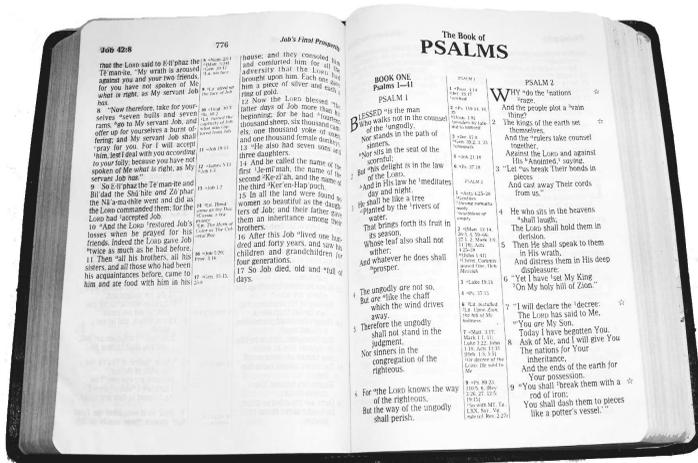


PILGRIM BIBLE NOTES

God's holy Word simply explained and applied



October 2019

Bible readings from Hebrews chapters 1 to 10

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HEBREWS

We do not know whom God inspired to write the letter to the Hebrews. Some believe that it was the apostle Paul but the Greek style here is very different from that of Paul. Moreover, in his letters Paul identifies himself in the opening greetings, but this is not found in Hebrews. Others argue that Apollos, Barnabas or one of Paul's fellow-workers wrote the letter. Origen, one of the early Church Fathers said, 'Who it is who wrote the epistle, only God knows certainly.'

The letter was probably written between AD 60 and AD 70 (there is no indication in the letter that the Jewish sacrificial system had ceased owing to the destruction of the temple in AD 70). It was sent to Jewish Christians who were discouraged on account of persecution (10:32–36). They were in danger of drifting away from Christ and were lacking in Christian growth and maturity (2:1; 5:12–14). Some had ceased attending the meetings of the church (10:25) and were probably tempted to go back to Jewish ritual. We are shown how Christ, in his person and work, is far greater than the prophets, the angels and Moses. His work accomplished far more than Jewish sacrifices, for by his one sacrifice he has established a better covenant. Several passages give solemn warnings to the readers (2:1–4; 3:1 to 4:13; 6:4–8; 10:26–31; and 12:25–29).

Key word – '*Better*' (1:4; 6:9; 7:19,22; 8:6; 9:23; 10:34; 11:16,35,40; and 12:24). Notice also the statements beginning '*Let us*' (4:1,11,16; 6:1; 10:22,23,24; 12:1,28; and 13:13,15).

Recommended short commentaries on Hebrews

Phil Arthur, pastor of Free Grace Baptist Church, Lancaster has written a New Testament commentary on Hebrews which is taken from a series of sermons preached in his church. I have found Phil's work helpful and very practical. If my notes whet your appetite for further study on Hebrews do purchase and read Phil's book '**NO TURNING BACK**' (published by Grace Publications Trust).

Stuart Olyott always writes very simply and is easy to follow and understand. I heartily recommend his book *I WISH SOMEONE WOULD EXPLAIN HEBREWS TO ME!* (published by Banner of Truth). I like books which not only explain Scripture, but challenge me with practical application; this book does just that.

Outline of Hebrews

1.	The Superiority of Christ	–	1:1 to 10:18
a.	The Person of Christ (who he is)	–	1:1 to 4:13
	Christ greater than the prophets	–	1:1–3
	Christ greater than the angels	–	1:4–14
	Warning against neglect of so great salvation	–	2:1–4
	Incarnation, suffering and death of Christ	–	2:5–18
	Christ greater than Moses	–	3:1–6
	Warning against hardness of heart, unbelief and disobedience	–	3:7 to 4:13
b.	The Work of Christ (what he does)	–	4:14 to 10:18
	Christ – our great high priest	–	4:14 to 5:10
	Exhortation to progress and to persevere in the Christian life.	–	5:11 to 6:20
	Christ’s priesthood better than Levitical priesthood	–	7:1 to 8:6
	Christ – the mediator of a better covenant	–	8:7 to 10:18
2.	Living the Christian Life	–	10:19 to 13:25
	Encouragement to hold fast our confession		10:19–25.
	Warning against apostasy	–	10:26–39
	Examples of those who persevered by faith		11:1–40
	Serving God acceptably	–	12:1 to 13:17
	Benediction and closing greetings	–	13:18–25

God ... has in these last days spoken to us by his Son

God is not silent! He *spoke in time past to the fathers by the prophets* (1). ‘*The fathers*’ are the people of ancient Israel who lived before the Lord Jesus came into the world. Those Israelites were more privileged than any other nation because God sent prophets to them to teach them about himself and to reveal his will for them. The prophets were highly esteemed by the Jews (Matthew 23:29–30) and they prophesied of the coming of a far greater prophet, the Messiah (the Christ).

God ... has in these last days spoken to us by his Son (2). It is wonderful that God speaks to men and women, showing his great love in giving the Lord Jesus to die for us. The Lord Jesus Christ is far greater than the prophets who spoke of him (Luke 24:44). In his ministry on earth the Lord Jesus astounded the people with his wisdom and his teaching (Luke 4:22; John 7:32,46). God the Father endorsed his ministry saying, ‘*This is my beloved Son. Hear him!*’ (Mark 9:7). Are you listening for his voice as you read his Word and when you hear it preached? Do you gladly obey the Word of God when it challenges you or rebukes you?

Stuart Olyott writes, ‘God’s revelation in the Lord Jesus Christ is superior in character because it is complete. It is superior in time, because no revelation will follow it. It is superior in destination, because it is to us. It is superior in agent because, unlike the Old Testament, which came through feeble human prophets, it has come through God’s Son’ (I WISH SOMEONE WOULD EXPLAIN HEBREWS TO ME!, page 11).

God has spoken by his Son. He has nothing more to say to us by way of new revelation. The apostles taught what they had heard and learned from the Lord Jesus (Matthew 28:19–20; 1 Corinthians 11:23). **It is most important that we understand that God has not sent any other prophet with new revelations since the Lord Jesus came into the world.**

The brightness of his glory and the express image of his person

The Lord Jesus is no ordinary prophet. He is the holy Son of God, through whom God the Father created the world (2). Verse 3 teaches us some vital facts concerning the Lord Jesus:

- He is *the brightness of his* (God's) *glory*. Phil Arthur comments, 'He is not bright with the glory of God; he is the very radiance itself. Sunbeams are inseparable from the sun. In the same way Jesus and his Father share the same essence' (NO TURNING BACK, page 23).
- He is *the express image of his person*. When a coin is stamped out, it bears the exact image of the die by which it was stamped. The Lord Jesus has revealed God as no other prophet could. He shares the divine nature of God (John 14:9–11).
- He is the great Creator. The Greek of verse 2 says that the Lord Jesus is the one through whom God created the 'ages'. He is the eternal sovereign God who upholds all things by *the word of his power* (3). Prophets were messengers sent from God, but they did not have power and authority like Christ. He not only created the ages (2), he is also active in controlling all things in the universe.
- He *by himself purged our sins*. He only is the Saviour whose blood cleanses us from all sin when we seek his forgiveness (1 John 1:7–9).
- He ascended into heaven and is now at the right hand of God, reigning supreme over all the universe (3,13).

