

LESSONS IN HEBREWS
FROM SHADOW TO SUBSTANCE
BY A.S. COPLEY

"As it is written, Behold, I lay in Sion a stumblingstone and rock of offence, and whosoever believeth on Him shall not be ashamed" - Rom. 9:33 with Isa. 28:16.

THE INTRODUCTION

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us thru His Son"-Heb. 1:1, 2, R.V. These words are the gist of this epistle. It was written about 63 A.D., to Christian Jews, or Hebrews, as the words "fathers" and "us" indicate. There is no room for doubt that the Apostle Paul wrote it. The statement of his imprisonment in Caesarea (Chap. 10:34 with Acts 24:23) and in Rome (Chap. 13:22-24) evidence this fact. The emphatic style and superlative truth set forth confirm this view. Clement of Alexandria names Paul as its author, saying that as Jesus is called "The Apostle" to the Hebrews (Chap. 3:1), so Paul does not so style himself, because he was the apostle to the Gentiles - Gal. 2:8. Also he may have omitted his name from the Epistle because the Jews were prejudiced against him. What prompted him to write this letter? See Rom. 9:1-4. It is the more interesting to us, because he wrote it. The phrase, "the end of these days, or these last days," expresses the Hebrew view of that period; for to them, this church age was hidden. It is a parenthesis in God's great plan.

"Whom He appointed heir of all things, thru whom also He made the worlds," or framed the ages - Chap. 11:3. The first four verses of this chapter, being one sentence, are the introduction to the book. They declare two very fundamental facts - The Deity of Jesus Christ and His ascension, and imply His atoning death and resurrection - a quartette of mighty power. God's Son is to the front as the Chief Actor on the stage. The pre-existence of the Son, not simply as a thought, or concept, but as a living, active intelligence (John 1:18), is proven by the facts, that "the ages were framed by" Him as the Word, and that He was "the effulgence (or reflected brightness) of God's glory and the express image (or impress, or exact expression) of His substance (or person) and upholds all things by the word (hramati, Gr.) of His power." The Greek word, rendered person, or substance here, means "the foundation, or ground of hope and confidence;" that is, "subsistence, reality." "He that cometh to God must believe that He is" a living, substantial reality and the basis and support of all His operations, and His Son is the exact expression of Him as such.

"When He had by Himself purged our sins, (He) sat down on the right hand of the Majesty on high" - V. 3. On the very door-step, Israel met the positive proof of Christ's deity and sonship, even His victorious death and triumphant resurrection - Rom. 1:4. The death of the old creation, as the only way to life and victory, was the basic teaching of the types and shadows; and Jesus had to go that way to bring in the new creation. Hence, His death is alluded to 24 times in this book. "Having become by so much BETTER than the angels, as He hath inherited a more excellent name than they." The word "BETTER" is the keyword to this Epistle. It occurs 13 times, and they express important facts. The book begins with the better Person, and ends with better things - Chaps. 11:40 and 12:24. The uses of this word in this epistle afford a comprehensive view of its contents. Therefore, we tabulate them as follows:

1. A better Personality, The Son compared with angels - Chap. 1 (v.4) and 2.
2. Better things, Attitude of Saints contrasted with the attitude of sinners - Chap. 6:9.
3. A better priesthood, Melchisedec contrasted with Aaron - Chap. 7:7.
4. A better hope, the Gospel contrasted with the Law - Chap. 7:19.
5. A better Testament, or Covenant, that of Grace set over against the covenant of Law - Chap. 7:22.
6. Better Promises, the basis of the better covenant - Chap. 8:6.
7. Better Sacrifices, the offering up of Christ contrasted with the typical sacrifices which pointed to Him - Chap. 9:23.
8. A better Possession, spiritual things contrasted with material things - Chap. 10:34, R. V.
9. A better Country, the heavenly contrasted with the earthly - Chap. 11:16.
10. A better Resurrection, a select company raised before the time of the general resurrection - Chap. 11:35 with Matt. 27:52, 53.
11. A better Inheritance, for the church-Chap. 11:40.
12. Better Things spoken by better blood - Chap. 12:24.

The entire Epistle is one of comparisons and contrasts, as the title to our notes suggests. We

submit the following main outline for guidance in our study of the book -

- I. God's Son on the stage versus prophets and angels - Chaps. 1 and 2.
- II. The Son as Apostle and High Priest instead of Moses and Aaron - Chap. 3 to 7.
- III. The new Covenant set over against the Old - Chaps. 8 and 9.
- IV. The Sacrifice of Christ versus the typical sacrifices - Chap. 10.
- V. The Cloud of Old Testament witnesses - Chap. 11.
- VI. How to run so as to win - Chap. 12.
- VII. Our attitude to Ministers - Chap. 13.

GOD'S SON ON THE STAGE

CHAPTERS 1 and 2

We have already viewed the introductory words, verses 1-4. Let us observe the comparison of the Son with angels. Frequent reference is made to the Old Testament, with which the Jews were supposed to be familiar. Therein Christ was the chief subject of prophecy. In Psalm 2, He is addressed as God's Son and His resurrection is foretold. Compare Acts 13:33 as proof that this does not refer to His birth into the world. His resurrection from the dead is a proof of His Deity and Sonship - Rom. 1:4. God never called any angel His Son. This was His more excellent name, or title. Angels were creatures only. The Fatherhood of God was thus revealed thru Jesus Christ. It was not known under the old covenant. Isaiah (63:16, 64:8) mentions the Fatherhood of God. Worship shall be given to Him. "And when He again bringeth in the firstborn into the world, He saith, And let all the angels of God worship Him" - V. 6. This has direct reference to Christ's second advent, when He will reign as God for a thousand years. He is more than a "wind," or "flame of fire." He is God - Vs. 8-10. He is addressed as God, tho' He is the Son in distinction from His Father. Let those who accuse us of teaching that there are two Gods, consider these words. "Therefore God, thy God, hath anointed thee," and view it with verse 8 - "Thy throne, O God, is forever and ever." Two divine Personalities are here named, and each called God, because Jesus Christ was Deity as well as humanity. No room here for New Issue folly, which claims that the Father, Son and Holy Ghost are three manifestations of one divine Person, instead of three distinct Persons, each having a distinct office. Two of these Persons are called God. Compare Isa. 48:16, where the three Persons of Deity are mentioned. Also Psa. 110:1 - "The LORD (Adonai, Heb.) said unto my Lord (Adon, Heb.), Sit thou at my right hand until I make thine enemies thy footstool." Christ was NEVER a created angel. See Matt. 22:42-46. In verse 10, Christ is addressed as Lord, and the work of creation is ascribed to Him. When He comes again, He will change the earth and heavens, as a man folds up a garment. He Himself will never change, nor fail. These are further evidences of His eternal Deity. None of the aforementioned acts were ever ascribed to angels; neither was any of them ever termed a son of God. And neither has God subjected the inhabited earth unto angels, but He set man over the works of His hands, typical of Jesus' future dominion over the earth - Chap. 2:5, 7. Above 20 facts are recorded of Christ in Chap. 1, that cannot be said of angels. Compare also Prov. 8:23, 24 with 1 Cor. 1:30.

The words of Christ must be heeded - Chap. 2:1-4. Angels were employed by God to communicate His will to men before Jesus came, and their words had to be obeyed. Study Gen. 28:12 and 32:1 and Psa. 91:11 and Acts 7:38, 53 and Gal. 3:10. If their ministry was so important, how much greater was the ministry of Jesus Christ, begun by His own words and continued by the apostles. The Jews could not neglect the "great salvation," which He introduced, which was made possible by His death and resurrection and which was confirmed by "signs and wonders and divers miracles and gifts of the Holy Spirit;" and then escape God's just judgments. The seige laid against Jerusalem by the Roman soldiers in 71 A. D. was an early proof thereof. Neither can the Gentiles today neglect the great salvation, which we preach, and escape God's wrath. He witnesses to our ministries also by signs and wonders. The day of miracles is not yet past. Praise His name!

The humiliation and exaltation of humanity is expressed in chapter 2:7. Psalm 8:4 is quoted (See also Job 7:17) ; but that is partly prophetic; for Paul adds, "But now we see not yet all things put under him" - V. 8. The foretold exaltation of mankind above the angels is made possible only by the death, resurrection and ascension of Jesus Christ; hence, "by the grace of God, He should taste death for every man" - V. 9. Thus salvation has been provided for all men; for it is not the will of God that any should perish. It is not true that some were ordained to be saved, and others lost; but if men are lost, it is because they refuse to believe the Gospel - Mark 16:16. Verse 3

asks, "How shall we escape if we neglect so great salvation?" Chap. 10:26-29 answers that question. There is no escape.

The perfection mentioned in verse 10 means the resurrection of Jesus, as Luke 13:32 and Phil. 3:12 make plain. His resurrection is clearly implied in all the references to His death in this chapter; for redemption embraces both. He "was delivered for our offences and raised again for our justification" - Rom. 4:25. Verse 11 expresses the close union of Christ with His people. How sweet and precious! God is the Father of our Lord and of all His true followers, the "many sons" He is bringing to glory. "For verily not of angels doth He take hold; but He taketh hold of the seed of Abraham" (V. 16, R. V.), "that thru death He might bring to nought him that hath the power of death, that is, the devil" - V. 14, R.V. Hence, now we have victory over Satan by believing on Jesus unto salvation and unto deliverance from his power. His onslaughts are simply fiendish bluffs with which he seems to overwhelm us at times; but if we "resist him, he will flee from us" - resist him by drawing nigh to God. Christ's priesthood is first mentioned in the next verse, which is very interesting.

"Wherefore in all things (except that He had no sin in Him and He committed no sins, Chap. 4:15) it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that He Himself hath suffered being tempted, He is able to succour them that are tempted." The Son took on Him sinless flesh and blood, was tempted and tried severely (see Matt. 4), criticised and persecuted by the self-righteous, in jeopardy every day and finally nailed to the rugged cross, suspended between earth and heaven, expressing His rejection by men and forsaking of God, because He was counted sin for us and was numbered with transgressors. The Greek word translated "reconciliation," is rendered "propitiation" in Rom. 3:25 and I John 2:2 and 4:10. With the crucifixion, His prophetic ministry ceased and His High Priestly ministry began, "mercifully and faithfully." He showed infinite mercy to us miserable sinners in being faithful unto death. He made full reconciliation, propitiation and atonement, or expiation for the sins of the people; that is, He covered our sins, satisfied the utmost demands of divine justice and thus appeased the just wrath of God. Therefore, when a sinner believes on Jesus, God imputes His own perfect righteousness unto him; and because he could not live right by being forgiven simply, He also at the same moment imparts unto him His own holiness. He gives to him eternal life. Compare Eph. 1:7 and John 5:24.

Christ wrought twelve important things by His death on the cross. Three of these are named in these two chapters.

1. He purged our sins - Chap. 1:3.
2. He annulled Satan's power over us.
3. He delivered us from the fear of death and the spirit of bondage - compare Chap. 2:14, 15 with Rom. 8:15.
4. He offered up Himself for our sins forever - Chap. 7:27 and 10:12.
5. Obtained eternal redemption for us - Chap. 9:12.
6. He offered Himself to God - Chap. 9:14.
7. He put away sin by the sacrifice of Himself - Chap. 9:26.
8. He bore the sins of many - Chap. 9:28.
9. He sanctified us - Chap. 10:10, 29.
10. He perfected us by one sacrifice - Chap. 10:14.
11. He endured the cross, despising the shame - Chap. 12:2, 3.
12. He suffered without the gates - Chap. 13:12.

ATONEMENT IS MADE

A sinner I was by birth.
My doom was deep in the earth.
Jehovah was angry with me,
And said, You must hang on the tree.
The justice of God enraged,
Demanded that I be caged
Forever in darkness and gloom
In depths far beneath the cold tomb.
A messenger came my way,

For I, unable to pay,
Was longing for peace with my God
And freedom from sin's galling rod.
Atonement he cried is made.
Your debt has fully been paid.
Jehovah is satisfied now,
And justice in mercy doth bow
To you. Oh, will you believe?
And pardon and peace receive?
No tomb and no gloom and no doom,
But in heaven a glorious room.
I trusted and leaped for joy.
My neighbors I did annoy.
A ransom I truly have found,
And surely for glory I'm bound.

JESUS' HIGH PRIESTHOOD CHAPTERS 3 to 7

"WHEREFORE holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" - Chap. 3:1. The High Priesthood of Jesus is the great theme of this epistle. He is termed here "The Apostle," in contrast with Moses, who may be called an apostle to Israel in his day. Moses is called a prophet in Deut. 18, where Jesus is foretold as the Prophet who should come. In Deut. 33:5, Moses is termed a king. The Deity of Jesus Christ is seen here in contrasting Him with Moses, who was faithful as "a servant" of God in leading Israel. Jesus was more than a prophet and an apostle. He was God's Son; and He was God; for He builded God's house, of which Moses was a part. Therefore, He deserves far more glory than Moses. The national destiny of Israel will be on earth. But all who believe on Jesus thru-out this age, whether Jews, or Gentiles, are reckoned in the church, whose calling is heavenly - I Cor. 12:12, 13 and Eph. 2:1. Hence, Paul addressed them as "partakers of a heavenly calling."

"But Christ as a Son over His own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" - V. 6. Does this "IF" determine man's eternal destiny? Many folk claim it does. Paul does not here refer to personal salvation, but to the relation of the Hebrews as a people to Christ. If they maintain the right attitude toward God, they are called the "household of faith, the household of God" - Gal. 6:10 and Eph. 2:19. See also Matt. 24:45. Gentile believers also become members of God's great household by the same attitude of faithfulness - Eph. 2:20-22. Col. 1:22, 23 conveys the same truth. A dozen children may keep a household intact by confidence and obedience toward their parents; but if they break it up by disobedience, they are still the children of those parents, tho' they may forfeit their future inheritance. Hence, the fitting warning and exhortation which follow - "Harden not your hearts, as in the provocation," etc. "So I swore in my wrath, They shall not enter into my rest;" that is, into the land of Canaan as the type, and into perfect rest of soul - Chap. 4:9. Study these entreaties - Verses 7 to 13. "For we are made partakers of the Christ if we hold the beginning of our confidence steadfast unto the end" - V. 14. Like verse 6, this also has no reference to initial salvation, but to our growth in grace. As we continue to believe in Christ and yield to Him, we feed on Him and receive added strength, life and light from Him. All the graces of the Spirit increase, and "the fruit of the Spirit" becomes more and more evident. Who failed to enter the land of Canaan but those who failed to believe steadfastly the whole Word of God? - Vs. 15 to 19. Who will receive no reward hereafter but those who fail to walk in the Spirit and judge their own old man? They will be saved as by fire nevertheless - I Cor. 3:15.

