in simple faith, confidence and joy will come: our entrance will be with songs of praise and gladness. Psalm 100

Everything depends upon our understanding of what boldness in the Blood of Jesus means. Chapter 9. Rending the veil, cleansing the heavens, access to God. The more we honour the blood, the more it will open heaven to us and in us, giving a real and living experience of what the entrance into the Holiest is.

The life is in the blood. As the value of the life, so the value of the blood. In Christ was the life of God. This blood is now in heaven and has the same place of honour as God, the Judge of all and Jesus the Mediator. Chapter 12:23, 24.

God gave this blood for our redemption. God accepted it when His Son entered heaven. God has it forever in His sight as the fruit, the proof, of His Son's obedience unto death. God points you to it and asks you to believe in the divine satisfaction it gives to Him, in its all powerful energy, in its everlasting sufficiency.

Believe that the blood gives you liberty, confidence, boldness to enter the Holiest. Believe that the blood alone brings you into the presence of God, into living and abiding fellowship. At this very moment go with the utmost confidence and take your place in the most intimate fellowship with God. If your heart condemns you, if coldness or unbelief appear to make a real entrance possible, if you believe that you are too sinful or feeble, then **don't** rest until you believe and prove to the fullest extent, the power of the blood to bring you near to God.

Which is great in your sight - your sin or the Blood of Jesus? As in the past your sin has kept you back, let the blood now bring you near. 1 John 1:7.

Our heavenly Father longs for us to approach Him boldly. Let us honour God and the blood by entering boldly. Remember the Old Testament priests. Upon

the application of the blood they entered boldly, thereby honouring the blood. Anything short of this is dishonour. The blood completely satisfies the Father.

The New and Living Way Verses 19-20

The blood presented in heaven is our ground for entering boldly. What is the way that leads up to the Holiest of All? The New and Living Way - John 14:6 - through the rent veil. His flesh. This has reference to His death. The death of Jesus has not only reference to the dedication or inauguration of the new sanctuary and new covenant, but also the **new way** into the holy presence and fellowship of God. **If we accept the blood Jesus shed as His boldness of entrance, we must of necessity accept the way He opened us as that in which He walks.**

The way through the veil is His flesh. The veil is the flesh. The veil that separated man from God was the flesh, human nature under the power of sin. Christ came in the likeness of sinful flesh, and dwelt with us here outside the veil. Romans 8:3. The Word was made flesh, John 1:14. Hebrews 2:14. In the days of His flesh, He was tempted like as we are. Hebrews 4:15. Hebrews 5:7, 8. He offered prayer and supplication with strong crying and tears. He learned obedience even unto the death. Philippians 2:8. Through the rent veil of His flesh, His will, His life, as yielded up to God in death. He entered into the Holiest. Verse 9. **Through the rent veil He rose to the Throne of God.** Matthew 5, 6, 7. Romans 12:10-21. James 5:16. Romans 13:9. The way up is the way down. This is the way He dedicated for us. This path, in which He accomplished our redemption, is the path He opened up for us to walk in - the path of obedience unto death. 1 Peter 2:21.

His way is our way. He is the way. John 14:6. As little as He could open and enter the Holiest for us, except in His path of suffering, obedience and self-sacrifice, as little can we enter in unless we walk in the same path. John 12:24, 25 apply to the followers of Christ as much as to Christ Himself. Similar is Paul's statement in 2 Corinthians 4:10, 11. The way into the Holiest is the way of the rent veil, the way of sacrifice and death. There is no way for our putting away sin from us but by the way of Jesus, by the sacrifice of ourselves. If we accept His finished work we must accept what constitutes its Spirit and Power. Look where the Dove led the Lamb - to the place of sacrifice. Matthew 3:16. Luke 23:33. Where then, will the Holy Ghost lead us? Christ's death was something entirely and essentially new, and so also His resurrection life; a life out of death,

such as had never been known before. This new death and new life constitute the new and living way, the new and living way in which we draw near to God.

John 6:31-69. His flesh is daily food. Here the Holy Ghost speaks of taking the rent veil of His flesh as our daily life. Many cry verse 60. Who then can be saved? Matthew 19:23-26. To those who are willing, obedient and believe all things are possible, because it is a new and living way. John 4:34. This is the strong meat of Hebrews 5:12-14. The crowning thought of this central passage - verses 19-25. 10:7. Our lives have no other purpose than in doing the Will of God. This is the purpose of Creation. This is the purpose of Redemption. This is the reason we have been saved. To fulfill the Will of God.

A New Way

A new way that never decays or waxes old, first perfection and freshness.

A Living Way

A way always needs a living man to move upon it; it does not impart either life or strength. This way, the way of obedience, suffering, self-sacrifice and death, however hard it appears, and to nature utterly impossible is a **LIVING WAY**. It opens the way and supplies the strength. Hebrews 9:14. The Holy Ghost (Eternal Spirit) enabled Christ in opening the way to offer Himself without spot to God. His mighty energy pervades the way and inspires it with divine Life. As we yield to Him, the law of the spirit of Life in Christ possesses us, and in His strength we follow in the footsteps of Jesus. The way into the Holiest is the way of perfect conformity to Jesus, wrought in us by His Spirit.

It is the way of death. The way of death is the way of life. The only way to be set free from our fallen nature, with the curse and power of sin resting on it, is to die to it. Jesus yielded Himself absolutely to the Will of God, even unto death. Let us yield ourselves in full surrender to that will, even unto death. The Holy Ghost will make this to us a **new** and **living** way. As we know Him in the power of His resurrection, He leads us into the conformity of His death. Philippians 3:10. So His death and life work in us correspondingly, deliverance from sin and fellowship with God.

A High Priest Over the House of God Verse 21

Four symbols in the worship of Hoses that demand our attention.

- | | | | | | |
|----|------------------|---|------------|---|-------|
| 1. | Sanctuary | - | Chapter 8 | - | 10:19 |
| 2. | Blood | - | Chapter 9 | - | 10:19 |
| 3. | Way into Holiest | - | Chapter 10 | - | 10:20 |
| 4. | Priest | - | Chapter 7 | - | 10:21 |

The knowledge of entrance into the Holiest, the shedding of Blood, the way in which I am to enter, are all heavenly and precious. But here is something better the Living, Loving Son of God is there. Personally to receive me and make me a partaker of all blessing that God has for me. Chapter 8:1. 10:21, 22.

All His work is finished: We need Him to work this **WITHIN** us, that it may be our personal experience. As deep and as strong an sin proved itself in its actual power and mastery within us, is Jesus to prove the triumph of redeeming grace.

His one work as High Priest ever the House of God, is to bring us into it, and enable us to live there. He does this by bringing God and the soul into actual harmony, sympathy and fellowship with each other. As Minister in Heaven. As Mediator on Earth. These two offices we united in the one great High Priest. Every movement in the Presence of God can have its corresponding movement in the heart of man.

He does this because of His union with us and the Father. Jesus is the last Adam - the head of the new race. As Adam was our Leader into death and we have all the power of his sin and death working in us. His work is to carry us unceasingly into God's Presence, making that our portion here on Earth.

One great reason for the failure of this experience in lives is ignorance of the spiritual perfection truth the Epistle seeks to teach, and specially of what the Holy Ghost witnesses of the way into the Holiest. The need is to wait upon God, to accept and trust Him to do His work. When our Great High Priest once for all entered the Holiest, and sat down on the throne, it was the **Holy Ghost sent down in power into the hearts of the disciples, through whom the heavenly High Priest became a present and indwelling Saviour**, bringing down with Him into their hearts the Presence and Love of God. The Holy Ghost is the channel of the power of Jesus' priesthood. Nothing but the fullness of the Spirit can keep us in the presence of God as full experience. Nothing is so important as a walk in the Spirit. Ephesians 5:18. 3:19. Here is the secret of victorious

Christian living. Cf. Dagon. Life in the vine. Elisha. Not in trying by our will or might to take something out - NO - but waiting on God for Him to put something in, the Holy Ghost in all His fullness. Jesus is not an outward High Priest. He is nowhere if He is not in us. We are inclined to look upon this as an eternal distant thing, a work going on in heaven above us. The one cure for this is to know that the glorified Jesus, who in the power of the Holy Ghost is present in us, makes all that is done in heaven above us to be done within us also by the Holy Ghost. Colossians 1:26, 27.

He is Priest over the House of God, the place where God dwells. We are His house. As surely as Jesus ministers in the sanctuary above, He, moment by moment, ministers in the sanctuary within.

We may know a great deal about Jesus, but His chief work is to bring us near to God. It is Jesus we need. He alone can satisfy us. In a heart given up in love, trust and devotion to Jesus, the Presence of God is felt.

With a True Heart Verse 22

Here are the four chief things that God seeks for in us as we come to Him. The first, **A True Heart**.

As the heart is to is the man. Matthew 6:21. We judge a man's physical character by his outward appearance. The heart gives the real inward man his character; this is what God looks to. God has given us in Christ, access to the secret place of His dwelling, to the inner Sanctuary of His presence and His heart. Psalm 91:1, 4. No wonder He asks for a true heart. Only as the whole heart is fixed upon God can man draw near to God. The heart of man was expressly planned and created that it might be capable of receiving and enjoying God and His love. God's great quarrel with His ' people, is that their heart is turned from Him. Matthew 15:8 (Isaiah 29:13). Hebrews 3:8 here He complains of hardening, wandering, unbelieving hearts. No wonder that the first requisite for entering the Holiest is a true heart. God can ask for nothing less than the heart.

True. 8:2. 9:24. The first tabernacle was only a figure and a shadow of the true. There was a religious service and worship, but it had a real abiding power, it could not make the worshipper perfect. The very image, the substance, the reality of the heavenly things themselves, were only brought by Christ. To correspond with the true sanctuary, God asks for a true heart. The Old

Covenant, with its tabernacle and worship, which was but a shadow, could not put the heart of Israel right. Compare people living under this type of worship today. Come live an act. Their whole lives are nothing but one big set, something artificial, put on. In the New Covenant, God's first promise is, **I will write My law in the heart; a new heart will I give thee.** God has given Son as Mediator of this Covenant, to write His laws on our hearts - He calls us to draw near with a true heart. This is where God has longed to dwell since the fall since the Garden of Eden.

God wants the heart. He asks for it. How many Christians serve Him with the service of the Old Covenant. Just an observance of times and duties. Bible reading, praying, church-going. But as soon as restraint is lifted, the heart turns to worldly things, the heart is not in it. It is not the worship of a true heart. Serving God is more a thing of the head and activities, the human will and its power, than of the heart and its life and the Spirit that God gives within us.

Don't hold back saying that your heart is not true. There is no way for obtaining a true heart, but by acting and drawing near with a true heart. God has given us a new heart.

Through ignorance, unbelief or disobedience it has grown feeble and withered. The Book of Hebrews comes to bring arousing and healing. Mark 3:1-5. He calls you from His throne in heaven - Rise, enter in with a true heart. As You hesitate and look within to feel and find out if the heart is true, and in vain do what is needed to make it true. **He calls again:** Stretch forth thine hand. Stretch forth, lift up that withered heart, that has been delighting in its weakness - stretch it forth, and it will be made whole. In the very act of obeying the call to enter in, it will prove itself a true heart - a heart ready to obey, trust, give up all, and find its life in the Presence of God, His secret dwelling place.

God's desire of these last days is to find a people that will revel in a life of full fellowship with Himself. Two words stand out in this regard:

1. Consecration
2. Faith

Here they appear first; a true heart and fullness of faith. The true heart is nothing but true consecration, the spirit that longs to live wholly for God, that gladly gives up everything. As we enter the inner sanctuary of God's love, the

Spirit of the inner sanctuary will enter our heart. Let us draw near with a true heart - longing, ready, utterly given up to desire and receive the blessing.

Much thought and study make the head weary. Strong motion or excitement effects the heart. *It is* the heart that God wants. Hearing, reading and thinking are of the head. Beware of these leading us astray. Stand them aside at time. Give time for the heart to assert its supremacy. Draw near with a true heart.

It is the heart that God wants to dwell in. It is in the heart that He wants to prove His power to bless. It is in the heart that the love and joy of God are to be known. Draw near with a true heart.

The Fullness of Faith Verse 22

More correct than full assurance of faith. Full assurance of faith refers only to the strength and confidence with which we believe. The truth we accept may be very limited and defective, and our assurance of it may be more of an undoubting conviction of the mind than a living, understanding of the heart. In both respects the **fullness of faith** expresses what we need, - faith that takes in objectively all that God offers it in its fullness, and subjectively all the powers of our heart and life in their fullness.

This is where we indeed need fullness of faith, that we may take in all the fullness of the provision God has made, and of the promises that are waiting for us to inherit. The word is that man may have real unbroken fellowship with the Holy God, more nearer than with his nearest earthly friend. He is assured that the Blood of Christ cleanses his conscience that he can draw near to God. He receives the assurance that the Holy Ghost will enable him to walk in the footsteps of Jesus. This is the fullness of faith we are called to. Above all, we are called to look to Jesus and claim all to bring us near to God, and even on earth to enable us to dwell forever in the secret of His presence.

Faith always deals with impossibilities. If we look to ourselves, to our failures, sinfulness and weakness, and even those around us, we will think - **is this for me?** Matthew 14:22-31. Jesus saved us by His Blood when we were His enemies. The Father raised Jesus from the dead having been laden with the sins of the world, and sat Him at His own right hand, within the veil. He will do this with us also. Believe it. He longs to do it. He is able to do it. His home and His heart have room for you now.

The Holy Ghost asks for a true heart - then immediately its first exercise - **fullness of faith**. Fullness.

Fullness of Faith - not thought. What God is about to do to you is supernatural above what you can ask or think. Ephesians 3:19, 20. A love that passes knowledge is going to take possession. The Holy Ghost is the Presence of God. Romans 5:5. Beware of trying to understand everything. Draw near - with a true heart. NOT a **clear head**. Depend upon God to do more than you can understand.

Fullness of Faith - not fullness of feeling. God speaks, Draw Near With a True Heart. Today. In fullness of Faith. You accept what He offers. You believe He accepts your full surrender. You believe that the High Priest over the House of God takes possession of your inner life and draws you near, even into the Presence of God. You don't feel changed. You feel like your old self. Listen to God. In fullness of faith - not feeling. Apart from feeling, in bare, naked faith that honours God, enter in. Reckon yourself to be alive to God in Jesus Christ, taken into His Presence. His love, His heart.

By faith and patience we inherit the promises.

The more I look at the fullness of grace in Christ, the more the fullness of faith will grow in me .

The eleventh chapter is devoted to exhibiting of what this fullness of faith implies. We should study it with the object that it was given - our entering into that life in the will and Love of God which Jesus has secured for us.

Our Hearts Sprinkled Verse 22

Verse 19. Boldness through the blood one of the four precious things prepared for us by God. Here it is mentioned a second time, as one of the things that God asks us. It is in the personal application and experience of the power of the blood we are to draw nigh. This second mention is in accord with the twofold sprinkling of Chapter 9. First, Christ entered into heaven, to cleanse the heavenly things, and fulfill the type of the sprinkling on the mercy-seat. It proved its power with God in putting away sins. Then we read of it cleansing our conscience. This blood has mighty power in heaven - it also has mighty power in our hearts. It makes partakers of a divine and eternal cleansing. In heaven the power of the blood is proved to be infinite and immeasurable, never

ceasing and eternal, giving - boldness to enter even as Christ did. As we learn to believe and rejoice in this heavenly power of the blood, it will claim and receive the very same power in the heart, as Jesus washes us in His blood we know what it is to have a heart sprinkled from an evil conscience.

There must be a harmony between the Holiest of All and the soul that dwells in it. This harmony has its beginning and everlasting security in the blood of sprinkling. The energy of the blood has a like effect on the heart. The blood puts away the thought of sin from God; He remembers it no more forever. The blood puts sways the thought of sin in me also, taking away the evil conscience that condemns me. The better things the blood speaks in heaven, it speaks in my heart too; it lifts me into that heavenly sphere, that new state of life and fellowship with God, in which an end has been made from sin, and the soul is taken into the full and perfect enjoyment of the love of God.

The action of the blood in heaven is unceasing - never a moment but the blood is delight of the Father and the song of the ransomed. Draw near when you will, the blood is there, abiding continually - never a moment's interval. So will it be in the soul that enters in. The difficulty that staggers the faith of many lies just here; they can't understand how one who has to live amid the cares and engagements and companionships of this daily life can every moment maintain a heart sprinkled from an evil conscience. They do not know that if once, with a heart sprinkled they enter in, they are in an inner sanctuary, where everything acts in the power of the upper world, in the power of an endless life. They breathe the very Holy Ghost - the presence of God. Remember, the Minister of the Heavenly Sanctuary is also the Mediator of the New Covenant in our hearts on Earth. All He does in heaven He does each moment on earth in our hearts, if faith will but trust Him, for the blood of sprinkling is the blood of the New Covenant.

What then, is the reason that so few Christians can testify to the joy and the power of a heart that is at all times sprinkled from an evil conscience?

In the understanding of this, as of every other truth, **there are stages to the measure of faith and faithfulness.** Look at Israel. There we see three stages. The Israelite who entered into the outer court and saw the blood sprinkled there, received such assurance of pardon as that could give him. The priest who was admitted to the Holy Place not only saw the blood sprinkled on the brazen altar, he had it sprinkled on himself, and might see it sprinkled on the golden altar in the Holy Place. His contact with the blood was closer, and he was admitted to a

nearer access. The access, of the High Priest was still more complete; he might, with the blood for the mercy seat, once a year enter within the veil. Look at Christianity today. There are outer court Christians who trust in Christ who died on Calvary, but know very little of His heavenly life, or near access to God, or service for others. Beyond these there are Christians who know that they are called to be priests and to live in the service of God and their fellow men. They want more of the power of the blood for service, but yet their life is still without the veil. Then there are those who know what Christ's entering with His blood implies and procures, and who experience that the Holy Ghost applies the blood in such power, that it indeed brings to the life in the inner sanctuary, in the full and abiding joy of the presence of God. The blood contains life. John 6:53. The blood not only removes death, but it gives and preserves life. It quickens. We are not to be sprinkled with it outwardly, but we are to receive it inwardly, to drink it. As with the water so with the blood, they are for inward as well as for outward application.