Stuart Olyott writes, 'If you have never turned to Christ, it is to this Christ you have never come ... To turn away from Christ ... is to turn away from the most glorious of all to the shoddy. It is to turn your back on the radiance of God's glory in order to walk into outer darkness' (I WISH SOMEONE WOULD EXPLAIN HEBREWS TO ME!, page 14).

Let us think about the greatness of the Lord Jesus Christ and of his marvellous love for us. Let us worship him, adore him, praise him and rejoice in him.

Let all the angels of God worship him

The Lord Jesus is greater than the prophets and he is also greater than the angels (1–3; 4–14)! Angels were highly esteemed by the Jews and were prominent in the important events of Jewish history and in the giving of the law (2:2; Acts 7:38,53; Galatians 3:19).

Most of Hebrews chapter 1 is in italic print (punctuation marks in the English Standard Version) which indicates quotations from the Old Testament Scriptures. These Scriptures refer to the Lord Jesus Christ and they show that he is the Son of God whom angels worship (6). Verses 8 and 9 are taken from Psalm 45:6–7. This psalm describes the beauty, the power, the majesty, the grace and the glory of Christ. The Lord Jesus is described as God, whose throne is everlasting: *But to the Son he says, ‘Your throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of your kingdom’* (8). We are shown two characteristics of Christ’s kingdom from these verses:

- It is an everlasting kingdom. Human dynasties come and go but the Lord Jesus cannot be toppled from his throne! Tyrants whose atrocities and wickedness instilled fear into millions during the last century are gone. Hitler, Stalin, Chairman Mao and Pol Pot are gone. Death has conquered them and they are no longer feared.
- It is a righteous kingdom. A sceptre (a ruler’s rod or staff) is a symbol of royal authority. Our great King is righteous and his rule is just and perfect. The Lord Jesus came into the world and died to save sinners, to make us righteous, to bring us into his wonderful kingdom of righteousness, peace and joy (cp. Romans 14:17).

Phil Arthur writes, ‘It is impossible to speak too highly of Jesus. Those of us who are believers need to recapture this sense of his awesome grandeur. God has not sent us a prophet or a shining messenger from the world of angels. The Lord of glory himself has come’ (NO TURNING BACK, page 33).

Let all the angels of God worship him (6). **Let us join with them and worship and adore him, for he is God.**

The meaning of Hebrews chapter 1, verse 6

The Lord Jesus is described as '*the firstborn*' (6) and '*the firstborn over all creation*' (Colossians 1:15). Vine (Expository Dictionary of New Testament Words) writes, 'Prōtotokos, firstborn (from prōtos, first, and tikō, to beget), is used of Christ ... in his relationship to the Father, expressing his priority to, and pre-eminence over, creation, not in the sense of being the first to be born. It is used occasionally of superiority of position in the O.T.; see Exodus 4:22; Deuteronomy 21:16–17.'

Colossians 1, verses 15 and 18 teaches that Christ is pre-eminent over all things. *In him dwells all the fulness of the Godhead bodily* (Colossians 2:9).

Jehovah's Witnesses allege that these verses prove that Jesus had a beginning and cannot be God (while ignoring the plain statements of Scripture which say that Jesus is God). They misunderstand and misuse Scripture. The Bible plainly declares that Christ had no beginning (Hebrews 7:3).

But when he again brings the firstborn into the world, he says, 'Let all the angels of God worship him.'

You, LORD, in the beginning laid the foundation of the earth

The superiority of the Lord Jesus over the angels is demonstrated further with more quotations from the Old Testament. The words of God the Father to the Son (5–14) reveal that the Lord Jesus is:

- The Creator of the earth and the heavens. Psalm 102 is a prayer to Jehovah (indicated by the name ‘LORD’). Verses 10 to 12 of this psalm are a prophecy referring to the Lord Jesus Christ. As he faces the suffering soon to come upon him, he says, ‘*He shortened my days*’ and he prays to God the Father, ‘*O my God, do not take me away in the midst of my days*’ (Psalm 102:23–24; cp. the prayer of Jesus in Gethsemane, Luke 22:39–44). God the Father reassures him, ‘*You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of your hands*’ (10; cp. verse 2).
- The eternal, unchanging God who will fold up the heavens and the earth as a man folds his cloak: *They will perish, but you remain; and they will all grow old as a garment; like a cloak, you will fold them up, and they will be changed but you are the same, and your years will not fail* (11–12; cp. Psalm 102:25–27). The Messiah died but he conquered death.
- At the right hand of God the Father, the conqueror of all his enemies (13, quoting Psalm 110:1). **He reigns for ever; he is far greater than the angels!**

Angels are *ministering spirits* sent forth by God *to minister for those who will inherit salvation* (believers throughout history; 14). Their ministry is often used for the good of God’s people. Evil spirits and the powers of darkness hate Christians and seek to harm us. We should, however remind ourselves often of the ministry of God’s angels. They work silently and invisibly on our behalf and this should encourage us (cp. 2 Kings 6:17–18; 2 Chronicles 32:21; Psalm 34:7; 91:11–12; Isaiah 37:36; Acts 5:19; 12:5–11).

How shall we escape if we neglect so great a salvation?

Our reading today is the first of the ‘warning passages’ in the Book of Hebrews. ‘*The word spoken through angels*’ (2) refers to the law given at Sinai (Acts 7:53; Galatians 3:19). God here asks us, ‘If disobedience to the law given through angels was punished, how much more will those be punished who reject the gospel?’ The message of salvation was spoken by the Lord Jesus Christ who is much better than the angels (3; cp. 1:4). It was confirmed by the preaching and teaching of the apostles (4).

God also bore witness to the message of the apostles who heard him (Jesus) *both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to his own will* (4). These signs came to an end with the close of the apostolic age (cp. 2 Corinthians 12:12). Do not pay any attention to those who claim to have miracle or healing ministries today. Healing for various ailments is claimed, but where are apostolic miracles such as the blind seeing and the paralysed walking? We look in vain. Our so-called healers leave behind them a trail of deception, disappointment and despair.

We must all beware of drifting away from the Lord (1). Backsliding often begins with a slow drift away from God rather than with a headlong rush into sin. We soon begin to slip when we neglect private prayer and Bible reading. Our time of devotion and fellowship with the Lord is most important. *Therefore we must give all the more careful attention to the things we have heard* (margin reading of verse 1). We do not have to do anything to *neglect so great a salvation* (3). Just do nothing and drift through life without God.

These solemn verses challenge us to examine our own Christian lives. Are we taken up with the pleasures of the world rather than living for Christ? Are we really wanting to have a closer walk with God? Is our Christianity real or just an empty profession? **Let these words be impressed upon our minds: *How shall we escape if we neglect so great a salvation?***

But we see Jesus, who was made a little lower than the angels

Psalm 8, which is quoted in today's reading, expresses awe and wonder that God, the almighty Creator of the vast universe, is mindful of us: *What is man that you are mindful of him, or the son of man that you take care of him?* (6). This psalm breathes out adoration and praise to God.

Man was made *a little lower than the angels* but *God has crowned him with glory and honour*, giving him the lordship over all creatures living on the earth (7–8; Genesis 1:26–28). God has not given angels this privilege, but man. When Adam sinned, death came into the world and spread because we have all sinned (Romans 5:12; 6:23). We are presently lower than the never-dying angels. The apostle directs our attention to the Lord Jesus Christ who left the glory of heaven to become a man: *But we see Jesus, who was made a little* ('for a little while' – margin reading of NKJV reference Bible) *lower than the angels* but he is *now crowned with glory and honour* (9). The Lord Jesus, who is greater than the angels, became a man, *for a little while lower than the angels*.

