

THE BOOK OF

HEBREWS

“God...has in these last days spoken to us by His Son...” Hebrews 1:1-2

“...He has by inheritance obtained a more excellent name ...” Hebrews 1:4

THEREFORE:

THE SON IS A MORE EXCELLENT...

MESSENGER
PROPHET
APOSTLE
HIGH PRIEST
HOUSE BUILDER
REST PROVIDER
SALVATION
HOPE GIVER
KING AND PRIEST
MEDIATOR

THE SON IS A MORE EXCELLENT PROVIDER OF...

ASSURANCE AND HOPE
A GREATER SALVATION
A BETTER COVENANT
A GREATER TABERNACLE
A BETTER SACRIFICE
A SUPERIOR FAITH
AN EVERLASTING KINGDOM

TABLE OF CONTENTS

Put Yourself in Their Place..... 5

Introduction to Hebrews:

Authorship..... 9
Recipients..... 10
Date and Place..... 11
Canonicity..... 12
Purpose..... 12

Brief Outline of Hebrews:..... 13

‘God Spoke to the Fathers’ and ‘Has Spoken to Us’: WHEN AND HOW?..... 15

Full Major Outline and Exposition:

The Superiority of Christ: Prophets, Angels, Moses’ House Hebrews 1:1-3:19..... 17
The Superiority of the Promises: Rest Hebrews 4:1-13..... 21
The Superiority of the Messiah's Priesthood: Hebrews 4:14-7:28..... 22
The Superiority of the New Covenant, Sanctuary, Sacrifice: Hebrews 8:1-10:18..... 31
The Superiority of Faith and Trust: Hebrews 10:19-11:40..... 38
The Superiority of Faithfulness: Hebrews 12..... 45
Epistolary Ending: Hebrews 13..... 48

APPENDIX: SECTION ONE

ANGELOLOGY:

A Study of Angels..... 1
The Work of Angels Today..... 5
The Angel of Jehovah..... 9

APPENDIX: SECTION TWO

OLD TESTAMENT SPECIAL REFERENCES:

The Urim and Thummim..... 1
Old Testament Tabernacle: Types and Shadows Chart..... 22
The Significance of Psalm 110:4 Chart..... 23

APPENDIX: SECTION THREE:

DESTRUCTION OF JERUSALEM and Hebrews 12:25-29

Daniel’s Prophecies..... 3
The Seventy Weeks in Daniel..... 7

THE BLOOD OF CHRIST: WHY THE BLOOD..... 9

OLD TESTAMENT SACRIFICES and TYPOLOGY..... 13

PUT YOURSELF IN THEIR PLACE

I. Pretend You Are A Jewish Christian in the First Century:

- A. You are a member of a congregation receiving this letter.
- B. You obeyed Christ; He is your Savior BUT you are also loyal to your Jewish Heritage.
- C. You were raised in the glorious traditions of Judaism
- D. You take pride in your noble background.
 - 1. Judaism came as a revelation from God.
 - 2. The Lord Himself instituted the system of sacrifices and priesthood.
 - 3. No other religion could make that claim.
 - 4. Two thousand years before Christ, God called Abraham; promises were made; a special people; Jacob and his twelve sons; Egypt; 1.2 million people; God gave the law of Moses. They would be His people; God would exalt them above all nations; He dwelt in their midst—tabernacle, temple.
 - 5. For 1400 years, Judaism functioned as the only divinely revealed religion in the world.
 - 6. It was the only religion that had a system of sacrifice that God would accept for the sins of the people.
- E. Here you are in Rome, a Christian, BUT life is getting rough.
 - 1. There are mounting persecutions for all Christians; Gentiles don't like you. Jews are persecuting you. Old friends turn against you. Your means of livelihood is threatened. It is no longer fun to be identified with Christ. You stand to lose all you have.
 - 2. Satan has a field day with your doubts. He whispers, "Did you do the right thing in embracing the crucified carpenter? He said he would return but hasn't. Maybe you made a mistake. Besides, His appearance in the world has not hurt Judaism. The temple is still doing business as usual. It might be safer to go back to the good old religion that you know was revealed from God. It's not too late. You could always say you made an honest mistake."
- F. Then here comes this letter.

1. From someone who cares, who loves you; someone you respect; he is a Jew; he suffers also.
2. His words are frightening to terrifying when he speaks of the consequences of turning one's back on Jesus—better off to have never known the Lord.
3. There is an awful price to be paid for indifference. God can play rough too.
4. Every believer must give an account of himself to God. He reaps what he has sown: HEBREWS IS A BOOK OF WARNINGS!
5. But you need more than warnings; you need encouragement to cling to Jesus.
6. You need to hear that you have not made a mistake investing your life in Christ.
7. This letter gives that encouragement. The writer knows exactly what to say.
8. He takes the sacred elements of the old law one by one and demonstrates their inferiority to Christ and the new system.
9. He helps you see that going backwards doesn't make sense.
10. He compares the Lord with angels, prophets, Moses, etc. and Jesus stands above them all. To top it off prophecy is given from the Old Testament.
11. Next you hear that God offers His people a better deal (covenant) through Christ than he offered Israel at Mt. Sinai. Your heart pounds. WOW! This is getting exciting.
12. Then, when he speaks of Jesus as your high priest, your heart almost leaps from your body. You always adored and revered the high priest of Israel. He was the high point; he stepped behind the veil, sprinkled blood; he was your go-between to God.
13. Then he really rocks you—Jesus' single sacrifice is good for eternity. You think of all the sacrifices and blood of the past. He will enable you to go into the Holy of Holies with God himself.
14. Christ was the real one, but the Old Testament contained symbols and shadows of the real. How foolish it would be to want a shadow or imitation, and not the real thing. You then decide, **all you need is Jesus.**