Don't bring a reproach upon the blood of the Lamb by not believing in its power to give us perfect access to God. Let us listen and hear them sing without ceasing the praise of the blood of the Lamb in Heaven. As we trust, honour and rejoice in it we shall enter in to the heaven of God's presence.

How is the blood of Jesus any better than that of bulls and goats if it cannot free us from the spirit of bondage and the evil conscience? If it cannot give us a full confidence before God? You dishonour your Saviour when you do not seek to experience that He has perfected you as touching the conscience, and when you do not live with a heart entirely cleansed from the evil conscience.

All that Jesus does in heaven I cannot know, save it is revealed in the heart. The whole work of the Holy Ghost is in the heart. A true heart. Draw near. A sprinkled heart. Our innermost being entirely and unceasingly cleansed and under the heavenly power of the blood.

Our Body Washed Verse 22

Man belongs to two worlds, the visible and the invisible, the material and the spiritual, body and soul. In the fall both came under the power of sin and death. In redemption deliverance has been provided for both. Not only in the interior life of the soul, but in the body also, the power of redemption can be manifested.

In the Old Testament the external was more prominent. It consisted mostly in carnal ordinances, imposed until the time of reformation. They taught a measure of truth, they exercised a certain influence on the heart, but they could not make the worshipper perfect. It was only with the New Testament that the inner life, the worship of God in Spirit and truth, was revealed. John 4:24. Yet we now to watch that in pressing on in the inner life we neglect the external. It is in the body, as much as in the spirit, that the saving power of Jesus Christ must be felt. This is why Jesus instituted water baptism. One of the Jewish washings. **He that believed with heart came with the body to be baptised.** Mark 16:16. Refer the instances in the Book of Acts in this regard. It was a token that the whole exterior physical life, with all its functions and powers, was to be His too. Romans 12:1. This is why John wrote 1 John 5:8. The same spirit who applies the blood in power to the heart, takes possession and mastery of the body washed with water. Ephesians 5:26. John 13:10. 15:3. Psalm 19: 9. 2 Corinthians 7:1. Here the word and water are joined together, because the word is the external manifestation of what must rule our whole outer life also.

Our hearts sprinkled - our bodies washed. In the outer court of the tabernacle only the brazen altar and laver could be seen. At the first the priest received and sprinkled the bloods at the second, he washed in the water, before entering the Holiest on the Day of Atonement with the blood, first had to wash. Leviticus 16:4. Can't have the one without the other, Not only in the heart but in the body and outer visible life, everything must be clean. Psalm 24:3, 4. These two has God joined together - let no man separate them. Some try to enter the Holiest and have failed. They did not have clean hands. They were not willing that everything that was not perfectly holy be discovered and put away. James 4:8. Isaiah 52:11. Psalm 51:10. To the true heart that is ready to put away every sin the blood of Christ has unspeakable power. Where this is not the case, and the body is not washed with water, the perfect conscience that the blood gives cannot be enjoyed.

Not only in the spirit, but in the body also, do we enter the Holiest. The Presence of God descends upon up here, in the **body**. Our whole life in the flesh is to be in that presence. 1 Corinthians 6:19-20. Our eating, drinking, sleeping, clothing, labour and relaxation have more of an influence upon our spiritual life than we realise. They often interrupt and break the fellowship we seek to maintain. The heart and the body are inseparably joined. A heart sprinkled from an evil conscience needs a body washed with pure water.

10:5. This must also be adopted by Christ's followers. The Spirit that was in Christ kept him unspotted from the world. His body that was prepared for Him by the Father, was offered back to Him. This same Holy Ghost lives in us. We must yield the members of our bodies to Him - to glorify Him.

The blood that is sprinkled on our hearts came from the body of Jesus, given up to God. The object of the blood sprinkling is that our bodies should be wholly given up to God. The heart sprinkled from an evil conscience will then become an unbroken experience.

When we seek to gratify the claims of the flesh, we find one of the most frequent causes of the gradual decline of our fellowship with God. It was through the body that Satan conquered in the Garden of Eden. It was in the body that he tempted Christ and had to be resisted. The law of self-denial must be applied in order to dwell in the Holiest.

Let Us Draw Near Verse 22

We have studied the four great blessings of the new worship and the four great marks of the true worshipper. We now come to the four duties that come out to us from the opened sanctuary. The first - **Let Us Draw Near**.

1. **Believe** that a life in the Holiest of All, a life of continual abiding in the Presence of God, is most certainly your duty and within your power. As long as this appears a vague uncertainty, the study of the Book of Hebrews will be in vain. Christ's priesthood, the opened Holiest through the rent veil, the power of the blood, His sitting on the throne, mediator and Minister; all this means nothing if it does not mean - **the Holiest is open for me personally**. We may, we must, we can, live there. What's the use of studying any further if this continual abiding in the Presence of God is not for us? It is for each one of us. Let no thought of failure, weakness, unfaithfulness hold you back. Don't look at your circumstances. Look to God. Don't look within yourself. Look at the Christ within. Believe that this life is meant for you. It is possible. It is your duty. God calls you to it.

2. **Surrender to Christ**. Trust Him to bring you in to a life of abiding fellowship in the Presence of God. Jesus has entirely undertaken for everything. He will give the will and strength to live in the centre of God's Will. As Mediator He delights to write God's law on our heart.

3. **Faith** that Jesus does accept your surrender and undertakes for everything I know that I cannot lift of force myself into the Holiest. I trust Jesus, as my almighty and ever-living Priest on the throne, even now, at this moment, to take within the veil, to take charge of me there, and enable me to walk up and down before the face of the living God, and. serve Him. However high and impossible such a life appears, I cannot doubt that He who with His blood opened the Holiest for me will take me in; and that He who site on the throne as my great High -Priest is able and faithful to keep me in God's Presence. Apart from any feeling or experience of a change, I believe He takes me in, and I say, Praise the Lord, I am in the Holiest!

The life of faith in the Holiest. I believe Jesus takes me in and causes me to inherit all the promises, to experience all the new covenant blessings. At the ascension of Christ, the disciples kept waiting, praising and praying until the Holy Ghost came and revealed to their hearts the glory of Jesus at the right hand of God. On the Day of Pentecost they entered within the veil, to which Jesus had drawn their hearts. Faith will become experience.

Faith must now count on the Holy Ghost to bring the kingdom of heaven into our hearts, to make it a personal experience. Until this comes, faith must in patience, wait until it obtains the promise. 10:36.

The Confession of Our Hope Verse 23

Hold fast. Confession. Hope. 3:6. 6:11. 3:1. 4:14. 7:19. Christian Perfection is the perfect life in the Presence of God. Here we see the need to hold fast our hope.

Faith and hope always go together. 11:1. Faith accepts the promise in its divine reality, hope goes forward to examine and picture and rejoice in the treasures faith has accepted. Verses 22, 23.

Entering into the Holiest is only the beginning of the true Christian life. This life in the Holiest must be characterised by an infinite hopefulness. As we wait there God can begin to do His work of grace in our lives. There the attributes of God can be moulded into our characters. After we have entered in, we shall every probably not find what we expected. Light, joy and power may not come at once. Within the veil it is still a life of faith, not looking to ourselves, but to God, and hoping in Him. Faith will still be tried, perhaps most when God wants

to bless. Hope is the daughter of faith: the messenger it sends out to see what is to come: it is hope that becomes the strength of faith; its support.

Men always speak that that they hope for. We must also give confession to our hope. Confession strengthens the hope; what we utter becomes clearer and more real to us. It glorifies God. It helps and encourages those around us. It makes God, man and ourselves see that we are committed to it. Hold fast the confession of hope that it waver not. The better hope by which we draw nigh to God is the one thing we need to hold fast and confess with a confidence that never wavers.

He is faithful that promised. Much of our life depends upon our relation to the promises. Connect the promises with the Promisor. Connect the Promisor with His unchanging faithfulness as God and your hope will become a glorying in God. God's faithfulness lies at the root of a life within the veil. Christ has brought us to God. We are now in the right place to allow Him to work freely, immediately and unceasingly. God will fulfill His promises of life, love, joy, fruitfulness in a way of which we have no conception.

Draw near. Believe that issue takes you in to an abiding fellowship with the Father. Even amid the absence of feeling or experience, doubts and fears that threaten to press in - hold fast the confession of hope. Psalm 11:5, 14. This is the blessing of the inner sanctuary, the true place at God's feet, to wait in absolute dependence and helplessness on His working. Look up with the boldness that the blood gives, with a true heart. Hope in God to do His work in your soul. Romans 15:13.

Love and Good Works Verse 24

The fullness of **faith**. The confession of **hope**. Now - to provoke unto **love** and good works .

- Chapter 11 - The Fullness of Faith
- Chapter 12:1-14 - The Patience of Hope
- Chapter 13 - Love and Good Works

The life in the Holiest is love. The highest blessing to receive here is love shed abroad in our hearts by the Holy Ghost, being made perfect in love. Romans 5:5. 1 John 4:18. 1 Timothy 3:15. 1 Corinthians 13:13.

When we first enter the Holiest our thoughts are centered upon ourselves. As we wait upon the Lord it is not long before we realise that there are others who need our help to be brought in. We are dependent upon each other. The new and living way by which we enter is the way of self-sacrifice and love. If we think it just for ourselves, we are selfish and thereby deceive ourselves. The reason for entering is for service. To be filled with the Holy Ghost - the presence of God the love of Christ, to go out and bring God's blessing to others.

The same spirit that said - Consider Jesus, 3:1, says consider one another. Romans 15:1. Each one who begins to see what the blessedness is of a life in the full surrender to Christ should offer himself to Christ, to be made His messenger to the feeble and - the weary.

Love and good works. Here we see the aim of the Church in the exercise of its fellowship. Everything that can hinder love is to be studied and performed.

Here is the chief thought. A life in the Holiest is and most be a life of love. There can be no real access to God as a union with Him in His holy will, no real communion with Him, but in the Spirit of Love. God is love. 1 John 4:8. Christ is love. Our entering into the Holiest is mere imagination, if we do not yield ourselves to the love of God in Christ, to be filled and used for the welfare and Joy of our fellow-men.

Study what love is. Study it in the Word, in Christ, in God. As we see God as the ever flowing fountain of all goodness and love, we will come to acknowledge that he that loves not hath not known God.

1 John 4:8-21. We will learn also that no effort of our will can bring forth love. It must be given from above. In the Holiest we can wait on the God of love to fill us with His love. He has the power to shed abroad the love of God in our hearts by the Holy Ghost. Romans 5:5. He has promised to give Christ, to dwell in our hearts by faith, that we shall be rooted and grounded in love and know and have in us the Holiest breathes the very love of God. While we are only thinking of others, to bring God's love to them, we shall find God thinking of us and filling us with it. When the Holy Ghost imparts to us the salvation of

Christ, we feel compelled to tell others about it. The baptism of the Holy Ghost is a power given us to at once to consider and care for others.

As we are filled with the Holy Ghost we will spontaneously, unceasingly, joyfully, love, because it is our very nature, even the unlovely.

The Assembling Together Verse 25

The inward and the outward must always to together. As in man, so in the church. All its members are one body: the inward unity must be proved in active exercise, it must be seen in the assembling together.

All who have entered into the Holiest to meet their God must turn to the meeting of His people. The tabernacle of old was the tent of meeting: to meet God and our fellow-men are equally needful. Forsaking the assembling together is one of the dangerous symptoms of backsliding. It is the duty of each one not only to be faithful, but also to care for and exhort one another. For the full development of the life in the Holiest of All and the various aspects pertaining thereto, the assembling together has unspeakable value. This exhortation is given in connection with entering the Holiest.

As we have drawn near to God we are to draw near to our fellow men. Meeting with God is wonderful. Meeting with men often meets with weakness, distraction and failure that some think it better to forsake the assembling. Meeting with men is our essential duty.

It is love that came forth the Holiest to seek and bring me in. My entrance in was only in the path of self-sacrifice: my abiding there can only be as one dead to self and filled with love. Love seeks not its own. 1 Corinthians 13:5. It gives itself away, and only lives to make others partakers of it happiness. It loves the assembly of God's people, not only for what it needs and hopes to receive, but for the communion of saints, and the help that it can give in helping and encouraging others. It seeks to watch over those who are in danger of becoming unfaithful. It cares for those who have grown careless in their neglect. True love is quick of invention. It devises means for making smaller, nearer or more attractive assemblies for those who have become estranged. It counts nothing to humble or too difficult if it may but win back to the gathering, of God's children those who may there be blessed and saved. It gives itself up to the one work of winning others to know that love.

God is willing so to bless the fellowship of His redeemed that the assembly itself will be crowned with a fuller sense of His love and presence than ever can be found in the solitary approach to Him.

The day. The coming of the Lord. The fear of an approaching day of judgment was the motive to which the appeal is made, not only to move the indifferent, but specially to urge the earnest to exhort others. Christians need to be reminded of the terrible doom hanging over the world and of all the solemn eternal realities connected with our Lord's coming in their bearing upon our daily life. How short the time is. How terrible the fate of all who perish. How urgent is the call. In the Holiest we hear the voice of warning and come out to save before it is too late.

This section begins with spiritual mysteries and ends with a practical application. The more we enter into the perfection teaching of Chapters:

7. The Priest
8. The Sanctuary
9. The Blood
10. The Way Into the Holiest

the fitter we shall be to be a blessing to a dying world.

Christ loves all His redeemed ones however weak, feeble, or perverse they may be. so intently, that He tells us that we cannot prove our real love to Him in any other way than by loving them: the proof of a real entrance into the Holiest of All, the humility, gentleness and self-sacrifice with which we speak, think and prove our care of one another. John 13:34, 35.

The Fourth Warning Chapter 10:26-39

Those that Sin Willfully and Draw Back

Willful Sin Verses 26, 27

The forsaking of the assembling of the people of god is the symptom of imminent danger. This is a sore point. The neglect of Christian fellowship is at once the

indication of indifference which is so dangerous, and the cause of further backsliding. The neglect of outward, apparently secondary duties, opens the way to positive sin and eternal loss. Genesis 2:18. This trumpet blast of warning is the most terrible we have heard yet.

The first, **neglect**, 2:1-4; second, **unbelief** and **disobedience** 3:1, 4:13; third, sloth, leading to hopeless falling away 5:13; 6:19. Here **willful sinning**. The rejection of God's mercy and the sure and certain punishment. From the very gate of heaven a way, leads to the pit. The higher we go the harder we will fall. Not only the Holiest of All is wide open for us, but the gate of hell is open wide also! Hell is waiting to receive all those who neglect or refuse to enter the gate of mercy and heaven. If you believe this is a word from God, listen with a holy fear.

Refer: Chapter 6:4-6

What is willful sin? No one on earth can draw the line between what is and what is not, willful sin. Only God who knows the heart, can judge. What then, is the purpose of this warning? It will make us fearful of committing any sin, lest it might be, or lead us to, willful sin. He that would know what willful sin is, with the thought that he is safe, as long as that he keeps from that extreme, deceives himself. The only sure way of being kept from willful sin is to keep far from all sin.

Ship. Young men applying for stage-coach position. Launch out into the deep of full obedience of all the Will of God. Keep far from all sin and you shall be kept far from willful sinning.

Contrast Chapter **10.18**. The joy of Christian faith and life. Salvation finished and perfected forever. Here, the highest sin and its terrible doom. The one sacrifice rejected. No more sacrifice for sins forever.

Fearful judgment. Fierceness of fire, devouring the adversaries. These words are the highest teaching of the Epistle. This is God's gospel. This is what He is speaking to us in His Son! With many people these words are set aside and rejected. Believe this with your whole heart. Exhort one another. Snatch ones out of the fire.

As you have entered the Holiest, turn around and see the horrible pit from whence you have been dug. Even though you have taken the time and have

escaped the judgment of fire, take time to gaze upon these. Take upon yourself the burden of those who are asleep, and plead with Christ to use you to warn and save them.

The Sin Against the Triune God Verses 28-31

The Book of Hebrews has set before us the more excellent glory of the New Testament. We can draw near to God as Israel never could. Don't think that greater grace means less stringency with sin, or less fierceness of the fire of judgment. No, the very opposite is the case. Greater privilege brings greater responsibility, and, in the case of failure, great judgment. cf. 2:2; 12:25. Law and Grace. Murder and hate. Adultery and lust. The New Testament exceeds the Old not only in blessing but also in its curse. **How much more** will the blood of Christ cleanse? 9:14. **How much more** sorer the punishment? Verse 29. New Testament - God of Love. Brings on its rejecters a far more fearful judgment than the old.

Without mercy. The measure of the greatness of the New Testament will be the only measure of the greater fearfulness of the punishment sent. The Father gave His Son. The Son gave His Blood. The Father and the Son gave the Holy Ghost. The first warning also involved the Trinity. 2:1-4. Under Moses' law a man died without mercy. How much sorer punishment, without mercy, shall be the fate of those that reject Christ.

Jesus Christ, God's Son, comes and stands in the sinner's way, pleading with him to turn from his evil way. He casts Himself in the way, with His wounded, bleeding body. The sinner, not heading what he does, passes over it. He has trodden under foot the Son of God. Aged father and wayward son. What a sin against the Father and the love that gave the Son!