By the grace of God, Jesus tasted death in its most terrible sense, for he knew separation from God the Father (Mark 15:34) so that we could know reconciliation, peace with God and eternal life. He died and conquered death to bring us to glory, to rule with him over all things (2 Timothy 2:12; Revelation 22:4–5). How wonderful that God not only saves wretched, sinful men and women, but brings them into his wonderful family and exalts them above angels! This is one of the reasons that our salvation is '*so great*' (3). **Hallelujah! What a Saviour! He is worthy of our love, devotion and joyful obedience.**

NB. To '*taste death for everyone*' (9) does not mean that Jesus died to save everyone, or that everyone will be saved. He is only the author of salvation for the many sons whom he will bring to glory (10). See Stuart Olyott, pages 27–28).

A merciful and faithful high priest

There is encouragement in these verses for all Christians who are enduring trials or persecution. *We are being sanctified* ('set apart') to be one with the Lord Jesus who is not ashamed to call us '*brethren*' (11). Psalm 22 describes the suffering of Christ and how he triumphed. Verse 22 of that psalm is quoted here in verse 12 and the words of Isaiah 8:17–18 are quoted in verse 13.

Jesus came into the world to *destroy the works of the devil* (1 John 3:8). He did this through dying on the cross and rising from the grave. He destroyed *him who had the power of death, that is, the devil* (14). The word '*destroy*' does not mean that Satan was blotted out of existence, but that he has been robbed of his power. Death could not hold the Lord Jesus in its dark prison (Acts 2:24). The believer has no need to fear death which has lost its sting; our bodies will be raised incorruptible and immortal when Jesus comes again (15; 1 Corinthians 15:51–57).

Are you puzzled by verse 16? It means that the Lord Jesus does not help the angels but '*the seed of Abraham*' (that is, all God's people from both Old Testament and New Testament dispensations, Galatians 3:29). Jesus died *to make propitiation for the sins of the people* (17; that is, by his death he has turned God's holy wrath away from us by being punished in our place). What amazing grace! The holy Son of God died for us, the guilty ones, to save us, to free us from the fear of death, to bring us to glory (10).

If you are battling with temptation or trial, be encouraged that the Lord Jesus came into the world to die for sinners (9) and to be *a merciful and faithful high priest* (17). He knew the most intense temptation, but he did not sin (4:15). **He knows how we feel because he became a man, and he is able to help us because he is God.** Stuart Olyott writes, 'If we have Christ, we have everything; if we forsake him, we have nothing — that is the message of the Epistle to the Hebrews!' (I WISH SOMEONE WOULD EXPLAIN HEBREWS TO ME!, page 32).

Consider the Apostle and high priest of our confession

Notice how these Hebrew Christians are addressed, ‘*Holy brethren, partakers of the heavenly calling*’ (1). Every Christian belongs to a holy brotherhood (2:11–12). To be holy is to be separated from sin to God. We are sharers in a glorious calling from heaven which leads us to glory. When we remember our great privileges in Christ, we are less likely to be discouraged and more inclined to persevere in our Christian pilgrimage.

The word ‘*therefore*’ in the letters of the New Testament is a link word which leads us to the application of the teaching of the previous verses (cp. 2:1,17). Chapter 3 opens with ‘*therefore*’ to point us to the Lord Jesus and to apply what we have read about him in chapter 2. The writer has described the greatness of Christ’s atoning work (2:9–10, 14–18) and he now urges us, ‘*Therefore ... consider the Apostle and high priest of our confession, Christ Jesus*’ (1). There is much encouragement to be gained from fixing our minds on the Lord Jesus, who is our merciful and faithful high priest. He is able and willing to help us when we struggle with temptations and trials (2:17–18).

Moses is highly revered by the Jews. Like Moses the Lord Jesus was faithful, but he is greater than Moses. The word ‘*apostle*’ means ‘one who is sent’. Moses was sent by God to deliver Israel from Egypt and to be the Lawgiver, but the Lord Jesus is superior to Moses in his apostleship. Moses was part of the house of God, but Christ is the builder of that house, he is God (3–4). Moses was a faithful servant in the house of God, but the Lord Jesus is a Son over the house (5–6). The Son is greater than the servant.

How is Christ ‘*the Apostle and high priest of our confession*’? ‘As the apostle he speaks to us from God, as our high priest he speaks for us to God’ (A.W. Pink). How do we know that we truly belong to God’s house, to God’s family? By persevering to the end of our earthly pilgrimage (6; ‘*if we hold fast*’). **We are ‘*partakers of the heavenly calling*’ (1). Let us live as those who are pilgrims bound for heaven.**

Do not harden your hearts

The word ‘*therefore*’ (7) is used yet again, this time as a warning. If the people came to grief and disaster through disobeying Moses, how much more terrible the consequences of disobeying the voice of the Lord Jesus Christ, who is greater than Moses! The words of Psalm 95 verses 7 to 11 are quoted in this warning. The psalm is described as being spoken by the Holy Spirit (‘*as the Holy Spirit says*’). The same is true of all the psalms and of all Scripture. The Bible is the Word of God (2 Timothy 3:16). *Holy men of God spoke as they were moved by the Holy Spirit* (2 Peter 1:21).

The ‘*rebellion*’ (8, cp. Psalm 95:8 where the Hebrew is ‘Meribah’) refers to the incident at the beginning of the journey to Canaan when the Israelites murmured against God in their unbelief. ‘*The day of trial*’ (Hebrew ‘Massah’, Psalm 95:8) refers to another rebellion which occurred near to the end of the forty years of wandering in the wilderness (Numbers 20:13). These people had seen great miracles and awe-inspiring deeds, but they still hardened their hearts and rebelled against God. Their hardness of heart excluded them from entering God’s ‘*rest*’ (11), both the earthly rest of Canaan and the eternal rest of heaven. Stephen, preaching to the Jews, reminded them that they had rebelled against God throughout their history. He said to them, ‘*You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you*’ (Acts 7:51).

Today, if you will hear his voice, do not harden your hearts (7–8). ‘*Today*’ is this time of grace given by God when he calls us to repentance. A time is coming when it will be too late to seek the Lord. This is why there is an urgent note in the warning of these verses. Notice the further emphasis on the heart. *They always go astray in their heart* (10). We may easily grow cold and hard in our hearts, even though we see God working among us. Have you been complaining against God? Let the scriptures that you have read today be a timely warning. How is your heart before God? ***Keep your heart with all diligence, for out of it spring the issues of life*** (Proverbs 4:23).

Hardened through the deceitfulness of sin

The apostle now warns us, ‘*Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God*’ (12). *An evil heart of unbelief* will cause us to depart from the living God.

What lies behind hardness of heart and unbelief? It is *the deceitfulness of sin* (13). We all need to beware of the deceitfulness of sin. When we are tempted, sin presents itself as pleasant, as desirable, as exciting (eg. Genesis 3:5–6; Joshua 7:20–21). Sin, however, has terrible wages which lead to death (Romans 6:23; James 1:15). Listen to what Matthew Henry says about sin, ‘There is a great deal of deceitfulness in sin; it appears fair, but is filthy; it appears pleasant, but is pernicious; it promises much, but performs nothing.’