II. Now STOP PRETENDING That You Are a Jewish Christian.

- A. You are a Gentile Christian of the 20th Century.
- B. Why then should you be interested in the book of Hebrews?
 - 1. You are not tempted to turn to Judaism.
 - 2. What does this book have for you?
 - 3. You understand prophet, Savior, King, but what about High Priest?
 - a. Hebrews is the only book that details His priestly ministry.
 - b. It is going to be an education.
 - c. It gives you one third of what is needed to know Christ fully.
 - 4. It gives you courage to approach the throne of God.
 - 5. It will exalt Christ in your life higher than He has ever been.
 - 6. It will give you courage to run well the Christian race.
 - 7. It tells us how awful sin really is.
 - 8. It tells us how we stand clean before the eyes of God.
- C. Hebrews will be worth all the effort you put into it to understand and study it more.
- D. Other important subjects will also arise from the study of Hebrews:
 - 1. A study of angels and their relationship to Christ and us.
 - 2. The Trinity and the role that Christ has in it.
 - 3. The eternal life of Christ from before the beginning and onward.
 - 4. Shadows and images made real in the New Testament.

BOOK OF HEBREWS

INTRODUCTION:

I. Authorship:

- A. There was no firm tradition on this matter in the earliest period.
- B. Clement of Rome was in possession of it, and quoted it in his letter to the Corinthians.
 - 1. He used much freedom in his citations.
 - 2. He gave no hint of its authorship.
- C. In the East the epistle was regarded as Pauline.
 - 1. Clement of Alexandria described it as Paul's letter.
 - 2. Origen was equally certain but questioned its style as Pauline although its thoughts were Pauline.
 - 3. He added later, "But who wrote the Epistle, God only knows certainly."
- D. It is listed among the Pauline epistles in the Chester Beatty papyrus.
- E. The western church, until about 400 A.D. held that Barnabas was the author.
 - 1. Tertullian held this view.
 - 2. Eusebius mentions that because of debate on its authorship it was being rejected by some.
 - 3. Most agreed it was Pauline until the Reformation.
- F. Erasmus, Luther, and Calvin questioned it as Pauline, and Luther attributed its authorship to Apollos.
- G. Most accept it as Pauline but with reservations.
- H. There are grounds to dispute the Pauline authorship:
 - 1. Anonymity: Paul makes no claim as author.
 - 2. Difference of style: polished, designed argumentation; no abruptness, digressions or disorderliness; and where breaks occur, the author picks up the thread leisurely.
 - 3. Contrast with Paul's usual emphasis and themes:
 - a. Exaltation instead of resurrection.
 - b. Cleaning and sanctifying work of Christ rather than the redemptive aspect

- c. More regard for the law as an instrument rather than conflict.
 - d. In no other epistle does Paul mention the High Priesthood of Christ, the central theme of the Book of Hebrews.
4. The author received his instructions from those who heard the Lord (2:3; compare to Galatians 1:2).
- I. Grounds to support Pauline authorship:
- 1. It is ascribed to Paul by many early Christians.
 - a. Clement of Alexandria – A.D. 187
 - b. Origen – A.D. 185
 - c. Pantenus – A. D. 180
 - d. Council of Antioch – A.D. 264 (80 bishops)
 - e. Eusebius – A.D. 300
 - f. Jerome – A.D. 392
 - 2. If Paul was not the author, then it becomes impossible to name anyone as such.
- J. Perhaps we need to agree with Delitzsch who said, “May we not say that this epistle resembles in these respects the great Melchizedek of sacred story, of which its central portion treats? Like him it marches forth in lovely royal and sacerdotal dignity, and like him is without genealogy; we know not whence it cometh nor wither it goeth.” But one thing is certain it is from God.

II. Recipients:

- A. The earliest definite attestation to the title is early third century by Tertullian.
- B. Though not the authentic title it should not be dismissed too lightly; for, there is no evidence that it bore any other address.
- C. F. F. Bruce: “It requires a very extensive display of exegetical ingenuity to explain away the Jewish physiognomy and costume. If the readers were indeed Gentiles, they were Gentiles so completely disguised in Jewish dress, and wearing a mask with so pronounced Jewish features that the true nationality has been successfully hidden for nineteen centuries.”
- D. Specifically to whom it was written we cannot say.
 - 1. They have a definite history – 10:32

- a. Persecution had been endured – 10:32; 12:4; 10:33, 34
 - b. They were generous – 6:10
 - c. The circumstances under which they became Christians is known – 2:3
 - d. Their present state of mind is known – 4: 11 ff; 6:9ff
 - e. Their attitudes toward their leaders is known – 13:7
- 2. They had definite links with the writer.
 - a. The author hopes to see and revisit them – 13:19, 23.
 - b. They pray for him – 13:18
 - c. Timothy's release is of interest to both.
 - 3. They could even be a specific congregation – 10:25.
- E. Most critics believe it was written to Jews who had become followers of Christ.
 - F. The title is in harmony with the contents, and some hold it was affixed before the close of the apostolic age.