When I come to water in which I wish to wash, and find it impure, I reject it, I throw it out. Christ calls the sinner to wash in His blood and be clean. He rejects it as an unclean thing. The blood that speaks of the love of Jesus, the remission of sins, the opened heaven, is rejected and cast aside! What sin! If the rejecters of the blood of bulls and goats died without mercy, **how much more** - the despisers of the blood of the Son of God.

I can offer no greater insult to my king or my father than by shutting my door in his face. To turn than away is to do them despite. The Spirit comes as the Spirit of grace, to convince of sin, to stir to prayer, to lead to Jesus. To close the door,

to refuse surrender, to open the heart to the spirit of the world instead of Him, is to do despite to the spirit of grace! The Son trodden under foot. The blood counted unclean. The Spirit of grace despised and rejected. What terrible sin!!!

For such there remaineth no more sacrifice for sins. There are those around us and among us that reject the Christ of God! This is their fate! For **we know Him!** How may profess to believe in Scripture and to worship God, but who do not know this God. They have framed to themselves a God, after their own instincts and imagination. They refuse to say, We know Him that said, Vengeance belongs unto Me. I will recompense. Let us seek to **know** Him that our hearts may be filled with compassion for all who are still exposed to this fearful vengeance. It is a fearful thing to fall into the hands of the living God. Let us think in love on all who are still exposed to this judgment, until it stirs us to thanksgiving for our own redemption, to an infinite compassion for all who are in danger, to a new fervency of prayer for their salvation, and to a consecration of ourselves to the one work of warning them of their danger and leading them to Christ.

Remember that God's plan of Redemption **only** came to us as a divine revelation. Only in a similar manner will we understand a judgment day such as God's righteousness requires. One is a mystery of love, the other is a mystery of wrath, beyond all we can think or know.

It was to meet the judgment and the wrath of God that Christ's blood was needed. The blood stands between the judgment threatened and the judgment yet to be poured out. As we believe in the judgment so shall we honour the blood; as we believe in the blood we shall fear the judgment.

This is where righteousness and love, heaven and hell meet together in perfect harmony.

The Former Days Verses 32-34

6:9. As there, so here. The solemn warning now points to encouragement and exhortation. In both instances they are reminded of the former days, when they were first enlightened - the time of their first love. Revelation 2:4. They are urged not to forget what had taken place. The retrospect would call up the joy with which they had sacrificed all for the name of Jesus, would humble them in view of past back-sliding and present coldness, would stir within the desire and the hope of regaining the place they once had occupied.

What a sad thought that these people had so remarkably proved their faithfulness to the Lord, in the midst of persecution and suffering, and should now in a few short years gone so far back as to need the warnings that have just been given. History proves that the Ephesian Church did have its Candlestick removed. Revelation 2:5. This has often been the case. In some cases the persecution ceased, and the spirit of ease and sloth, or worldly prosperity, obtained the mastery. In others persecution lasted too long, and those who had appeared to forsake all succumbed to the severity and length of the trial.

These people were not only an instance of such defection, but of so many other cases, in which Christians, after having begun well, become weary and faint in their souls. They stand out as beacons to warn us of the danger, the Epistle so strongly urges - that the best beginning will not avail unless we endure to the end. 3:14. 6:11. 12:3. Matthew 24:13. They call us to remember that we need a faith that stands fast and lasts. It has its steadfastness in the promise and the oath of God, in the hope within the veil, in Him the surety of the covenant, who is seated on the right hand of God, the Priest after the power of an endless life, the surety of an everlasting covenant.

Verse 34. Here we see the power of that first enabled them to endure so bravely. The Christian stands between two worlds. Each offers him its goods as possessions. In unceasing conflict the two compete for mastery. The one has the advantage of being infinitely more worthy than the other - giving infinite satisfaction and lasting forever. The other is in no wise to be compared with it - it cannot satisfy, it cannot last. But, in the conflict, it has two immense, terrible advantages. One, it is nearer, it is visible. It has access to us by every sense. Its influence on us is natural, easy and unceasing. The other, that our heart is prepossessed. The spirit of the world is in it. And so it becomes that the possessions of this world with the most actually win the day, even against the better and abiding possession.

What is this better and abiding possession? It is the love and grace of God! It is the eternal life within. It is Christ as our heart's treasure. It is a life and a character in the likeness of Christ. How much more can the Christian rejoice in the good things, in the eternal realities which Christ bestows, both in the heaven above and the heart within. The world may rob you of personal liberty or earthly goods; it cannot compel you to commit sin or separate you from the living God in Christ. Heaven and its blessing in your heart can fill you with a joy that counts every sacrifice a privilege, that makes every loss a gain, and that turns all suffering into an exceeding weight of glory.

For these people, after knowing this better and abiding possession, and having, for its sake, joyfully taken the spoiling of their possessions, should yet, many of them, have waxed weary, fainted and turned back. Alas for the terrible possibility of making sacrifices and enduring reproach for Christ, and then falling away. cf. the Children of Israel. No wonder the appeal to remember the former' days is followed with the exhortation - cast not away your boldness, ye have need of patience.

Learn this solemn lesson. The lawful possessions, pleasures and occupations of this world, its literature and its culture, are unceasingly and insidiously seeking to undermine the influence of the better and abiding possession. This influence is greater than we know, because they are seen, near and ever active. Nothing can secure us against their power but a life of faith, a life in the Holiest, a life in the power of Christ, the Priest forever, who works in the power of an endless life. Alone through Him who abides continually can we abide continually also, can we endure to the end.

If you have to look back with shame and regret on your first love, having left it, listen to the call. **Remember the former days!!!** Think of them. Face the fact of having gone back. Confess it to God. Take courage in the assurance, there is restoration and deliverance. Trust Jesus.

A better and abiding possession. A rich man counts his money. He spends time and thought on preserving it safe, and making it more. Our power to resist the world, so that its possessions shall not tempt us, nor its threats terrify us, lies in the full consciousness and enjoyment of our heavenly treasures. Take time to know your possessions, draw out an inventory of what you have and what you expect, and all the world offers will have no power. Count on your blessings .

Confidence (Boldness) and Patience Verses 35-36

Boldness. 3:6. 4:16. 10:19. The boldness and confidence towards God is one of the strongest roots of Christian Life. Without it there is no strength to preserve, no power to draw near the throne of grace in prayer, no liberty to enter the full fellowship of God in the Holiest. The reward of boldness is great in the joy of the Christian life, in bright and joyous fellowship with God and in the courage for meeting the battle with the world and sin. Acts 4:31.

When I have my hands filled and something more tempting is offered, I may either directly cast away what I have, or, by trying to take the new object into

hands already full, may gradually lose hold of what I first held fast. Casting away our boldness always has its cause in something else that we allow to take its place in the heart. It may be **sin**, whether only rising in the heart of breaking out into act, if it be not immediately confessed and cleansed away. It may be something in itself **lawful**, but which is allowed a large share in our interest or affections. It may be something **doubtful**, so insignificant that it hardly appears worth considering, and yet which somehow rob us of perfect liberty in looking up into God's face. It may be **care** or **fear**, it may be **self-effort**, or **self-seeking**, **self-trust**; anything that is not in the perfect will of God loosens our hold on the boldness before God, and before we know it, we have cast it away - it is lost.

We must not only know how we lose it - we need to know how to keep and increase it. Foundation truth - 4:15, 16. Fuller teaching - 10:19. A **High Priest** and the **blood** these are the everlasting and unchanging ground for our confidence. As we consider Christ and follow Him, as we grow in knowledge and faith in the blood, and enter through it into God's presence, we shall hold fast our boldness with an ever firmer grasp.

You cannot dispense for a moment your boldness. To the end of life it is your only strength. Cast it not away. Without patience, in the persevering exercise and daily renewal of faith, you cannot inherit - the promise. Between the faith that accepts a promise, and the exercise that fully inherits or receives it, there often lies years of discipline and training needed to fit and perfect you for the inward possession of what God has to give. Whether in this world or the next we need patience. 6:12. Imitations. This is one of the great practical lessons of the Epistle. Without perseverance, endurance, steadfastness, **faith is vain**. The only proof a living, saving faith, is that it holds fast its boldness firm unto the end.

Doing the Will of God is the way to receive the promise. This is to be the one thing that is to occupy us while we patiently wait. This is the strong meat. John 4:34. Between God's giving the promise to Abraham and receiving its fulfillment with a new and larger blessing. **Doing the will was the proof of his faith**, the occupation of his patience, they way to his blessing. Cf. Jesus. Between the promise given Him of the rather and His inheriting it in the resurrection and ascension there lay His **life of obedience**. 10:7. Lo, I am come to do thy will O God. What about us? **Doing the Will of God** must be the link that unites the end to the beginning. Matthew 7:21. Study the first two chapters of the book of James in this regard. Between the faith that accepts the promise and the experience that fully inherits it, there may be for us, years of waiting and

trial. These must be marked by the obedience of faith, or we can never reach the promised end. Romans 2:7. If we see to the doing of the will of God, He will see to the inheriting of the promise. **The sure mark of true faith is doing the will of God.** Doing the Will of God is the only way to God and His Presence. Let this be our motto: **Patience - that having done the will, ye may inherit the promise.** I am every moment to be doing nothing but the will of God. John 8:29. Jesus is our leader. His life is our life.

Boldness - Patience. Active and passive graces. The two must be combined. Boldness to undertake. Patience to carry out the doing of God's will.

Boldy, patiently doing the Will of God is the way to inherit the promise.

Believe Or Draw Back Verses 36-39

The Lord's coming is not far off. Christian faith lives not only in the unseen present but also in the future.

Habakkuk 2:4. Also found forming the text in the Books of Galatians and Romans. The vision will surely come. Two classes among the people are spoken of. One, his soul is lifted up, it is not upright in him. The other, the just shall love by faith. Here the two are contrasted. **The righteous man will in the midst of trouble, and while the vision is delayed, put his trust in God, and live in that trust.** The God whom he trusts will not fail him but send deliverance.

This text is used for the following chapter. The Roll Call of the Heroes of Faith. Chapters 3 and 4 - **unbelief** revealed an the great sin through which Israel had perished in the wilderness, and **faith as the one thing needful if we are to enter the rest of God.** Chapter 6. The **faith** by which the fathers inherited the promises. Now, 10:22. The writer's desire here is to show us the way to a full and personal experience of the purpose and work of Jesus, **through faith alone.** **All the Old Testament saints had lived and conquered through faith.** It is the only thing God asks if we are to experience His mighty saving power and the blessedness of His good pleasure. All variety of circumstances and difficulties are shown, in which faith will give us help and sure deliverance, as well as all the various tempers and dispositions with which it will be accompanied. For this, his text, verse 38.

The sinner is counted righteous by faith. The righteous shall have eternal life by faith. His whole life shall be, by faith. Contrast this with, **if any man draw**

back, my soul shall have no pleasure in him. The one cause of backsliding is the want of faith in the unseen, a yielding of the heart to the visible, and, in the battle against it, a trusting in our own strength and **not in Christ**. No alternative here. Either **believe** or **draw back!** Nothing will avail to keep us from backsliding but the **fullness of faith**. Always and in everything to live the life of faith. Only when faith gives up itself entirely to Christ, when **faith so dominates our life** that every moment is under its influence, that we can hope to be safe from drawing back. If I am to be sure of salvation, if I am to be strong against every temptation, if I am to live as one in whom God's soul has pleasure, I must see to one thing - **I must be a man of faith**.

Let Christ and His Redemption be the object of our faith. To prepare for the next chapter, look back thus far as we have come. Jesus is our Priest, the Priest of God's oath, Minister, Mediator. Shall we not believe, and allow this mighty Saviour to do His perfect work in us? Make faith, faith alone, the faith of the heart, the unceasing sacrifice we bring to God. Let this be our cry - **We are not of them that draw back - but of them that believe to the saving of the soul**.

The only cure for all coldness and backsliding is **FAITH**. This must be the daily food of Christians. Preaching that insists upon salvation by faith chiefly as pardon and acceptance to the full Christian Life.

Believe or Draw Back. There is no other alternative. Review this warning.

Let us fear at the terrible possibility for ourselves and others. Look forward to the coming chapter with the prayer that our whole life may be in the fullness of faith, in the very presence and power of God.

Chapter Eleven

Tenth Section Verses 1-40

The Fullness of Faith

Faith The Sense for the Unseen Verses 1-3

There is no alternative. Believe or Draw Back. We cannot please God, abide in His presence, but by faith. We have seen what God has done. We are now to see that for our enjoyment and blessing of its power, one thing is needed – **the**

fullness of faith. It will be seen that this is the key to the life of God's saints, to all that God did for them.

Faith is the spiritual faculty of the soul which deals with the spiritual realities of the future and the unseen. Our five senses contact the physical. Faith is the organ through which the soul comes into contact with and is affected by the spiritual world. Just as the eye is a dormant - power until the objective reality, light, strikes it, so faith in itself is a sense with no power beyond the possibility or capacity of receiving the impressions of the eternal. It is an empty vessel that wants to be filled with its unseen contents. It is only when the eternal realities draw near and exercise their power that faith becomes and is the substance of things hoped for, the foundation which they lay in the soul. The proof or conviction of things unseen, the convincing power which they give evidence and proof of their own supernatural existence. Substance and Evidence. Substance properly means foundation. It is used as the real nature of a thing and not its appearance. cf. 1:3 image, substance of God, the divine essence. In 3:14, it is used of the confidence which knows that it rests on a sure foundation. Proof or conviction, John 16:8. It means both proof and the proof itself. 2 Timothy 3:16. Faith as a **dormant** faculty is the capacity for receiving this communication. Faith as an active power, is what it is in virtue of the overshadowing of the invisible. The invisible takes the initiative and awakens faith. Faith receives the impression and seeks for ever fuller union with it.

Faith is thus much more than trust in the word of another. That trust is of extreme importance as its initial exercise, but the word must only be the servant leading into the divine truth it contains, the living person from whom it comes. To deal too exclusively with the word as the ground of faith will lead to a faith that is more intellectual than spiritual, a faith that, as the church so universally shows, rests more in the wisdom of men, in the power of reason, than in the power of God. We need to be persuaded very deeply that faith is not only a dealing with certain promises, but an unceasing spiritual fellowship with the unseen world around us. As with the natural senses, so with the spiritual. Faith in the spiritual life must be as natural, as unceasing, as our breathing when we are doing our natural work.

Verse 2. Therein the elders had witness borne to them. cf. Abel, verse 4. Enoch, verse 5. **Everybody**, verse 39. Faith does not depend for its blessing on the intensity of its effort the unseen world, the eternity that surrounds us, is all filled with the living God - to the faith that opens itself heavenward He bears witness. Be sure of this. Faith can grow into firm and full assurance, it finds its

confidence not in itself but in God. The faith that seeks for the eternal will be met by God and have the witness borne by Himself that God counts us righteous, that we are well-pleasing in His sight. Don't have faith in your faith - have faith in God and His faithfulness.

This visible world is to man His great temptation to forget God. Romans 1:28. Faith is the eye with which we can see God in everything. Romans 1:20. Faith sees His superscription on every part of His handiwork. The world, instead of being a hindrance, becomes a help in revealing the everlasting God. Faith finds delight, ever increasing strength, life, in meeting everywhere the God who delights to bear witness of Himself to them that seek after Him.

Regard the unseen world as an actually existing kingdom of divine truth and power, which seeks to conquer and get possession of and bless you. 2 Corinthians 4:18. Accept the measure of faith that is within you as the proof of its existence and operation, the pledge of a fuller revelation. Accept all that is revealed of it in the word as a finger-post to wake the longing and to show the way to the full possession. Open up your heart, in holy separation from the world, in meditation, adoration and expectation that the unseen world can become more real and more near than the seen.

Abel - The Sacrifice of Faith Verse 4

Offering - Sacrifice. One of the key words of the Epistle. 9:14, 26 10:14. The inner power and spirit of that life by which Christ pleased the Father, and put away sin, and gained His seat on the throne of the majesty on high, was - **the offering His body**. He leads His people into the same new and living way, the way of self-sacrifice.

Here we see the very first fruit of faith - **sacrifice**. Sacrifice lies at the very root of faith. Abel offered to God a life to be given up to death, and so in his stead bear the death which is in its very nature the punishment of sin. It was an acknowledgement of the righteous judgment of God against sin; the confession that without blood-shedding there could be no remission of sins. It was an act of faith; he counted that the sacrifice would be acceptable and that with it he would be accepted too. Also, the sacrifice was the offering and yielding up himself to God and His service. He knew it was something that lay in the very nature and spirit of a true sacrifice, that it could not be pleasing to God if he offered the lamb and kept back himself. The sacrifice was a double confession. Firstly, he was unworthy to offer himself to God without atonement. Secondly, believing that

in the sacrifice he was accepted, he gave himself to God's worship and service, he gave himself to death, to die to self and live to God. It was as if his own death had to confirm and seal the truths the man who had offered the sacrifice of faith, had founded his worship in the death of a lamb, had to die himself to find the way to God. The lamb was a **substitute** and a **symbol**. In its death and atonement and consecration.

Faith draws nigh to God through sacrifice. cf. 10:14. Our access to God and our fellowship with Him can only be in Christ's finished work. We have boldness through His blood. His blood cleanses and perfects the conscience. The first great work of faith is to appropriate the sacrifice, obedience and righteousness of Christ has accepted for us, to hold it up before God, and by the Holy Ghost to have the witness given, and to experience how acceptable we are. At the same time faith enters into the spiritual significance of the sacrifice, under which the Head went in to God, is the law for each of the members. There is no way out of sin and sinful flesh, but through death to life. As faith sees the beauty and the power of the truth in Christ, it hungers for conformity to Him in HIS highest moral glory, and becomes itself the root of an inward self-sacrifice, a continual offering of itself to God and His holiness; because it is nothing less than a real, living union with Christ the High Priest Himself. Christ became our Substitute, but grows up into Him, the Head of all things, especially in the fellowship of His death. In Romans 6 and Colossians 3, all that is said of our being dead to sin in Christ, and alive to God; in 2 Corinthians 4, of bearing about in the body the dying of Jesus that His life may be manifested to the world; in Philippians 3, of our being made conformable to His death, point to this - the inward spirit of self-sacrifice is born within us by His Spirit.