The fourth chapter is an unfolding of this precious truth. Its theme is "His rest, My rest;" that is, God's rest. "God did rest the seventh day from all His works" - V. 4. Hence, the seventh day cessation from labor is typical of the rest of soul, promised by the Gospel - Matt. 11:28-30. It typifies the millennium also, which the entering into Canaan suggested. Faith in the Gospel brings salvation to sinners - Chap. 2:2-4. Likewise faith in the Gospel brings rest to believers, which is the gist of this chapter. The power and profit of the Gospel, or Word of promise, are emphasized; "for we which have believed do enter into rest." Perfect faith in Christ eliminates all self-effort; "for he that is entered into His (God's) rest, also hath ceased (or rested) from his own

works, as God did from His" - V. 10. The possibility of falling from grace (Gal. 5:4) is here indicated by verse 11, R.V. "Let us give diligence therefore to enter into that rest, that no man fall into the same example of disobedience." The word Jesus in verse 8 should be Joshua. They mean the same. "For the Word of God is quick (or living) and powerful (energetic) and sharper than any two edged sword." Just think of that. It cuts where a material knife cannot, "piercing even to the dividing asunder of soul and spirit." Ah, yes, the Word shows up the soulish in religious service and worship, and calls forth the spiritual, which does not grate, or grind. The fruit of the Spirit is never soulish; neither can it be substituted, tho' an effort to imitate it may be made. A heart knowledge of the full Gospel is the only way to spirituality, which culminates in this sabbath rest in God. The Revised Version says, "Piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." The joints and marrow seem to answer to the soul and spirit, as if the spirit were to the soul what the marrow in the bones is to the joints. The soulish life is swallowed up in the life of the spirit; that is, our renewed human spirit is controlled by the Spirit of God. The Word also discerns whether the thoughts and intents of the heart are in full harmony with God's will. We may think what to say, or do, and intend to act accordingly; but fail to act. These attitudes of heart are discovered to us by the Word of God, that we may be at our best in worship and service.

Profound comfort flows from verses 14 to 16. Our "Great High Priest" again appears on the scene; for all our blessings and victories are dependent upon Him. He is "The Word," of which the printed page is simply the channel of operation. He "passed into the heavens," in spite of fierce opposition (Eph. 1:19-21), into the presence of God in our behalf - Chap. 7:25. We have not a frail creature (who has sin in the flesh as we have) for our high priest - one "who cannot be touched with the feeling of our infirmities; but one who was in all points tempted like as we are, yet without sin." Therefore, He is able to succour us, or grant us frank protection, when we are tempted - Chap. 2:18.

"Let us therefore come boldly unto the throne of grace" - V. 16. Why did God set bound's lest Israel might touch Mount Sinai when the law was given? - Ex. 19:12. "A fiery law" was given to Moses by the hand of stern justice. Sinful man could not approach the throne of holy justice. God's holy Son, as High Priest, had not yet offered Himself as a sacrifice in man's stead and ascended to heaven with atoning wounds. But now, the throne of law has become the throne of grace. Wonderful beyond words to express! We have a representative in heaven - a Mediator, a Go-between, even our Elder Brother (chap. 2:11), in whom we are accepted - Eph. 1:6. The God of justice sees us thru the wounds of His Son. The poet says,

"Five bleeding wounds He bears,
Received on Calvary.

They pour effectual prayers.

They strongly plead for me-

Forgive him, O forgive, they cry;

Nor let that ransomed sinner die."

The throne of grace challenges our faith today. Mercy's hand is stretched out to every needy one. Much unnecessary pain of heart and body is endured because saints do not accept the challenge. The power that raised Jesus from the dead is to usward who believe. Will we let Satan hold us down? Will we let the flesh rob us of our rights in Christ with such a loud call sounding in our ears? Our High Priest waits to serve us. "We have an Advocate with the Father, Jesus Christ the Righteous" - I John 2:1.

"The Throne of Grace," the challenge to our faith, closed the former article. With God's throne of stern justice, changed to a throne of grace thru the redemption of Jesus Christ, we continue our study. The first eleven verses of chapter 5 contrast Christ, the real High Priest, with Aaron the typical high priest. As only those whom God ordained could fill that office, for example Aaron and his descendants, so God ordained His Son to be the antitypical High Priest. It was twice prophesied here that He should be a priest forever after the order of Melchisedec. Aaron, being sinful by nature, hence, "compassed by infirmity" (v. 2), had to offer sacrifices for himself as well as for the people. He had compassion on those who committed sins of ignorance and on those who knowingly were out of the way. But our Lord had no sin in Him and had no infirmity; therefore, He offered Himself only for other men. Because He recoiled from being reckoned sin for us (2 Cor. 5:21) and from being counted a transgressor (Isa. 53:8, 12), "He offered up prayers and supplications with strong crying and tears" in the garden (comp. verse 7 with Luke 22:42-44)

unto the Father. The Father heard His cry and strengthened Him by sending an angel to Him; but He could not deliver Him from death and save humanity. "He learned obedience by the things which He suffered;" that is, His holy nature was lothe to be identified with unholy, wicked humanity; but being not unwilling to do His Father's behest, He "humbled Himself and became obedient unto death, even the death of the cross" (Phil. 2:8), the most abhorrent of all deaths. The perfection of verse 9 refers to His resurrection, the final stroke of redemption. Study Luke 13:32 with Heb. 2:10 and 12:23. All the righteous dead will be perfect when they receive their glorified bodies.

By His resurrection, "He became the Author of eternal salvation unto all them that obey Him," and the gracious product is of the same character and quality as its Author. Praise God! Note with me seven fundamental eternals in this letter. It is very significant that this is the first one. Second, is "eternal judgment" (chap. 6:2), which occurs last in fact. Third, Christ's eternal priesthood implied in chap. 7:16, made so "after the power of an endless life," in harmony with chap. 5:6. Fourth, "eternal redemption," obtained by Christ - Chap. 9:12. Fifth, "the eternal Spirit," the Holy Spirit of course - Chap. 9:14. Sixth, an "eternal inheritance," promised to them that believe - Chap. 9:15. Seventh, "the eternal covenant" (Chap. 13:20), the basis of the other six. This is a rich and magnificent sermon outline.

Babes are often "dull of hearing." Verses 11 to 14 indicate the immature state of those Jewish believers generally to whom Paul wrote. The language of I Pet. 2:1-3 confirms this fact. They were ignorant of "the first principles of the oracles of God," or the elements of the beginning of the words of God. Most Christian people today are in the same row boat of self effort; hence, they find difficulty in understanding the next chapter. The Jews were still addicted to the shadowy ceremonies of Moses. Many Christians are addicted to the erroneous traditions of their fathers. Let us walk slowly thru the sixth chapter with our hearts open and see how simple, but how powerful it is. Paul says,

"Therefore (because you are babes) leaving the principles of the doctrine of Christ," or the word of the beginning of Christ, "let us go on unto perfection," that is, full growth. "The first principles of the teaching of Christ" laid the foundation for six significant things, viz - repentance from dead works, faith, baptisms, imposition of hands, resurrection and eternal judgment. In Gal. 3, we read that "the law (the ten commandments and the Mosaic ritual) was our schoolmaster until Christ, that we might be justified by faith; but after that faith has come (in the Person of Christ), we are no longer under a schoolmaster; "for ye are all the children of God thru faith in Jesus Christ." The old school under law is out since Christ came. It closed by the coming in of the new school under grace by faith. The old schoolmaster, directed by Moses, was dismissed by the introduction of the New Teacher, Jesus Christ; and with that closing and dismissal, went also all the furniture of the old, viz, the shadows and symbols, the entire Mosaic ceremony, called "dead works." Mark these facts. By the Scriptures, we learn that Jesus Christ is the only foundation for the afore-named six items; and the Apostle Paul laid that foundation by proclaiming Christ clearly and fully - I Cor. 3:10, 11. But when the Hebrew nation went on offering up material sacrifices, they were manifestly requiring a foundation again to be laid. Thus they were saying that the Messiah had not come and was not offered up for their sins. After Christ came, all those Old Testament ceremonies were considered "dead works," from which they had not yet fully repented, or turned away. The death and resurrection of Christ was a sufficient basis for such repentance. This is the first of the six items.

"Faith toward God" was only infantile, and could not grow, as long as the disciples observed the Mosaic ritual; but when they grasped fully the meaning and power of Jesus' atoning death and resurrection, faith grew and leaped into great victory. So it is with us today. "A doctrine of baptisms," doubtless includes the one comprehensive baptism in the Spirit (1 Cor. 12:12, 13) and the symbolic baptism in water, the only two New Testament baptisms. By continuing the Old Testament material ceremonies, the Jewish disciples were requiring the foundation to be laid again for these baptisms. If we consider how slow we are to give up and put away our former religious views and habits, we may understand how they could go on with those ceremonies. "Laying on of hands," in praying for the sick and in setting apart people for the offices of deacon and elder, was practiced by the disciples. The redemption of Christ was the sufficient foundation for such a ministry; for they laid hands on in His name. But by continuing the Old Testament ritual, the Jews practically said, "That Basis has not yet been provided." "A resurrection of the dead" is taught in the Old Testament. See Dan. 12:2. John 11:24 confirms that fact; but Jesus

exclaimed, "I am the resurrection and the life," by which He showed that His death and resurrection are the foundation and guarantee of the resurrection foretold in the O. T. A whole-hearted acceptance of Jesus Christ as Savior and King should have caused all the first disciples to swing out clean-cut from every semblance of a shadowy religion, as Paul did. It is easy to see why Peter, tho' anointed with the Spirit, compromised with the Jews and refused to eat with Gentile Christians - Gal. 2:11, 12. He was still in some measure under the power of shadows and symbols. Christ, the ordained Substance, had not fully filled his vision.

"Eternal judgment" is the last-named of these six items of doctrine, of which the redemption of Christ is the all-sufficient foundation. Christ was judged on the cross for the whole human family; that is, humanity was judged and put to death in His death for them. All the judgments of God, seven altogether, are based upon Christ's judgment in our stead. Men, who reject the judgment that fell upon Him in our behalf, will suffer "eternal judgment." He was delivered to the cross for our offences, and raised from the dead for our justification - Rom. 4:25. Therefore, all men are without excuse. Now by going on with the sacrifices and treating them as living realities, offering up calves and goats, lighting the candles in the temple, washing at the laver, eating the shewbread, etc.; the disciples were indirectly calling for a foundation to be laid for eternal judgment, as well as for repentance from dead works, for faith toward God, for baptisms, for laying on of hands and for the resurrection of the dead. Therefore, the Apostle exclaims, "Let us go on to full-growth;" for the ordained foundation of all those teachings has been laid in the redemption of Christ. This is possible only by seeing, thru Paul's writings, that everything is in Jesus Christ for us.

Remember several facts in studying the following perplexing verses. First, this Epistle was not written for Gentile backslidden believers. It was written to Hebrew Christians, that they might see Jesus Christ as the complete fulfillment of all the Old Testament types, shadows and symbols. Second, it has no reference to backsliders today, or any day. If it did, then no backslider could ever be restored; for it reads plainly, "It is impossible to renew them unto repentance, who were once enlightened." There is positively no proof here that people may be saved and afterward lost forever. Notice the grammar here. In verses 4 and 6, the pronominal adjective "those" and the pronoun "they" refer to persons absent, or at a distance. "Them, they and those" always mean persons, or things spoken of; but the pronouns, "you, your and ye" (vs. 9-12) mean persons addressed, or spoken to. Do you see the difference? By these grammatical finger-posts, it is plain that the writer spoke TO one company, and ABOUT another company. Keep these facts in mind and all difficulties will vanish. Paul addressed himself to believing Hebrews, to instruct them about themselves and also about unbelieving Hebrews, who had light enough to save them if they had accepted the light. In your Bible, put a parenthesis after "those" (v. 4) and after "away" (v. 6), so that it will read thus, ("For it is impossible for those to renew them again," etc.) The six statements of verses 4 and 5 explain who "those" were and what they did. They were "once enlightened" concerning Jesus and the Gospel; for they had heard Him and the apostles Peter, James and John. They were convinced that Jesus was the Messiah and that the promised Holy Spirit had been poured out. They "tasted of the heavenly Gift," that is, Jesus, who had announced Himself "the true Bread from heaven" - John 6. A taste is a very little, just enough to determine the genuineness, or palatableness of food, tho' not enough to afford nourishment. For example, a child said, Salt is what makes the porridge taste bad when it is left out. The Jews heard sufficient truth to convince them, but did not eat enough to convert and save them. See John 7:28. "And were made partakers of the Holy Spirit." This does not mean that they were baptized, or anointed with the Spirit. They simply tasted of the Holy Spirit, even as they tasted of Christ; for they could not receive the Spirit without first receiving the Savior - John 14:17. The Spirit had been poured out upon all flesh, convicting sinners of their sins and Jewish worshipers of their opposition to Christ - Acts 2:38. They were "confounded, amazed and marveled," hearing them speak in their own tongues. Those who yielded to the Spirit's presence and power, became filled with the Spirit. They believed and received and became the "you and ye" to whom Paul wrote. Others mocked and scorned, and received nothing but judgment 30 years later, the "them and those." "And have tasted the good Word of God." The same principle obtains here as in the foregoing. They heard the Word preached and taught in the power of the Spirit. Jesus taught (Matt. 13:19) that the good seed "was sown in the heart" of wayside hearers; but the wicked one snatched it away. The stony ground hearers "heard the Word and with joy received it;" but being persecuted afterward, became "offended." I have known people to rejoice over the Truth, and afterwards turn it down

and fight it. They only tasted the good Word; but were not saved by believing it. Those Jews tasted also "of the dynamics of the age to come." They witnessed miracles, signs and wonders, which were earnest of the supernatural workings of the millennial age. Indeed the first seven years of Pentecostal power were the beginning of the millennium, if the Jews had received Jesus as their Savior and King; but they said, "We will not have this Man to reign over us." The meaning of these five statements, boiled down in the first one - "they were once enlightened" - is simply this; they were arrested and sufficiently convicted by the Truth to have been saved and filled with the Spirit if they had received it with the heart. They were persuaded that the Old Testament types and symbols were being fulfilled in Jesus Christ, and that the New Way was the right way. Salvation was not in the shadows, but in Christ, the glorious Substance. The Truth they heard was confirmed by many miracles, signs and wonders, wrought in His name. Therefore, the Apostle concludes,

"If they shall fall away" (literally, "having fallen away") from the clear light given to them, "it is impossible to renew them again unto repentance." They could have repented of simply turning away by neglect, or postponement; but their falling away was hateful and revengeful - "seeing they crucify to themselves the Son of God afresh and put Him to an open shame," or exposed Him to contempt. They renounced God's Son and His redemptive plan. Study chapter 10:2, 6 - "If we sin wilfully (deliberately reject Jesus Christ as God's only ample and necessary sacrifice) after that we have received the knowledge of the Truth, there remaineth no more (no other) sacrifice for sins, but (the inevitable consequence) a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." The sacrifice of Christ was enough, and God accepted no other. They had "received the knowledge of the Truth," but not the salvation which the Truth offered. From that knowledge, they fell away, or apostatized, by rejecting it. They did not backslide from the experience of salvation and the anointing with the Holy Spirit, because of sin, or weakness in the flesh, or because of being only babes, in Christ. A sample of such falling away is recorded in Acts 7:54-59. Stephen's audience was against Christ. They sinned wilfully. When his message cut them to the heart, they "gnashed on him with their teeth." When he said, "I see the heavens opened and the Son of Man standing at the right hand of God," "they cried out with a loud voice and stopped their ears and ran upon him with one accord and cast him out of the city and stoned him." In their wicked hearts, they crucified Christ again and put Him to open contempt. For such folk, there is no repentance, no salvation, no hope. They committed the unpardonable sin, the sin against the Holy Ghost. Only one sin cannot be forgiven, viz., the wilful sin of rejecting Jesus Christ as the Redeemer and Savior.