I can confirm with much heartache and sorrow that I know of many who are far from God, *hardened through the deceitfulness of sin* (13). They once appeared to be keen Christians who were faithful in church attendance; some were friends who were evangelical pastors or church leaders. **We must take seriously the warning from Psalm 95 which is quoted in verse 8, repeated in verse 15 and in chapter 4, verse 7: ‘Today, if you will hear his voice, do not harden your hearts.’**

Phil Arthur comments on the meaning of ‘*hardened*’ – ‘The Greek word is related to our word “sclerosis”. How graphic! Someone eats too much fatty food, and as time passes the arteries clog and the blood vessels become like furred up water pipes. The supply of blood becomes sluggish; life is threatened. In the same way spiritual hardening is insidious, slow and fatal. All the while a person claims to be a child of God. At the same time he resists the prompting of God’s Spirit, and little by little, his sensitivity to spiritual things becomes less. Eventually it becomes clear that the outward life shows the true state of a heart that was never right with God at all. How awful! Let the Hebrews beware! Let us also beware!’ (NO TURNING BACK, page 73).

They could not enter in because of unbelief

We were reminded yesterday that there are many people who appear to be Christians, but they are not true believers. There were also many Israelites who proved that they were not true believers. They left Egypt under the leadership of Moses but failed to enter the promised land because of unbelief. *They could not enter in because of unbelief* (19). There are three questions (16–19) which drive home this point:

- *For who, having heard, rebelled? Indeed was it not all who came out of Egypt, led by Moses?*
- *Now with whom was he angry forty years? Was it not with those who sinned ... ?*
- *And to whom did he swear that they would not enter his rest, but to those who did not obey?* (16–19; cp. verses 7–8).

How can we kill unbelief as it rises in our hearts?

- We must hear the voice of God (7,15) through the preaching of the Word and in our own reading of the Bible.
- We must *exhort one another daily* (13). We can only do this if we are walking in fellowship with the Lord.

Most Christians have struggled with doubts and lack of assurance. **It is important that we recognise the difference between having an evil heart of unbelief and being a person with little faith.** The Lord Jesus is gentle and encouraging to the struggling believer (cp. Matthew 14:31). The person with a hardened heart continually rebels against God, but ‘Mr Little-faith’ loves his Lord and sorrows over his spiritual frailty.

John Bunyan records a conversation between Christian and Hopeful concerning a man called ‘Little-faith’ who was robbed by three rogues on his journey to the Celestial City. He is contrasted with Esau who had no faith and Christian remarked, ‘But Little-faith was of another temper, his mind was on things divine; his livelihood was upon things that were spiritual and from above’ (THE PILGRIM'S PROGRESS).

Let us fear

This chapter of Hebrews has four exhortations beginning, ‘*Let us ...*’ (1,11,14,16). We are first exhorted, ‘*Let us fear ...*’ (1). The Bible declares that *God has not given us a spirit of fear, but of power and of love and of a sound mind* (2 Timothy 1:7). When we turn to Christ, the craven fear of God’s judgment is removed (1 John 4:17–18) to be replaced by a reverent and grateful adoration of God. We should fear lest we sin and grieve the Holy Spirit. The liberty that we enjoy as children of God is not a licence for carelessness. Let us remember that *the fear of the LORD is the beginning of wisdom* (Psalm 111:10; Proverbs 1:7).

What do these verses in Hebrews tell us to fear?

- We are to fear lest we come short of God’s *rest* (1). The ‘*rest*’ spoken of is not a state of lazy inactivity. When God ‘*rested*’ from his work of creation (4), it was ‘*rest*’ from that particular work, it was the ‘*rest*’ of accomplishment. He continues to work and to sustain his creation. The entrance of the Jews into Canaan brought them ‘*rest*’ from the hardship of the wilderness wandering. Many of them did not enter into the ‘*rest*’ of Canaan through unbelief and rebellion (5–6; cp. 3:7–11). We are to fear lest we fail to come into God’s ‘*rest*’ (heaven) because of unbelief.
- We must fear lest the Word of God does not profit us because it is not *mixed with faith* in us when we hear it preached (2). Let us beware of ‘sermon-tasting’ and of enjoying preaching just for intellectual satisfaction. *Faith comes by hearing, and hearing by the word of God* (Romans 10:17). **To mix God’s Word with faith, we must receive it prayerfully and joyfully with a determination to obey it.**

Some Bible versions translate the closing words of verse 2 ‘*because they were not united by faith with those who listened*’. This indicates that there was a division among the Jews who heard the Word of God. Some received it with faith but others refused to believe it. When we hear God’s Word, we either respond to it in faith, or we resist it and become hardened in heart. ***Let us fear.***

Let us therefore be diligent to enter that rest

'Rest' in verse 9 is translated from the Greek word meaning 'sabbath-rest'; this is the only place in Scripture where this word is found. This 'rest' is for the people of God today. It is a 'rest' which Joshua (same word as 'Jesus' in Greek; cp. AV) was unable to give to the people who had entered Canaan (8). Matthew Henry describes this 'rest' as a 'rest of grace' and a 'rest of glory'. The 'rest of grace' brings us forgiveness of sin, cleansing, and peace with God. It brings the smile of God upon us and his peace ruling in our hearts (cp. Philippians 4:6–7,11). It is the rest of open access to the throne of grace where we may obtain mercy and find grace to help in time of need (16). The 'rest of glory' awaits us in heaven, where we shall always be with the Lord (1 Thessalonians 4:17). In heaven, *there shall be no more death, nor sorrow, nor crying; and there shall be no more pain* (Revelation 21:4).

Many people believe that they will go to heaven when they die but they have no interest in obeying God. The Lord Jesus warns us in the Sermon on the Mount that we must obey his Word if we are to go to heaven (Matthew 7:21–24). Obedience to God's Word is an evidence of salvation. We must beware of deceiving ourselves (James 1:22). There is an easy type of Christianity which makes no demands for commitment to a life of discipleship though it pays lip service to the teaching of Scripture. It attracts many but it leads to hell and not to heaven.

Let us therefore be diligent to enter that rest (11). We are warned that this rest can be missed through unbelief (1–2) and disobedience (11). The unbelieving Israelites despised God's holy Word and perished in the wilderness. The Christian life requires diligence, not carelessness. Have you entered the Christian rest? The Lord Jesus promises this rest to all who come to him and join (yoke) themselves to him in faith and obedience (Matthew 11:28–30). We have no excuse for not entering his rest. *Let us therefore be diligent to enter that rest.*

The word of God is living and powerful

Have you noticed the stress on the importance of the Word of God as you have read the letter to the Hebrews?

- *God . . . has in these last days spoken to us by his Son (1:1).*
- *Therefore we must give the more earnest heed to the things we have heard (2:1).*
- *Today, if you will hear his voice, do not harden your hearts (3:7–8, 15).*
- *For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it (4:2).*

Stuart Olyott comments, ‘There is no coming to faith without the Word, and there is no continuing in the faith without the Word. Those who neglect the Scriptures cannot grow in grace and knowledge and cannot know intimacy with the Lord. It is by his Word that he does what he does in his creatures’ (I WISH THAT SOMEONE WOULD EXPLAIN HEBREWS TO ME!, page 47).

We are reminded that *the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit ... and is a discerner of the thoughts and intents of the heart* (12). It is not a ‘dead letter’ which we can afford to ignore. The Bible is the mighty sword of the Spirit (Ephesians 6:18) which exposes our thoughts and motives and which reveals any unbelief and sin residing within us.