III. Date and Place:

- A. The difficulty of setting the precise circumstances of the readers and the identity of the author affects the dating.
- B. Clement's Rome epistle is dated A. D. 95.
- C. Temple rituals are mentioned as ongoing – 7:8; 9:6f; 9:13; 13:10
- D. No mention is made of the destruction of the temple in A.D. 70,
- E. He was preparing their minds for the destruction of the temple by showing that a new Holy of Holies had been established.
- F. Time must be allowed for the "former days" of persecution.
 - 1. The edict of Claudius, expulsion of the Jews from Rome, took place in A. D. 64.
 - 2. The letter must have been written before these dates.
 - 3. It is probably around A.D. 63 or 64.
- G. If this were the case, the place to which it was written would be in the area of the city of Rome.

IV. Canonicity:

- A. In all probability written by the Apostle Paul.
- B. Quoted by the apostolic fathers as inspired; received as inspired by their contemporaries
- C. It is found in all the ancient versions of the New Testament.
- D. It has within itself all the internal evidences which serve to distinguish the Bible from other books as the inspired word of God.
 - 1. Its doctrine is in harmony with other scripture.
 - 2. It has an air of authority, dignity and majesty.
 - 3. It has depth of meaning and is inexhaustible.

V. Purpose:

- A. To demonstrate the infinite superiority of Christianity over Judaism.
- B. To warn Jewish Christians against apostasy to Judaism – 6:6, 10:29; 12:13, 14
 - 1. It is no longer the grandeur of ritual.
 - 2. Its spiritual conception is now centered in a Person and no longer in a splendid temple.
 - 3. This caused much complexity in the minds of the recently converted Jews and Gentiles.
- C. To challenge restricted Jewish Christians to embrace the world mission.
- D. To give them comfort and a word of consolation to prepare them for the destruction of Jerusalem (13:22), and because of their suffering as converted Jews.
- E. To set forth the proper relationship of the Old and New Covenants.

BRIEF OUTLINE OF THE BOOK OF HEBREWS

THEME: The Superiority of New Testament Christianity Over Old Testament Judaism

I. The Superiority of Christ (as a spokesman of God, a revealer of God's word, as a holy man or inspired man): Chapters 1-3

- A. He is superior to the prophets, (1:1-4).
- B. He is superior to the angels, (1:5-2: 18).
- C. He is superior to Moses, (3:1-19).

II. The Superiority of the Promises, (4:1-13).

- A. He can give rest, where in Israel there was no rest.
- B. He is in eternity where there is rest from sin and death.

III. The Superiority of the Messiah's Priesthood: (4:14-7:28)

- A. He had superior qualifications.
 - 1. He had empathy; therefore, he was a better mediator.
 - 2. His appointment was divine, (4:14-5:4).
- B. He is superior to Aaron, (5:5-6:20).
- C. Take notice of the parenthetic from 5:11-6:12.
- D. He is a priest after the order of Melchizedek (7:1-28).

IV. The Superiority of the New Covenant, Sanctuary, and Sacrifice: (8: 1-10: 18)

- A. The new covenant was established by the blood of a perfect sacrifice.
- B. The new sanctuary was built by the hands of Christ.
- C. The new sacrifice was the perfect Son of God.

V. The Superiority of Faith and Trust: (10:19-11:40).

- A. It is a means of access to God (10:19-25).
- B. It is a means of fellowship with God, (10:26-31).

- C. It is a means of proving ourselves to God (10:32-39).
- D. It is true Biblical faith defined and exemplified (Chapter 11).

VI. The Superiority of Faithfulness: (Chapter 12).

- A. We must keep the faith.
- B. We must be steadfast until the end.

VII. The Epistolary Ending (Chapter 13).

- A. They are to be the right kind of people under all circumstances.
- B. They are not to be carried with various and strange doctrines.
- C. They are to continue offering sacrifices of praise and thanksgiving.
- D. They are to obey the shepherds that have the rule over them.
- E. They are to love one another and bear with his exhortation to them.

HEBREWS 1:1

“God, who...spoke in time past to the fathers by the prophets...”

WHEN AND HOW?

“AT VARIOUS TIMES” (“at sundry times”---KJV)

1. Old Testament History
2. Old Testament Law
3. Old Testament Poetry
4. Old Testament Prophets

“IN VARIOUS WAYS” (“in divers manners”---KJV)

1. Dreams
2. Angels (See **Appendix: Section One; Angelology**)
3. Prophets
4. Urim and Thummim (See **Appendix: Section Two; The Urim and Thummim**)

“...has in these last days spoken to us by his Son...”; Hebrews 1:2

HOW?

Mind of God	→	Son	→	Holy Spirit	→	Apostles and Prophets	=	New Testament
John 12:49		John 15:10		John 14:26		John 16:12-15		Hebrews 2:1-4
John 14:24		John 17:8		John 16:13-15		Ephesians 3:5		Hebrews 8:6-13

“THEREFORE...”

“...we must give the more earnest heed to the things we have heard, lest we drift away from them [New Testament]. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward [Old Testament], how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was **confirmed to us by those who heard Him**, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will [New Testament]? **Hebrews 2:1-4**

BOOK OF HEBREWS

I. The Superiority of Christ.

A. His Superiority to the prophets (1:1-4)

- 1:2 1. God appointed Him heir to all things (Psalm 2:3).
2. God made the worlds through Him (John 1:3; Col. 1:16)
- 1:3 3. He is the effulgence of Gods glory.
(Effulgence: the radiance shining forth from the source of light (God))
4. The very image of the substance of God - Incarnate.
 a. Bears the stamp of His nature -- coin, press.
 b. To see Christ is to see the Father (John 14:9).
5. He upholds all things by the word of His power: (Holds the universe together)
 His word--His will.
6. He made purification of sins - personal act. See Lev.16:15, 16; 16:29, 20;
 Rom. 8:3-4.
7. He sat down on the right hand of the majesty on high. See Eph. 4:10; Phil
 2:6-11.
 a. He is a seated high priest.
 b. The Old Testament high priest stood.
8. Comment on v. 1 – Christ was revealed in both the Old and New Testament.
 See Gen. 3:15; 12:1-3; 49:10; Deut.18:18 (prophet like Moses); Psalms 22:11-
 21; 16:7-11; 110; Isa. 28:10-14 “here a little.”