Paul's parable of the good earth and the bad earth (verses 7, 8) proves the correctness of this interpretation. "The earth which drinketh in the rain" figures them that believed and bore fruit to God's glory. "That which beareth thorns and briers" figures the Christ-rejectors. "By their fruits ye shall know them." Some one questions about the terms "enlightened, tasted and partakers." Was not Judas Iscariot enlightened? Did he not taste of the good word of God from Jesus' mouth? Was he not a partaker of the power of God by being in the presence and under the ministry of Christ? He was a partaker of the ministry and apostleship of the disciples, from which he fell. He never received Christ as the Messiah from the heart. He is called "a thief" and "a devil." After betraying the Lord, he repented, but not toward Him. The phrase "renew again unto repentance" bothers some, as if that proved that those Hebrews had once repented. Perhaps their minds were changed; but that is not sufficient evidence that they were saved. Repentance is not salvation. Men are not saved by repentance, but by faith. We meet people today, Jews and Gentiles, who acknowledge that Jesus Christ is God's Son; but they have not believed unto salvation. "With the heart (not with the head) man believeth unto righteousness, and with the mouth confession is made unto salvation" - Rom. 10:10. There is no other harmonic and scriptural explanation of Heb. 6. Comfort for babes in Christ is found in verses 9, 10. Tho' the Jewish Christians, whom Paul addressed, had not been going on to perfection, because they were still clinging to the old symbolic ritual, yet he expressed his appreciation of their "work and labor of love," assuring them that God did not forget them. God knew their hearts; for they were born again. But Paul yearned for them to put off the ceremonial robes, repent heartily from the "dead works" of the Mosaic ritual, and worship and work as if they had only "put on Christ." He longed for them to go on to full-growth in Christ, enjoying "the full assurance of hope unto the end," that "by faith and patience" they might "inherit the promises" to their fullest extent. He did not intimate that they might "fall away," or be lost; but if they continued in that babyhood state,

satisfied with shadows, their usefulness here would be hindered and their future rewards would be far from full and complete.

"The hope set before us" is the theme of verses 12 to 20 of chap. 6. What is that hope? The descendants of Abraham, because of God's promise to him (Gen. 12:1-3), looked forward to a land all their own. They looked also for a "heavenly city and country" - Chap. 11:13-16 and 13:14. That is the "eternal inheritance" (chap. 6:15), which Peter describes as incorruptible, undefiled and unfading and includes "the glories that should follow" the sufferings of Christ - glories for Israel and for the church - I Pet. 1:4, 5, 11 and 13. See also I Pet. 4:13 and 5:1, 4, 10. Take time to study these citations. We learn by Heb. 11:39, 40, that Israel will not receive their full inheritance until Christ's second advent; hence, the frequent exhortation to "hope to the end" - Chap. 3:6, 14 and 6:11 and I Pet. 1:3. Tho' God confirmed His promise to Abraham by an oath; yet the shadowy ceremonies gave no assurance of eternal life. The priests went daily into the first tabernacle; but the high priest went into the second alone once every year, not without blood, which he offered for himself and for the errors of the people; but those offerings could not take away sins - Chaps. 9:7, 8 and 10:4, 6. Therefore, they were looking for eternal life continually - Matt. 19:16 and John 6:38. Now the Jews, as well as we, have a glorious hope set before them, sustained by three immense pillars of Truth - God's immutable Counsel, or Word, His immutable Oath and the entrance into heaven of the Forerunner, Jesus. This is for all people, "a strong consolation," affording "the full assurance of hope unto the end" - V. 11. This hope is an anchor of the soul. When a ship comes into port, it casts an anchor, a two-pronged hook, attached to a strong rope, upon the shore. That holds the ship at bay until all the passengers and freight are safely landed. Just so, the glorious hope of Jesus' coming to finish all His ordained purposes in behalf of Israel and the church, is as sure as God's unchangeable counsel and as steadfast as His unchangeable oath. It is wrought in us by the Holy Spirit thru the Word. The entrance of the Forerunner into heaven is the guarantee of our entrance there; for where the Head is, there the body must be also. The phrase, "eternal salvation" (chap. 5:9), or eternal life, is a very comprehensive one of a vast compass. Most saints fail to see this fact. It has a beginning, when we are saved, or born again. It makes great progress, growing in grace, having fellowship with Christ and increasing in the knowledge of God and of His will. And it must have an unspeakable and glorious climax. We obtain an eternal standing with God by initial faith in Jesus Christ. But eternal salvation also anticipates a state, wrought by the daily sanctification of the Holy Spirit, corresponding to the standing, which will culminate with an "eternal inheritance" - Chap. 9:15. We are born babes in Christ; but in I John 2:12-14, we read of "young men" and "fathers" as well as "little children." The Scriptures teach emphatically the first principles of eternal life, then its progress and finally its perfection. It begins with security, goes on in purity and culminates in maturity. As babes in Christ, we are disciples, or learners. As young men, we are workers and warriors. As fathers we give counsel and shall receive rewards.

This is the full-fledged view of scriptural and eternal salvation, or eternal life. This turns legality topsy turvy, whirling with incurable dizziness and irrecoverable defeat. Initial salvation saves us from sin and hell. Growth in grace saves us from fear, laziness and uselessness. Overcoming, worship, work and warfare will save us from blushing with empty hands when the Lord shall appear - I John 2:28. All Old Testament people like Abraham and David, etc., who saw and believed the word of grace, as revealed to them, were justified, born again and became overcomers. By faith they lived beyond the shadows. They will receive their full inheritance, or reward when Christ will be revealed from heaven and the believing Old Testament, dead shall be raised.

Chapter seven is the basis for our study - Jesus Christ as High Priest compared with Melchisedee. The Priesthood of Christ is the Key-theme of the book. This is a very prolific portion. First, we will notice half a dozen facts concerning Melchisedee; then seven facts concerning Christ Jesus.

1. Melchisedee was a king priest. His name means, "My king is righteous." We read of him in Gen. 14. Some think that he was indeed the Christ; but a close study shows that he was predecessor of Christ, who is called "The BRANCH," and will also be a king priest during the millennium - Zech. 6:12, 13. Melchisedee was a descendant of Shem. He was king of Salem, the oldest name of what is now Jerusalem. Abraham acknowledged him as God's anointed king and priest.

2. His priesthood was universal; that is, it was not limited to one people only, as Aaron's

priesthood was limited to Israel. He was "priest of the most high God." The Phoenicians also called their chief god by the same Hebrew title "Elyon," or Most High.

3. His priesthood was not limited to 20 years, as was the Aaronic priesthood, "having neither beginning of days, nor end of life;" that is, his genealogy is not recorded. This is also the meaning of the phrases, "without father, without mother, without descent." Therefore,

4. He had no predecessor, nor successors. Aaron's priestly line was limited, and passed from father to son.

5. His priesthood was superior to Aaron's; hence, he was above Abraham. Therefore, Paul reckoned that "Levi paid tithes in Abraham," who "gave a tenth of the spoils" to Melchisedee, gathered from the battle of the nine kings, when he delivered his nephew Lot - Gen. 14. Permit a word about tithing. Some saints insist that tithing was a Mosaic law, and originated with him. Like circumcision and sabbath-keeping, it was made a part of the Mosaic ritual; but it originated under grace and was observed by Abraham and Jacob - Gen. 28:22. Doubtless, Abraham passed this practice on to his son Isaac, and Isaac on to Jacob.

Sabbath-keeping, circumcision and tithing were not marks of legality, but expressions of faith in God's wondrous grace. The first pointed to the rest of soul, which the Gospel brings to believers, as well as to the thousand years rest from the oppression of the nations, which Israel will enjoy. Circumcision figured the death of the old creation, wrought by Christ's death in our stead, the necessary basis for us to enjoy life, freedom and victory in Christ. And tithing is a glorious privilege and a means of expressing our devotion to God and our gratitude to Him for His unspeakable Gift and gifts to us. The first two were shadows. The last is not in any sense a shadow. Saints should blush to speak of it as a hard, cold duty and law, considering that the Lord has freely given all things to us. What have we that we have not received from Him? By giving the tenth, we only return to God what belongs to Him.

Some folk object to the phrase "payed tithes," saying that we are not under the law, but under grace. The Greek word in Heb. 7:9, rendered thus, is derived from, "dekateuo," which means to exact the tenth, to tithe. The practice of tithing among God's people must have impressed the nations deeply; for the Greeks took a tenth of the booty as an offering to the gods for the victory won in battle. By giving a tenth of the spoil to Melchisedee, Abraham expressed his gratitude to God for the victory gained in recovering Lot and all that was taken. Not because Israel were under law, but because they rejected His grace, did God speak to them thru Malachi 3:8, 9, saying, "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Now if Abraham gave tithes, and the Holy Spirit reckons that Levi payed tithes in Abraham; if the heathen honor their gods by exacting the tenth for them; and if the Lord regarded withholding the tenth robbery in Israel, what shall God think of His people under marvelous grace if they withhold from Him what belongs to Him? If the tenth belonged to God in Abraham's day and in Moses' day, does it not still belong to Him? If refusing to give, or pay it was robbery then, is it less than robbery now? And why quibble about the word "payed?" Is that not rather childish? That is a scriptural term. And oh, think of God's super-abounding grace in giving us richly all things to enjoy. Some pastors oppose tithing, or belittle it to their own hurt. They also do their flocks an injustice by so doing. They rob them of a highly honored present privilege and of a great future reward. As truly as there was provision in God's house in overflowing abundance in Israel's day, so there is now, where the saints "bring all the tithes into the storehouse," and do not spend them on their own backs, or pay the running expenses of their missions therewith.

6. Melchisedee was "made like unto the Son of God" - V. 3. This alone proves that he is not the Christ, but a priest by divine sovereign appointment for that time. His pedigree and genealogy are hidden for a wise divine purpose.

THE PRIESTHOOD OF CHRIST

Beginning with verse 11, the chapter contrasts the priesthood of Jesus Christ with that of Aaron, and compares it with that of Melchisedee.

1. The Aaronic priesthood was subject to change - V. 12. It passed from father to son - V. 23. But Christ's priesthood is unchangeable, like that of Melchisedee.

2. Aaron's was after the flesh, not in a bad sense; but Christ's was spiritual, "after the power of an endless life" - V. 16.

3. Aaron's was limited to 20 years, from 30 to 50. But Christ is "a priest forever after the order of

Melchisedee" - V. 17.

4. Aaron's was imperfect, "weak and unprofitable," the priest being cumbered with infirmity - Vs. 18, 28.

5. Aaron's office was without an oath; but Christ's was oath-confirmed and eternal - V. 21.

6. Aaron was succeeded by others; but Jesus will never have any high priestly successors. He continueth ever - Vs. 23, 24.

7. Aaron was sinful in himself and had to make atonement for himself; but Jesus had no sin in Him, being "holy, harmless, undefiled and separate from sinners" - Vs. 26, 27. Christ had sin on Himself, when He offered Himself once for the sins of Aaron and all the people. "God commendeth His love toward us, in that, while we were yet sinners, Christ did for us" - Rom. 5:8.

The Uttermost Salvation

"Wherefore, He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" - V. 25. This is the greatest verse of the chapter. The expletive "wherefore," refers to the seven afore-mentioned invincible facts as seven strong pillars that hold it high for every one's adequate comfort and assurance. They indicate the possibilities, the depth, the height, the length, the breadth and the contents of God's salvation. The phrase, "to the uttermost," is the attractive and supreme thought of the verse. The Greek phrase, "eis to panteles," means all-completely, - absolutely, all-entirely, into perpetuity, straight thru to the end, forevermore. In view of the divine provision as the background, this uttermost salvation can scarcely be exaggerated. Most people minimize and belittle it. They attach to it unreasonable and unscriptural limitations which rob the death and resurrection of Christ of their accomplishments and of their purpose. They forget that He ever lives to make intercession for them. They darken counsel and dim men's vision of their blood-bought privileges in Christ. They excite doubt, unbelief and infidelity instead of faith, confidence and assurance. When once we have a Spirit-illuminated vision of the superlative salvation that Christ purchased and now offers to humanity, we struggle for words to express what we see. Our tongues cannot tell what our little hearts feel. We would paint the most brilliant picture in the most dazzling colors of the most charming character, graced with the most exquisite jewels of entrancing beauty and loveliness, patience and forbearance, changed from glory to GLORY while beholding the face of our adorable Savior. In this uttermost salvation, the Lord "is able to do exceedingly, abundantly, above ALL that we ask or think, according to the power that worketh in us" - Eph. 3:20. The thoughts of most people about salvation are very niggardly, poor, few and small; and they ask far less than they think. Many even who have the Holy Spirit are tied up, dried up, tongue-tied, speechless, motionless, useless, forelorn and barely alive.

O for a dauntless, wreckless stampede into the boundless ocean of the possibilities of this uttermost salvation. The utmost outreach and upreach is "filled into all the fulness of God" - now (Eph. 3:19) and fashioned like unto the glorious Savior Himself in the ages to come. Let us drink deep draughts from this inexhaustible fountain. Let us learn to drink continually. Drink of Christ for strength when fainting in spirit. Drink His courage when daunted. Drink of His health when infirm in body. Drink patience from Him when everything is in a whirl. Drink of His ferocity when Satan withstands you in battle. Drink abundantly of the faith of God when unbelief in others would blanket you. Let others sip with a teaspoon; we will drink with an old-fashioned gourd dipper. Jesus said with power, "Whosoever eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." Reader, do you believe that? "For my flesh is meat indeed and my blood is drink indeed?" Do you believe that? More. "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." And do you believe that? We eat by believing God's Word. We drink by believing. Still more. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." Believe it and rejoice. Rejoice and grow fat. Then our Lord explains - "It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you are spirit and life" - John 6:54-57, 63. If we believe His words; if we believe the record of God's Son, we are eating and drinking of the power of His death and resurrection. Thus by faith, we eat and drink Him and live by Him as He lived by the Father.

Our whole being is vivified by divine power. "And the very God of the peace sanctify you wholly; and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Then, as a stimulant, Paul adds, "Faithful is He that calleth you, who also will do it" -- I Thess. 5:23, 24. An Evangelical bishop said to me, Bro. Copley, you believe too much. Forty-six years have rolled over my head since that day; but I have no regrets for believing as

much as I did. Rather, I am ashamed of having believed so little in comparison with the boundless possibilities of faith. I am taking Christ to reign in me unto the utmost bounds of the possibilities of faith, love and hope according to the power of the Spirit of God. I long to scale the uttermost heights of the power of the Holy Spirit in a fully surrendered life, as the Lord showed me forty-six years ago. Will you join me in the stretch of enjoying this all-complete, superlatively entire, absolutely perfect, unceasingly perpetual salvation here and now? Shall we enter into God's perfect will - "Rejoice evermore; pray without ceasing; in every thing give thanks?" Jesus said, "He that eateth me, even he shall live by me; he that eateth this Bread (Himself), shall live forever" - John 6:57, 58. When a boy, I learned to make "a hop, step and jump." The hop prepared for the step; and the accelerated step assured me of the longest possible leap. Just so, a vigorous hop of a sustained surrender to God's will is a mighty booster for an invincible step of all-conquering faith in this life. This accelerated step of persistent faith in the faithful Jehovah assures us of a triumphant leap far into the everlasting habitations on high, where we will explore and enjoy with unlimited delight the unfathomable riches of divine grace. This life is the preparation for the next. A slow, indifferent, easy-going career on earth will barely land one inside the pearly gates. But an abundant, untiring, faithful career on earth will be crowned with "an abundant entrance into glory."