We cannot hide ourselves or our thoughts from God and we all have to give an account of our lives to him (13). When the Lord Jesus comes again as King and Judge, he will come as *‘the Word of God’* from whose mouth *goes a sharp sword, that with it he should strike the nations* (Revelation 19:13,15). If we refuse to obey God’s Word, we will hear his awesome voice on the day of judgment pronouncing our eternal loss (2 Thessalonians 1:7–9; Matthew 7:21–23). **It will then be too late to enter God’s ‘rest’.**

Let us therefore come boldly to the throne of grace

These verses begin a new section in the letter to the Hebrews which takes us through to the middle of chapter 10. The Jews highly regarded the Levitical priesthood and its first high priest Aaron. The Lord Jesus is a far greater high priest than any Levitical high priest who offers sacrifices at an altar for himself and the people (7:26–27). His once-for-all sacrifice on the cross has been accepted in heaven. Let us consider his greatness and what it means for us:

- *Let us hold fast our confession* because Jesus is exalted in heaven and *has passed through the heavens* where he appear in the presence of God for us. (14; 10:23). This encourages us to persevere.
- *Let us therefore come boldly to the throne of grace where we may obtain mercy and find grace to help in time of need* (16). The Lord Jesus gave his life as a sacrifice to save sinners and he is also our high priest to represent us before God the Father. We can come to the *throne of grace* knowing that the Lord Jesus loves us, understands us and is kind towards us. He sympathises with us in our weaknesses, having been tempted as we are but without sin (15).

When we pray, we come to the eternal throne of the King of kings, the throne of almighty God. Nothing is too hard for him (Jeremiah 32:17,27). Are you going through difficult and dark times? Are you being sorely tested? Remember, you are never alone in your troubles. Come to the Lord Jesus in your weakness and he will give you strength. Come to him with your struggles and trials and he will help you. Come to him repenting of your sins and he will freely forgive you. **Many Christians have needless difficulties because they fail to come to our loving, sympathetic Lord Jesus with their needs.** *Let us therefore come boldly to the throne of grace.*

*Before the throne of God above
I have a strong, a perfect plea;
A great high priest, whose name is love,
Who ever lives and pleads for me.*

(Charitie L. Bancroft)

The author of eternal salvation to all who obey him

We all need a priest because we are sinners. and our sin alienates us from God. The Old Testament priests represented men before God, whereas the prophets represented God before men. The Jewish high priest offered *both gifts and sacrifices for sins* (1). The sacrifices were to bring forgiveness for sin and the offerings were brought as an expression of gratitude and devotion to God. The Lord Jesus, our great high priest, is the supreme example of the qualities required of the high priest. He is sinless and full of compassion (4:15). He was called by God the Father *a priest forever according to the order of Melchizedek* (4–6,10; cp. Psalm 110:4). We shall see the significance of this statement in our notes on Hebrews chapter 7).

The eternal Son of God took human flesh and felt as a man feels (5–7; cp. 1:5). *In the days of his flesh*, he prayed to God the Father in Gethsemane with *vehement cries and tears* (7). The Gospels do not mention this, but Mark records that he was *troubled and deeply distressed* (14:33). His suffering was spiritual as well as physical. He endured the wrath of God as his soul was made an offering for sin. *He poured out his soul unto death* (Isaiah 53:10–12). As a man the Lord Jesus shrank from the horror of the suffering that he was to bear, but his prayer of submission to the Father’s will was heard.

The Lord learned (experienced) the cost of obedience to the Father’s will in his suffering. The horror of his suffering on the cross tested his obedience to the limit. He is equal with God the Father, but *he humbled himself and became obedient to the point of death* on the cross (Philippians 2:8). *He became the author of eternal salvation to all who obey him* (9). The Greek word for ‘author’ in this verse is entirely different from the word used in 2:10 and 12:2 where it means ‘prince’, ‘chief’ or ‘beginner’. Here it means the ‘source’ (of our salvation).

We have a great high priest who endured terrible suffering to be the author of our eternal salvation. Let us adore him and praise him, and show by our obedience that we really do love him.

By this time you ought to be teachers

The writer of this letter had much to say concerning Christ's Melchizedek priesthood which were *hard to explain* because the Hebrews had *become dull of hearing* (11). They should now have been teachers of Scripture but they needed to be taught *the first principles of the oracles of God* (the Old Testament, verse 12). They were in danger of relapsing into Judaism because of their own spiritual immaturity.

If a child did not develop and could not take solid food at the age of five but was taking only milk, the parents would be desperately worried, and rightly so. In a spiritual sense many Christians never develop, but remain as babes. This was the problem with many of the first readers of this letter. Puritan William Gouge, in his comments on these verses, writes of 'the disgrace of spiritual babes'. What are some of the signs of spiritual immaturity?

- The immature person is *dull of hearing* when the Bible is preached and taught. The Word of God does not sink in and no effort is made to gain any understanding (11). The Greek word translated 'dull' is rendered '*sluggish*' in chapter 6, verse 12.
- The spiritual babe needs to be spoon-fed with the *milk* (the absolute basics) of God's Word. He is unable to take in the *solid food* (the deeper things) of the Bible (12–13).
- A lack of discernment (14). If we are not well grounded in the Word of God, we will not be able to distinguish truth from error. We will be *carried about with every wind of doctrine*, believing false teachers (Ephesians 4:14). This is a great problem today.

We all start our Christian lives as spiritual babes but we must not remain as babes. We must get weaned off spiritual 'baby-food'. Spiritual immaturity is inexcusable if we have been Christians for some time. *By this time you ought to be teachers* (12). We should be able to teach, help and encourage other believers, especially those who are new Christians. **We never stop learning in the Christian life, but it is tragic if we hardly begin.**

Let us go on to perfection

This chapter begins with another of the statements beginning with the words, ‘*Let us ...*’. The apostle urges, ‘*Let us go on to perfection*’ (1). The Greek word translated ‘*perfection*’ means ‘*maturity*’. We have already seen that the first readers of this letter were very immature Jewish Christians, who could hardly cope with the elementary teachings of Christ.

Stuart Olyott helpfully suggests that verses 1 to 3 speak of three pairs of fundamental truths:

- How the Christian life begins – *repentance from dead works and of faith towards God* (1).
- Where the Christian life leads – *of resurrection of the dead, and of eternal judgment* (2).
- What lies between in our day to day Christian life – *of the doctrine of baptisms, of laying on of hands* (2). We were all baptised by the Holy Spirit when we became Christians (1 Corinthians 12:13). Stuart Olyott comments, ‘The outward and visible sign of this is baptism in water. The inward baptism and the outward baptism are thus, in fact, one baptism, so as Christians, we have *one Lord, one faith, one baptism* (Ephesians 4:5) ... It is a basic tenet of the Christian faith that the Christian life is lived in the context of local churches whose submission to Christ is ensured by godly men whom he has chosen. The babe in Christ who does not understand this will always remain immature’ (I WISH SOMEONE WOULD EXPLAIN HEBREWS TO ME!, pages 61 and 62). The laying on of hands probably refers to the setting apart of elders, deacons or evangelists and missionaries (Acts 13:2–3).