1:4 B. His superiority to the angels (See **Appendix: Section One**; Study of Angels)

1. A more excellent name -- Logos, Christ -- First born (Col.1:18; Rev.13:14)
- 1:5 2. Seven Old Testament passages are quoted to prove this point.
 a. Psalm 2:7 – “begotten thee,” angels are sons of God collectively.
 (1) Gabriel’s annunciation to Mary (Luke 1:32).
 (2) Jesus’ baptism (Mark 1:11).
 (3) Paul quotes Ps. 2:7 in Acts 13:33 -- raised from the dead.
- b. 2 Sam. 7:14 – is to God “a son.”
 (1) Promise made to David about Solomon; 1 Kings 8:17-21 – Nathan.
 (2) This promise was not exhausted in Solomon.

- (3) They looked for a greater son – Mic. 5:2ff; Isa. 9:6f.
 - (4) F. F. Bruce, p. 14 -- Cave 4 at Qumran – 4Q Florilegium -- 2 Sam. 7:11-14.
 - (5) A double purpose reference – Primary and ultimate; type and anti-type. Ultimate; type and anti-type.
- 1:6
- c. Ps. 97:7; Deut. 32:43 -- he is worshipped by angels.
 - (1) Firstborn – superior to death and sin – unlike Lazarus who had to die again.
 - (2) The earth will be inhabited – when he begins his reign.
 - (a) Read Psalm 97 to see that this is true.
 - (b) He will come in his kingdom – a second coming (Matt. 16:28).
- 1:7
- d. Ps. 104:4 - Angels can be as strong as winds and like fire – 2 Kings 6:14-15; [Elijah’s death – chariot of fire (angels?)]
- 1:8
- e. Pa. 45:ff – He is victorious, he rules, his reign is forever, he is anointed above his brethren.
 - (1) He is called God by God – literal and proper.
 - (2) He has an everlasting dominion (Gen. 7:4; 2 Pet., 1:11).
 - (3) Scepter – an administration of justice and authority.
 - (4) Anointed as prophet, priest and king.
- 1:9
- 1:10
- f. Ps. 102:25-27
 - (1) Creator of the heavens and the earth – John 1:1-5 – “our image” in Gen. 1:11.
 - (2) They will perish, he is forever.
 - (3) Wax old like a garment, rolled up (1:11-12)
 - g. Ps. 110:1 – See Matt. 22:41-16 -- How is He both Lord and Son?
 - 2. On the contrary they are ministering spirits – a sent forth to serve.
- 2:1
- 4. Because of the superiority of Christ, an admonition (2:1-4).
 - a. Give heed to what you have heard.
 - b. Don’t let them slip (drift).
- 2:2
- c. Words from angels were steadfast.
 - d. Our responsibility is greater.

- 2:3
 - e. We shall not escape if neglected.
 - f. Salvation plan was more fully revealed by the Lord.
- 2:4
 - g. God bears witness to this.
- 5. Because of the superiority of Christ and the revealed word of Christ, they are to persevere in their Christian course – see Christ’s love, condescension, sympathy and sufferings (2:5-18)
- 2:5-9
 - a. World to come will be subject to Christ, not angels.
 - b. Why he became flesh and dwelt among us.
- 2:10
 - (1) Make sons unto glory.
- 2:10
 - (2) Became captain of our salvation.
 - (3) Became perfect through suffering.
 - (4) Made all one (brethren) by sanctification (Psalms 22:22, 25).
 - (5) Jesus and disciples are like Isaiah and sons,
- 2:16
 - c. Help given to man and not angels.
- 2:17
 - d. Merciful priest, faithful priest.
 - e. Made reconciliation for the sins of the people.
- 2:18
 - f. Suffered – helped the suffering.
 - g. Tempted – help the tempted and saved the penitent fallen.
- C. Superiority to Moses (3:1-19).
 - 1. Superiority as Apostle and Priest.
 - 3:2
 - a. Both were faithful to their house.
 - b. Both were sent by God, both appointed (3:5).
 - c. Both were faithful in service.
 - 3:6
 - d. But Christ built his own house, furnished his own house.
 - e. Christ is the author and finisher (12:2).
 - f. God and Christ the same – built all.
 - g. Christ was a son; Moses was a servant and member of Gods house.
 - h. Christ’s house is superior to Moses’ house.
 - i. Christ’s government is superior to Moses’ government.

Moses' House

- (1) Israelites of flesh
- (2) Transitory
- (3) Shadow (See **Appendix: Section Two**; Old Testament Tabernacle: Types and Shadows Chart)
- (4) Illustrated good things to come

Christ's House

- (1) Christians according to spirit
- (2) Heavenly, imperishable, spiritual
- (3) Substance
- (4) Sublime and Glorious reality

j. We are that house, if faithful.