The great lesson of the Book of Hebrews is that the veil has been taken away, the Holiest has been opened up, we can live and abide continually in the Presence of God. The only way that we can enjoy this full salvation that is provided for us, is by faith alone. Abel, the first man of faith, teaches us what Christ our High Priest has taught - the way to God is the way of faith, the way of sacrifice, the way of death. His self-sacrifice becomes the spirit and power of my life, and the life of faith in me becomes the union of the two - His and my self-sacrifice.

Exodus 33:20. Through death, the death of Christ, our death in and with Him, is the way to God. This is the new and living way, the way into the Holiest. Let us walk in the power of the Holy Ghost. Nothing supersedes a walk in the Spirit. Let our one desire be to please the Father as Jesus pleased Him.

As Abel worshipped with his eye on the dying lamb, he had witness borne to him that he was righteous. As I worship with my eye on the dying Lamb, the witness comes to me that I am righteous.

As I believe in the immeasurable power of the Blood of the Lamb, my whole being will be filled with the witness of the Holy Ghost. The more I gaze on the dying Lamb, the more His Spirit of sacrifice enters me, and makes me conformed to His likeness.

Cain brings his offering without death, without blood - the spirit and religion of the world. With Abel and the throng of heaven it is always - **the Blood of the Lamb.**

Enoch - The Walk of Faith Verses 5, 6

The sacrifice of faith is the entrance to the life of faith. It always remains the chief characteristic. After the Sacrifice of faith follows the walk of faith, abiding, continuous fellowship is the fruit of Christ's self-sacrifice and ours. After Abel follows Enoch. Abel shows how death is the entrance to life; he triumphs over it by submitting to it. Enoch, life triumphs over death; he does not see death. Abel being dead yet speaks. Enoch speaks as one who ever lives. In Abel we see how death leads to life. In Enoch we see the life that never dies. In Abel we see Christ the crucified, and the boldness we have through the blood to enter in to the new and living way that goes through the rent veil. In Enoch, we see Christ glorified and have life in the Holiest - the walk with God the Living One.

Enoch - Three things taught regarding faith.

1. Nature

Faith is the spiritual sense by which we recognise the presence and character of the unseen God; both that He is and that He rewards the seeker. **Desire is the root of faith.** **Without a hunger for God** His existence is a matter of indifference; the knowledge of His being does not affect the soul. Faith seeks for God; it believes that He is; it keeps the heart open towards Him; it bows in humility and hope for Him to make Himself known. To know God, to see God in everything and everywhere, in our daily life to be conscious of His presence so that we always walk in Him - this is the true nobility of man. This is the life that faith lives. This is the blessedness Jesus has now fully revealed in the rending of the veil. Faith can walk with God. Faith believes that God can be found - that

He can and will make Himself known - that He cares for everyone who truly longs for Him - that He has a divine reward for those who seek after Him. In seeking Him the way may at times be dark and long – the progress slow. Faith honours God with its confidence as the God of love and truth. He will reward and bless. Let the deep restfulness of this assured conviction be the root of all your seeking after God.

2. **What the Reward of Faith Will Be**

Our one object for being created is that we please God. cf. Jesus. Faith is the surrender to God. Verses 5 and 6. Faith honours God by seeking and acknowledging His Presence, by expecting everything from Him alone, by resting in Him. Faith gives God His place and His glory - faith sees what God wills - faith lets God have His own way and makes Him all in all. No wonder that faith is well-pleasing to Him.

3. **Faith Knows That it Pleases God.**

It was by faith that this witness came. Verses 2, 4, 39. It is of the very essence of a healthy faith. God does not leave Himself without a witness to the soul that trusts in Him. Jesus promised to send the Holy Ghost as a witness to all that took place in Heaven on His ascension. All this Epistle teaches has its reality in our hearts by the Holy Ghost. Reality. The Kingdom of Heaven in men's hearts. To those who seek and receive and yield to the Holy Ghost, in His full indwelling and witness, faith receives and gives the witness that they are well-pleasing.

Learn with Enoch to walk with God the walk of faith. Let the presence of God be your one desire - the Will of God your one choice - the help of God your one trust - the likeness of God your one hope. Let every day be a day with God. Let the teaching of this Epistle fill you full of faith in God, draw you near to God, cause you to Walk with God. The great work of Jesus is to bring us near to God.

Noah - The Work of Faith Verse 7

Abel - Faith makes the path to life.

Enoch - Faith conquers death.

Noah - Faith saves others from death by the work it does for them.

- 10:24, 25 - As soon as the Holiest is entered we were called to the **work of love.**
- Abel - Draw near to God, in death of Christ and the death of self. This is the root of the tree.
- Enoch - Given ourselves to a walk with-God, in His presence and good pleasure. This is the tree growing from the root.
- Noah - Doing the work of faith, that we can bless and save those around us. This is the fruit of the tree.

In Noah 's story, all the essential elements of faith are combined.

Faith has always to do with the future and the unseen. It lives in God's words and thoughts. It sees what the world cannot see. It sees all, the future also in the light of God. When God reveals His terrible, almost incredible judgment, it simply believes. It trusts not to its own experience or instinct, its thoughts or wishes. It believes in the inconceivable fearfulness of a judgment to come. It you want to win souls for Christ, believe what God has said of the impending doom that is coming on the world.

John 17:9. Jesus prayed under the sense of what sin and death are - with Godly fear. cf. us. 12:26. 10:31. How awfully and repeatedly our Epistle speaks of the fate of the disobedient. Surely we are moved with Godly fear, to have mercy, snatching ones out of the fire.

Faith wrought fear. Fear wrought diligence. Faith guided heart and hand for the work of deliverance. No one had ever heard of a coming flood, the destruction of a world by water. No one could ever have thought, if the world were drowned, of an ark escaping alone. But faith lives in the fellowship with God, it knows His secrets of judgment and salvation: it so possesses a man that he gives up his life to act it out. In the face of mockery of men, and the long delay of the day, and all the difficulties of the work, **Noah held fast to God's Word.** Simply to listen to what God says, and in the obedience of faith give up our whole life and heart to carry it out - this is faith.

The believer is blessed by God to be a blessing. The faith of Noah, made perfect by works, saved his family - and with the family he saved the human race and became the father of all of us. His preaching appeared to have little fruit, and

yet the whole Church of God, since his day, owes its life to his faith also. Man, created in the image of God has power over other lives. The power begins with the family, but reaches father. The man of faith has passed through death to life - Abel, John 5:24 - and with Enoch walks with God, has power with God, the power of life and of blessing.

The difference between a believer and a unbeliever. One is a man of the world and lives here. The other is a man of God, and lives in Heaven. His whole life is a protest and condemnation of the world. Abel, Enoch, Noah - all three were equally rejected by the world, because they condemned its works. May our lives be so clear and bright that the world may feel itself - condemned.

Righteousness gives God His place as God, in the soul that confesses it is nothing, and that God is all. This faith God counts for righteousness.

Noah and the Ark, a beautiful type of Christ and His salvation. The opened sanctuary is an ark of refuge. We are to gather in all that can be saved. Let us be like Noah and give our lives to this. Listen to God's threatenings and be moved with fear. Let us be messengers of mercy to the perishing. God will abundantly use everyone that trusts Him. Let us go forth from the Holiest and work the work of faith - by faith bring in all who are outside.

These three are all types of Jesus. Abel - the righteous one, hated and slain by his brethren, coming to God with sacrifice. Enoch - the beloved son, in whom God is well **pleased**, (Hebrews 11:6), walking with Him on earth, and taken up in to Heaven. Noah - preparing salvation, saving His people, condemning the world.

One thing God gives Jesus. One thing He requires of us Faith.

Abel - Drawing near to God.

Enoch - A life of Unbroken Fellowship **Experiences of Faith**

Noah - A Saviour of others

Abraham - The Obedience of Faith Verses 8-10

No man is honoured more by the whole human race than Abraham. Jews, Christians and Mohammedans acknowledge him as the father of the faithful.

God honours him as His Friend!!! James 2:23. This is then the man that can tell us what the secret is of a life of faith. 6:12-15. Romans 4:12-25. If you have determined in your heart to be strong in faith, giving glory to God, listen to the lesson of his life. God expects from us the very life of faith which he had. We need it. It is within our reach. Believe it!

As we see the divine meaning of the Call of God, we shall understand what God asks of us and what our faith must lay hold of. Man stands between the visible and the invisible. His sin and fall consisted of falling from God to the world. His redemption from the power of sin could only be found in giving up the world and setting his whole heart upon God. It was to train him to this, to teach him to find his life and his happiness in God Himself, that the call came - Get thee out from thy kindred, unto the land that I will show thee. God wanted to have him alone with Himself, separated from all that show thee. God wanted to have him alone with Himself, separated from all that he could cling to or trust in, that He might teach him to find his all in Himself. By faith he not only saw the land and the promise connected with it, but saw the living God near to fulfill the promise. The call of God is always connected with the promise true faith in the promise is always joined to obedience to the call. **Obedience is of the very essence of faith.** It is impossible to receive God without receiving His will.

It was by obedience, by doing God's will, that Jesus was perfected and thereby perfected us. 5:8, 9. **Obey.** 1 Samuel 15:22. Luke 6:46. Obedience is the very life of faith -the only way into the Holiest. Be obedient immediately, unreservedly, joyfully. Otherwise hardening the heart will result. This is one of the root principles of God's Will, His call to come out and be separate. 2 Corinthians 6:17.

Don't say you cannot understand what it is to come out and forsake all. You don't need to know. You need to know something else that you have a God who is watching and guiding you, and working out in you a character for Heaven and eternity. The one great mark of that character is **absolute surrender** to God. The first essential of that surrender is a deep humility that only wants to trust and obey. Tell God at any cost and in any way you are ready and willing to obey. He will never disappoint the soul that is fully committed to Him and His will.

Abraham not only went out from Haran - but into Canaan! He lived there. He not only began well, but in faith and longsuffering he inherited the promise. Perseverance. Obedience and Faith. Through this we will be drawn into a

closer communion with Himself. We can be God's tested and trusted **friends**. We can be men who live only to honour Him. Deuteronomy 6:23.

By faith Abraham saw the unseen. In hope he lived in the future. His heart was as little in **Canaan** as it was in Haran! It was in Heaven. It was with God! Shall we not obey, go out, even though we know not whither we go. Let us separate ourselves entirely from the world and its spirit.

Let us die to the world that we may live to God. A worldly spirit in the Church or a Christian is a dreaded disease. It makes the life of faith impossible. Count it your worst enemy. Bear the Voice of God calling you but, into close fellowship with Himself.

Abraham's call is distinctly divine, above all sense and reason. The promise is a country, a son and a seed.

Sarah - Faith in the Faithfulness Of God Verses 11, 12

By faith Sarah received power to give birth to Isaac. To Judge by nature and its possibilities, there was no hope of a son. The birth of Isaac was to be a work of God's power. He had promised and He would perform. Sarah believed the promise, because she believed God the Promisor.

In sight of what was impossible with man, her faith found its strength. She looked to the promise. She considered Him who had given it. She rested on His faithfulness. The faithfulness of God was the rest of her heart and her faith. She didn't have faith in her faith. She had faith in the faithfulness of God.

What does Sarah's life teach us regarding the work that God would do in us in faith? From one who was as good as dead there sprang as the stars in the multitude. God is the living God. He delights to give life in death. When man sinned he lost the life of God. God's work is to restore that life. Old Testament. In the race He was going to prepare the life must come from Himself, a life born of one as good as dead. Isaac's life was to be a God given life. New Testament.

Miraculous birth of Jesus Christ. God's mighty power revealing the divine life in the babe of Bethlehem. **The new life must come from God.** His mighty power alone must do the work.

It is this Sarah teaches us. For twenty five long years her heart yearned for the son of whom God had spoken. At times her faith was sorely tried, but she always came back to this one thing. **He is faithful that promised.** In due time God did His work. Her shout down the corridors of time? - Trust God! He is faithful. He is the living God. He gives life from the dead.

Why do we not experience the mighty working of God in us? **We do not allow Him.** We do not believe in the continual indwelling and working of the Holy Ghost. Even as Sarah failed when she sought for the promised son by giving Hagar to Abraham, we fail because we seek by our effort to do what God will not allow any but Himself to do. Like Sarah, let us come back from our self devised ways, and enter by the new and living way - **death to self**, into the life that God alone can maintain.

God has spoken to us in His Son. Look to the Son - the promise. It is impossible for God to lie. In this we shall receive power to bring forth the new life that is of God. Above all, take the place Sarah took before God as being dead, hopelessly, helplessly dead, as far as the prospect of bringing forth new life is concerned. God will do His work. Impotence is always one of the conditions of faith, true faith. Bow before Him in utter emptiness, wait upon Him in meekness and deep humility of soul, as having nothing and being nothing. Let every doubt and fear be met by looking to the promise afresh. The full blessing of Sarah's faith was not only Isaac, but as many as the stars in multitude. So with us. Being filled with His life we become a blessing.

Faith and its Pilgrim Spirit Verses 13-16

Faith prepared the saints of old for the fulfillment of the promises of the Lord. Three stages are revealed:

1. Having seen them afar off.
2. Having embraced them.
3. Receiving the promise.

The promises, in their full meaning they did not receive. **This is our privilege.** These are the three great steps in the life of faith.

A description of their life follows. Confessed they were strangers and pilgrims on this earth. It is faith that makes a man leave his home in search for gold.

These saints were seeking a country of their own. Faith made them pilgrims and strangers.

Faith will make us strangers and pilgrims on this earth also. Consider Jesus. Many questions at once arise. There is no more subtle temptation than to wait with what God calls us to do till we are first informed of what others are to do, or what God is to do with the rest of the world. It is safe to leave to Him the outcome of obedience to His commands. To every question, **what Shall this man do?** comes the reply, **what is that to you? Follow Me!** As followers of the Lord Jesus we must seek to have as much of His spirit as possible. If we are led by Him Into the Holiest of All, we must, like Him, live here as pilgrims and strangers. God is a stranger to this earth today. Remember, it is this world that crucified the Son of God! He came to His own and His own received Him not.

Faith makes us heavenly-minded. 3:1. Separation from the world is essential to a life of faith. Adam's fall was under the power and spirit of this visible world. Christ gave Himself that He might deliver us from this present evil world. Supposedly Christian, its spirit is utterly at variance with the Christ-like, the heavenly-minded, spirit. This is the reason why many seek to grow in faith and fail. They would love to live in the Holiest, without forsaking the world. Until the Kingdom of Heaven becomes our one desire, until we leave all and sell all for this pearl of great price, our faith cannot stand in the power of God, or overcome the world. If it is not our one desire to live as those who are partakers of' a heavenly calling, and pilgrims and strangers seeking a country of our own, then it is no wonder that God is ashamed to be called our God, and our souls cannot taste of the joy of a walk in His Presence.

There is nothing so heart searching as faith. As we give ourselves wholly to follow our Leader, living in the Holiest of All, our faith will grow. We will become men of faith, marked by this one thing - a faith that lifts us into the heavenly world, and makes us pilgrims and strangers here.

The eye of faith - The promise, reality, possibility of abiding continually in the Holiest in the power of an endless life, separated and made free from the world and its spirit.

The boldness of faith We will claim and hold fast, all that God has spoken in Christ of a life in the city of the living God here below as our very

own.

The reward of faith - in patient perseverance doing the will of God, knowing that the power of God Himself and the Son of God as Surety that we will receive the promise.

True faith begins with counting upon what God has promised, and leads into the actual possession and enjoyment of all it has embraced in His word.

Faith Counting on the Power of God Verses 17-19

The characteristic of Abraham's faith was his offering. Abel offered Jesus offered Himself: Abraham offered his only begotten son. The life of faith in true fellowship with God, always means sacrifice. There is no way of coming out of a sinful nature but by dying to it, and receiving new life from God, giving His own life into the dead to raise it again. The only way to God is to give up our own life unto death. The power of God is expressed in the resurrection.

This sacrifice is only possible to faith. The faith that sees and embraces, is the faith that has courage for the altar, the knife and the fire. God's great object in leading His people in the path of faith is to train them for ever larger sacrifice. It was a sacrifice of all he held dear when Abraham left his kindred and Father's home. It was a sacrifice of all his own thoughts and wishes, when he was kept waiting for Isaac twenty-five years. But all this was to prepare him for the crowning sacrifice - the giving up of his only son, the son of promise, to the death.

Faith in God as to raise up even from the dead was the secret of strength and victory in this his servant trial. He had learnt to know God as the giver of life in the birth of Isaac, even when he was as good as dead. If we are to have the same faith, and the same experience of God, we must be prepared to make the same sacrifice. These are the very deepest roots of the life of faith. The deeper we are willing to enter into the death to self the more we shall know the mighty power of God, and the perfect blessedness of a perfect trust.

Sarah trusted God to supply a power that was wanting in nature, Abraham to restore a life that had been taken away. Isaac the God given life had to be sacrificed, before the new display of power could be expected. We see here that even the God given life is still subject to the power of fallen natures only through

death can it be delivered from the power of fallen natures only through death can it be delivered from the power of sin and death, only then can it be a life wholly possessed of God. First, quickened by Him, yet under the power of sin; second, dead to sin, and alive to God in the perfect life of eternity. This was the symbol of what would take place in the life of Jesus Christ and everyone who is made like Him in the fellowship of His death.