THE COVENANTS CONTRASTED CHAPTERS 8 and 9

"Now to sum up (literally, to sum up under one head) what we are saying, We have such a High Priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched, not man" - Chap. 8:1, 2, R. V. Bro. Paul always emphasized the ordained place of Jesus Christ, especially in writing to the Jews. He begins this chapter by setting Him forth as the Head of all things under the new covenant. Eph. 1:10 says, "That in the dispensation of the fulness of times, He (God) might gather together in one (lit. sum up under one Head) all things in Christ." As High Priest, He is the Head. The importance of His priesthood is expressed here by naming seven salient facts. -

1. He sits on the right hand of God's throne. He does not operate from the earth, as did Aaron and his successors, but from heaven, in close fellowship and counsel with the Father, who is the Majesty in the heavens.
2. A minister of the true sanctuary and true tabernacle. The Greek order of the words of verse two indicate that the word "true" modifies both the sanctuary and tabernacle. The Mosaic structure was only a shadow, not the real one. The original word here rendered minister is not the usual one for deacon, or servant; but it is a stronger word. It means to minister publicly at one's own expense, to serve as priest. Jesus Christ has all the wisdom, might and skill in Himself to minister as High Priest in the heavenly sanctuary; hence, it is absolutely sufficient and effective. We read in chap. 7:25, "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."
3. He ministers not according to Moses' law, but according to unlimited grace - V. 4.
4. His is "a more excellent ministry." It is unlike any other. It is superior to all others. It carries thru, goes beyond, knows no bounds, fails never.
5. He is the Mediator of a better covenant, an eternal one.
6. The covenant was established on better promises, even of grace.
7. A new covenant - written in the mind and on the heart - Verses 10, 11. The first covenant was typical, temporary and faulty. It could not satisfy the conscience, or change the heart. The old covenant is described in chap. 9 as being material and earthly, and not spiritual and heavenly. Its sanctuary was on earth. The tabernacle was made by human hands. The candlestick, table and shewbread were all natural, earthly and perishable things, being only types, or shadows of supernatural, heavenly, eternal and imperishable realities. They all represented Christ in certain particulars.

"And over it (over the ark of the covenant) the cherubims of glory shadowing the mercy seat, of which we cannot now speak particularly" - Chap. 9:5. The cherubims figure the highest grade, or rank of believers in the church. Because the Apostle was writing to Hebrew Christians, who were still babes in Christ, being more, or less occupied with the types and shadows, it was not time for him to speak to them in detail concerning the cherubims. They could not appreciate the truth about full overcomers. Ezekiel describes them in the first chapter of his prophecy. In Rev. 4 and 5

they are called "the beasts," or more correctly, "the living ones, or creatures," as in Ezek. 1. "The holiest of all," or most holy place Vs. 3, 7, is a figure of heaven where Christ now is. The high priest went into the holy place only once a year, which figured Christ's ascension into heaven in our behalf. He alone could come into the presence of God; but now since Jesus has gone into heaven with the efficacy of His sacrificial death, all who believe have unhindered access into God's presence. See chap. 4:16. "By His own blood (that is, by the fact that He purchased our salvation by pouring out His blood), He entered in once into the holy place, having obtained eternal redemption for us" - V. 12. He did not literally take His blood to heaven with Him, as some foolishly suppose.

Let us tabulate the seven results of redemption named in this chapter.

1. Christ's redemption is eternal - V. 12. He atoned once for our sins. The typical high priest had to make atonement once every year.
2. He opened heaven for man, and it will never be closed except to unbelief and rebellion - Vs. 8, 12.
3. Christ being a perfect man, rendered a perfect service in offering Himself as a sacrifice to God.
4. His redemption purged the conscience from dead works - V. 14. Those typical sacrifices were indeed dead works; that is, they had no redeeming power. They could not take away sins. Hence, the consciousness of sin never left the offerers, except in certain cases, like David, they looked beyond the type to the antitype, Jesus Christ, by the illumination of the Spirit.
5. Christ became the Mediator of the new covenant, by means of His sacrificial death - V. 15. His intercession is perfect, sufficient and without cessation, or end. He said, "Because I live, ye shall live also."

6. Now believers have the promise of an eternal inheritance - V. 15.

7. Everlasting, or eternal covenant - Chap. 13:20. These sevens are not accidental, but wonderful. They speak of the divine and eternal perfection of God's plan of salvation.

This ninth chapter culminates with the three appearances of Jesus.

1. Once in the consummation of the ages, He appeared, or was manifested to "put away sin by the sacrifice of Himself" - V. 26. Reader, do you believe that He put sin away? Why then should it have any more power over us? See Rom. 6:14. He put it away "ONCE." He was not all His earthly career putting it away. He did it once by His death on the cross. See also verse 28 and Rom. 5:6, 8, 10.

2. He is now appearing in the presence of God for us - V. 24. See also chapter 7:25 and I John 2:1.

3. Unto them that look for Him, He shall appear the second time - V. 28. He came once and redeemed us for Himself. He is coming again to bring us unto Himself. He is coming for them that look for Him. Reader, are you looking for Jesus to return? Are you expecting Him soon? The signs of His imminent coming are many and powerful. Therefore, we read here also of Three appointments.

1. "It is appointed unto men once to die." Those only escape death, who accept the meritorious death of Christ in their behalf.

2. All men are appointed for judgment. Happy and safe are all those who have accepted the judgment that fell upon Christ in our stead. They shall not come into judgment - John 5:24. They have passed out of death into life.

3. It is appointed unto believers to meet the Lord when He comes. The church will meet Him in the air - I Thess. 4:17. The Jews will meet Him on earth. The church will be gathered to the heavenly Jerusalem, and Israel to Jerusalem in Palestine - Isa. 25.

An Unreasonable View

Some say that Jesus Christ is not High Priest to Gentile Christians. Their argument is, that Jesus is not called High Priest in any Epistle except the Hebrews. That is no proof. Opposers to Divine Healing use the same argument. They say that healing is not taught in any of them; hence they say, It is not scriptural. The birth of Christ is not mentioned in Mark's and John's Gospel. Does that prove they did not teach His humanity? No chairs in the kitchen and pantry is no proof that there are none in the house. Each book of the Bible was written for a distinct purpose with a distinct message. It was not necessary for every book to teach everything. According to the critic's argument, we might insist that The Acts of the Apostles deprive the Hebrews from the right to the high priesthood of Christ, for the first twelve chapters record God's dealings with Israel, but no mention is made of His priesthood. It was necessary therefore that the Book of Hebrews be

written to explain to Israel the spiritual meaning of the sacrifices, the offerings and the furniture of Moses' tabernacle. The high priesthood of Jesus Christ is the very foundation of redemption. Consider the following:

First. Observe that Christ was "called an High Priest after the order of Melchisedee, and not after the order of Aaron." This fact is expressed four times. Had it been Aaronic, it would have been no better than that of Aaron. Therefore, His priesthood was not instituted for Israel alone. It was in the purpose of God before Israel had an existence. Based upon this fact we read, "And being made perfect, He (as High Priest) became the Author of eternal salvation unto ALL THEM (not Hebrews only) that obey Him" - Heb. 5:9, 10 with 7:11. Melchisedee was "the priest of the Most High God, even the God of Abraham, not then the God of Israel.

Second. Observe the offices, or activities of a high priest. "Every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that This Man have somewhat also to offer" - Heb. 8:3. Aaron could not offer himself. He had to offer the flesh and blood of animals and birds; but Christ offered Himself, which was the beginning of His priestly ministry. Thru the suffering of death by the grace of God, He tasted death for EVERY MAN, not for Jews alone - Heb. 2:9. Note more about His high priestly ministry. He became "a merciful and faithful High Priest in things pertaining to God, to make reconciliation (propitiation) for the sins of the people" - Heb. 2:17. The identical Greek word here rendered reconciliation is translated "propitiation" (which signifies to be gracious by means of atonement), in Rom. 3:25. Was His reconciliation, or propitiation for the Hebrews only? Let John answer. "And He IS the propitiation for our sins; and not for ours (the saints) only, but also for the WHOLE WORLD" - I John 2:2. And that was the basic phase, or fact of His high priesthood. "For if, when we (Gentiles as well as Jews) were enemies, we were reconciled to God by the death of His Son; much more being reconciled, we shall be saved by His life" - Rom. 5:10. This was written to Gentiles and it agrees with Jesus' own words - "Because I live, ye shall live also" - John 14:19. Are not all these statements expressive of various phases of Christ's high priestly service? What part dare any one apply to Hebrew Christians only? What part is kept from the participation and enjoyment of Gentile believers? And what part is not a high priestly activity?

Jesus Christ possesses three offices - Prophet, Priest and King. He finished His prophetic ministry just before He ascended on high, having begun His priestly service on the cross. His kingly office has not yet begun. Under which of the three titles does He now carry on? Under His priestly title of course. "But this Man, because He continueth ever, hath an unchangeable priesthood, wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" - Heb. 7:4, 25. Who dare rise up and limit "them" to the Hebrews? If He is the Propitiatory, or Merseat for the sins of the whole world, is He not also the necessary Intercessor for all believers, Gentiles as well as Jews? "And for this cause (because He offered Himself without spot to God), He is the Mediator of the new testament (or covenant)" - Heb. 9:14, 15. Oh, was that not for the Hebrews only? says one. Emphatically NO, for God "will have all men to be saved and to come unto the knowledge of the Truth; for there is one God and one Mediator between God and men (not Jews only), The Man Christ Jesus, who gave Himself a ransom for ALL, to be testified in due time, whereunto I am ordained a preacher and an apostle (I speak the truth in Christ and lie not), a teacher of the Gentiles in faith and verity" - I Tim. 2:4-7.

It follows then absolutely, that as the Mediator, Christ offered Himself a ransom for all men. As High Priest, He is the Propitiation for the sins of all men. As High Priest, He died in our stead and tasted death for every man. Now, being made High Priest forever, and as such having divorced us from our sins and reconciled all of us to God by His death, He perpetuates His priesthood by interceding in behalf of all believers. The following was written to Gentile believers, but Hebrew believers are not excluded: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us (Gentiles) ALL things," even His high priestly service? "It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us" - Rom. 8:32, 34. Not as the Prophet, not as the coming King, but absolutely as the High Priest of the Abrahamic covenant, He carries on, during this church age in behalf of the church. Remember that Jesus Himself said (John 14:19), "Because I live, ye shall live also." And He must live as our High Priest, being made priest "after the power of an endless life" - Heb. 7:16. If Christ is not our High Priest, then we have not as much as Israel had in Aaron. If we have no high priest, we have no salvation; for there is no remission of sins without the

shedding of blood, and a priest only could offer sacrifices and shed sacrificial blood. Therefore Jesus Christ, as High Priest, had to offer Himself a ransom for all, and now He has to keep, by His own intercession, all them that believe.

Note the importance of tithing in connection with Christ's relation to Melchisedee. "And here (under law) men that die (like Aaron) receive tithes; but there he receiveth them, of whom it is witnessed that he liveth" - Heb. 7:8. If it was proper and divine for Abraham to give tithes to "the king of Salem, priest of the Most High God" then, whose priesthood came to an end, how much more important it must be to give tithes today to our High Priest thru His representatives?

THE SACRIFICES CONTRASTED

CHAPTER TEN

FOR THE Law having a shadow of good things to come, not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect" - V. 1.

This unique portion is full of meat. Herein we find the title of our book stated. The law holds only a shadow. Grace has provided the substance - V. 34. It is interesting to note the "nevers, no mores and nots" in this chapter. They are striking. Observe also an instructive word study on three B's - The Book, v. 7; the Body, vs. 5, 10 and the Blood, vs. 19, 29. The chapter falls nicely into five parts.

First. The Shadow, or Law - Verses 1 to 6. The shadow had no life, nor strength - Chap. 7:18. It made no one perfect. It could not remove the consciousness of sin. The law condemned sinners; but it could not save them. The blood of animals did not redeem mankind; it was only a type, or shadow of the blood of the holy One who was to come. Therefore, the day of atonement came every year - V. 3 with Lev. 16, especially verse 29. God had no pleasure in typical sacrifices and offerings, because they were only shadows. Hence, it was a grief to Him that any of the first disciples should continue to offer them after Christ had fulfilled them in His death and resurrection - Comp. chaps. 5:12-14 and 6:1. The pictures on a blackboard, made by a kindergarten teacher, are not real apples, or peaches. They cannot be eaten. They only remind the children of, or point them to the actual. The pictures are not intended to be kept and adored. Neither were the pictures of the Old Covenant to be preserved and worshipped. Having fulfilled their shadowy purpose, they were to be discarded - Eph. 2:14, 15 and Col. 2:14-17. "To everything there is a season, and a time to every purpose under the sun" - Eccl. 3:1.

Second. The Substance, or Grace - Verses 7 to 21. Grace brought the all-sufficient One, foretold "in the volume of the Book." He became the real offering, the effective sacrifice. God took away the shadow, that He might establish the substance. It was His sovereign will that His immaculate Son should be offered up as the Bearer of man's sins. Many people do not understand Matt. 16:21, that Jesus "must be killed and be raised again the third day." See also Mark 8:31 and Luke 24:6, 7. Yes, that was the sovereign "must" of divine wisdom. Mankind could not be redeemed and saved by any easier means than the perfect sacrifice of the sinless Son of God. Therefore the Apostle declares, "By the which will, we have been sanctified thru the offering of the body of Jesus Christ once" - V. 10. The death of Christ set us apart designedly and provisionally from the world unto God. When believers see this fact, it strengthens their faith in eternal life. Read with this, John 6:37-40 and rejoice. Note that Christ was offered only once. See also chap. 9:28. He was not all His life dying to redeem us, nor all the three years of His public life, which was His prophetic career. His priestly ministry began with His death on Calvary in sinful man's behalf and is continued by His effectual intercession on high for believers now. The typical sacrifices had to be offered again and again. Furthermore, "By one offering, He hath perfected forever them that are sanctified" - V. 14. Men have always been striving after perfection, but by their own efforts. What a joy to see, what most Christians have not seen, that all who believe have been already made perfect provisionally in God's wise plan. This means that He purposes to bring us unto perfection, or full growth in experience. The original word, "dienekes," translated forever in verses 12 and 14, is not the same phrase usually thus rendered. This word means stretching evenly along, the whole length, unbroken, uninterrupted, from beginning to end, clearly, distinctly. Marvelous indeed! By the death of Christ, God has perfected us clearly, distinctly, from beginning to the end. Comp. Phil. 3:12, 15. To these facts, the Holy Spirit witnesses by citing Jer. 31:33, 34 to the Apostle. The new birth, or new creation in the New Testament is expressed in the Old Testament by putting the law, or will of God into the heart and mind, even inscribed into the mind. God makes believers to know and

love Himself and understand themselves. One thing God forgets viz: our sins and iniquities, because He continually remembers the sacrifice of His Son. He accepts us in His Beloved - Eph. 1:6. Mark the next verse - "Now where remission of these is, there is no more offering for sin." The shadows, or typical sacrifices have no longer any value even as shadows. Hence, they must be discarded. Neither will another man come and offer himself for the sins of the people; nor will Christ offer Himself again. See also verses 26 to 29. God's redemptive plan is "a new and living way," or a way newly made and living. It is always new in distinction from the old which vanished away - Chap. 8:13. It is living in distinction from the "dead works" of symbols and types. The anti-typical holy place in heaven has been opened for man by the sinless blood of Jesus. Therefore we have boldness to enter there, where man could never come before Calvary's great day. Even Enoch and Elijah never reached the throne before Christ's death - John 1:18 and 3:13. But now we may believe chap. 4:16 most vigorously. Esther went into the presence of king Ahasuerus with trembling, tho' she was the Queen (Esther 4:16) ; but we have unbounded liberty to enter God's holy presence, because He sits on "a throne of grace." Consult II Cor. 3:17. We enter by the blood-sprinkled way, the rent-veil way, where we meet "the Father of mercies and the God of all comfort" - II Cor. 1:3. "And having an High Priest over the house of God." This truth was fully discussed in former chapters; but the Holy Spirit will never allow us to forget it. All the beautiful and glorious things in this book are recorded of Jesus Christ as High Priest. We see Him here constantly in this sublime capacity, or office. He was introduced as such early (Chap. 2:17, "merciful and faithful." My own heart never forgets chap. 7:25. Of the numerous encouragements for our bold approach into God's presence, this is the last one named. It is the final leverage for the

Third. Earnest Exhortations - Verses 22 to 25. Note the three juicy, simulating stems of "Let us." They spring up frequently in this Epistle, because Paul, being himself a Jew, put himself into the activities and attitudes which he enjoined upon his friends. We ministers may learn a valuable lesson from him in this respect. Some brethren are

often clumsy and rude in their addresses to others. Their exhortations are blunt and tend to cause a jolt in their discourse. If we study the Apostle's diction, we will discover with what adroitness and smoothness he spoke and wrote, by which he captured and won men's hearts. Our commands should not jar on the auditor's ears; but they should entice them.