- 3:7-19 2. Exhortations and warnings drawn from the example of the Israelites under Moses and why we should be faithful to the superior Apostle and builder.
- 3:7, 13, 15 a. We must be faithful today – shows the urgency.
- 3:8 b. Don't shut off your response to God as they did in the wilderness.
- 3:9 c. They had the evidence – and saw his works.
- 3:10 d. Their attitude disgusted God (Rev. 3:16).
- e. They erred by going astray of God's will.
- f. They closed their eyes to God's way.
- 3:11 g. Therefore they could not enter his rest – Canaan – Heaven.
- h. Therefore Christians should take heed.
- (1) Hebrew Christians were in danger of apostasy.
- (2) Came from heart of unbelief.
- (3) Christians must keep their heart with all diligence to not apostatize.
- i. Solution – Daily exhortation – every member.
- j. Because sin is deceitful – Adam and Eve.
- k. Why? – We are partakers of Christ.
- l. It is an urgent matter – “Today.”

- 3:17 m. It was mature, knowledgeable adults who came out of Egypt and rebelled – sinned.
- 3:19 n. They could not enter because they became unbelievers.
 (1) Many evidences for belief were seen by them.
 (2) They rebelled against him just the same.

II. The Superiority of the Promises (4:1-13) (Rest of Israel. vs. Rest of Eternity)

- 4:1 A. In Israel there was no rest.
1. We can come short of the rest as they did.
 2. We received good tidings; they received good tidings--Both were evangelized but it did not profit them – Parable of the sower, stony ground.
- 4:3 3. No rest for the disobedient – Quotes from Ps. 95:11
- 4:4, 5 4. God rested from His good works; they shall not rest from their evil works.
- 4:6 5. God’s purposes were not in vain; for, some did enter in – the faithful.
- 4:7 6. Hence, there is a rest today for God’s people.
- 4:8 7. Joshua and the people entering Canaan was not the ultimate fulfillment of God’s promise of rest to his people.
- a. Promise was made in Ps. 75:7-11 – READ
 - b. David’s people were also warned against unbelief and disobedience and therefore not receiving Gods promised rest.
 - c. Though in possession of Canaan, the Israelites had not really entered into God’s rest.
 - d. If they had, Joshua would not have mentioned another day – Joshua 1:15; 22:44:9
8. There remains, therefore, a rest for the people of God.
- B. In eternity, there is rest from sin and death.
1. There will be release from the oppressive burdens of sin in the future rest.
 2. We will cease from all labors.
- 4:11 3. Since this is true we should give diligence to not fall like they did.
4. We do not want to fall short of our rest as they did theirs.

- 5. Them – disobeyed, rebelled, perished.
- 6. Us – the same can be true.
- 7. There is the duty of constant self-examination.
- 4:12 8. His word tries us, proves us, and searches us (Psalms 36:9; Rom. 13:1).
- 9. The judgment of God as to whether we shall enter that rest will be according to His word (Rom. 2:2).
- 10. It is the sword of the Spirit (Eph. 6:17).
- 11. It is able to reach the innermost essence of man’s spiritual nature “joints and marrow” – figurative.
- 4:13 12. We cannot hide our disobedience or lack of faith from God (God as well as His word is penetrating).
(Illusion: a criminal with neck bent backwards, “laid open,” neck exposed)

III. The Superiority of the Messiah’s Priesthood (Both God and Man): (A Better Mediator) (4:14-7:28).

- 4:14 A. He had superior qualifications (4:14-5:4).
 - 1. Empathy (4:14 – end of chapter)
 - a. He passed through the heavens, to the Heaven of heavens, the Most Holy place.
 - b. Son of God – not of the house of Aaron by whom all things are created.
 - c. Desired result – hold fast our confession.
 - d. He is full of love and compassion.
- 4:15 e. He was tempted as we are but without sin.
 - f. There was no inclination to evil.
 - g. Desired response:
 - (1) Come to the high priest.
 - (2) Be encouraged to do so because of the kind of high priest he is -- with confidence.
 - h. The Ark of the Covenant was a symbol of Gods throne (Jer. 3:16, 17).
 - (1) It was sprinkled with blood once each year (Lev. 16:14, 15).
 - (2) Made known His gracious will to the people from it (Ex. 25:25).

- (3) It is used here symbolic of the throne of God.
- i. We should pray with ceasing (1 Thess. 5:17).
- 2. Divine Appointment (5:1-4)
 - 5:1 a. The priesthood of the Old Testament was ordained by God for the purpose of aiding and supporting us in the discharge of our religious duties.
 - b. Appointed in things pertaining to God.
 - 5:2 c. Christ is eminently qualified in this area.
 - (1) To help our infirmities.
 - (2) To bear our iniquities.
 - (3) Procure the pardon of our sins through sacrifice.
 - 5:3 d. It is not for the benefit of God, but men.
 - (1) To minister to holy things.
 - (2) To offer gifts and sacrifices (8:3; 9:9).
(bloodless) (life) – Romans 12:1-3
 - e. He has compassion -- reasonable, sober, indulgent, kind.
 - (1) Old Testament priest had to judge between sin of ignorance and willful sin: Lev. 10:8-11; Deut. 17:8--13; 24:8; 33:10; Mal. 2:7; Num. 15:22-29.
 - (2) The presumptuous sinner was to be put to death (Num. 15:30, 31; Deut. 17:6).
 - (3) Executed the law with compassion.
 - (4) The High Priest knew what it was like to sin; Aaron – golden calf.
 - f. The High Priest of Old Testament had to offer sacrifices for himself, Lev. 4:3.12 (daily).
 - (1) He offered for himself in Most Holy Place on Day of Atonement.
 - (2) For dress of High Priest see Milligan, pp. 187-190
 - 5:4 g. No man can claim the honor of High Priest for himself.
 - (1) He is called of God.
 - (2) Korah of Num. 16 is a man who tried it.
- B. Christ is superior to Aaron (5:5-6:20) (Notice parenthetic from 5:11 to 6:12)