Jesus in His birth, received His life from the Father, so do we, in the new birth. His life had to be sacrificed before He could enter into the full glory of the Father. So with us. Revelation 12:11. The life God gives us in the new birth is only to prepare us for understanding and deserving and accepting and entering into a perfect voluntary conformity to Christ's death. As we see how much of self there comes a deeper insight into our own entire and complete inability to do any good. This means a desire to be and do nothing, that God may do and be all; a complete surrender to the Holy Ghost to work in us that that is pleasing to the Father. It means a hating of one's self, a denial, that one is not content with nothing less than death to it.

Only in the soul that seeks to enter the Holiest by the new and living way, that feels the need of the faith in the living God who raises the dead, will be fitted to exercise it only in the soul that brings to God the life that He Himself has given, will be known His mighty quickening power. In this life we find the blessedness in being nothing and allowing God to be our life.

Take the place of death. Trust in God who raises the Dead, and gives life in death. Believe and thou shalt see the glory of God.

The highest manifestation of God's power is the raising of Christ from the dead. The highest exercise of faith by Christ was in death. He said, "Into Thy hands I commit My Spirit." The highest exercise of faith in a believer is the daily surrender of life God has given, to death, in the faith that He will quicken it each moment by His indwelling spirit.

Before Isaac's birth Abraham had nothing to lean on but the promise. Then came the danger. Isaac had to be given up. Cf. Us. Ephesians 3:20 (Amplified Version).

Faith Blessing the Children Verses 20 - 23

Faith has to do with the relationship of parents and children. 1 Timothy 2:5 The man of strong faith is a blessing to his children. Noah, Abraham and Sarah: their faith in God had to do with their children. Here are four more.

Isaac blessed Jacob and Esau. The sons of Joseph. Joseph and the departure of the children of Israel from Egypt. By faith Moses was hid three months by his parents. Faith was the secret inspiration of their treatment of their children and the source of blessing. Faith never confines itself to the person of the believer himself, but takes in his home and children.

How can a Christian parent secure this longed-for blessing for his children? **By faith.** Our life must be all faith – that is, our life must be in the unseen things. Further, the unseen God must be our life. The blessing and power are his. As we have more of God in our life and home, there will be the hidden power resting on our children. Faith means knowing that there is a covenant promise for our children. Pleading for it in prayer is an exercise of faith. Faith is making way for God and giving Him place in our life. When the vision tarries and the promise appears to fail, faith understands this is only a call to trust God more completely and more confidently. As we hold fast our confidence firm to the end, as in patience and longsuffering we are strong in faith giving glory to God, we know for certain that we shall inherit this promise also. I will be your God and the God of your seed.

From the patriarchs we learn what the atmosphere and soil is in which there grows such a faith that blesses the children. They were living in the land of promise as pilgrims and strangers, or in Egypt as pilgrims and strangers also, longing for the return to the land. Their whole life was hope in God and what He would do. They were men whom God had taken hold of, to prove in their history how gloriously He would fulfill His promise. **And they had nothing to live on but God.** It is a law of nature that nobody can be in two places at the same time. This is just as true of the heart. When God took Abraham and his seed out of their country, it was that the land of promise, the land of separation from men, of separation to God, might be to them the training-school of faith. They went out from the fellowship of home and family, to live in the fellowship of God. It was there they learned by faith to bless the children.

The reason God took the people out of Egypt was to isolate them to Himself and teach them His ways. Isaiah 55:8-11. His ways are **not** our ways. He has His own training methods. They cannot be learned in the world system!

Separation from the world, as being set apart to God, the denial of self and its life, the imitation of Abraham and his going out, of Christ and His self-sacrifice – this is the only way to the land of promise where the faith-life flourishes. To live wholly for God, to hope in God alone, always to walk with God, in all things to listen to God – this is the new and living way into the sanctuary, in which Jesus our High Priest leads us. **What the land of promise was to the patriarchs**, as the place for the life of **separation** and **obedience** and **faith**, that the **Holiest of All is to us**. That is the place of which God has said to us: **Get out of your land to a place I will show you and I will bless you** – that is the only place where our faith can grow freely, and God can prove all His power in us, so that we, like they, can be a display of what God can do. This is the place where our faith will in full measure be a blessing to our children.

It is only by faith we can bless. God is willing to bless us to larger circles than our own house. He is calling for vessels in which He can multiply His blessing. He is the **only** fountain of blessing. As our faith yields to God, and allows Him to be all, His blessing will flow. The Christian who is to be a blessing must be a man of faith – a man who has nothing and is nothing in himself, and in whom God has free scope to work, and the blessing will not be lacking. God desires the place that belongs to Him – the hearts of His people.

Pursue the habit of faith that makes God All in our life.

Consider yourself to be a blessing and let faith and love mark your entire life.

Moses - The Decision of Faith Verses 24-26

We all live by faith. What we love and live in we believe in. The Natural. The Spiritual. Faith has ever to make its choice between these two. The clearer and more deliberate, the more conscious the decision is for the unseen, the more will the faith in God be strengthened and rewarded. The great difficulty in making the right choice lies in the fact that, by the victory which things seen and sensible gained in paradise, our eyes have been blinded, and the things of time, even where we acknowledge them to be of less value, have acquired, in virtue of their continual presence and their pressing claims, superior power. The great work of faith has to do, and the best school for its growth and strength, is the choice of the unseen.

The lust of the flesh - The pleasure of sin for a season.

The lust of the eye	-	The riches of Egypt.
The pride of life	-	To be called the son of Pharaoh's daughter.

To be evil entreated, to bear reproach.

What enabled Moses to make a wise choice? He saw that to be evil entreated with the people of God is to have God as his portion and defence. Like Jesus, he looked to the recompense of the reward. Faith in the blessing of God on the people of God – union in spirit with the Christ of God the assurance of a coming world, with its reversal of the judgments of earth - this enabled him to choose the better part that would never be taken away.

We see in this chapter, various aspects of faith manifested in a life in the presence of God, under the leadership of the Lord Jesus Christ. We long to know how to grow strong let faith prove itself in choosing, once and for always, at any cost, the unseen the reward will be sure and large. We saw this choice in Abraham under no special persecution or opposition. With Moses, the danger that also threatens us - evil entreated, bearing reproach, having to face the loss of all. Faith must not hesitate nor falter. Bearing the reproach of Christ, counting this as greater riches than the treasures of Egypt, is the spiritual discipline which makes faith strong. Faith looks at everything in the light of eternity, everything is seen in its true value, sacrifice, suffering, lose and trial are welcomed as the training in which the decision, the will, the character and victory of faith are attained.

Here is the cause of the weakness of faith in our day. There is no separation from the world. So many Christians seek to have as much of its pleasure, honour and riches as they possibly can. In such an atmosphere faith is stifled. This world, with its arts, culture and prosperity, amid all its religious professions, is still the same world **that rejected Christ**. Galatians 6:14.

Moses is a pattern of Jesus as prophet, mediator, intercessor, meekness and faithfulness. The choice to give up everything for the reproach of Christ fitted him to take this place. Follow Moses example. Be a man strong in faith. Seek to be a man perfectly separate from the spirit of the world; refuse its pleasure, honour and riches - count the contempt of God's people and the reproach of Christ your treasure. Christ alone can teach you what it means to forsake all, sell all, deny yourself, take up the cross and follow Him. Count all things loss to

be conformed to Him. It was in bearing the reproach of Christ that a character like that of Moses was formed. This is the sure path to faith, power and blessing.

Consider where your **danger** lies. Friendship and honour of men? Pleasure? Cares of the world?

Beware of too close a contact with the literature of this world! Its spirit will enter you. The world does not know God. Make your choice and stay with it.

Israel - Redemption by Faith Verses 27-31

Five examples of faith in the history of Israel in the journey from Egypt to Canaan. Faith revealed as the beginning and end. 12:2. The **one** thing that pleases God - **faith**. The first duty of faith in the invisible God. There is one God - one redemption. There is only one way to God - one way to partake of the redemption - Faith! The sole supremacy of God is an undisputed fact: so is there to be the supremacy of faith in our hearts. When faith reigns supreme it makes a way for God to be within us what He is in nature - all in all.

1 Corinthians 10:11

1. Moses.

Here is revealed the first step in the Christian life. Coming out, being separate, parting with sin, bidding farewell to Egypt, the land of our birth, and not fearing the wrath of Satan and the world. Only by the definite and persevering decision of faith, can this be done. Faith enabled Moses: faith will enable not He endured, as seeing Him who is invisible. Here is the mighty power of faith, it sees what others cannot see. It sees God! It leads men to act differently. It guides a man, when others are guided by a thousand things. Everything it looks at is in the light of eternity. It can do mighty deeds, for it sees God as its helper and strength .

In the natural, the eye can be trained to see what others cannot see, so the eye of faith can be trained to see God everywhere. Abiding in the presence of God makes this so. Recognise Him in **everything** that happens! Seek to walk in the light of His countenance. Seeing the Invisible will make it easy to forsake the world and do the will of God.

2. The Passover and the Sprinkling of Blood. The Destroyer Could Not Touch Them.

When faith takes the first step, the forsaking of Egypt, God meets it with His divine provision, shelter under the blood. If Israel trusted God under the protection of the blood of a lamb - how much more should we trust in the eternal Blood of Christ, and the eternal salvation He brings us. The Blood of Christ conquered sin and death, opened Heaven, cleanses and perfects our conscience, brings us near to God: let us trust Him in the power of the Blood to cleanse from all sin. Rejoice in the invisible God and the precious Blood of the Lamb.

3. Passing Through the Red Sea.

After the sprinkling of the blood comes the entrance of a new life, the surrender to be led by God in a way that we know not, through difficulties to us insurmountable. They passed through the waters in a way that man had never before trod, in a way that their pursuers in vain sought to follow. Where nature fails faith triumphs, for it follows in a way where God leads.

4. The Walls of Jericho Fell Down.

The strength of the enemy availed nothing before the power of faith, wait upon God until He gives the possession of the promised rest. By faith claim it. We are the children of a God who do impossibilities - we are called to a life of faith that expects and receives them. Live a life of faith in God.

5. Rehab Perished Not.

Salvation by faith was not only for Israel, but also the heathen. Rahab was not only saved by faith, but became one of the ancestors of Jesus, and one of the cloud of witnesses that tell of the blessedness of faith. They all testify with one accord - have faith in God, all things are possible to him that believeth. Let faith be everything with us, and God will be everything. Let God be everything and He will do everything.

By Faith. The old saints had less light than we do. Why is it that they exercised their faith more than most today? We trust in the light we have, as we reason with it in our minds. They were thrown upon God and trusted Him.

We can only have as much of God in our heart as we have faith.

Faith - Its Power of Achievement Verses 32-35

First period of Israel's history closes with the entrance into Canaan and the fall of Jericho. A few prominent names of the Judges, Kings and Prophets are now mentioned. We see that under all these events recorded in Scripture history, the vital principle, faith in God. Faith in exercise is the breaking but of the divine life within, the very substance of things hoped for, the evidence of things not seen.

Three groups of three are mentioned in the great achievements of faith.

1. The accomplishments of the heroes of faith.

- (a) Subdued kingdoms - in combat with their enemies.
- (b) wrought righteousness - in ruling the people and opposing evil.
- (c) Obtained promises - in dealing with God.

2. Personal deliverance.

- (a) Stopped the mouths of - wild beasts, lions.
- (b) Quenched the power of fire - power of nature.
- (c) Escaped the edge of the sword - violence of men.

3. Personal strengthening.

- (a) From weakness were made strong.
- (b) Waxed mighty in War.
- (c) Put to flight the armies of aliens.

Women received their dead by a resurrection. By faith women conquered the power of death. There is no power on earth that can stand before the power of faith, because the power of faith is the power of God working in us.

One thing stands out, how little God has promised to faith that it will be freed from difficulty and danger. It would be as easy to God as to prevent the enemy coming as to give the victory over him. This would be a great loss - faith would never be called into exercise - man would never learn to know his God. Every trial: accomplishes a double purpose. It honours God. It gives God the opportunity of showing how faithful He is. In trials all the heart is drawn out to Him in dependence, humility and trust. Without trials there would be no school

of faith, no growth of spiritual character, no strength of will given up to God and clinging to Him. 1 Peter 1:7. 4:14, 13. Praise the Lord for every trial, small or great - it gives us the opportunity for putting the crown on the head of God.

Selfishness is the death of faith. Notice how all these heroes were identified with the welfare of the people; their devotion to the cause of God. If we seek to be strong in faith for the comfort of ourselves we shall fail. The men who are mentioned in this chapter lived for their nation and God's cause in it. They were God's chosen instruments for doing His redeeming work in His people.

What a work there is to be done in the world today! Remember, there is no faith without difficulties for it to conquer. There is no difficulty but faith can surely conquer. Let us seek to lose ourselves in the work of God and souls. As we do so we will find ourselves back in God and His love.

In the little things of daily life we need faith as much as in larger interests. Faith counts nothing insignificant. The real value of strong faith is to gain victories of God, to live for the salvation of souls and the extension of His Kingdom.

Faith - Its Power of Endurance Verses 35-37

Faith has a twofold victory. It conquers the enemy or the difficulty by securing its removal or destruction. There is no deliverance from the trouble, and yet faith conquers in the power it receives to endure, and to prove that its spirit is superior to all that men or devils can do. The triumphs of faith are often seen as remarkable in those who obtain no deliverance from the threatened evil, as in those who do. After mentioning the heroes whose faith was rewarded with success, we have here the mention of those who, in the midst of suffering that was which earth could not threaten them. They did not accept deliverance, when offered them at the price of their faithfulness. Spiritual and eternal realities were so clear by faith that they reckoned not the sufferings of this present time worthy to be compared with the glory that shall be revealed. The triumph of faith is seen as much bearing a temporary defeat as securing a victory. The victory of the conquered is often their highest achievement.

In these men and women, leaders in the noble army of the martyrs, rejected and despised by the world, God sees the heavenly beauty of a faith that honours Him, and that counts His will, His favour, His righteousness, as more than all earthly happiness. By faith they had such a sight of God and His good pleasure, that they could with joy sacrifice everything to secure it. By faith they could, for

the joy net before them, in the assurance of a heavenly recompense, count all the pleasures of the earth as nothing. It is one of the highest and noblest exercises of faith to suffer aright. 1 Peter 2:19-23. The blessing that comes through suffering is one of the richest rewards that faith can win.

God has given us these examples of those who by faith triumphed over the extremities of suffering, that we might from them learn how to bear our lesser trials. Their faith in extraordinary suffering must strengthen ours in ordinary. In the little trials of daily life the believer can follow in the footsteps of these saints. By faith alone.

Faith sees suffering in the light of God and eternity; its short pain, its everlasting pain; its impotence to hurt the soul, its power to purify and bless it. It sees Him who allows it, with us in the fire, as a refiner watching our purging and perfecting, forming a character like that of the Son of God. It sees that to have the humility, weakness and gentleness of the Lamb of God inwrought into us, nothing is too great to gain this treasure. By faith alone, in the midst of deepest suffering, we can be more than conquerors.

Jesus was made perfect through suffering. Suffering is God's special invitation to trust and glorify Him. It is the school of faith; it proves that we are willing to bear everything for the execution of God's will in our lives. Faith transfigures suffering, makes it... transparent with the love of God.

As long as we live under the influence of the world and the flesh, all this appears but a beautiful thought, without reality or possibility. The Book of Hebrews is talking to those whom it has led into the Most Holy Place, the new and living way, of obedience, self-sacrifice and the death of Jesus. As we wait on God's Presence, seeking His holiness and will, we shall look at things as God does, and regard suffering in His light. By faith. Live as a man of faith - meet every trial in the spirit of a joyful faith in God. Every trial in the spirit of a joyful faith in God. Every trial will bring you nearer God's blessed presence.

In the Old Testament prosperity was promised. Yet faith could endure adversity. In the New Testament we are taught to expect adversity; the cross is the symbol of our faith; the man of sorrows is our Leader how much more ought we be able to endure.

Let everyone who is bowed down under some cross, learn to believe that in the affliction we can greatly glorify God by faith, and that by faith we can become teachers and helpers of others, fulfilling a very blessed part in the Body of Christ.

Some Better Thing For Us Verses 39, 40

The superiority of the New Testament over the Old is seen in these two verses, the summing up of the chapter - we have some better thing, something perfect, something that the Old Testament saints had waited for but never seen. They received not the promise. 9:15; 11:13. The great promise. Jesus Christ and His redemption and the outpouring of the Holy Ghost. Luke 24:49. Romans 15:8. Galatians 3:14. Hebrews 8:6. These they did not receive. They saw. It is our privilege to enter into the full possession.

11:2, 4, 6. Witness was borne them through their faith.

Two words characterise the new dispensation . Better. Perfect. This is the time for the fulfillment of the promise. 1:4 ,6:9, 7:7,19,22, 8:6,7, 9:23, 10:34, 11:16,35,40, 12:24. God has indeed provided some better thing for us. The better thing God has provided is perfection. The Greek word for perfection expresses the idea of an end, aim for goal. The man who with his whole heart strive for the goal is perfect. 2:10,5:9,14, 7:19,28 , 9:11, 10:1, 11:40; 12:2,23, 13:21.

The old saints only had the promise. We have the possession of the promise. The promise was sufficient to make them live a life of faith. What ought to be the effect in our lives of having obtained the promises. See how the mere promise stirred them so! Deliverance is better than the hope for it, divine possession is better than the promise of it - so it follows that there ought to be greater joy, holiness and nearness to God and His power in our lives.

If this is not so, it is because we do not accept the possession with the intensity with which they accepted the promise. **The Book of Hebrews was written to expose this evil.** Shall we not listen to the witness of the heroes of our faith in the days when the sun had not risen, and let ourselves be ashamed out of our worldliness and sloth. If we will **yield** ourselves to the glorious perfection - truths of this Epistle, our great High Priest will reveal in us that better and perfect thing as we have never yet known it.