"Let us draw near with a true heart." That is the way I come to God, he says; come with me. Let us be honest in our praying, not wordy, not make-believe, nor hypocritical. Come "in full assurance of faith." Careful, prolonged meditation on this and other Scriptures will induce full assurance. Let the word soak in deep. Of course only a bloodsprinkled conscience, that is a conscience purified by faith in the atoning death of Christ, can come boldly into God's presence. Men must be born again and have their sins forgiven first of all. The phrase, "our bodies washed (laved, Gr.) with pure water," is a figurative expression of the new birth. Comp. "the washing (or laver) of regeneration" - Tit. 3:5 and Eph. 5:26. The Apostle referred His Jewish friends to Ex. 40:12 and Lev. 8:6 as symbolic of the new birth. They would understand the spiritual substance by the literal, or visible shadow. (See our pamphlet on "The New Birth.") Simple faith in the Redeemer always obtains a warm welcome into Jehovah's presence and heart. "Let us hold fast the profession of our faith without wavering" - V. 23. The revised Version says, "Let us hold fast the confession of our hope (elpidos, Gr.), that it waver not." Faith is expressed in the preceding verse; it is only proper that hope should be expressed in this one. Faith gives birth to hope; and hope crowns faith with triumph. Both faith and hope become fixed and established by confession. We thus put ourselves on record as laying hold of the Truth. God who promised is faithful; hence, we should declare our faith and hope in His Word. This leads naturally to the next "let."

"And let us consider one another to provoke unto love and good works." Faith and hope, inwrought by the Spirit and Word of God, are not selfish but we may be thoughtless at times; hence, the exhortation. Some provocations are prohibited, being destructive; but there is no harm in provoking to love and good works. These are very constructive. They put down strife and make for peace. Love is the fulfilling of the law. Love is the reigning power in the new creation. There is no law against it. Love is the only rule of action under the New Covenant. Love worketh no ill to its neighbor. Even the faith of God worketh by love; and love gives birth to good works. Love proves itself by good works. Is there a more beautiful "let us" stem than this? Associated herewith is the following timely entreaty - "Not forsaking the assembling of ourselves together, as the manner of some." The severe persecution of those early days frightend and discouragd many of

the Jews; hence, they stayed away from public worship. For that very reason, they should gather together and encourage one another. One peach tree cannot stand the storm like a whole orchard of them. Jesus has vouched His presence where two, or three are gathered together in His name - Matt. 18:20. But be sure that the meeting is really in His name and for His glory, and not from any selfish, or sectarian motive. The Holy Spirit is the Gatherer in such instances; for it is in view of the near-coming of the day of the Lord. Note how every chapter of Thessalonians ends with Christ's advent. Nothing purifies our Christian activities like the hope of Jesus' coming - I John 3:1-3.

Fourth. Solemn warning - Verses 26 to 31. This warning is not to saved people; but to enlightened folk who reject God's salvation, provided thru the death and resurrection of Christ. Saved people never tread the Son of God under their feet, nor count the blood of Christ an unholy thing; tho' they may fail God. - V. 29. All men have been sanctified provisionally by Christ's death (see verse 10); but some reject that divine provision, as did the Jews, who thus insulted the Spirit of grace. They sinned wilfully; that is, they turned away from clear light and powerful Holy Ghost conviction. They were made to know that Jesus Christ was God's Son, whom He sent to redeem and save them; but they deliberately, wilfully walked away from "the Light of the world." They looked for another one to come and offer himself up as a sacrifice for sins; therefore, Paul said, "There remaineth no more sacrifice for sins" - V. 26. The scathing threats of judgment and fiery indignation and the sore punishment and vengeance mentioned here are for "adversaries" of Christ and His redemption. It is exceedingly unworthy of the love and mercy of the God of grace to ascribe them to saved folk, who lose out and backslide. The Apostle quoted Deut. 32:35, in which chapter we learn God's wrath expressed against His professed people the Jews. They had provoked Him by their unbelief and rebellion, just as they did in the time of Christ and of the early church. Similar doom awaits Christendom today, because she is apostatizing. But the judgment of God will not fall upon those who are actually born again; tho' some may be chastised for disobedience. If they do not judge themselves, they may be condemned with the world, and to that extent be hurt of the second death," but never see the lake of fire. The Christ-rejectors, not backsliders, "die without mercy." Indeed it is a fearful thing to fall into the hands of the living God; but when king David unwisely numbered Israel and learned his grave mistake, he exclaimed, "I am in a great strait. Let us fall now into the hand of the Lord; for His mercies are great, and let me not fall into the hand of man" - II Sam. 24:14. Jonah expresses the spirit of legality, which would consign to hell every one whom they imagine has failed the Lord. He was displeased exceedingly and very angry because God spared Nineveh when she repented in sackcloth and ashes. He justified his disobedience by claiming to know that God was gracious, merciful and slow to anger and of great kindness. But the lord says, "I will render vengeance to my enemies and will reward them that hate me" - Deut. 32:41.

Fifth. Gracious Consolation - Verses 32 to 39. These eight verses comprise three striking facts - a looking backward, a looking forward, and the walk of the just. Paul reminds his Jewish brethren of the persecutions and hardships they suffered when the Holy Spirit was poured out at Jerusalem. He remembers their kindness to him during his two years' imprisonment in Caesarea - Acts 24:23-27. For taking joyfully the spoiling of their goods, they should receive a better portion and an enduring substance in heaven. Spiritual possessions never fade away and never end. They abide forever. Our kind heavenly Father also looks back, and as a remuneration for our sufferings and toil, He is preparing a future. Therefore, Paul exclaims, "Cast not away your confidence, which hath great recompense of reward" - V. 35. God will not forget His promises to Abraham, Isaac and Jacob and to the prophets, tho' blindness has happened in part to Israel for the past 19 centuries. He says to those who really believe, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise," that is the return and revelation of the Son of God from heaven and their restoration to the land of Canaan. Verse 37 is a quotation from Habakkuk 2, where a unique vision is recorded, which the Apostle interprets as referring directly to Christ. He is the essential feature of the vision. It will be fulfilled by His coming. The phrase, "for yet a little while," is two (dispensational) days long - Comp. Hos. 6:2 with 2 Pet. 3:8. The church period, as an unforeseen epoch, has come in, because Israel as a nation rejected Christ. But now, that the church is about complete and the Gentile times are about fulfilled, very soon, "He that shall come will come and will not tarry." The prophet said, "The vision is for an appointed time; but at the end, it shall speak (or it hasteth and panteth toward the end), and not lie. Tho' it tarry (for 2520 years), wait for it; because it will surely come; it will not tarry, or

delay." This is also for our comfort; for our Bridegroom must come for us before He can come as King to the Jews. This is sovereign grace. Let us believe it and receive it and rejoice in hope of the glory of God. "Now the just shall live by faith." There is scarcely a more comprehensive statement in all the Bible than this. A minor prophet uttered it first - Hab. 2:4. Then Paul, who grasped its deep and full meaning, quoted it three times. It crowns the doorway of his illimitable treatise on the Exodus of the sons of God - Rom. 1:17. It slaps legality in the face in Gal. 3:11, and hushes its cold, stern voice forever. Finally, it graces Israel's exit from this age to the next, and our exit from earth to heaven. Hallelujah! Living by faith does not mean only that preachers should live without a stipulated salary; but it means that all saved folk should live as they began to live, i.e., by faith in God and His Word.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" - Deut. 8:3 and Matt. 4:4. Our entire career should be one of simple trust in the Lord, not only for spiritual things, but equally for material things. They who live by faith are not so likely to be cumbered with "excess baggage." Multiplied troubles and tangles will be missed. When gazing one day into an Oregon sky, the Holy Spirit flashed over my thirsty spirit the meaning and content of this verse, which I have since been experiencing with exquisite delight and unbounded profit. By grace thru faith I was saved. By grace thru faith I now live. By grace thru faith I shall be translated. "But if any man draw back, my soul shall have no pleasure in him." In at least two other places, we read that God has a soul - Judg. 10:16 and Job 23:13. It speaks of life. Paul does not here speak of drawing back from an actual experience of salvation, but from light, or conviction, as verses 26 to 31 clearly prove. He says, "We are not of those;" we who are saved are of another company altogether. "We believe to the saving of the soul." We do not stop with an intellectual assent that Christ died for sinners. We do not simply take a stand for Christ; but we believe with the heart that Christ died for us. Yes, more. I bring it right home to myself. I am the sinner who needs a Savior, and I believe that Jesus died for me and that He is the only one who can save me. I believe with all my heart that Jesus Christ died for my sins and was buried and that He was raised for my justification.

This point needs to be emphasized; for the modern converting machine that induces men to take a stand for Christ, as one nation would persuade others by argument to take a stand for its own, is' misleading and disappointing. God does not save sinners by military tactics, but by faith in the atoning blood of Christ. Observe under the old covenant, how invariably forgiveness was presaged by sacrifices and offerings. The typical way to God was a blood-sprinkled way. And so it is today. Let us never get away from Rom. 5:6 to 11, which safeguards against shallow conversions. We conclude with Rom. 10:8-13. "But what saith it? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; for the Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him; for whosoever calleth upon the name of the Lord shall be saved."

Wherever He Sends
The people in America,
Their hearts are hardening.
They live and die indifferent;
To Christ are hard to bring.
Then let me go to Africa,
Or to the Hindus preach.
Thy ways, O Lord, they long to know.
Thy ways to them I'll teach.
Or send me to some other land
Where hungry heathen live.
My heart is yearning souls to save.
For this, my life I give.
O, hear me, Master. Here am I!
Send me to any clime;

But help me do thy gracious will
And live a life sublime.
Then when thy sheep are gathered home
From east and south and west,
My toil-worn frame, but then renewed,
Shall have unending rest.
Written over 35 years ago, and now
being answered thru our literature.

THE CLOUD OF WITNESSES

CHAPTER 11

"NOW FAITH is the substance of things hoped for, the evidence of things not seen" - V. 1. The great place, power and fruitage of faith is set forth in this chapter. The faith of God made the promised future things so real to the Old Testament saints, that it was substance to them, as if they were enjoying those future blessings. Faith was the only evidence that they should possess them some time; but it was sufficient. Faith was the root of their blessings, and their conduct was the fruit of their faith. This is therefore a marvelous portion on faith. "For by it, the elders obtained a good report." That was the chief thing they received, a good report of what they accomplished thru faith. Sixteen elders are expressly named in this chapter. We call them the worthies of faith in the hall of fame. Sarah and Rahab are also included in the number. Each of these 16 characters stands for a certain pronounced fundamental truth, which makes the chapter exceedingly precious and valuable, indeed indispensable. Abel and Enoch extend typically from the first to the second advents of Christ, from the cross to the crown. These 16 personages cover a period of 3,000 years. From Abel to Enoch is approximately 1,000 years. From Enoch to Abraham is another 1,000 years; and from Abraham to Samuel is still another 1,000 years. Abel is the first mentioned and Samuel is the last. Abel reminds us of Christ as the only real sacrifice. Samuel typifies Christ as the Prophet whose words never fell to the ground, never failed to be effective. He also typifies Christ as High Priest.

"Thru faith we understand" - V. 3. That is no small saying. We can understand God's things, spiritual things, only by faith. If we try to grasp divine truth with our heads without faith in the Holy Spirit's illumination, we get nowhere. The Scriptures speak of seven different mysteries, which cannot be solved by human logic, or learning. The Great Teacher must open our minds and open unto us the Word - Luke 24:32, 45. In chap. 1:3, we read that God "made the worlds," or framed the ages by His Son. Here we read, that "by faith we understand that the ages were framed by the Word of God." My mother taught me that God made the world out of nothing; and I believed her. The modernist claims that created things sprung from an embryo, and man from a monkey. Well, who made the embryo? Who made the monkey? Who created the infinitesimal something from which the world evolved? Thank God! He is the First, and He is the first cause. Men have no faith; and of course they understand nothing. We believe God's Word, and we have a clear understanding, "so that things which are seen were not made of things which do appear." No, they were made out of nothing. God spoke them into existence by His own powerful Word.

Their Distinctive Place

ABEL the true offerer is to the front. Redemption is the basis of God's plan of salvation. Abel stands for redemption at the portals of the Old Testament and of the human race. Two religious lines are set before us in sharp contrast, represented by Abel and Cain. The latter brought of the fruit of the ground an offering to the Lord, the results of his own efforts. He headed the line of the religions of works, or selfeffort. There was no blood in his cabbage and turnips. He refused to admit that he was a sinner and deserved to die, as his parents had taught him. He tried to worship God without bringing a sin-offering as a necessary basis of worship, and without the forgiveness of his sins. He murdered his brother Abel, which proved that he was a sinner and typically a Christ-rejector. There is no salvation for anyone of the Cain line. "Abel brought of the firstlings of his flock and of the fat thereof; and the Lord had respect unto Abel and to his offering" - Gen. 4:4. God paid no regard to Cain and his offering. Abel's offering was a real sacrifice. It foreshadowed Jesus Christ, the one only sacrifice that God could accept. Abel acknowledged by his offering that he was a transgressor by practice and sinful by nature, and that he deserved to die, which he admitted by slaying a lamb in his own stead. Christ bore his sins. He died in the death of Christ. "By faith," he offered, "by which he obtained witness that he

was righteous." Yes, Abel's faith speaks volumes. All who believe in the atoning death of Christ are in the Abel line and are counted righteous. Christian Science (falsely so-called), Unity and all kindred cults are in the Cain line; for they deny and decry the sacrificial death of Jesus Christ. We cannot be too emphatic in maintaining a clean cut and pronounced distinction between these two lines. They are as different as God and Satan; for God is the Author of the blood atonement and Satan is the author of the bloodless and devilish theory.