- 5:5
1. Christ's becoming High Priest was bestowed upon Him rather than taking it upon Himself.
 - a. God the Father placed him there.
 - b. Thus He was the promised Prophet, King, Priest.
 2. God beget Him as His first born by the Resurrection (Acts 13:33) therefore, His priesthood and reign were subsequent to His resurrection as rewards of His suffering. (Hebrew writer quotes Ps. 2:7)
- 5:6
3. Hebrew writer quotes from Psalm 110 (See **Appendix: Section Two;** The Significance of Psalm 110:4 Chart)
 - a. Made king and priest by the decree of God.
 - b. "Forever" – while time endures – coextensive with the Christian age.
 4. It will be after (like) the order of Melchizedek.
- 5:7
5. He (Christ) offered up prayers and supplications in His last days of suffering and thereby learned obedience (Luke 22:40-44).
 6. God saved Him from death and He was willing to die to fulfill the scripture--man's salvation.
 7. He was delivered from His agonies and fears and was strengthened by an angel (Luke 22:43).
- 5:8
8. Though a Son He claimed no special privileges and learned the necessity of duty and obedience.
- 5:9
9. He became a perfect Savior fully qualified as the Redeemer of mankind.
 10. Only those who in turn obey can receive salvation (Matt. 7:21).
- 5:10
11. He was named by God our High Priest after the order of Melchizedek.
- 5:11
- C. An admonition concerning their inattention to the study of God's word.
1. The theme of Christ's priesthood is deep and profound.
 2. They made it more difficult by their laziness and slowness to study and learn.
 3. They once had not been this way – "became"
- 5:12
4. Every member is to develop and grow to be a teacher to some degree (2 Peter 3:18).
- 5:13
5. They had gone backward in their learning and needed instruction again.

6. They were still in need of milk.
7. They were unskillful in the use of God's word.
- 5:14 8. The Christian must exercise a course of discipline in his study to know the difference between right and wrong and to understand the deeper thoughts of Christ's priesthood atonement, etc., which are the meat or more difficult subjects of the Bible.
- 6:1 9. He exhorts them to leave behind the first principles and go on to maturity perfecting their knowledge of Christ.
- 6:2 10. It is absurd to be forever laying foundations.
11. It is important to teach rudiments of the doctrine of Christ but we must go onward.
 - a. The doctrine of repentance from dead works.
 - (1) Godly sorrow works repentance, leads to repentance (2 Cor. 7:9-11).
 - (2) A changed life is the fruit of repentance (Matt. 3:8).
 - (3) Repentance is a change of mind or will.
 - b. Faith toward God – an elementary principle.
 - c. Doctrine of baptisms – why plural?
 - d. Laying on of hands.
 - (1) Bestowment of any gift, trust, or blessing.
 - (2) Spiritual gifts (Acts 8:17); Healing sick (Acts 28:8); Ordaining (Acts 6:6; 13:3; 14:23; 1 Tim. 4:17; 5:22).
 - (3) Use in Old Testament was to commission someone to an office – Num. 27:18, 23; Deut. 34:9 and in rabbinical Judaism for the ordination of elders – Mishnah, Sonhechin 4:4.
 - e. Resurrection of the dead.
 - (1) A fundamental doctrine of the New Testament (1 Cor. 15).
 - (2) Believed in by the Pharisees (Acts 23:8).
 - (3) An Old Testament doctrine (Isaiah. 26:19; Dan. 12:2; Mark 12:26f with Ex. 3:6cf).
 - f. The eternal judgment--the judgment of God is forever (Rev. 22:11; punishment of the wicked is forever (Matt. 25:46).

- 6:3 12. With the help of God we can go on unto perfection.
- 6:4 13. Without earnestly striving to go on to perfection, we are in constant danger of apostatizing and thus placing ourselves beyond the possibility of recovery.
14. It is factually impossible to bring some men to repentance after apostatizing.
15. Their hearts are so hardened that no power can bring them back consistent with the will of God.
16. They were once enlightened (Eph. 5:8; Col. 1:12, 13; 1 Thess 5:5; 1 Peter 2:9; 1 John 2:9-11).
17. They have tasted of the heavenly gift, the new life.
18. Made partakers of the Holy Spirit (Gal. 4:6; Rom. 8:9-11).
- 6:5 19. Tasted the good word of God -- the full enjoyment of the word which none but the obedient believer in the Kingdom can enjoy: John 7:17; Rom. 12:2.
20. Tasted the powers of the Christian age and reign of Christ--Parable of the Sower.
21. These verses describe the successive steps of the Christians growth with the later being his full participation.
- 6:6 22. Should be past tense--"have fallen away." No "if" in early manuscripts.
23. Impossible to renew them to repentance. See Heb.10:26-29.
24. They are those who would have crucified Christ after having followed Him.
25. The hardened apostate loses his trust and confidence in Christ, and hatred takes its place.
26. Study carefully the following verses: Luke 8:11-15; 1 Tim. 4:1, 16; John 8:51; 1 Cor. 15:1-2; Col. 1:21-23; Luke 12:42-46; John 15:1-8.
- 6:7 27. Hebrew writer gives a comparison by use of an illustration good soil and rain, good fruit and bad fruit (John 15:1-6).
- 6:8 28. The land that brings forth thorns is illustrative of the nominal Christian who brings forth no fruit to perfection.
29. They deserve cursing and burning (Mark 11:21).
- 6:9 30. Writer is persuaded this will not happen to them.
- 6:10 31. The Hebrews had to be diligent in benevolent work (Matt. 25:40).