Believe that God has provided some better thing for you. Christ redeemed us that we might receive the promise of the Spirit through faith. If we are ready to forsake everything, we shall inherit everything.

Eleventh Section - The Patience of Hope

Chapter 12:1-14

Let Us Run With Patience The Race Verse 1

One of the greatest dangers of the Christian life is remaining stationary, settling down, cooling off, loss of first love - never advancing beyond the fundamentals of the faith. 6:1. This of course leads to backsliding and sin. It is now revealed that next to faith is patience - the perseverance and long-suffering that holds fast the beginning firm unto the end, and presses on to perfection. Most of us are excellent beginners but, very poor finishers. In view of all the trials that life may bring, immediately upon the conclusion of the faith chapter, the author calls us to patience, the quality by which faith proves its persistence and secures its reward. Trials that bring the temptation to a universal cycle lies in the renewing of life day by day. The secret of success lies not in the fact of beginning well and leaving it at that, but constantly abiding, continually running the race - with patience.

The first encouragement to run the race with patience is to yield ourselves to the influence of the cloud of witness that encompass us, and to follow their example of faith and patience. Through faith they received witness - five times in the previous chapter. Abel, Enoch, Noah, Abraham, Moses, Sarah and the strong in faith, persevere. The victory is sure. We are one of them and they with us. They could not be perfected without us. In us is to be perfected what they began. They held fast the promise when all was dark; they plead with us, now the full light has come - hold fast the faith firm unto the end.

The second lesson. Lay aside every weight, and the sin that does so easily beset us. The first thought connected with a race laying aside the things that hinder. Food and clothing, the most lawful and pleasant, is put aside - anything that hinders success. Jesus said, "He that forsaketh not all that he hath cannot be my disciple." Think about the things you want - forget about the things you don't want. Laying aside every sin however much it appears to be our special weakness - it may not be spared. Sin must be laid aside if we are to run the race. It is a race for holiness and perfection. How can we run the - race without laying aside the sin that doth so easily beset us? 1 Samuel 15. - the sparing of Agag.

The third lesson. A race means concentration of purpose and will, strenuous and determined effort. It means that a man while he is on the course gives

himself wholly to one thing - running with all his might. It means that for the time being he forgets everything for all absorbing desire - to gain the prize. The Christian course means this - all through life. The men who enter the course are separated from the idle crowd of spectators - each of them can say - one thing I do - they run. Philippians 3:13,14.

Galatians 5:7. Many, MANY, had gone back. Is this not the same today? They have begun well - yet it cannot be said of them today that they are running the race for eternal life. We are subject to like passion. Only one thing will save us - **Patience**. (Perseverance, endurance). Verses 2, 3, 7. Matthew 24:13. Entering the race is not enough. We must run with patience. Listen to the inspiring influence of the cloud of witnesses - lay aside every weight, the besetting sin. Day by day our desire and will to live for God must be reaffirmed.

Three elements of success in a race:

1. Self-denial - the giving up of everything that hinders.
2. Decision - puts the whole heart into it and runs.
3. Patience - day by day enters afresh into the course.

The runner's heart is the power that urges him on. Only the Holy Ghost can give the power to keep our heart daily fresh and bright in the race.

The race - devotion, earnestness and energy.

Verse 2 - Looking Unto Jesus.

Proverbs 11:1. The practical and contemplative Christian life are often spoken of as if they were at variance. Here we see them in perfect harmony. **Let us run - looking unto Jesus**. Colossians 3:1-14. Matthew 5:48. Let everything that we have learnt of Jesus in the Book of Hebrews, our consideration of Him, verse 3, bear this fruit - let us with patience, perseverance, run the race.

Leader and Perfecter. 2:10, leader of our salvation. 1 Peter 2:21. He is the Leader of our **faith** also. Leads to Perfection. He perfected faith in His own person - in the darkness of death He committed His spirit into His Father's hands. He perfected it when He Himself was perfected by it. He proved that **faith is the highest perfection**. It gives God the place, the perfect object of our faith. He is

the Perfecter of faith, the faith that looks to Him is the secret of Christian perfection. He has perfected Himself and us. He perfects our faith also. Let us entrust our faith to Him above everything.

His life on earth, the Leader. His glory on the throne, the Perfecter.

Look to Jesus. He that looks shall live. Numbers 21 : 6-9. John 3:14, 15. There is life and power in a look, of a divine transformation. Romans 12:2. As we look we shall be changed into the same **image**, from glory to glory, 2 Corinthians 3:18. **You become like the object you worship.**

11:26, Like Moses, Jesus had respect unto the recompense of reward. He triumphed over suffering and death by the faith that lived in the future and the unseen. It was in faith He lived, endured and conquered. **In His path on earth** He endured the cross. He is the Leader of our faith **only** in the path in which He Himself walked. His life reveals to us that there is no way to God except through sacrifice. He died to sin that He might live to God. He is the Perfecter of our faith as He **sits on the throne**. Let every thought of Him on the throne remind us of the path that brought Him there and brings us also, and every thought again of Him in the path of trial lift our hearts in loving, steady gaze to the throne, where He reigns to communicate to us, His complete and eternal salvation.

Let us run - Looking to Jesus. Not to ourselves, our sins, our faith, the world, and its temptations, to satan, to men. Look to Jesus and Jesus alone!

In every phase of life - look to Jesus. Look at Him: see what He is, hear what He speaks, to do what He says, follow where He leads, trust for everything He waits to give. Look to Him and His love, until your heart burns with that love.

Our salvation is in Jesus and Jesus alone! Look to Him, in love, with strong desire, with devotion, with gladness, with admiration.

The secret of success in Christian life consists in our personal relationship with Jesus. In what He has done or can do, lies our Salvation, only as He has our hearts.

Let us run. Practical. Judge everything by this one standard –

Can it help me in the race?

Verses 3-5 - Faint Not.

The message of this book is the danger of discouragement and backsliding. Twice here the words, **faint not**. First, considering Jesus as our example and Leader. Second, it is from God that all affliction comes. In affliction look to Jesus who was Himself so tried: to our Father who has appointed the trial, as the safeguard against fainting.

3:1. Here, in sufferance and patient endurance. The thought that He suffered like you, and that you are suffering like Him, will give courage and patience.

Verse 6 -

Consider Jesus. It will remind us how necessary suffering is. He could not be perfected without it. How much more we. Suffering wrought blessing in the Lord. He was made perfect for us. The path of suffering leads to glory. He is our Leader. Suffering will work blessing in us. The virtues perfected in the Lord were meekness, longsuffering, lowliness, patience, submission. This will likewise come to us if we will consider Him. Looking to Him will bring us the comfort of His sympathy, the courage of His victory, the consciousness of conformity to Him. We have not resisted unto blood, striving against sin. The thought of His blood in Gethsemane and on Calvary and the insignificance of our own suffering, will urge us to endure and resist. We shall wax not weary, nor faint.

Proverbs 3:11, 12. Here is seen a double danger. We may regard **lightly** the chastening of the Lord, and think too little of it. We count ourselves too manly to bow before it, trusting time and fortune to bring a change. We fail to recognise the hand of God in it. We do not accept it as God's chastening. We lose the blessing it was meant to bring.

The other danger - Becoming downcast or discouraged. The chastening is too heavy to bear. More than you deserved. Beware of casting away your boldness, becoming impatient, losing courage. Trial, vexation, care, anxiety, persecution or reproach often causes this. Make the sufferings of your life your greatest gain - link them to God. It is He who sends them! He sent them to Jesus, and perfected Him through them to God. It is He who sends them! He sent them as stepping stones to success. Receive every inward and outward trouble, every disappointment, pain, uneasiness, temptation, darkness, desolation, with both

hands, as a true opportunity and blessed occasion of dying to self, and entering into a fuller fellowship with the self-denying suffering Saviour.

Sufferings are for chastening. Chastening is from love, God's fatherly care. Thousands of God's Children complain that their circumstances are too unfavourable for a life of full devotion, of close fellowship with God, of pressing on to perfection. The duties and difficulties, the cares and troubles of life, render it impossible to live a fully consecrated life. Every trial comes from His as a call to come away from the world. He will give strength and blessing. **In every trial recognise the hand of God in it!** Accept it with the right **attitude**: My Father has allowed this to come. I welcome it from Him. My first concern is to glorify Him in it. He will make it a blessing. Jesus has made the way possible and given us the power that we may be more than conquerors in every trial. It all depends upon our attitude. The Father's will toward us is love. His desire is to make us a partaker of the divine nature. It is impossible for the Father of our Lord Jesus Christ to refuse the life, and salvation you desire.

It is impossible to live the Christian life unless the eye is fixed upon Jesus. Not a step in the race is safe if we are looking not to Him.

Consider Jesus. Is it possible to be always looking to Jesus? With men it is impossible, but with God all things are possible. All things are possible to him that believeth. By faith. Nothing shall be impossible to you.

Verses 7-10 - Chastening and Holiness.

We live in a world full of suffering. A great part of the daily life of many is made up of little trial and vexation. A sharp word; an unkind judgment; neglect or ingratitude from someone from whom we did not expect it; the carelessness of a servant, the temper of a husband or wife; the loss accruing through the neglect of unfaithfulness of others; the disappointment of our wishes, the accidents that vex us - all these things in daily life often come to us with far greater temptation and danger than times of persecution for the faith brought to the martyrs. By their littleness and frequency and their suddenness, they surprise and conquer us before we realise it.

If Christianity is to be successful, provision must be made to prevent suffering from causing discouragement or defeat, and transform it unto blessing. If it can enable us to rejoice in tribulation, glory in infirmities and pass unharmed through trial, it will be the religion man needs in this world of suffering. The

secret of knowing that hindrances become helps, that our very enemies are made to serve us, will develop us into the type of Christian the Lord meant us to be.

This provision has been made. Jesus has been given to show the close relationship between suffering and the love of God, suffering and the victory over sin, suffering and the perfection of character, suffering and glory. He can sympathise, can teach how to suffer, by becoming the Conqueror of sin through suffering, by breathing into us His own life and strength: He comes as our Father to teach us the lesson our suffering contains. Chastening is a part of a father's training, one of the marks of Sonship. Submission to chastening forms and proves the truly childlike nature. God's chastening makes us partakers of God's holiness.

1. Our own childhood and fatherhood teach us that discipline, chastening and reproof, in whatever form, is an indispensable part of education where a child needs it and a father may not withhold it. Suffering is chastening, the chastening of love. Proverbs 27:5, 6. 29:15, 28:23, Ecclesiastes 7:3-5. Learn this lesson well. Repeat it until you can say, 'Every trial, whether small or great, I will accept as a messenger of God's love.' Be it through yourself, men or direct from heaven, you will be in the right attitude for bearing and being blessed by it.

2. The truly childlike spirit. Matthew 18:3. Jesus came and died to exhibit the perfect character of a child – absolute subjection to the perfect will of God. He revealed that the thing that makes life worth living is to have it given up to God, and to prove that humility and resignation are the sacrifices that God delights in, and are the sure and only pathway to God. No worship is acceptable to Him except He sees it in conformity to the life and spirit of His Son. We can only please Him as we are like minded to Christ. Learn the unspeakable privilege of suffering, of giving up your will to God, as Jesus did, entering deeper into the child's spirit and place - reverence and submission. Chastening is one of the marks of Sonship. Suffering in Itself is not in itself a sign of Sonship. Consider the criminal and the slave. To a son, it reminds him of his place, with the assurance that it will draw him nearer to the Father.

3. A partaker of God's holiness. What a new light on suffering! He that makes holy and they that are made holy are one. We have entrance to the Most Holy Place. In the which will we have been made holy. He has made the people holy by His Blood. **Now comes suffering.** Shall we not welcome it to break open our inner being, to waken our desire, to make us partakers of the holiness that Jesus

gives? Welcome suffering, if it leads to subjection to God's Will and love, into His holiness.

What can teach us to welcome suffering? A heart set on the holiness of God. Suffering is meant by God to make us holy. No one can welcome suffering except as he welcomes the holiness it brings.

Verses 11-13 - Yet Afterward

Suffering was not intended by God to lead us into a place or position, but a life and experience, into fitness and union with the Holiest of All, and the Most Holy One who dwells there. Higher honour have none of God's servants, unwelcome and rejected though it often so be. God would have us know that affliction is a blessing. It does not ignore the fact that chastisement causes pain. The word is true, yet it often hurts. The flesh is often grievous, as it judges by what is present and by sense. Faith lives in the future and the unseen and rejoices in the assurance not only of deliverance, but of the heavenly blessing it brings.

For the present - yet afterward. These two expressions contain the great contrast between time and eternity, visible and invisible, sorrow and joy, sense and faith, backsliding and progress to perfection. Present - guided by and sacrifices everything for its satisfaction. The sin of folly and death in which we live by nature. Afterward - putting eternity into the balance. Judging everything by that, as the patriarchs did. Jesus also showed us this, who for the joy set before Him, endured the cross. This is what faith will teach us in every trial. The light of eternity shines on the least as well as the greatest of our trials, making each one the seed of an everlasting harvest. James 1:2, 2 Corinthians 6:10, Romans 8:18. When a hurricane sweeps the ocean into mountain-high waves, down in the deep waters all is serene and quiet - the disturbance is only on the surface. So can the joy of eternity keep our soul in perfect peace in the midst of abounding afflictions. This is because the **present** is swallowed up in the **afterward** of living faith.

Because of God's Love and Blessing, the call now comes to the Hebrew Christians to rise up out of their **dejection** and **despair**, and gird themselves in the race in which Jesus leads to the Father. Yes, take courage, gird yourselves for the race - without it the prize can never be won. Stir yourself! Rouse your whole being! Up, be enthusiastic! With your eye once more on Jesus, and in the faith He inspires, follow Him in the path of endurance. Recognise the mistake you made when you thought your trials were an excuse for despondency. Accept

God's message, that they are very proof of His love, the very mark of His own Son! Accept them as a part of your Christian manhood and perfection. Rise up! Stand forth as men ready for the race.

That which is lame. If let go in their desponding state, would grow from worse to worse, and be entirely put out of joint. Far rather **let it be** healed. As they lifted up hands and knees, and roused themselves to enter the straight path, the lame would be healed - the courage of faith would give new strength. Acts 3:7, 8. Faith in Jesus gives perfect soundness. His blessing is the same today.

Let it be healed. Take courage. Rouse yourself. Lift up the feeble hands and knees. Make straight paths. Turn boldly to the course. Yield, surrender, consecrate yourself completely to Him forever. This is the first step. Rise, and step on the course. You will know what healing is. Leaping and Praising God, you too, can enter the temple, the Most Holy Place, to praise God. If you are despondent - there is healing - it is up to you to choose and take it.

Yet afterward. Hope. This section began with **patience** and ends with abounding hopefulness - yet afterward. The Patience of Hope.

Absolute resignation to the Will of God, and naked faith in His infinite love is the highest perfection of which the soul is capable. Seek for this with the simplicity of a child, judging everything by the heavenly standard of value, as it helps to bring us nearer to God.

Everyone that complains of hands that hang down, of palsied knees, of limbs that are lame or out of joint, hear the voice of Jesus - I say unto thee, **Arise and walk.**

Chapter Twelve

The Fifth Warning (Final) Verses 14-29.

The Warning Against Rejecting God's Son.

Verse 14 Follow After Sanctification.

Between the last two sections, the Patience of Hope and Love and Good works, the writer includes his last warning - to the many who fail in the pursuit of holiness and fall back.

1 John 4:20. My relation to my fellow man is most intimately one with God. Matthew 5:7, 8. Here we see mercy and purity together. Where there is no peace with men, peace with God cannot be enjoyed. Romans 12:18.

Sanctification. Lit. "Holy-making". Holiness is the highest glory of God. Holy-making is being made a partaker of His holiness. It is the receiving into our nature and character of that heavenliness and holiness in which He dwells. Holy making is the spiritual preparation for meeting with the Lord, and being at home with Him. We have been told in the Epistle how we are to follow after holiness.

1. 2:11. It is Jesus who makes holy. The living Christ is our sanctification. The more we enter into His life, the more His life abides in us, the holier we shall be. Holiness is the loosing of self and being clothed upon with the spirit and likeness of Jesus.

2. 10:7, 10. The more deeply I enter the truth, or the truth enters my life, the clearer will my insight grow that holiness is the actual living in the will of God with my will, having the Will of God the motivating power in my life. As I live in **living** union with the Will of God, the holy will becomes my holiness. To live in God's will is the true following after sanctification.

3. 10:19. The Holiest into which we have been taken to dwell, and the holiness which is to be our characteristic, are closely linked. The Holiest in the place where we are made holy. He who does not know what it is to enter into the Holiest, separating himself from the world and its fellowship, to hold communion with the Holy God, will seek in vain by his prayers of efforts to become holy. **Holiness is found nowhere but with God in the Most Holy Place.**

4. 12:10. Not only in spiritual things, but in everything in the way of trials, are we to seek in the pursuit of holiness. There is not a trial or difficulty, disappointment or vexation, but it is God's chosen instrument for making us holy. Our spiritual life in the Holiest is one with our life in the flesh and in the world. The son of God was perfected through suffering. The very least of our daily crosses God will use. to free us from our self-will, draw us from the world, pointing to the example and spirit of Jesus. Follow after sanctification - everything in Heaven and Earth can help you in the pursuit.

Four thoughts in which is the power of sanctification. The Son. The Will. The Presence. The Rod of God.

Seeing the Lord! As the bride puts on her beautiful garments, to meet him whom she loves and to whom she is to be united, the call comes to us to put on our holy garments, to array ourselves in the beauty of holiness, to meet our Lord. Let your heart cry, Lord! make me holy, that I may be ready to meet you when you come.