Some Christians claim that they are just ‘simple believers’, when really they are babes in the Christian faith. **There is all the difference in the world between knowing *the simplicity that is in Christ* (2 Corinthians 11:3) and being a spiritual babe. *Let us go on to perfection* (‘maturity’).**

Those who were once enlightened (1)

This passage is one of the most difficult in the New Testament. William Plumer writes in his commentary on this passage, ‘There is not in the Bible any equal portion of Scripture more awe-inspiring than verses 4, 5 and 6 of this chapter. They have made many a man’s ears to tingle and his heart to tremble. Even the lukewarm have been mightily stirred by them.’ There are three ways of understanding these verses:

1. That a Christian can fall away and lose his salvation.
2. That disobedient Christians will lose their heavenly rewards.
3. That these verses are a solemn warning to false believers.

The golden rule for understanding difficult passages of the Bible is to explain that which is not clear by that which is clear and certain. We know from many passages of Scripture that a true Christian can never lose his salvation. The Christian has eternal life (John 3:16,36) which would not be eternal life if it could be lost. The believer has been predestined by God to salvation before the world was made (Ephesians 1:4–5). All who are predestined will be glorified (go to heaven – Romans 8:28–30). If we took these verses to mean that a believer could lose his salvation by backsliding, we would have to understand that verse 6 taught the impossibility of the backslider repenting. That is obviously not true. The Lord does restore us when we backslide (Psalm 23:3; Hosea 14:4).

I believe that the tone of these verses is far too solemn to be simply a warning against losing heavenly rewards. **This is a warning to false believers.** *Those who once were enlightened* appeared to be true believers but have turned away from Christ never to return (4). I have known those who have been backslidden for many years to repent and return to the Lord. I also know of some who appeared to be strong Christians, some who were pastors, who now reject the gospel and despise those who are true believers. They have hardened hearts and I tremble for them!

Those who were once enlightened (2)

We are repeating yesterday's Bible reading to give further consideration to *those who once were enlightened*. It is possible to be a spurious Christian, to be '*enlightened*', knowing true doctrine, to taste the heavenly gift, sharing the joy of Christian worship and fellowship, to know the working of the Holy Spirit in our lives like the false prophet Balaam (Numbers 24:2) and yet to be lost (Matthew 7:22–23). The Lord Jesus warns us about spurious Christianity in the Parable of the Sower. False believers appear to share the same experience as true believers. They hear the Word of God but it does not take lasting root in their heart. They fall away when *tribulation or persecution* arises or they become taken up with *the cares of this world and the deceitfulness of riches* (Matthew 13:20–22). They finally reject Christ and his great salvation.

Stuart Olyott writes, 'Falling away is a deliberate act. It occurs when somebody, by a series of choices, walks away from an active Christian life, although they know full well who the Lord Jesus Christ is and what he has done. They take their eyes off him. In reality they treat him as an impostor and a deceiver, although they know differently, and so in their hearts they crucify him again (verse 6). They behave as if there is nothing good in Christ ...' (I WISH SOMEONE WOULD EXPLAIN HEBREWS TO ME!, page 69).

Satan has misused these verses to torment many a Christian who has a tender conscience. They have been driven to despair, believing that they have committed the unpardonable sin. If you are worried concerning such a thing, it is a good indication that you have NOT blasphemed the Holy Spirit. Those who are guilty of this terrible sin are not concerned for their terrible state. A sure indication of salvation is found in the fruit that we bear in our lives (see Galatians 5:22–23). A poor crop of good fruit, or even weak fruit, is different from thorns and briars (7–8). **We have read some solemn verses. Let us take God's Word seriously and examine our own hearts (2 Corinthians 13:5).**

Things that accompany salvation

The apostle has given a stern warning to his first readers, but he now seeks to encourage them and to reassure them that he did not believe that their faith was spurious. He shows his affection for them by addressing them as '*Beloved*' (the only time that this term is used in this letter): *Beloved, we are confident of better things concerning you, yes, things that accompany salvation* (9). What are these *things that accompany salvation*? The apostle refers to their *work and labour of love* which they had shown for the sake of Christ in ministering to the saints (fellow-believers, 10). He encourages them by reminding them that God is not unjust and he will not forget all their service for him. They loved the Lord and they loved his people, but they were disheartened through trial and persecution (10:32–33). They needed to persevere!

The apostle writes, '*We desire that each one of you show the same diligence to the full assurance of hope until the end*' (11). He wanted to be sure that every one of them was genuine in their faith, that there was no doubt about their salvation. Only *the Lord knows those who are his* (2 Timothy 2:19) but it is an encouragement to see Christians progressing in their knowledge of God, in their love for his people, and persevering in trouble and trial. We must not become *sluggish* in our Christian lives (12 – the same Greek word is translated '*dull*' in chapter 5, verse 11).

Abraham is cited as an example of faith and perseverance. He trusted in God's promises (eg. Genesis 22:15–18) and *after he had patiently endured* he obtained them (13–15). Let us imitate Abraham and those like him, who through faith and patience inherited the promises of God. Are the '*things that accompany salvation*' obvious in your life? **Do you love the Lord and his people? Are you working and labouring for God? He sees all that you are doing and he will not forget the things that you do for him (10).**

An anchor of the soul, both sure and steadfast

We have inherited marvellous promises in Christ (12) which are absolutely reliable. When God made promises to Abraham, he swore by himself, for there is no one greater than God (13). When a man wishes to convince someone of his trustworthiness, he will make an oath, swearing by someone greater than himself (often by God).

The Christian hope is the confident expectation of Christ's return and of being with him in the glory of heaven. We have two immutable (unchangeable) things to confirm us in this hope: God's Word and his oath. The Lord wants us to rely on his Word and in his oath because his purposes do not change. *It is impossible for God to lie* and this gives us *strong consolation*. Christians *have fled for refuge to lay hold on the hope set before us* (17–18).

Stuart Olyott points out that in ancient harbours there was a great rock embedded in the sea-bed at the edge of the water, known in Latin as the 'anchoria'. A crew member ('forerunner') of a ship outside of the harbour would row to the rock and tie to it a line from his ship. The crew were then able pull the ship to safety. Like those readers of the letter to the Hebrews, we may be severely shaken by trials. We must never forget that we have a glorious hope *as an anchor of the soul, both sure and steadfast*. It rests on Christ our great high priest, who has entered heaven as our *forerunner* to represent us (19–20). This hope anchors us and gives us stability in this turbulent and uncertain world.

Dr. F.F. Bruce comments, 'We are refugees from the sinking ship of this present world-order, so soon to disappear; our hope is fixed in an eternal order, where the promises of God are made good to his people in perpetuity.' (quoted by G. Wilson in HEBREWS, page 77, published by Banner of Truth).

Have you been forgetting God's promises? Think about some of them and encourage yourself in them and you will find yourself rejoicing in the Lord.

A priest forever according to the order of Melchizedek

The apostle has already demonstrated that the Lord Jesus is vastly superior to the prophets, to angels, to Moses and to the Levitical priesthood. In the Old Testament from the time of the Exodus a man could only be a priest if he belonged to certain family groups within the tribe of Levi. The Lord Jesus was born into the kingly tribe of Judah and could not be a Levitical priest (14). The Lord Jesus has *become high priest forever according to the order of Melchizedek* (6:20). We are now taught about the significance of Melchizedek (cp. 5:6–10).

Melchizedek is described as *'priest of the Most High God ... king of righteousness'* and *'king of peace'* (1–2). Melchizedek's origin and end are unknown and in this respect he was a 'type' of the Son of God, who had no beginning and will have no end (3). After Abraham had conquered the four kings who had taken Lot captive, he was met by Melchizedek, who blessed him. Abraham then gave a tenth (a tithe) of the spoils of war to Melchizedek (1, 4; cp. Genesis 14:18–20). The apostle shows that it is the greater who blesses the lesser, and that the lesser gives tithes to the greater. Melchizedek was therefore greater than Abraham, and thus greater than Levi, who, as a descendant of Abraham, paid tithes through his ancestor Abraham (6–9).