32. They should show the same diligence in their study of the scriptures.
- 6:11 33. It would serve to increase their faith and perfect their hope and love (John 7:17; Rom. 5:1-5; 12:2).
- 6:12 34. We are not to become lazy but followers.
- 6:13, 14 35. Abraham was faithful to God and God was faithful to Abraham in his promise (Gen. 22:15-18).
- a. Faith and perseverance receive their reward.
 - b. Their hope rests on the same foundation as that of Abraham's.
 - c. If faithful, they too will be blessed.
36. The blessing and promise to Abraham was sure. The problem is not with God's faithfulness but with man's.
- 6:15 37. Abraham inherited that promise which will culminate in the consummation of all saints.
- 6:16, 17 38. Custom of swearing on solemn and important occasions is ancient -- earliest occasion is found in Gen. 14:22, 23 -- Abraham and the King of Sodom.
- a. An invocation--God is called upon as a witness to the truth.
 - b. He is called upon to punish falsehood.
39. One can rest with confidence in this oath.
40. God confirmed his promise by an oath.
- 6:18 41. He did this by two immutable things--his promise and his oath.
- a. God can do anything consistent with his nature and nothing contrary to it.
 - b. Because he is true he cannot lie (John 14:6, 17; 1 John 5:6).
42. This oath is made to those who have fled to him for refuge.
- 6:19 43. Our hope, therefore, is sure and steadfast like an anchor.
- a. The Christian will stay secure as long as his hope is steadfast.
 - b. When his hope is lost, all is lost.
44. He has the hope of heaven--going beyond the veil.
- 6:20 45. Christ is our forerunner to heaven; he has crossed the veil; he is preparing a place for us.
46. He now proceeds in his theme--Christ's priesthood is superior to Aaron's

- 7:1 D. A priest after the order of Melchizedek (7:1:28).
1. Melchizedek is pictured as a type of Christ.
 2. He is both king and priest.
 3. There is no record of his birth or death (Gen. 14).
 - a. Spoken of as a real person by Josephus.
 - b. Spoken of as a real person by Philo.
 4. Melchizedek means king of righteousness.
 5. He was king of Salem--Most likely Jerusalem.
 - a. This was the view of Josephus.
 - b. Jerusalem is thought to be Jeru-Salem (Judges 19:10).
 - c. Its situation corresponds with Gen. 14:17-20
 - d. Means city of peace – Christ is Prince of Peace.
 6. He was priest of the most High God (Gen 14:18).
 7. He met Abraham after Abraham had rescued Lot from four Kings of the East.
- 7:2
8. Abraham gave him a tenth of his possessions.
 - a. Giving of the tithe most likely dates back to the beginning.
 - b. Under the New Testament we are to give as we prosper (1 Cor. 16:1-4; 2 Cor. 8-9).
- 7:3
9. There is no record of Melchizedek's parentage – No genealogy.
 10. No record of his birth or death.
 - a. Christ had no predecessors or successors.
 - b. His priesthood was unbroken (records).
 - c. He served as priest forever – a designated time.
- 7:4
11. Consider how great this man was.
 - a. To exalt Melchizedek is to exalt Christ.
 - b. Abraham was great but he gave to Melchizedek.
 - c. Abraham received a blessing from the priest, Melchizedek.
- 7:5
12. A line is drawn between Melchizedek and the Levitical priests.
 - a. Levites were superior to the average Israelite in that they received tithes from them (see Num.18:22-32; 18:2-6).
 - b. Yet they were all of the same common stock --Abraham.

- c. Lev. priest had a right to tax the people because of service rendered.
- 7:6 d. Not so in the case of Melchizedek and Abraham.
 - (1) Not the same kindred.
 - (2) No legal right to tax Abraham.
 - (3) Melchizedek had rendered no service to Abraham (on the contrary).
- e. Yet Abraham paid tithes to Melchizedek and Abraham received a blessing from Melchizedek.
- 7:7 13. The lesser is blessed by the greater; inferior is blessed by the superior.
 - a. Ishmael and Isaac, Esau and Jacob, Joseph and brothers, Manasseh & Ephraim.
 - b. And so with Melchizedek and Abraham.
- 7:8 14. When a priest died it was a matter of record.
- 15. The inauguration of his successor was a matter of record.
- 16. Not so with Melchizedek; Not so with Christ – it beams with life and durability.
- 17. Hebrew writer goes on to show that this same principle applies to Levi and his descendents as well as to Abraham.
- 7:9 18. Levi paid tithes to Abraham because he was a descendent of Abraham.
- 7:10 19. Levi was yet in the loins of Abraham, Melchizedek was paid tithes by Abraham.
- 7:11 20. Is there a need for another priesthood order?
- 21. If complete salvation could be attained in the law and the Levitical Priesthood, then why did David say that God would raise another type after the order of Melchizedek?
- 22. This implies imperfection in the Levitical priesthood.
- 23. There would have been no need of Jesus sacrifice (Lamb) if the Levitical offerings could remove sins (Melchizedek's priesthood was for both Jew and Gentile, Abraham and Salem)
- 24. There is another covenant because the first was not sufficient. There is another sacrifice and priesthood because the first was not sufficient.