ENOCH the full overcomer. "By faith Enoch was translated." In His wondrous plan, God swept across the ages and saw a company of people taken to heaven without dying, of which His Son should be the glorified Head. Therefore, He sovereignly chose to translate Enoch, that he should not see death. He was not translated because he lived better than his righteous contemporaries; but because he accepted God's offer to thus favor him. He pleased the Lord by his walk of faith and by his persistent hope of being caught up. Search out the seven facts in Enoch's career here, in Gen. 5 and in Jude. Enoch was a full-fledged believer and a prophet. He seemed to see the bride company coming with the Lord. Verse 6 of our lesson chapter teaches that faith in God's Word is the controlling feature of an overcoming life. No matter how religious and active a person may be, if he does not believe and conform to the Scriptures, God is not pleased with him; "for whatsoever is not of faith is sin" - Rom. 14:23. "The just shall live by faith" - Chap. 10:38.

NOAH a preacher of righteousness - II Pet. 2:5. Noah agreed with Abel and preached Abel's doctrine of righteousness based upon and springing from sacrifice; because he "found grace in the eyes of the Lord" - Gen. 6:8. "Noah walked with God" and learned His perfect will for that day. God made him peer into the future, even as He does all His faithful prophets, and he "prepared an ark to the saving of his house," by which others would have been saved from a watery grave if they had believed his prophetic word. The animals and birds had more faith than the people, and went into the ark. By his faith, he condemned the world, because the world is filled with unbelief and controlled thereby. Men persecute those who believe God, because they are brought under conviction by the obedient and holy walk of the saints, which is the fruit and proof of faith. Jesus Christ is the Ark of safety from the storm of God's wrath to all who trust in Him. "Noah was a just man;" that is, justified, or righteous as to his standing. He was also "perfect in his generations;" that is, his state measured up to his standing - Gen. 6:9. Paul says here, that by faith "he became heir of the righteousness which is by faith," which refers to his perfect walk. We receive initial righteousness by one first act of faith when we turn to God from sin and idolatry. Then we are justified, or reckoned righteous. But we also inherit a life of righteousness by walking with God by faith. In the New Testament, this is expressed as inheriting everlasting life - Matt. 19:29; Gal. 6:8 and I Tim. 6:12. By faith, a sinner obtains justification and eternal life; and by a walk of faith, a saved man, a saint, inherits eternal life as a finished product, and finally receives a "crown of righteousness" - II Tim. 4:8.

ABRAHAM, "the father of the faithful" came on the scene about 1,000 years after Enoch. He was a unique character. So many precious things, many phases of doctrine cluster around his career, the which would fill a book. His faith as an adventurer, an explorer, is emphasized here. "He went out not knowing whither he went;" but he believed God, and his faith was counted to him for righteousness - Rom. 4:2, 5. By faith he obeyed. By faith he sojourned and taught his children the life of faith. He dwelt in a strange country by faith, which his earthly progeny shall yet possess and enjoy, and that doubtless very soon. And "he looked." Four things recorded here that Abraham did, which bounded his entire career. But later, as if the Apostle had forgotten, we read that "by faith Abraham, when he was tried, offered up Isaac" (V. 17), which was the expression of perfect faith. He offered his own son, in whom were wrapped the fulfillment of all the promises made to him. If he should slay him, how would God make His word good? God would have to raise him from the dead, which very thing He actually reckoned to Abraham in a figure. Likewise, God had faith in His own mysterious and stupendous scheme of redemption. His Son, 2,000 years later, died on a cruel cross, was buried and raised again from the dead, that all the divine superstructure of the new creation should be on resurrection ground. Isaac's figurative death and resurrection foreshadowed that great truth; therefore, the Holy Spirit did not let Paul overlook it. SARAH, mother of the faithful, also appears in the hall of fame. By faith in the supernatural, she gave birth to a son. A careful study of these characters shows that the miraculous, the supernatural, the unusual enveloped every one. And since we are the spiritual offspring of Abraham and Sarah, or of faith and grace, we should expect our God and Father to work wonders for us; for we live by faith and not by sight. Let us, like Sarah, continually judge Him

faithful who has promised. Then we shall never know depression, nor defeat. Sarah is a figure of the heavenly Jerusalem; for "Jerusalem which is above is free, which is the mother of us all" - Gal. 4:26. God counts us as free as our father and mother, Abraham and Sarah, as free as heaven itself; and we should suffer no one to put us under bondage. Legality glories in its self-righteous uprightness; but let us glory only in the Lord of righteousness, by whom we were born eternally free. Read Jer. 9:23, 24. "These all died in faith, not having received the promises." This is written of Abraham and Sarah and of Isaac and Jacob. Seven significant facts of faith are stated here concerning them. They received not the promises; they saw them afar off; were persuaded of them; embraced them; confessed their pilgrim life, and thus declared their hope of another, a heavenly city and country; and they died. Note the logical gradation of those facts. They not only saw the promises, and passed them up with indifference; but they were persuaded of their certainty and value. Nor did they stop there; but they embraced them. That is the only profitable way to read the Bible, or hear it expounded. Only what we embrace really becomes our own. If they declared themselves strangers and pilgrims on earth, because they looked for a better, a heavenly land, tho' far away; how much more should we, who see the heavenly city so very near. According to verses 39 and 40, they must wait for the fulfillment of those promises until they are fulfilled to us also. Oh, how devotedly to our coming Bridegroom we should live.

ISAAC, the laughing son; for Isaac means laughter. "By faith Isaac blessed Jacob and Esau concerning things to come." We must refer to Gen. 27 for an understanding of this statement, which we will consider in studying chap. 12:16, 17. JACOB, the supplanter. "By faith Jacob, when he was a dying, blessed both the sons of Joseph." Observe that Paul does not aim to emphasize the blessings which Isaac and Jacob bestowed; but he emphasized the fact of their faith. This is a faith chapter. The patriarchs were people renowned for their simple faith in God, which is recorded to stimulate us unto unswerving confidence in the Lord. He overrules our shortcomings as long as we steadfastly and absolutely trust Him; but He abominates self-righteousness and self-glorying. Men repeatedly shoot at Jacob, even preachers do, parading his crookedness before the public and poking fun at his promise to pay tithes; but the Holy Spirit has recorded him among the worthies of faith in this sublime hall of honor. Even his supplanting of Esau was by faith. Let us not speak lightly of God's men and women. "Touch not mine anointed," God said. Men have no ground for saying that Jacob did not keep his promises to pay tithes.

JOSEPH, the dreamer and king. "By faith Joseph when he died, made mention of the departing of the children of Israel and gave commandment concerning his bones." He believed God's promise to his great grandfather Abraham and to his grandfather Isaac, and said boldly, "God will surely visit you and bring you out of this land unto the land which He swore to Abraham, to Isaac and to Jacob." As a proof of his faith, he requested that his bones be carried up with them from Egypt into Canaan. This suggests at least the resurrection of the bodies of believers. Joseph is the fullest and richest type of Jesus Christ in the Old Testament. He was indeed an overcomer. No fault is recorded against him anywhere, because no fault could be found in Jesus, his anti-Type.

MOSES, the meek. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." His parents believed God and instilled the faith of God into their son's heart. Hence, we read here of seven things that he did. He refused, chose, esteemed, respected, forsook, endured and kept. He was indeed a unique character. He was 80 years in Jehovah's training school for 40 years of leadership. God does not do things as quickly as men do them; but He does things correctly and thoroughly. Moses was so deeply indoctrinated into the Truth, that when he became of age, he refused to be called the son of Pharaoh's daughter, tho' he had the prospect of being a great man in Egypt. How it pays to train up our children in the way they should go. The treasures of Egypt loomed high before him, over which he had to get a great victory. But he looked beyond, "esteeming the reproach of Christ greater riches" than the fading riches of this world; "for he had respect unto the recompense of the reward." The hope of a future remuneration made it easy for him to suffer affliction with the people of God. This explains why people are unwilling to suffer affliction and reproach. They do not believe in, or have respect for God's promise of a reward. Future things are not real to them. What a clear and powerful revelation Moses had of the future. He gladly forsook Egypt, not caring for its honors and wealth; "for he endured as seeing Him who is invisible." Yes, faith sees the unseeable. It penetrates the mist, fog and darkness of unbelief and skepticism and rests upon the invisible God. "Thru faith he kept the passover and the

sprinkling of blood." Moses believed in the blood atonement. He saw beyond his time and beheld the meritorious death of Jesus Christ, and rested upon it as the only protection from the just Destroyer who was to pass over the land and slay the firstborn. Moses and all Israel were secure from God's wrath that memorable night; for God had said, "When I see the blood, I will pass over you" - Ex. 12:13. Oh, how sad that the multitudes reject the only redeeming and saving sacrifice. What fierce judgment is about to fall upon Christian Science and Unity (both falsely so-called) for deceiving the masses by their bloodless and lifeless religious theories. See chap. 10:27-29.

Praise God for The sheltering Rock in which we hide, happy and safe whatever betide.

"By faith they passed thru the Red Sea as by dry land, which the Egyptians assaying to do were drowned." Israel's security from the angry tide had been purchased typically and assured to them by the blood of the lamb slain the previous night. And in a figure, they passed thru death and came up in resurrection on the other side. How marvelous are God's ways and works. How powerful is simple childlike faith. It heaped up the rolling waters and held them back as a gigantic mountain till 2,000,000 people passed safely over. No sooner than the last footman was out of danger, the same faith let the floods loose in angry torrents upon their foes and they were enveloped unto death. The faith of God is constructive of its friends, but destructive of its enemies. See Jer. 17:5-8. The same faith also leveled the walls of Jericho after Israel was in the land. "All things are possible to him that believeth," because "with God all things are possible" - Mark 9:23 and 10:27. Hallelujah! "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Selfrighteousness and affected sanctity would not mar the beauty of this record with the name of a harlot; but what does the holy and compassionate God care for makebelieve piety? It is an abomination to Him. But He stoops and pays His respects to faith. Usually the moral man has no faith except in himself. Faith springs up in the heart of those who know that they are sinners and admit it. Rahab felt her need, witnessed the power of Israel's God and fled to Him for refuge. "Jesus came to seek and to save that which was lost," whether they be one kind of sinners, or another; for "all have sinned and come short of the glory of God." Again the Holy Spirit is emphasizing the place and power of faith.

For want of time and space, the Apostle merely mentions six other worthy elders, for whose achievements we must go to the Old Testament. He speaks of Gideon, the hewer, or cutter down, who judged Israel 40 years, during which period, he put down idolatry and delivered them from the Midianites and the Amalekites - Judg. 6. Barak, the lightning, flashed forth against Jabin, the high-minded King of the Canaanites. Deborah, a mother in Israel, inspired him and strengthened his hands. But the glory of conquest was ascribed to two brave women, Deborah, who judged Israel 40 years, and Jael, who drove a tent pin into the head of Sisera, the enemy's general - Judg. 4, 5. Samson, a little sun, the distinguished, or strong one, relieved Israel from the thralldom of the Philistines, so that they had rest 20 years - Judg. 14-16. Jephthae, the opposer, was rejected by his brethren; but in a time of dire need, they called on him for help. He became a mighty man of valor, hasty and fearless. He judged Israel 6 years and saved them from the cruelty of the Ammonites - Judg. 11, 12. DAVID, the beloved, "a man after God's own heart," became the second king over Israel and reigned for 40 years. His predecessor, Saul, is not named in this list of the faithful. David was a mighty conqueror, a devoted worshipper of Jehovah and wrote many heart-touching and comforting psalms. Samuel, asked of God, judged Israel all his days, overlapping part of Eli's priesthood and the rulership of Saul - I Sam. 4:18 and 7:15. He was a very unique character. He was used of God to bridge a chasm between the difficult and selfwilled period of the judges and the new order - the reign of kings. Samuel's word was unusually effective. "The Lord was with him and did let none of his words fall to the ground" - I Sam. 3:19. He typified Christ as High Priest. Those Old Testament personages speak volumes to us, if we have hearts to hear.

Twenty heroic things are cited here by Paul, as the achievements of faith in the lives of those six noblemen and of the prophets. We shall not speak of them in detail. They are all plain. All of them "out of weakness were made strong;" for God is pleased to employ weak things to confound the mighty. Faith in God's abounding grace, exercised by the helpless and dependent, accomplishes wonders. May we learn from them to believe Him simply and watch Him work. "Others were tortured, not accepting deliverance, that they might obtain a better resurrection" - V. 35. This probably refers to the extreme sufferers during the time of the Maccabees, when saints were beaten to death for their faith and godly lives. The "better resurrection," which they experienced is doubtless the out-resurrection recorded in Matt. 27:52, 53 - "And the graves were opened, and

many bodies of the saints which slept, arose and came out of their graves after His (Christ's) resurrection, and went into the holy city and appeared unto many." If there was a coming forth of saints from among the graves of Israel, is it far-fetched to expect that some saints will have an out-resurrection with Paul before the church as a whole will be raised? See Philippians 3:11. "Of whom the world was not worthy." No, the Lord would not leave His loved ones in the world, except that they might witness of Him and His great salvation and open men's blinded eyes, and that also He may train us for rulership with Him in the coming ages. Jesus prayed that the Father would keep His disciples from the evil, but not take them out of the world. John 17. The severer the suffering in the world, the greater the glory we shall enjoy after being taken out of the world. For every sigh and pain, He will give eternal gain. "And them all, having obtained a good report thru faith, received not the promise" - V. 39. Observe that the chapter begins and ends with this interesting statement, "the elders received a good report," and that by faith. And to their credit, this good report has been registered, not only in heaven, but also on earth, written for our admonition and comfort. Their reward will be the greater for this record. But they have not yet received the fulfillment of the promises, "God having provided some better thing for us, that they without us should not be made perfect." The Old Testament worthies must wait till the resurrection of all the redeemed at the coming of Jesus - Dan. 12:2. Whom does Paul mean by "us" in verse 40? Certainly he does not limit the "better thing" to Israel. The church is included. The many blessings enumerated in this book are surely not for Israel alone. "All Scripture is given by inspiration of God, that the man of God may be perfect, throughly furnished unto all good works" - II Tim. 3:16, 17. The church will be raised and translated first. Then the believing dead of Israel will be raised. The book of Revelation gives the order of the resurrection, which is the perfection meant here. All the believing dead are embraced in "the first resurrection;" for they are "blessed and holy." The phrase, "The rest of the dead," refers to the wicked - Rev. 19:5, 6. What a great and glorious reunion, when all the glorified will meet Jehovah in the air and forever be with Him.

THE RACE AND GOAL CHAPTER 12

THIS interesting chapter begins by referring to the worthies of faith, as the great cloud of witnesses, recorded in chapter 11. Their manner of successful running is placed before us as an inspiration and encouragement. First, observe seven rules for racing; then observe the glorious goal.