Follow after. Same as Philippians 3:12, 14. I press on. Pressing on after holiness. The thought of the race.

Verses 15-17 Falling Short of the Grace of God.

3:12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

4:1. Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it.

10:24. And let us consider one another to provoke unto love and good works.

Looking diligently - lit. taking oversight. Lest there be any man. We are to care for our brother. Not one must fall through our lack of faithfulness. Here again we have the earnest warning of the terrible complaint from which every congregation suffers. As Israel left Egypt, but became short of the promised rest, so there are many today, who, for a time make an earnest Christian profession, and yet, come short of the grace of God. They receive the grace of God in their beginnings in vain - never to become truly possessed by it. Galatians 5:4. To run the race with patience, holiness, or even the earnest pursuit of it - the joy, power and fruit of the Christian life - are all wanting.

Three things are mentioned as causes and marks of falling short of grace:-

1. A Root of Bitterness:

A person. By wrong conduct or doctrine causes trouble, thereby leading others astray.

The error itself. Some mode of thought or behavior by which many are defiled.

The spirit of the world. Too great an interest in temporal things. Bitterness in religious differences. Being led by carnal reasoning more than by God's word or Spirit. Giving way to sin.

To all these we have the call be careful; look around, watch!

2. A Fornicator.

Each church as a whole must watch against this sin, not waiting till it is found, but looking carefully, doing everything to prevent it. Christians must maintain in society the high moral tone which refuses to condone sin. All its members, especially its young people, must be a witness for purity of life, lips and heart.

3. A Profane Person.

Faith is always the separation of the visible. Abraham, Isaac and Jacob sacrificed everything to become heirs of the heavenly city of the future. Esau lived in the present: for momentary satisfaction he parted with his blessing, the promise of God, and his inheritance in the future. Many so called Christians, are yet profane. They are absorbed in the present possessions and pleasures of the world. There is nothing sacred in their life. To speak of their pursuit of holiness would be a mockery.

Verse 17. We remember the afterward of faith. What a contrast to the afterward of the worldling. For the present with its pleasures, the divine birthright, the promise of God and the future inheritance is neglected. Then, when it is too late, when the heart is shrivelled up, the power of the will and faith is lost, the thought of something better is awakened - **but it is too late!** Proverbs 29:1, Proverbs 1:24-32.

Luke 13:23-30. He afterward desired to inherit, but was rejected.

What a solemn thing the Christian life is. With what dangers we are surrounded! Our daily needs and our daily food may be our destruction. Eating lost Esau his birthright. Adam. cf. Jesus in the Temptation. In home, body, and daily need, the temptation to ease and enjoyment, to sloth and standing still are always around us. TAKE HEED! Consider one another.

Verses 18-21 - Not Sinai, But Zion

After this threefold admonition, we are reminded of our true position as believers. Not Sinai- the giving of the law, **but Sion** – the receiving of wonderful life. It is only a living faith that realizes our true position and privileges, that will serve us in the pursuit of holiness; and keep us from falling short of the Grace of God, or despising the birthright blessing.

All God's dealing with man is based on the principle of two dispensations preparation, promise, weakness, failure, fulfillment, perfection, life, power. We have seen that even though we live in the New we can have life in the Old, because of ignorance and unbelief, experiencing nothing of the power and life of the better covenant. Consequently, all the weakness and sin of Israel continues in the Christian. Ye are not come. Ye are come. Galatians 4:22-26. The whole secret of the Christian life lies in the right understanding of the difference between the two systems, the one with the spirit of bondage and fear, the other with its boldness and liberty.

Seven things in connection with the giving of the law:

1. The mount touched by God
2. Fire
3. Blackness of cloud
4. Darkness
5. Thunder -
6. The sound of a trumpet
7. The voice of God

All this is a symbol of what the law does; it works wrath, fear and death. It comes with demands we cannot fulfill: with its threats it rouses to efforts but gives neither the love of God's will nor the power to do it. It only discovers and condemns sin; the sense of reproach and self-condemnation is all it can bring. In Romans 7 only the law is mentioned. Nothing of the Spirit. Notice the impotence and wretchedness it reveals. In the next chapter, Romans 8, see the liberty, peace, love, life, joy and strength that comes with the Spirit of life in Christ Jesus.

Ye are not come. Why tell a Christian this? The born again believer is always in the danger of thinking that there is no way to pacify Sinai but by fulfilling its demands. Man is always seeking God's Salvation in the way of effort. God met the claims of Sinai in such a divine way that it is beyond men's understanding. Even after we are saved, we are inclined to- look to what we can **do** to satisfy the claims of God. Some do not know, that when God saves them, He grants a full and free pardon of sin, the law written on the heart, a life in the obedience of the Holy Ghost, a fitness for entering the presence of God, and a dwelling in unbroken fellowship with Him.

Ye are not come. This is just the word every Christian needs who is in danger of being discouraged and fainting in the race. You are not under the law. Your complaint that when you would do good, evil is present with you, prove that you are still under the law, trying to fulfill it. It is all in vain. What you need is a revelation of the Holy Ghost, showing that you were taken entirely from under the shadow of Sinai, and placed in Mount Sion. Christ is to be your life. He is your High-Priest, your Mediator, your Priest-King. Sinai's fear and terror are exchanged for faith and trust. Live by faith, Christ will be your life.

There is so much in salvation by the law that looks like true salvation, that many are led astray all their life. You are not come to Sinai. Jesus Christ does not bring you to Sinai. Say, 'I have nothing to do with Mount Sinai.'

Sinai means life by self effort, by our own righteousness, God helping us to do what we can't, according to the reckoning of man. In God's consideration, it is sin, wrath and condemnation. The death and end of self, to prepare the way of Christ. Mount Sinai points the way to Mount Sion and to Christ. There He does everything.

You will **never** find Jesus on Mount Sinai. Forsake it!

Verses 22-24 Ye are Come unto Mount Sion.

A traveller by train often reaches his destination without his knowing that he has arrived. The guard has to tell him. Often it is because that he had expected the journey to last longer. So deep is there in us the spirit of salvation by effort and attainment, by what we are and feel, that this rousing call is needed continually. Here you are, sooner than you thought, in Mount Sion! Psalm 48:12 , 2, 3. Mount Sion is our actual spiritual dwelling place.

The Seven-Fold Glory of Mount Sion.

1. The Heavenly Jerusalem.

Revelation 21:1-3. 10,11, 27. 22:1-5. When Jesus took away the veil, he brought us into this glory! This is the city that Abraham looked for. You are come to it! You are a citizen of this city. Philippians 3:20. You are in the very centre of the city, in the very presence of God.

2. Innumerable Hosts of Angels.

These creatures stand around the throne of God. They are sent out to minister to the heirs of salvation. With these, their worship and obedience, we are now in fellowship, doing the will of our Father as it is in Heaven.

3. The Church of the Firstborn.

The church on earth, enrolled in heaven, not yet gathered in. They are the firstborn - destined to have the image of, the firstborn. One, to take the first place in creation among all the creatures of God. Colossians 1:15. James 1:18. May God keep us free despising our birthright; let us live as God's firstborn in living union with his saints on earth.

4. God the Judge of All.

Our redemption gives us such deliverance from sin, that we have been the already admitted to the home of our Judge!

5. The Spirit of Just Men Made Perfect.

The saints in Heaven. There are those on earth who are perfect, verse 14, Philippians 3:15, but these are they who, like Christ, have been wholly **perfected**. These spirits belong to the blessed fellowship to which we have been admitted.

6. Jesus the Mediator of the New Covenant.

Moses was the mediator of the covenant on Sinai; Jesus, the better. We have seen that this covenant has specifically to do with the heart. In Mount Sion we have come to Jesus.

7. The Blood of Sprinkling Which Speaks Better Things Than That of Abel.

What a heavenly mystery! It is not enough that in Sion we have Jesus as our life; here we find the token of His death - the blood of sprinkling, speaking, pleading for us each moment. Speaking, not as Abel's, of wrath, but atonement and eternal redemption. We are come to the blood, not only as shed on earth, but also sprinkled in heaven - our boldness, cleansing, sanctification.

To all this you are come! The Holy Ghost will reveal this in your heart.

Our God is a Consuming Fire Verses 25 - 29

Refuse not Him that speaks. The danger of falling short. Tarrying under Sinai and perishing there. 2:2 10:26 This is the third time the writer urges the Hebrews to remember how much more terrible the punishment of sin will be under the New than under the Old. The certainty and the sureness of the punishment of the law give us terrible warning of the danger we incur. Greater privileges bring greater responsibility; the neglect of these greater punishment. **If they escaped not, when they refused Him that warned them on Earth, much more shall we not escape, who turn away from Him that warns from heaven.** The terrors of Sinai will be far surpassed by the awful judgment on those who refuse Him that speaks from Mount Sion. Mount Sion has its terrors also; let these, far more terrible than Mount Sinai, rouse us to accept its wonderful blessing.

In the final shaking of all created things will be removed, that only the things that cannot be shaken, the city that has foundations, may remain. In that day nothing will stand but Mount Sion, which shall never be moved, and they that dwell there.

There is only one thing that cannot be shaken: the kingdom of God – that spiritual world in which His will is done and His love revealed. **The kingdom of God is within you.** The more our faith knows and owns, the more it will become firm and steadfast and enable us to stand unshaken and immovable also.

Our entrance into the Holiest and our drawing near was that we might serve Him day and night in His temple. Without faith it is impossible to please God.

Jesus was heard for His godly fear. Noah was moved with godly fear. The Father of Jesus, the God of Noah, is our God – we are to serve Him with godly

fear. The awful realities of sin and judgment that Noah and Christ had to deal with still exist and surround us. Every Christian is to offer his service to God with godly fear and awe.

The fire and blackness and darkness of Sinai were but shadows – the reality will be seen when God breaks forth in His judgment on those who reject His Son.

His love is a fire, which must burn up all that hinders: or refuses the triumph of love.

Fire may be either a blessing or a curse. It all depends whether it meets me as a friend or an enemy. When the fire of God comes to purify, to baptise with the Holy Ghost and fire, to transform us into flames of love - blessed be the man that knows his God as a consuming fire. Woe to him on whom the fire of God descends, as on Sodom and Gomorrah, in wrath and judgment. Would God that all believers would see and fear, this impending judgment, and move with the compassion of Christ, to warn men and snatch them from the fire.

If you love God, you will have a fear for Him, that is, a healthy respect.

Chapter Thirteen

Twelfth Section - Verses 1 – 25

Love and Good Works

Verses 1-4 Love

At the door of the Holiest with the invitation to enter in, 10:19-25, we heard the name of the three eternal qualities - Faith, Hope and Love. 1 Corinthians 13:13.

Faith - Chapter 11

Hope - Chapter 12:1-13.

Now we come to Love. There are revealed here four characteristics of the life of love.

1. Love of the brethren.

2. Hospitality
3. Sympathy with those who are persecuted or in bonds.
4. Love of the married state.
 1. The son (us) of God cannot enter the Presence of God or enter His love without finding his brethren there; he cannot but prove his love for God and his joy in God's love to his brethren. On Mount Zion is the city of God, where God makes the solitary to dwell in families, Psalm 68:8 We cannot share its blessings in any way but as we share them with our fellow-citizens. 1 John 4:20 21. Matthew 24,12. Division, separations, indifferences, neglect, harsh judgment and unloving thoughts, show lack in the church that is born of the God of love. Romans 5:5. God has asked us to prove our love for Him by bestowing it on our brethren. If this study of the Book of Hebrews has indeed been profitable to us, let us show it in lives of love. Let every child of God be the object of a deep Christ-like love. Let him show it in humility, gentleness, kindness, and helpfulness. The life in the city of the living God is a life of love. The more love, the more the mists will roll away and we shall see and behold its sunshine and beauty. 1 Corinthians 13:13 1 John 4:16.
 2. Love must prove itself in deeds. Matthew 25:35 We are to show hospitality not only to friends, but also to those who name the name of Christ. Riches and luxury often destroy this. The Bible lays down no rules; it only points to the law of love. It addresses us as those who have come to Mount Zion, being fully loved and received into the home of God, that we in turn should open our home to the poor and needy. Our actions count more than we realize. We may be entertaining angels – or, even the Lord. Matthew 10:40.
 3. We know well in our own body that when one member suffers all the members suffer with it. Jesus and His body on Earth is just and real and close. The spiritual body is more real than the natural. We are to feel to the prisoners and persecuted as if we ourselves were suffering. If we abide in the home of love, we will learn to love after this fashion.
 4. From the wider we are now led to the inner circle. **Marriage is the God-ordained type of the love of Christ to His Church.** How this holy union has been abused and defiled! Christianity raised marriage out of the

deepest degradation and made it with the home that gathers round it, what it has been in the Christian Church. The love of God in Christ alone Can keep it pure and holy.

We are come to the city of the living God. Let our lives be ones of love. It appears too high to anyone standing outside the gate. To those within, resting in the rest of God, God does everything through them.

The first half of the Epistle revealed to us the heavenly glory of Jesus and the heavenly sanctuary into which He lifts us. The second shows us how we are to live the heavenly life on Earth. The more a man lives in Heaven, the better fitted he is to live on Earth.

Ye are not come to Sinai, the life of law or effort, strain or failure. Ye are come to Sion, a life in the Holy Ghost, in the power of Jesus, in joy, strength and perfect love. When the Spirit we poured from Heaven, love filled the hearts.

Verses 5, 6 - False and True Riches.

The first duty of the Christian is that of his relationship of love to his fellow man. The second concerns the relationship of this world and its goods. 1 John 2:15-17. The outer world surrounds him on every side, he is in contact with it every moment. It never ceases to ask his care, interest and affections. It offers him pleasure. The world, which was meant to be transparent with the light of God's Presence, has, since sin blinded men's eyes, become the veil that hides God from him! One of the first things the Christian, who is running the race, must watch most carefully, is the power the world has with its lawful needs and interests and pleasures, to become the weight that keeps him back, and too often cause the loss of the prize.

In money we have the concrete embodiment of all that the possessions of the world can offer. And so, in the love of money we have the very spirit of the world. The temptation comes unobserved. There is no sin in money itself.

1 Timothy 6:9, 10, 16, 17, 18 Matthew 6:33. Only the man who longs for the complete conformity to Jesus will escape the snare. The safety of the Christian lies in this statement, be content with such things as you have. Study the Sermon on the Mount.

Our earthly and heavenly life is more connected than we realize. Too much interest in or attachment to earthly things inevitably weakens our hold on God. True fellowship with God at once brings us into the right relationship with earthly things. He will not leave us or forsake us. Let your faith feed on this promise.

We can say - The Lord is my helper, I shall not fear. These words are ours. Believe them. Receive them. When tempted to faint and fear, consider this promise. When in the hour of trial, when things appear dark, when no answer comes, when it looks as if the Lord has forgotten us, look up in the fullness of faith and claim the precious promise. You may boldly say, the Lord is my helper, I will not fear.

I will in no wise leave thee. First given to Jacob, then to Joshua, to Solomon, to Israel. Every promise of the Old Testament may be appropriated by us, as is taught here. Be content!

Verses 7, 8 - Jesus Christ, the Same Forever

We are called to imitate the faith of our leaders.

In chapter 7 we had the contrast between the priest that die and are succeeded by others, and the unchanging priesthood of Jesus. He is the same yesterday, today and forever! There may be loss and change of men who are beloved and of great worth as teachers. Jesus we can never lose - in Him there is no change! Through all the changes in the church, through all the changes of the spiritual life within us, He changes not - He is ever the same. As our faith begins to lay hold on this, and rests in His unchangeableness, it will participate in this, and, like Him, will know no change, but always remain the same.

We have seen, throughout the study of this epistle, the great defect of Christians is that there is no steadfast, certain progress, no holding firm unto the end - they abide not continually. Like Israel under the Old Covenant they continued not in it. There is great difference in the New, with Christ's perfection, that now there is to be an end of backsliding. The new life is no longer to be fitful, changing and intermittent. The reason that many young Christians do not attain this unchanging life is that **they do not know Jesus**. They do not know Him by faith, as a Priest forever. They do not know that He is the same, yesterday, today and forever! He is eternally the same.

All that He was yesterday, He is today. Meditate upon this tremendous statement. All that He is, He can be to you today! The only reason that you have to look back to a yesterday that was better than today, was that you did not know, or that you failed to trust, this Jesus, who was waiting to make each today a new revelation and larger experience of the grace of yesterday.

All that Jesus is, He is at this moment for you. All that He ever will be, He is today. In the external **revelation there may be change and advance, in Jesus Christ Himself none.** All that He can in eternity be, He is to you today - the same today and forever.

Today! 3:7. Today, claim this unchanging Jesus as your life! Don't look to yourself, your feelings or even your attainments - look to Him who changes not. The unchanging Christ, dwells in our hearts by faith. Ephesians 3:17. According to your faith be it unto you.

The reason we do not experience this is because we do not believe it. Let us worship, receive and experience. He is the same. He is my life. Therefore, my life must also be the same! Let us turn inward. **There is no true knowledge of Christ but through the life of Christ within us.**

Verses 9 – 14 Let Us Go Forth, Without the Camp

Many of the Hebrew Christians still clung to the temple and its ritual. Among them were said obedience to the laws in regard to food and eating of the sacrifices that were necessary. The writer warns against these strange teachings. We are to be established by Grace, not meats. No outward observances can sustain the inner life: it is by grace alone, grace that comes from the throne of grace, that the heart must be established. Ephesians 2:8, 9. We are saved by grace - our walk is by grace - perfection will be achieved by grace alone. Galatians 3:3. Jesus works in us by the Holy Ghost - this is the grace by which the heart can be kept from falling. Jude 24. The Hebrew Christian is not to fellowship with the old sacrifices. Our altar is the cross. The old Levitical priesthood does not share in what it gives, it has no part in the sacrifice of the cross. Even sin offering leads you to rejection and separation. Jesus was cast out of the city as the one who was made sin for us. 2 Corinthians 5:21. Let us go **OUT** to Him, without the camp, bearing His reproach. We now belong to Jesus, and fear not the rejection of those who rejected Him.