The Levitical priesthood did not bring *perfection*; it failed to achieve its intended purpose. A greater priestly order was required and this is *the order of Melchizedek* (11). The apostle shows how the Lord Jesus fulfils the prophecy in Psalm 110. The Jews knew that the promised Messiah would be *a priest forever according to the order of Melchizedek* (17; cp. Psalm 110:4).

In considering *how great this man was* (4), we are encouraged to think about the Lord Jesus Christ, our great high priest. He is our king of righteousness and our king of peace. We will go on to consider his greatness tomorrow.

Such a high priest was fitting for us

The Levitical priesthood and the law were imperfect, hence the need for something else to take their place (11,18–19). God ordained the Levitical priesthood to foreshadow that of Christ. We have already seen that the Lord Jesus, belonging to the order of Melchizedek, has a far greater priesthood. His priesthood is superior because:

- It was confirmed by the oath of God (Psalm 110:4). The Levites did not have this oath (20–21).
- It is an everlasting and unchangeable priesthood (24–25).
- Of the greatness of his person. He is *holy, harmless, undefiled, separate from sinners, and has become higher than the heavens* (26).
- His work is perfect and his sacrifice complete. He does not need to offer up daily sacrifices. He offered himself up once for all on the cross at Calvary. Christ's sacrifice cannot be repeated (27). The Roman Catholic Mass is an act of defiance against God. The priest claims to offer up Christ as a sacrifice during the Mass, and the 'wafer' and the wine supposedly turn into the flesh and blood of Christ. If we love God and his Word, if we rejoice in the perfect once-for-all sacrifice of the Lord Jesus, we will hate such practices. Many of the Reformers were burned alive because they refused to accept this blasphemous doctrine.

We must never pray to God through the saints or Mary. **We come to God the Father through the Lord Jesus Christ, our great high priest, who loves us and prays for us (25).** He is our perfect high priest, who made the perfect sacrifice to save us. *Such a high priest was fitting for us* (26). Phil Arthur comments, 'Why should we take Jesus for our priest? Because none of the others can do what he has done. As verse 27 says, they were sinners themselves. A sinful mediator cannot help me: he too has offended God. He needs a mediator himself!' (NO TURNING BACK, page 134).

The Lord Jesus perfectly meets all our needs and *he is also able to save to the uttermost* (completely) *those who come to God through him* (25). **Let us encourage ourselves in our wonderful Saviour.**

He has obtained a more excellent ministry

The apostle stops to remind us of the main point of his message: Christians have a glorious high priest who is far superior to the prophets, angels, Moses, Joshua and to Aaron. He is king as well as high priest – *seated at the right hand of the throne of the Majesty in the heavens* (1; cp. 1:3). The Lord Jesus does not minister like a Levitical high priest in a sanctuary made by man such as the tabernacle or the temple. He ministers in the very presence of God in heaven (2). What Christ is offering (3) is explained in chapter 9, verses 13 and 14. The Levitical priesthood with its sacrifices and offerings were but a shadow, a copy, of the heavenly priesthood of Christ (3–5).

The Lord Jesus is not only superior in his person but also in his ministry. *He has obtained a more excellent ministry* than the Levitical priests of the Old Testament, being *the mediator of a better covenant, which was established on better promises* (6); in chapter 9 he is shown to be the priest who serves in a better tabernacle who offered a better sacrifice. In this context, Stuart Olyott comments, “*We have such a high priest!*” The whole purpose of the first seven chapters of Hebrews has been to get across to us the surpassing greatness of Christ, and in that context to show us why apostasy is a peril. If you walk out on the glory of God, there is nowhere else to go except into outer darkness.’ (I WISH SOMEONE WOULD EXPLAIN HEBREWS TO ME!, page 90).

It is a great source of comfort and encouragement to know that the Lord Jesus represents his people in heaven. He perfectly loves us and understands us. We can come to him with our burdens and trials knowing that he does hear our cries. He is graciously working out his purposes for us even in the most perplexing and difficult circumstances. *The throne of the Majesty in the heavens* (1) is a throne of grace. *Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need* (4:16).

A better covenant, which was established on better promises

The Lord Jesus is the *mediator of a better covenant, which was established on better promises* (6; cp. 7:22). A covenant is a binding agreement between two or more parties by which one party promises to do certain things on condition the other party also fulfils their obligations set down in the agreement. A covenant involving God is different because he is the Almighty and he dictates the terms of the covenant. He promises wonderful things to those who obey him.

The old covenant did not succeed because of the failure of the people to keep it (7–9). A new covenant was needed and was promised in Jeremiah 31:31–34 which is quoted in verses 8 to 12. This covenant is not sealed with the blood of sacrificial animals but by the precious blood of Christ (12–13; 13:20). The Lord Jesus broke bread at the Last Supper as a symbol of his tortured body in which he bore our sins (1 Peter 2:24). He then took a cup of wine which he shared with his disciples, saying, *'This cup is the new covenant in my blood. This do, as often as you drink it, in remembrance of me'* (1 Corinthians 11:25).

All the Old Testament promises relating to the new covenant are for those who trust in Christ as their Saviour and Lord. These promises are far better than those of the old covenant (6). God puts his laws in our minds and writes them on our hearts (10). He enables us to know him and he no longer remembers our sins (11–12). **When God forgives, he really does forget! Satan often rakes up our sinful past. If he is attacking you in this manner, come to God in prayer. Thank the Lord that he has forgiven you completely and that Satan's accusations cannot rob you of your salvation (Romans 8:33–34).** There is no more condemnation for the child of God (Romans 8:1). Let us rejoice in the Lord and thank him for this *better covenant, which was established on better promises.*

*God of the covenant, Triune Jehovah,
Marvels of mercy adoring we see;
Seeker of souls, in the counsels eternal
Binding thy lost ones for ever to thee.* (Jessie F. Webb)

Christ came as a high priest of the good things to come

Our attention is now directed to the Old Testament tabernacle with its ritual and sacrifices. The tabernacle (the word means a ‘tent’) was divided into two sections, *the sanctuary* (or *holy place*) and *the Holiest of All* (2–3). The high priest entered *the Holiest of All* (*‘the Holy of Holies’*) just once a year (on the day of Atonement) with sacrifices for his own sins and for the sins of the people (7).

The tabernacle illustrated what Christ was to do for us. God accepted those who came with their sacrifices but they were not able to take away sin (10:4). Animals are not moral beings and their blood could only provide ritual cleansing. God covered the sins of his people until the coming of the new covenant when those sins were taken away.

While the first tabernacle was still standing there was no open access into *the Holiest of All* (6–8) but *Christ came as high priest of the good things to come* (11). He has taken away the veil (3) symbolising the barrier between God and men. He went into *the Most Holy Place* in heaven *once for all, having obtained eternal redemption*. (12); this verse is not suggesting that Christ actually took some of his human blood into heaven (*‘with’* is better translated *‘by’* as it is in the AV). It was by virtue of his own blood shed at Calvary that he entered the Most Holy Place once and for all. Jesus *offered himself without spot to God to purge our conscience from dead works to serve the living God* (14). How could these discouraged Hebrews ever go back to Judaism with its imperfect rituals?