1. "Lay aside every weight and the sin which doth so easily beset us." These words are addressed to Hebrew Christians. The immovable kingdom was the prize for which they ran - Verse 28. But the weights were practically the same as ours. Hence, Phil. 3 points out the weights as things of the flesh. Paul says, "Have no confidence in the flesh." He had greater reasons for trusting the flesh than any one else; but he refused the worst and the best of the natural man, counting all things loss and dung, that he might win, or gain Christ. Natural gifts, attainments, ties, prospects - all these things impede progress on the race track to glory. Unbelief is the powerful sin that besets and upsets racers. Do you remember how vigorously unbelief and faith were contrasted in chapter 4 and 5? And why is faith emphasized in chap. 11? That unfaith may have no chance to hinder the racers. Weights and THE weight are dealt with at the very outset.

2. "Run with patience." The race is not for one day only. It extends thruout life. Hindrances and handicaps will arise. Satan will stop you if possible. Men will try to detain you. Patience will be tried to the uttermost. A snail's pace will not win. "RUN" is the exhortation, and that with divinely-given patience. Beware of impatience (imps of fret and weariness). If people are willing to spend years to obtain an education, or to amass wealth, which last for a brief time only; how much more willing should we be to run for a Prize, which we will enjoy for all eternity? The Lord gives grace and patience to run and win.

3. "Looking unto Jesus." He is the racing attraction. He is the "Author (or File-leader) and Finisher of the faith." He ran before us, resisting religious sinners, who were bitterly opposed to Him. He suffered their devilish contradictions, and finished His course by enduring the cross of shame. Jesus was inspired by the great joy that loomed high before Him. He reached the goal - "the throne of God;" but the climaxing joy is still ahead. His faith starts us running. His faith will take us thru. We are linked up with Him. Nothing makes our racing easier than gazing steadfastly upon

our coming Bridegroom, and considering His conflicts and triumphs. Our running cannot be as difficult as was His. "Ye have not yet resisted unto blood, striving against sin;" as He did in His agony in the garden - Luke 22:44.

4. "Despise not thou the chastening of the Lord." The Apostle quotes from Prov. 3:11; for the Proverbs of Solomon are a most excellent fodderrack for scriptural racers. We do well to eat often and abundantly of its provisions. The interferences on the way are to be received as necessary chastenings, which tend to make us hardy racers. We are made overcomers by obstructions in the road; because get over them we must. Let us not therefore despise them, but use them as leaping hurdles to higher heights. Resistance demands food, and food makes muscle. Our Master-Runner feeds us well before He gives us a whipping, so that we may be able to bear it.

5. "Nor faint when thou art rebuked of Him." Yes, chastening and reproof have a weakening effect at first. We seem to have fainting spells; but the new life is simply given opportunity and room to grow and increase in strength in the Lord. The old self-life is curbed and broken down; but the new heavenly life is invigorated and stimulated. "No chastening for the present seemeth joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto those who are exercised thereby"? - V. 11. The Lord trieth the righteous, because He is fitting us for a throne. Study verse 6 "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." And consider the next one - "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" He is not a son; he is a bastard. He does not belong to the family. He is an illegitimate, of spurious birth. Hence, he has no claim to parental care, or training.

6. "Lift up the hands which hang down, and the feeble knees." Unselfishness toward other saints is a striking characteristic of successful racers. Chastisement may induce heavyheartedness, a drooping face and dragging feet for a brief time; hence, the need of lifting up by a word of comfort. Evidently, the Apostle quotes here from Job (4:3, 4), who did these very things before his severe and prolonged trial of faith. Indirectly, he is cited as a typical runner for the prize. Isa. 35:3 intimates that the remnant of Israel will need such encouragement in the near future. Let us render our part to help weary racers today. Finally,

7. "Follow after peace with all men and the sanctification without which no man shall see the Lord" - R. V. Under this last point, four possible divergences from faithful running are mentioned. Satan tries in very subtle ways to trip believers, and so much the more near the end. He will disturb the peace of every one and cause him to break rank if possible. These things are evident at this very day. Some are actually failing, or failing from the grace of God. A root of bitterness springs up, causing trouble and defilement. How it behooves every one of us to keep our eyes upon the File-Leader, Jesus, and do all we can to maintain peace, or endeavor to make peace when it is ruffled. Jesus said, "Blessed are the peacemakers; for they shall be called the children of God" - Matt. 5:9. Let us judge any semblance of bitterness in our own minds, lest others be defiled. "The little foxes spoil the vines" - S. O. S. 2:15.

"Lest there be any fornicator or profane person as Esau, who for one morsel of meat, sold his birthright" - Verse 16.

On this verse, we quote the following from "Afterward" in Grace and Glory, July, 1935, pg. 3. "Esau has not one thing recorded against him, as men could see. He was an exemplary citizen, a likeable fellow, a man of the world, full of life and vigor - a hunter, going in for all sorts of sports. A fisherman probably, an amusing sort of man, a good-time-Charlie, the world would call him. A punster and wit, he was no doubt the life of the party, a slap-you-on-the-back kind of chum. Everybody was his friend and spoke a good word for him, and he was the friend of everybody. He was his father's favorite. There is not a hint of evil in his life according to the history. Profane signifies to leave God out of our thoughts, irreverent, no fear of God, joking at religion, or sacred things. We have heard many profane people in our lifetime. Fornicator signifies one who has fellowship with the flesh, living in the unspiritual people. God does not allow us to know them, lest we should idolize them. Therefore we can readily infer why God chose Jacob to carry on the line of faith. Esau sold his birthright (he was the elder by a few minutes, or hours); but he cared naught for the inheritance. He sold it for a few moments of enjoyment, and Jacob obtained the blessing which his brother lost. Esau represents Adam, the first, the man who ate of the forbidden fruit and lost his inheritance for himself and his progeny. Jacob figures Christ, the Second Man, who desired the things of God, sought them and bought them with His blood upon the tree. And

He secured them for all His followers. Those that believe and are born of God, have a right to share the heavenly inheritance with the great Overcomer.

"But this is the special fact which was so striking to us and which we desire the saints to see. Our attitude to God and His things is what counts. What are His things to you? How do you esteem His riches in comparison with the mammon of unrighteousness? What place do you give His things and His honors? Are the pleasures of sin more to you than bearing the reproach of Christ? Your attitude to God and His Christ classifies you. Esau did not care for God. He wanted to have a good time upon the earth. And he received his wish. He prospered in worldly things; but he missed the best. The spiritual things were lost to him. He cried out in anguish when he realized what he had lost; but it was too late. He had sold his birthright for a mess of pottage. Jacob on the other hand was not a popular fellow. We believe the men of the world, Esau included, laughed in secret and maybe in public at the "poor sap" who had his head in the clouds and never had any enjoyment whatever. Jacob was not a bright and shining light, as men would read his life story; but he desired the blessing of God. He wanted the inheritance, went after it and secured it. But observe this fact - he did not get these things by his crooked dealings. He received them because of his heart-longing for God and His things. He wanted His blessing and inheritance more than any earthly honors, or riches. And this is what counts."

The Glorious Goal

"Ye have come to Mount Zion and a city of the living God, a heavenly Jerusalem, and to myriads of angels, to a universal festive gathering and to an assembly of firstborn ones enrolled in the heavens, and to God the Judge of all, and to the spirits of just men who have been made perfect, and to Jesus the Mediator of a new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel" - Vs. 22-24, Greek. The Apostle prefaces these statements (Vs. 18-21) by painting a picture of burning, blazing, quaking, thundering Sinai, when the law was given. He thus describes the nature of the law. It is stern, unfeeling, unrelenting, unbending. Law show's no pity, no mercy, does not give another chance. Consider Paul's words. Israel came that day to "a mountain that burned with fire and unto blackness and darkness" - law brings conviction, not light: "and to a tempest and a trumpet's sound" - law gives neither peace, nor quiet: "and to a voice of words, which they that heard entreated that not a word should be addressed to them; for they could not bear that which was commanded" - law is cold, hard, exacting, terrible. "And if a beast touch the mountain, it shall be stoned, or shot thru with a dart" - even the flesh of innocent animals, being corrupted by the sinfulness of man, cannot come into God's presence. "And so fearful was the spectacle, that Moses said, "I exceedingly fear and quake" - however safe we are in the folds of grace, the very sight of law produces a feeling of terror.

Law is the fixed and relentless expression of divine justice against sin. Therefore, if Moses, as a mediator, and Aaron, the high priest, as representing the basis of mediation (both figuring Christ), had not stood between God and the sinful people that day, they would all have been slain by that fiery law. But Jesus Christ stood in the breach 1500 years later; for there was another Mount Sinai, if I may so say, called Mount Calvary. The vengeance that quivered and shook, leaped and flashed, surged and rolled, raved and roared, all with holy and just impatience (Ex. 19) - God's righteous indignation against sin, displayed with such flaming majesty that day - was wreaked out upon the holy Son of Man on the Cross. There the voice of the law was hushed forever; for the stern demands of divine justice were met once and forever. "Christ died for the ungodly and put away sin by the sacrifice of Himself." Therefore, Paul exclaimed to those Hebrew believers, and of course to us also, "Ye are not come to the mount that burned with fire, etc," but to the glorious mount of grace.

The Text Unfolded

First, observe the meanings of several names. Sinai means, "my thorns, a bush, a cliff," and it was located near a wilderness. There Israel was congregated when the law was given to them. How expressive of religious people. Law-keepers have more, or less of a wilderness experience, rugged, or cliff-like and thorny. They have a bushy, thorny message. If they seem to have victory, it is by force of their own will, and not by resting upon the Arm Omnipotent. Zion means, "a fortress, a projection, a monument." Just outside Jerusalem, which is situated upon Mount Zion, Jesus was crucified. Thus Zion, so near the cross, became the mount of grace, a fortress against sin and sickness. From thence is projected the glorious Gospel of grace; and Zion stands as a monument of redemption thru grace. Hence, David exclaimed prophetically, "The joy of the whole

earth is Mount Zion" - Psa. 48:2. Jerusalem means, "vision of peace, founded in peace, possession of peace" and finally, "double peace shall be taught there." Peace is the first conscious result of faith in salvation by grace - "peace with God." We see it; we have it; we enjoy it and it soon flows like a river. War is over; peace is declared. No thorns, no dangerous cliff, because it is all of grace. All of Paul's epistles save this one are introduced by "grace and peace." Now let us study eight wonderful words in detail. Paul says to Israel, Ye are come to eight prominent objects.

1. "To a city of the living God, the heavenly Jerusalem." From the city on earth, where Christ was crucified, the Apostle flies quickly upward to the "Jerusalem above, which is the mother of us all" - Gal. 4:26. Redemption originated in heaven; and all who believe on Jesus are "born from above." The earthly city was not to be despised; but Paul would have his kinfolk know that they are brought to a higher, a greater city than that one, not simply to the city of David, but to that of the living God, even where His throne is, which, thru redemption, has become "a throne of grace" - Chap. 4:26. When he wrote this epistle, David's city was in bondage; but the heavenly "Jerusalem is free;" hence, we are free also, being "free born." "Sin shall not have dominion over you (neither shall law); for ye are not under law, but under grace" - Rom. 6:14. "O Lord of hosts, blessed is the man that trusteth in thee" - Psa. 84:12. The Scriptures speak of three Jerusalems.

1. The heavenly Jerusalem, where God's present throne is, from which all blessings now flow.

2. The earthly Jerusalem, the capital city of God's kingdom over Israel.

3. The "New Jerusalem," which will be our Lord's headquarters in heaven during the millennium and where the heavenly saints will dwell with Him in glory. Therefore, Paul sought to show to his Hebrew friends, that they were not under law, but under grace, and that they might understand unto what great privileges and wealth redemption had brought to them as well as to us.

2. "And to myriads of angels." This indicates how near to the inhabitants of heaven we are brought by redemption. Concerning angels, the Apostle asks, "Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" - Chap. 1:14. That is, God causes the angels to guard those whom He knows will believe, even before they do believe. Wondrous grace! This age was introduced by angels. Gabriel announced the advent of John the Baptist and of Jesus Christ. And a host of angels gave glory to God at the birth of the latter. During this age, angels continue to serve the saints in various ways. As truly as demon forces are present some times to disturb the gathering together of God's people; just so truly are angels sent to protect and defend His people. Saints are kept from many dangers, pitfalls and sorrows by the intervention of these unseen messengers.

3. "To a universal festive gathering." The phrase in our version, "to the general assembly and church of the firstborn," is an insufficient translation; for it expresses only part of the truth. Two facts are expressed, differing widely from each other. The Greek word, "paneguerai," translated "general assembly," properly means, "a gathering of a whole nation, a high festival, a solemn assembly." It is made up of two words - "Pas," meaning all, and "aguris," meaning a gathering. The Apostle uses it here to define the nature and glory of the superb meeting to which saints are called under the new covenant. It occurs nowhere else in the New Testament. It means a universal banquet, where angels from "heaven and redeemed humanity from the earth of every age and nationality meet in a holy and sublime festival. It describes the universal festive character of the Gospel age.

Jesus called it "a great supper." For nearly 2,000 years this Gospel supper has been spread, to which the Lord has been inviting folk from everywhere. In God's reckoning, heaven and earth are brought nigh, even into His very presence. We are fanned with the wings of angels. We could not know these precious things but for this blessed Word. This is not spiritism; for we have no communication with departed spirits, nor with angels. "Our fellowship is with the Father and with His Son Jesus Christ" - I John 1:3. This Scripture indicates the high altitude and spiritual atmosphere into which faith in God lifts us because of the amazing provision of grace. God "hath raised us up together and made us sit together in the heavenlies in Christ Jesus" (Eph. 2:6) - a unique provision of grace, "the substance of things hoped for, the evidence of things not seen" - Chap. 11:1.

4. "And to an assembly of firstborn ones enrolled in the heavens." This refers to believers of the present church age, or dispensation. Here again is a contrast. "Ephraim is my firstborn" - Jer. 31:9. That is, Israel was God's firstborn enrolled on earth. Comp. Psa. 69:28. But Paul speaks of the firstborn ones registered in heaven. Thank God, our enrollment is in the city from which we

were born and to which we are going. These firstborn ones are not yet in heaven with their glorified bodies; tho' the spirits of some of them are already there - II Cor. 5:8, 9 and Phil. 1:23. Jens was "the firstborn from the dead" - Col. 1:18 and Rev. 1:5. Doubtless this refers to a special company of believers whom God sees in the same rank with Jesus Christ. They will be the firstborn ones from among the dead, and enjoy the "outresurrection" - Phil. 3:11. If Jesus was the firstborn from the dead, there must be others also born from among the dead. And if some are called "firstborn ones," certainly some others are not firstborn ones; but they will be raised after these are raised. The Holy Spirit employs the identical same Greek word "prototokos" in chap. 1:6 as referring to Christ in resurrection - "And when again He bringeth (see margin) the firstborn ('prototokos') into the habitable world, He says, And let all the angels of God worship Him." But before Christ is thus worshiped, a company of saints will be with Him, in and around His throne, whose resurrection will be counted as in the same order with Him. Therefore, they are termed "firstborn ones." This is solemnly wonderful.