The expression, without the camp, occurs three times. We are inclined to find satisfaction in the Lord in things external. **It is only to be found in** fellowship with Jesus. His death is not only an atonement for our sins. This is only an entrance into what is a great deal more and better. It is the way of fellowship with Him.

Let us consider this more fully by distinguishing between the two features of the sin offering on the Day of Atonement. The **blood** was brought **IN** to the **Holy Place**. The **body** was burnt **outside** the **camp**. So Jesus' blood was brought into Heaven - the sign that this is our place. Christ's body was brought without the camp - the sign that this is our place also. **Heaven has received Him and us in Him!** We belong there! The world has cast Him without the camp, and us with Him! **We belong there!** In Heaven we share His honour - on earth His reproach.

The camp was not Rome, but **Jerusalem** with its **revelation from God!** There Jesus was rejected by the Jews **because** He condemned their self-righteousness and formality. It is not the irreligious but the religious world from which we must go out - that is, from everything that is not in harmony with His cross and its spirit of self-sacrifice. Let us go forth: not from one religious connection to another, which in time proves to have as much of the spirit of the camp. No! Let us go forth unto Him. To closer fellowship. To more conformity to Him. To His meek and patient loving spirit. Let us not cast our reproach on those we leave behind - but let us bear, His reproach.

10:22. Let us draw near. Here, let us go forth. Here are the two places appointed for the believer. **Within** the veil, to worship. **Without** the gate, to witness. The deeper he enters within the veil, the more will he feel withdrawn from the spirit of the camp. The more he goes forth unto Him, bearing His reproach, the more will he find access through Him to enter into His glory. This so called Christian world is the one that rejected Christ!

Verses 15-19 Well-Pleasing Sacrifices

As we have seen in the preceding verses, the Hebrews were in danger of returning to the old sacrifices. They were reminded of the sin offering of the Old Covenant, the type of Christ, that nothing of it was eaten, it being burnt without the camp. The fellowship of Christ must be sought another way. With His Blood He sanctifies us and leads us into the Holiest; by His example and His life He leads us without the camp. This is the true fellowship of the offering of

Christ. We are now told of the sacrifices of which we may still take part. These are fourfold.

1. The Sacrifice of Praise.

Hosea 14.2. The fruit of our lips. Speech is one of man's most wonderful endowments. It is, the power by which he expresses and reveals himself. Our lips belong to Christ! We have been redeemed by Him. We are to speak of Him and praise Him, continually. This is an indispensable element of the vigorous Christian life. There can be no continual joyful life within the veil, if we do not as priests continually bring these sacrifices Psalm 22.22.

2. Doing Good.

We are to show in the poor and needy about us, what we would do to Jesus. If He were here on Earth. A life with God and lips that praise Him, are to be combined. Deeds of love and kindness and Christian help, prove that the Spirit of Jesus is in us, and that we are walking in practical fellowship with His self-sacrifice. These are to God a sweeter savour than the sweetest incense.

3. Obey and Submit to Them That Have the Rule Over You.

These two qualities, even to men, are elements of the self-sacrifice, which is well-pleasing to God. All God's saints are priests in the New Covenant. Yet, the ministry gifts that the Lord has bestowed upon His body, are by divine appointment, not any mere human arrangement. Acts 20. Ephesians 4. Jesus' ministry is that of Great High Priest over the house of God. Hebrews 4. These rulers are not lord over the heritage of God, and yet have claim to honour due them. The relation between the teacher and the taught is of such importance in the Church, that the spirit of harmony and love must be carefully cultivated if we are to suffer no harm. Obey. Submit. These words are not to be forgotten.

4. Pray For Us.

Prayer, is also one of the sacrifices we must offer. Our life in the Holiest is no more self luxury – we are to work in there. This work calls for self-denial and self-sacrifice. Pray much for God's servants and saints.

Every Christian is a priest! We are to enter the Holiest continually with our sacrifice. Fourfold.

Through Him! God can have no communication with His creature except through Him. We can have no access to God but through Him. We are the Son and He is in us. **God can delight in nothing but the perfect image of His Son.** Offer to God continually sacrifices that are-well-pleasing to Him:

Self-sacrifice was Jesus' power and glory in His life on Earth. What a privilege. Our whole life may be one like His, a fourfold sacrifice.

Verses 20, 21 The God of Peace - What He Has Done For Us

This epistle began by telling us that in all that Christ is and does it is God speaking in us. The great work of Christ is to bring us to God. His death, blood, ascension, enthronement, all mean one thing - our being brought into the Presence of God. What is God's purpose in this? That God may have us, to perfect us, and work in us that which is well pleasing in His sight. The entrance into the Holiest is not the end. Far from it. It is but the beginning to the true Christian life. This brings us into the right place and position in which God can work the likeness of Christ into us.

Here, at the close and summing up of the epistle, the writer expresses all that **God has done for us** to bring us to Himself. Then follows what **God will do in us**. What God has done for us is pointed to as the foundation of what He will do in us. The epistle has revealed to us God in Christ. Now God is to reveal Christ in us, and, as completely as He perfected Christ, He will perfect each one of us to do His Will. The more we look to what God has done in Christ the more we will expect and accept what He will do in us. The more our desire is centered upon God to work in us the greater will be the adoration for God Himself.

The Lord is referred to here as the God of Peace. Peace is the opposite of enmity, war, care, unrest. Where everything is finished and perfect, there is peace and rest. The Holiest is open. We are to enter and find perfect rest. Philippians 4:7. This God of Peace is waiting to do His Work in us.

No direct reference to the resurrection of Christ has been made up to this point. It has not, been needful. All the teaching been based upon the death of the Lamb of God, and His living in Heaven. Our salvation is not in the death of Christ, but in His life. Throughout the entire body of Scripture, the resurrection is always pointed to as the mightiest operation of God's Power. God has raised the Shepherd, through whom He will do: His work.

If Christ had not shed His Blood, He could not have risen from the dead. Only after there had been a redemption from transgressions in the blood of the everlasting covenant, did God raise Jesus from the dead. It was blood that sealed the covenant. It was the blood that conquered sin, death and hell. It was the blood that could alone cleanse the sinner's heart, preparing him to experience the heavenly life. We have been sprinkled with the blood, the secret of the resurrection power. Trust the God of resurrection to-work in you.

The God who perfected His Son through suffering to do His will and raised Him in triumph over death to His right hand, is the same God who is waiting to work in you this same power. What God did in Christ for you is all for the purpose of what He is now, day by day, to do in you. All He has done for you is that you might trust Him to take possession of you and perfect His work within you. Yea, expect the Lord to work every good thing in you,

Until you rest in the Peace of God, God cannot do His perfecting, higher work. The work of the Father and the Son find their completion in the work of the Holy Ghost within us.

Verses 20, 21 - The God of Peace - What He Will Do In Us

All that God has done in His redemption is for the desire of what He wishes to accomplish in our hearts. In making His redemption to us, He desires us to trust and yield ourselves to Him. He longs to work out within us, the inner, subjective redemption, in the same power in which the heavenly, objective redemption, has been effected. The Father longs to have back again the man He lost in paradise, His image and likeness restored within us. All that Christ has done on Earth and in heaven, even to His sitting at His right hand, cannot satisfy the heart of God until He sees the kingdom set up within our hearts. Here the true power and glory of the Son are manifested.

The object of all that-God has done, is to do His will. The Son of God, our Redeemer, the tremendous miracles of Incarnation and Atonement, Resurrection and Ascension of a man on the throne of God, the Holy Ghost being out poured from heaven, was all with one view, that we should **be-brought to do the will of God**. Without this there can be no true fellowship with God. This is why Jesus became man. 10;7. It was through this that He redeemed us. This is why He writes the law upon our hearts; that we might do the Will of God on Earth as it is done in heaven. **It is for this alone He lives in heaven.** The only proof and

measure of the success of His work is that **we do the will of God**. Without this, all His work and ours is in vain.

Doing God's will depends upon His fitting us for it entirely. As God perfected Jesus, so also must He perfect us to do His Will. As surely as He did the first, He will do the second. Perfect - to put in the right position to condition, to readjust, to equip, to fit a thing perfectly for its purpose. He must also perfect us in each one of the good things we are to do - only by this can we do His will. This calls for an absolute dependence upon the Father. Jesus said, "The Son can do nothing of Himself." This brings a helplessness and humility that relies solely upon the Lord. He must work His work in us in every minute detail. **With God nothing is small or insignificant**. In everything He must be all to all.

He works through Jesus Christ. The three persons of the Godhead are indivisibly and inseparably one. The Father works through the Son and the Holy Ghost. After the ascension, Jesus sent the Holy Ghost to be **within** us. God works within us that that is well pleasing in His sight through Jesus Christ dwelling in the heart.

He will perfect us. He will work in us. He is waiting to do this. Meditate upon what God has done for us in Christ. Meditate upon what He will do in us through Christ. **All that God has done through Christ is only a beginning, a promise, a pledge of what He will do in us**. Let this promise stir our desire that we will be content with nothing less than the actual experience of this truth. Wait on the Lord to do it. Let every thought culminate in the blessed act of absolute, adoring surrender.

Regard your heart as the sphere of the working of the Living God. This will surely take place in the heart that is open and thirsting for Him.

Verse 21 - Glory to God!

Oh that we may ever learn to study, admire and appropriate the mysteries of redeeming grace that every mention of it leads to the spontaneous outburst - **Glory to God!**

It is doubtful to whom it is referred, God or Christ. However, no difficulty arises. In the Bible the same adoration is given to the Son as the Father. 2 Timothy 4:18. 2 Peter 3:18. Revelation 1:5. The throne is that of God and the Lamb. All the honour that goes up to the Father, goes through the Son; He

shares in it. The Father, goes, through the Son. He shares in it. All the honour given to the Son, goes through Him to the Father. It is God in Christ.

Here is a note of praise. In the temple of the Lord the chief thing is the praise and honour of Him who dwells there. This note of praise occurs at this point. It has not been sounded before this. As the writer looks back to all that God has done for us, and forward to all that we will do in us, the voice of adoration sounds forth: **Glory to God!** The joy of heaven consists in this that they rest not day or night in the worship and praise of God and the Lamb. We are in Mount Zion. Let us walk in the spirit of adoration - Glory to God. The man who has not learned to praise, with whom it never breaks out spontaneously, has not learned to know His God properly, has not yet tasted the joy of a full salvation. Praise was born in the heart of the writer through this prayer; it must be so with our hearts also.

The more we gaze upon Christ and His work of redemption, the more we shall feel urged to fall down and worship. But more so as we trust Him to outwork His redemption in us.

Many feel a difficulty here. The promise appears too high, and its fulfillment to their experience, God perfecting in them every good thing, so impossible, that even the praise which came, when they thought upon what God had done, **passes away**. Look at the universe. God cares for every minute detail. He is working out His redemption in every soul, every moment and in every circumstance. **Believe it.** God has not done something and then left the rest to us. No. He alone does everything. He raised Christ from the dead. He **will** work in you. **What** He began in Christ, He will finish in you.

A great artist attends to the minutest details. God is engaged, as He perfected Christ the Head, in perfecting every member of His Body! He does this by Himself working in us. What glory. What a song of praise. **Glory to God!**

As in heaven so it will be in your heart upon Earth, the praise will never end. Your heart is the temple of God, where He dwells and works, and reveals His glory. It is His care that the fire always burn in our hearts, and the song never ends.

Verses 22 – 25 - Parting Words

One more word of exhortation in closing. To bear, submit and accept the exhortation given. The word used means both admonition and reproof, 12:5, and encouragement, 6:18. The epistle's five warnings have the tone of faithful reproof, with the view of conviction of sin, to awaken a sense of danger, and to urge repentance. At the same time everything has been done to quicken faith and hope, and to urge to repentance, and to urge to steadfastness by pointing to the strong encouragement to be found in the Word of God and the power of Jesus Christ.

Exhortation is the main characteristic of the Book of Hebrews. It comes as an intensely practical, personal appeal, to give ourselves wholly to the Son of God, letting Him work within us the heavenly life. In summarizing let us consider four words that have been used more than once.

1. Take Heed!

Its tone is one of solemn warning against the danger of negligence and sloth, disobedience and double-mindedness, unbelief and falling away. Let us yield to its discovery of sin and its danger. Let us beware lest the contentment with beginnings, a resting short of an entire devotion to God and perfect conformity to Jesus, a selfish desire to have salvation and heaven without the very spirit of Christ and of heaven, deceive us, so that, like Israel, we perish half-way between Egypt and Canaan.

2. Press On!

Accept the teaching of the true aim of the Christian life. Give diligence to enter and dwell in the rest of God. Press on to perfection. Follow Jesus in the path of perfect obedience to the Will of God. Like the saints of old go out from your home, live in the pilgrim spirit, seeking a heavenly country. Live as those who are come to the heavenly Jerusalem. Go forth to Him with the camp, bearing His reproach, identifying yourself wholly with Him. Press on. Run. Enter in. Go forth.

3. Consider Jesus!

The effectual remedy for prevailing feebleness and danger of the Christian life is the consideration of Jesus in His heavenly, High-Priestly ministry. The knowledge that sufficed for conversion, does not avail for sanctification and perfection. You must know Jesus better. Consider Jesus! As God! As Man!

His Sympathy! His Obedience! His Suffering! His Blood! His Glory! As little as you can reach Heaven with your hand can you of yourself live a heavenly life. With God all things are possible. Consider Jesus! You will see that you can live in the heavenlies with Him, because He lives in you.

4. By Faith!

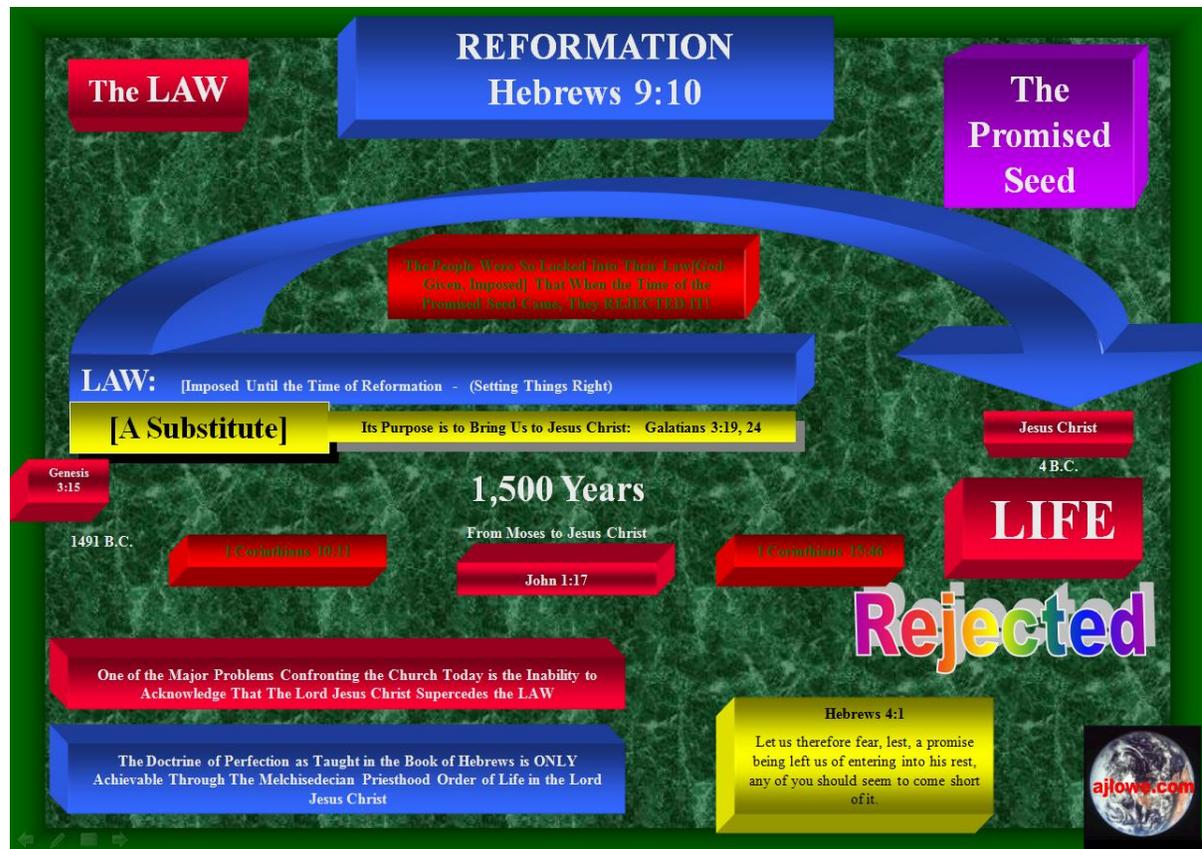
This is the key word to everything. 11:6. We can inherit every promise. Faith is moved with godly fear and takes heed! Faith obeys and forsakes everything, and presses on to enter the land. Faith draws nigh to God and goes forth to Him without the Camp. Faith accepts what God has done in Christ. Faith will accept His working in the heart, bringing it into complete obedience to His will. Faith conquers every enemy and every difficulty. By faith we dare to sing even now, **Glory to God forever and ever.**

Look again over the whole epistle. See if you have grasped its teachings. See if it is the one main desire of your life to live fully to its glorious revelation of the life of God.

The central theme is the Holiest of All. Have you entered there? Don't rest short of a full experience of the heavenly priesthood of Jesus, and of the heavenly sanctuary as your abode.

Reformation

Hebrews 9:10



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