Let us close with some words from John Calvin on verse 14, ‘We must note the aim of atonement which is to serve the living God. We are not cleansed by Christ so that we can immerse ourselves continually in fresh dirt, but in order that our purity may serve the glory of God.’ He goes on to say that nothing can proceed from us which is pleasing to God until we are cleansed by the blood of Christ.

You were bought at a price; therefore glorify God in your body and in your spirit, which are God’s (1 Corinthians 6:20).

To those who eagerly wait for him he will appear a second time

A mediator is a go-between who mediates between two parties in order to bring reconciliation and peace. Our sin alienates us from God and brings his holy wrath upon us (Romans 1:18; Ephesians 2:11–16). The Lord Jesus is described as *‘the mediator of the new covenant’* (15; cp. 8:6). As God and sinless man he is well-suited to be our mediator. God the Father speaks through his Son, and the Son represents us before the Father.

When a person makes a last will and testament, it is not enforced until after his death and then his instructions are followed for the disposal of his estate. The words *‘covenant’* and *‘testament’* are taken from the same Greek word. The new covenant (testament) required the death of Christ for us to be able to receive its promises (15–17). One of these promises is *the eternal inheritance* (15; cp. Ephesians 1:11,18; 1 Peter 1:4). Notice the other ‘eternals’ in this chapter – *eternal redemption* (12) and *the eternal Spirit* (14).

Three appearances of Christ are mentioned – past, present, and future:

- *Once at the end of the ages, he has appeared to put away sin by the sacrifice of himself* (26). The words *‘at the end of the ages’* refer to the last days which began with his coming into the world. He came to give himself as a sacrifice for the salvation of sinners. *Without shedding of blood there is no remission* (‘forgiveness’, 22).
- He is in heaven *now to appear in the presence of God for us* (24). As our great high priest, he represents us before God the Father and intercedes for us. We are able to *come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need* (4:16).
- *To those who eagerly wait for him he will appear a second time* (his second coming). There is judgment after death, but *Christ was offered once to bear the sins of many* (27–28). The unbeliever has every reason to fear the judgment of God, but the Christian should *eagerly wait* for the coming again of the Lord Jesus when we shall see him and be made perfect. **Are you looking forward to the return of Christ?**

I have come to do your will, O God

The insufficiency of the Old Testament sacrifices is again stressed. The very fact that these sacrifices were continually repeated proved that *the law ... can never ... make those who approach perfect* (1–4). The sacrifices of the law were powerless to bring a permanent benefit to those for whom they were offered. The Lord Jesus by his one sacrifice took the burden of his people's sins upon himself. When he comes again, he will come *apart from sin* (without its burden) to complete the salvation of *those who eagerly wait for him* (9:28). The law was only a shadow of the good things to come in Christ. A thousand shadows can never equal the substance!

You may be puzzled by the words of the Messiah, quoted from Psalm 40, verses 6 to 8 which state that God has no pleasure *in burnt offerings and sacrifices for sin*. If God gave the law to Moses and the detailed instruction for the sacrifices, how can he have no pleasure in them? God was dissatisfied with them in the sense that they had no lasting value. He ordained them only to continue until Christ died for sins.

Sin came into the world through Adam's disobedience, but by the obedience of one Man, Jesus Christ, *many will be made righteous* (Romans 5:19). His sacrifice is of infinite value because he came to earth as a man, and as a man he perfectly obeyed the will of God the Father. He said, '*Behold, I have come to do your will, O God*' (7,9).

Jesus, *being in the form of God ... humbled himself, and became obedient to the point of death, even the death of the cross* (Philippians 2:6,8). He once said to his disciples, '*My food is to do the will of him who sent me, and to finish his work*' (John 4:34). — *By that will we have been sanctified through the offering of the body of Jesus Christ once for all* (10). **Let us gratefully worship our wonderful Saviour and show by our obedience to his will that we have been sanctified.**

*My Saviour's obedience and blood
Hide all my transgressions from view.*

(Augustus M. Toplady)

I will put my laws into their hearts

The once-for-all sacrifice of Christ is again shown to be superior to the animal sacrifices of the old covenant which were offered day after day. These sacrifices were not able to take away sins (11). Jesus, *after he had offered one sacrifice for sins for ever, sat down at the right hand of God* (12). Our great high priest is now exalted in heaven. His work is perfect and by his one offering *he has perfected for ever those who are being sanctified* (14). We need no more sacrifices for sins. The Roman Catholic doctrine of the mass, where Christ is supposedly sacrificed each day denies the all-sufficient work of Christ to save sinners. The doctrine of purgatory teaches that we must also suffer a period of punishment for ‘venial’ (‘non-mortal’) sins committed; this also denies the sufficiency of Christ’s once-for-all sacrifice.

All Scripture is given by inspiration of God (2 Timothy 3:16). The Holy Spirit is a witness to the perfect work of Christ. He inspired the words of the prophets (2 Peter 1:21) and he gave the promise of the new covenant through Jeremiah (15). The words of the prophet are again quoted in verses 16 and 17 (cp. 8:8–12; Jeremiah 31:31–34). *The good things to come* (1) which we have in this covenant are wonderful:

- The Lord works in our hearts where he writes his law. The ten commandments were inscribed on stone tablets and placed in the ark of the covenant but God promised, *‘I will put my laws into their hearts, and in their minds I will write them’* (16).
- God will remember our sins no more (17). This is one of the great blessings of the new covenant. Sins were continually remembered under the old covenant because the sacrifices were unable to atone for sin once and for all. Satan may accuse us but God has forgiven us and has chosen to forget our sins. How wonderful! Our guilt has been removed and we can approach God in prayer. This does not mean that we can continue with a sinful lifestyle. If we love the Lord we will hate sin! **The Lord will not remember our sins, but we must remember to obey his commandments and seek always to please him.**

Let us hold fast the confession of our hope without wavering

We now have boldness to enter the presence of God by virtue of the blood of Jesus (19; cp. 4:16) who offered himself as a perfect and once-for-all sacrifice for sinners. The veil in the tabernacle kept the worshippers from entering the Holiest of All, but Christ's death opens the way for us to go into God's presence (20). There is no other way to God the Father except through the Lord Jesus (John 14:6). We have *a new and living way* (20). In the light of these facts, the apostle urges:

- *'Let us draw near with a true heart in full assurance of faith'* (22). The same Greek word for 'draw near' is translated 'approach' (1) and 'come' (4:16; 7:25). With a 'true' (sincere) heart cleansed through Christ's atoning work, we are able to approach God with confidence.
- *'Let us hold fast the confession of our hope without wavering, for he who promised is faithful.'* (23; cp. 4:14). Jesus is the high priest of our confession (3:1). The great heroes of faith confessed their hope, relying on the promises of God (11:13). The great faithfulness of God should encourage us to persevere.
- *'Let us consider one another in order to stir up love and good works'* (24). There can be no place for selfish individualism among Christians. We must be thoughtful and kind to one another. When our lives display the fruit of the Holy Spirit (Galatians 5:22–23), our example will encourage other believers to love and good works.
- We must not forsake *the assembling of ourselves together* (25). This can happen with Christians who are discouraged but there may be other reasons. If you have no desire to be with God's people for worship and prayer and to hear his Word preached, or have no desire for Christian fellowship, you should question whether you are a genuine Christian. Or could it be that you are in a backslidden state? **If you are growing lazy and slipshod in the Christian life? Beware! The day of Christ (his second coming) is approaching. Will you be ashamed on that day?**