In Rev. 5, we have the positive proof of this interpretation. The angels are silent in heaven until the Lord is on His throne and the fullovercomers are with Him. He is found worthy to open the book of God's final purposes and loosen the seals thereof. The full-overcomers (firstborn ones of our text) will break forth in exultant praise. They sing a new song - Rev. 5:9. Then the angels follow in obedience to Heb. 1:6, saying, "Worthy is the Lamb, etc." Observe that Paul's Hebrew auditors are not expected to be a part of the "firstborn ones;" but they are come to the great festive banquet in which the "firstborn ones" have such an honored place. He had cited this difference in explaining the tabernacle furniture (chap. 9:1-5) ; but he passed by "the cherubims of glory," which figure the four living ones and twenty-four elders of Rev. 4 and 5. He could say only, "The cherubims of glory shadowing the mercyseat, of which we cannot now speak particularly." As long as they did not understand the simpler shadows, they could not understand this one. They who are in any measure under law, or are lawless, or lascivious, will not be among the "firstborn ones." Reader, consider.

5. "And to God the Judge of all." Yes, God is present in His own city. He is Judge of all men. He grades His people. His decisions are righteous, according to the deeds done in the body. No one can makebelieve himself into the highest rank; and no one need be hindered by another from being in it. Neither does the ignorance, or unbelief of any disprove this precious doctrine. Let us heed our Bridegroom's entreaty, "Hold fast that which thou hast (the vision and faith of an out-translation), that no man take thy crown" - Rev. 3:11. Let us yield to the judgment of God upon the old creation and judge our own flesh continually (1 Cor. 11:27, 32), trusting in Christ only and always; then "the Lord the righteous Judge" will give us our due portion and place in "that day."

6. "And to the spirits of just ones made perfect." Old Testament believers are the "just ones." In Hab. 2:4, we read that "the just shall live by faith." Peter termed Lot, "Just, or righteous lot," as to his standing. The perfection mentioned here refers to the resurrec- tion. Jesus, referring to His three years ministry, His death and resurrection, said, "The third day I shall be perfected" - Luke 13:32. Paul refers to his own resurrection in Phil. 3:12. Hence, "the just ones made perfect" are Old Testament saints who have already received their glorified bodies. No doubt they are those recorded in Matt. 27:52, 53, who "obtained a better resurrection" - Heb. 11:35. That was to them an out-resurrection; but the multitudes of Old Testament saints are still in their graves, awaiting the general resurrection of the just - Dan. 12:2.

7. "And to Jesus the Mediator of a new covenant." The Hebrew fathers came to Moses; but New Testament Jews came to Jesus. Moses was a prophet and a great leader; but he could not save. He was only a type of Christ - Deut. 18. He was a typical mediator. Jesus only could die for the sins of the people and redeem them. He alone was the true Mediator, and of the better covenant, even the covenant of grace. "The law was given by Moses; but grace and truth came thru Jesus Christ" - John 1:17. Israel were baptized unto Moses in the cloud and in the sea - I Cor. 10:1. But we were baptized into Christ - Gal. 3:27.

8. "And to the blood of sprinkling, that speaketh better things than that of Abel." Elder Abel shed the blood of a lamb, which was accepted of God for him, because it pointed to "the Lamb of God, slain before the foundation of the world." The blood of Abel's offering had no merit in it. Behold the wisdom given to the Apostle. He points out all the attractive features of the great festive gathering; then names the foundation of it last. Of all the dozen betters in this book, "the blood of Christ" is the superlative better. It is the cornerstone of redemption upon which the glorious superstructure of full and eternal salvation is built. Thank God, we have not come to a mountain

burning and terrible, but to the unspeakably wonderful mountain of grace, even to the throne of grace. With us is a day of gladness, of feasting, of plenty, a banquet which will never break up. "See that ye refuse not Him that speaketh, etc. - Vs. 25-27. In giving the law, God shook the earth, and showed His wrath against sin. He is about to shake both heaven and earth. He will shake the devil out of heaven; then shake him and his fiendish followers out of the earth into hell and the lake of fire. Nothing but Christ and His people will remain after He puts down all rule and all power and all authority, and after His Son shall reign for a thousand years. In verses 28 and 29, the Apostle speaks especially to Israel. They had a kingdom, but it was removed because of disobedience and rebellion. When Jesus comes, they will receive the millennial kingdom, which never again can be overthrown, or removed. The church will be a part of "a heavenly kingdom," which also cannot be removed - II Tim. 4:18. Finally, it will be said, "The kingdoms of this world are become the kingdoms of our Lord and of His Anointed, and He shall reign forever and forever" - Rev. 11:15.

ATTITUDES TO MINISTERS

CHAPTER 13

THE LAST chapter of this interesting book is before us. Because of the everlasting redemption, wrought by Jesus Christ, the Apostle offers a number of wholesome, practical instructions for the mutual benefit of Christian Hebrews. We Gentiles should profit by them also.

1. "Let brotherly love continue," for this will regulate all the other exhortations. The love of Christ, shed abroad in every heart and fostered continually, will insure healthy growth among saints. We will overlook one another's faults and bear one another's burdens. We will provoke one another to good works.

2. "Be not forgetful to entertain strangers." Brotherly love is to be shown among acquaintances; but the Lord has other children who are also our brothers and sisters. By entertaining strangers, we meet some of them. Paul would have his Jewish brethren to know that they might find some of those angels among the Gentiles; for they too should believe on Jesus. The word angel simply means messenger, a servant of God. We need to try the spirits today when professed ministers come around; because religious runabouts abound. They seek a living without working.

3. "Remember them that are in bonds." It was a common thing for saints to be imprisoned for the Gospel's sake in those early days. Paul was in bonds when he wrote this epistle from Rome. Today multitudes are in adversity because they reject the Gospel. How vastly better it would be for humanity if they would turn to Christ instead of depending upon brains and brawn and inventions. Owing to universal conditions, many of God's people are in bonds and adversity. These we are to help and comfort.

4. "Let marriage be had in honor". R.V. The sanctity of the family life is to be observed by all saints. Tho' people are saved and filled with the Holy Spirit, yet they possess bodies of humiliation, cumbered with infirmities and surrounded with temptations. The flesh is treacherous in believers as well as in unbelievers; hence, the old creation must be counted dead, so that the new life may always be in victory thru Christ's indwelling.

5. "Let your conversation be without covetousness." Two different Greek words are translated conversation here and in verse seven. The root words of both mean to turn, to change. Hence, "let your turn of mind be free from the love of money" (R. V.) expresses the thought better here; and "consider the issue of their manner of life" expresses the thought in verse seven. The Greek word generally rendered conversation in the New Testament means "manner, or habit of life." Conversation is only one phase of the truth to be conveyed. In Phil. 3:20, the Greek is "politeuma," which means citizenship, or commonwealth. Covetousness is a grave offence against God, because it is termed idolatry - Eph. 5:5. God wants our love and confidence; therefore, we should be content with what we have, content with the promise of His never failing presence and help.

6. "Remember them that had the rule over you, which spake unto you the Word of God" - R.V. The Greek for rule is from "ago," meaning to lead, to guide, not to rule in an arbitrary, or dominating sense, but with a father's heart. It is the same word also in verses 17 and 24. Peter, who also wrote to the Hebrews, expresses the nature of such rulership, by saying, "Feed (or tend) the flock of God which is among you, taking the oversight, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but by being ensamples to the flock" - I Pet. 5:2, 3. Notice the past perfect tense of Paul's entreaty, Revised Version. He refers to the ministry of Peter, James and John and the other kingdom apostles. He

confirms the truth which they had proclaimed. And observe by this verse and verse 9, that faith and grace are the two outstanding points - faith on man's part and grace on God's part. "By grace are ye saved thru faith" - Eph. 2:8. The manner, or habit of the first apostles was to believe God in simplicity with a single eye. The one object of their faith was "Jesus Christ the same yesterday and today and forever," or unto the ages. Therefore, multitudes turned to Him and many miracles were wrought.

7. "It is a good thing that the heart be established with grace, not with meats," etc. - V. 9. Once more the Apostle seeks to turn his readers from the types and shadows to Jesus Christ, the true and living Substance. Tho' grace shown brightly from them all; yet they had no saving power. Only Christ can save. There is no salvation in a picture. "We have an altar, whereof they have no right to eat which serve the tabernacle." After Jesus came and fulfilled the Old Testament types and symbols, God could no longer accept the worship of Moses' tabernacle. All men, Jews as well as Gentiles, must worship God in spirit and in truth, looking unto Jesus alone as the channel of worship. Even the disposition of the sacrifices taught separation from and abandonment of the types and shadows. Note how wonderful this is. "For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp" - V. 11. What is the New Testament conclusion? Wherefore Jesus also, that He might sanctify the people with His own blood, "suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach" - Vs. 12, 13. Shadow and Substance cannot operate in the same camp. Continuing with the shadows is in effect denying the Substance. In spirit, the early Jewish disciples were even cut off from their own city, as Paul says, "Here have we no continuing city, but we seek one to come." Therefore, he names three sorts of sacrifices - "the sacrifice of praise, to do good and to communicate," or give of your earnings to support the Gospel. "With these (three) sacrifices, God is well pleased." Spiritual fruit is what God wants. Praise is the fruit of the lips. Doing good to others by pointing them to Jesus, the Savior, and communicating of our means, are fruits of our hands and feet.

We are compelled to comply with verse 13, for tho' the churches do not observe the Jewish ritual, yet they are rejecting Christ in reality. They have a form of godliness, but deny the power thereof, which is just as abominable as for the Jews to go on with the Mosaic form and ritual. Jesus knew that this condition would obtain, therefore He said, "Where two, or three are gathered together in my name, there am I in the midst of them" - Matt. 18:20. Saints are continually compelled to come out from among religious people in order to worship God in the liberty and power of the Holy Spirit and serve Him acceptably with reverence and godly fear. Men will tie our hands and break our hearts if we let them. Hence, it is written, "Hold that fast which thou hast, that no man take thy crown." A sister said recently, It seems to be a time of crown-grabbing. We must fight to hold our crown.

"Obey them that have the rule over you and submit yourselves" - V. 17. The word for rule is the same as in verse 7. It refers to leaders. The Greek word "peitho," here rendered obey, means also to persuade, to yield to persuasion, to trust, to have confidence in. Therefore, it means here to obey our God-appointed leaders as those who are worthy of our confidence. To trust them is to put the responsibility upon the Lord, the Head of the church. Obey them because "they watch for your souls." They have the place of guardians, or overseers, spiritual custodians, or shepherds, "as they that must give account." God holds His shepherds responsible for the spiritual welfare of their flocks; for they are His sheep. Jesus said, "Feed MY lambs; feed MY sheep" - John 21:15-17. Accordingly, the sheep should yield to their shepherds, that they may give account with joy; that is, render a good report. To be necessitated to render an unfavorable report would not be profitable for the sheep. The leaders and flocks should obtain a mutual reward at last. Therefore, the Apostle adds, saying, "Pray for us, for we trust we have a good conscience in all things, willing to live honestly." How mildly he speaks; and how greatly saints may help their leaders to help them. Let them maintain the yielded attitude steadfastly, even tho' they may think them unwise sometimes. Be very slow to put up your thoughts against your shepherds. Pray for them. Prayer never harms or hinders. Criticism and complaint do both. Oh yes, PRAY. If they are unwise, God will give them divine wisdom. If divinely chosen, they earnestly desire the perfect will of God for themselves and for their people. If they are not chosen of God, He will remove them. PRAY for them. Paul was a prisoner in Rome when writing this Epistle; hence, he requested his friends to pray for his deliverance.

The Benediction

"Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, thru the blood of the everlasting covenant, make you perfect in every good work to do His will," etc. Vs. 20, 21. What a beautiful and blessed benediction. He leaves his readers occupied with "the God of the peace" and with "The Shepherd, the Great One." Jesus announced Himself as "The Good Shepherd" (John 10:11), who gave His life for the sheep. And Peter declares Him to be "The Chief Shepherd," when He shall come to reward the faithful under shepherds with "crowns of glory" - I Pet. 5:4. As the Good Shepherd, Christ redeemed us. As the Great Shepherd, He ever liveth to make intercession for us; and as the Chief Shepherd, He will come again to govern His people and enjoy them forever. His right to these titles is proven by the fact that His Father raised Him from the dead. (Comp. Rom. 1:4.) And the blood which He poured out was demonstrated to be "the blood of the eternal covenant." Study chap. 9:20 with Ex. 24:8 and Zech. 9:11. Jesus purchased the right to be raised from the dead by His bleeding to death on the cross; for there He died, not for His own sake, but for the sins of all men. If He had not been raised, it would have proved Him an imposter and unable to redeem and save. But, glory eternal to the triune God! He was delivered to Calvary for our offenses, but was raised up from the grave for our justification - Rom. 4:25. God brought Him from the dead thru the blood of the everlasting covenant. Upon the basis of this fact, Paul prays that his people may be perfected in every good work to do God's will. Note how that is done - by God working in them that which is well-pleasing in His sight; and all that He works in them is "thru Jesus Christ." Nothing is done for humanity except thru Jesus Christ, crucified and raised from the dead, and by the power of the Holy Spirit. "Thanks be unto God for His unspeakable Gift," Jesus Christ! "And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words. Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, I will see you." Verses 18 and 19 with these two verses should be conclusive proof that Paul wrote this Epistle. Compare also chap. 10:34. He was imprisoned in Rome twice. The first time, he wrote this letter; but II Timothy was written during his second imprisonment. "Salute all them that have the rule over you and all the saints." Paul certainly emphasized the importance of the right attitude of believers to their leaders. He closes by admonishing them to greet them warmly, embrace them fervently. In chap. 11:13, the word here rendered salute, is there rendered embrace. The saints in Italy sent fervent greetings to the Christians in Jerusalem. "Grace be with you all. Amen." This is the customary closing of all of Paul's letters. The word "grace" occurs only eight times in this letter (first in chap. 2:9) ; but the amazing and glorious truth of divine grace abounds and super-abounds herein. It was written that Israel might know the love of God toward them and enter into the riches of God's grace.

POETIC PEARLS

Little words of kindness,
Little looks of love,
Scatter thoughts of blindness,
Comfort like a dove.
Little acts of goodness
From a tender hand,
Break the rap of rudeness,
Help the weak to stand.
Little smiles of sweetness
From a hopeful face,
May inspire fleetness
To those in the race.
These are little preachers
With a message great-
Charms from living creatures,
Never lax, nor late.

His Healing Touch
The pain was great.
It seemed the hate of hell was on my trail.
The hour was late,

And dreadful state was mine. I felt so frail.
I cried aloud in my distress.
E'en God did not my brow caress,
Nor stop the gale
Two weeks had fled
And climax dread had gripped my troubled soul.
The morning break
And I, awake or sleep, on bed of grief did roll.
Then came a faithful one and prayed,
But still the anguish was not stayed.
None could console.
Ah! student band!
On time and grand - for me they prayed that hour.
Then she who knows
And gives hard blows, rebuked the pain with power.
And thru the wall, I felt the thrill,
Neuralgia tumbled down the hill.
Christ's name a tower.
The Master came.
Oh, praise His name! and fed me in His Word.
AUTHORITY
Sprang up in me - my voice could sure be heard.
Anew my task I undertook.
The Spirit fell. The people shook.
Two worlds were stirred.

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