25. The people received the law under the economy of the Levitical priesthood.
- 7:12 26. If you concede that the priesthood was the basis of the law then it follows that any change in the priesthood requires a change in the law.
- 7:13 27. This change has been effected in Christ who was of the house of Judah.
28. He was a priest by God.
29. God had already contemplated this change through the words of David.
- 7:14 30. Christ sprang up out of the root of Jesse.
- 7:15-16 31. To be like Melchizedek there is required a different priesthood system.
32. Christ's priesthood is by eternal command which gives life; He was perfect and without sin; but not so with the Levites.
33. The Priesthood of Christ provides eternal life.
- 7:17 34. Christ's priesthood will be forever, uninterrupted by death or anything else – like Melchizedek's. (See **Appendix: Section Two**; Psalm 110 Chart)
- 7:18 35. It must now be conceded that the commandment relating to the Levitical priesthood must be abolished along with the whole law.
- 7:19 36. This will make way for a better hope.
37. Hebrews writer answers why the law is abrogated.
- a. It was an introductory arrangement.
 - b. It could bring nothing to perfection.
 - c. It could save no one.
38. Under the New Testament or economy we can all draw near unto God.
- 7:20 39. The priesthood of Christ was declared by an oath of God.
- 7:21 40. God will never set it aside – Ps. 110:4 – “Jehovah hath sworn.” – “will not repent” – “not change mind.”
- 7:22 41. The priesthood of Christ is the basis for the new covenant; therefore, we are under a better covenant.
42. Testament means “an arrangement” made by a superior to an inferior.
43. It is also used in the sense of a mutual agreement – This is the better sense.
44. Surety – A sponsor or bondsman, one who pledges his name, property, or influence that a promise shall be fulfilled.
45. We can trust in His pledge and promise.

- 7:23 46. The priests suffered death.
47. Pharmios was the 81st and last to serve as High Priest – ended in A.D. 70.
- 7:24 48 Christ is not subject to death. Notice the contrast:
- a. Verse 8 – Abiding nature of Christ’s priesthood, its endurance in Melchizedek, and in Christ, Melchizedek’s anti-type, as contrasted with dying men who received tithes.
 - b. Verse 16 – Difference between the ordinances, carnal commandments vs. endless life.
 - c. Verse 24 – A personal contrast--death of one, abiding of the other.
- 7:25 49. Christ has the power to save the faithful because he is able to make intercession.
- 7:26 50. Christ can do all that is necessary to save man.
51. We needed just such a high priest – holy, harmless, undefiled, separated, higher, godlike, no ill will, sinless.
- 7:27 52. Levitical priest had to sacrifice daily (Ex. 29:28-46; Num. 28:1-10).
53. Christ offered himself once, for all for the sins of others.
- 7:28 54. The law made priests of men with sin: The Father, with an oath, made a priest of Jesus Christ, without sin.

IV The Superiority of the New Covenant, Sanctuary, and Sacrifice (8:1-10:18)

- 8:1 A. The superiority of the New Covenant – Hebrews 8.
- 1. The crowning fact is we have such a priest.
 - 2. He is not the shadow but the real.
 - 3. He is an officer of the sanctuary.
 - 4. It is a real and everlasting sanctuary, unlike Moses’ sanctuary.
- 8:2 5. What is this tabernacle? (see 12:23)
- 8:3 6. He continually offers Himself.
- 8:4 7. Christ couldn’t be a priest if He were on earth.
- a. He was not of the house of Aaron.
 - b. He was not of the tribe of Levi.

8. (Refer to handout outline – “The Kingdom Has Come.”)
9. No need for another priest if Levitical priesthood sufficed.
- 8:5 10. They were shadows or types of things to come (**See Tabernacle Chart**)
11. Symbolic of the heavenly Sanctuary and the true Tabernacle.
12. Moses framed the tabernacle according to commandment so that it would exactly correspond in its shadowy outlines with the heavenly anti-types.
13. Moses tabernacle was, therefore, only a copy of the real thing.
14. This is the church (Eph. 1:3, 2:6; Heb. 9:23).
- 8:6 B. Christ obtained a more excellent ministry, because he established a better covenant.
 1. He is the one mediator between God and man (1 Tim. 2:5).
 2. It is a better covenant with better promises.
- 8:7 3. If there had been no fault (could do the job) with the first there would have been no need for a replacement.
4. The first covenant served as a schoolmaster to bring us to Christ (Gal. 3:19, 24).
5. The first covenant could save no one.
- 8:8 6. He quotes Jeremiah 31:31-34 to prove it.
7. It was taken out of the way (Col. 2:14).
- 8:9 8. His covenant was not to be the same as the Sinaitic covenant.
9. Because they broke the covenant made at the mountain.
- 8:10 10. Under the New Covenant we are enlightened by the planting of God’s word into our hearts.
11. The truth on the heart affects the will.
12. He will be their God – no idolatry and remain a part of his kingdom--not so under the Old Covenant.
- 8:11 13. Teaching will be an important part of the new kingdom but the fellow citizens will not need to reach one another to know God; for, to become a member one must already know the Lord – not true in Israel, circumcised babes became members of the nation of Israel and then were taught as they grew older to know the Lord.

14. No one who knows not the Lord can possibly be citizen of Gods new kingdom and under His new covenant.
- 8:12 15. He will be merciful and remember no more their sins (1 John 1:7-9).
16. There are four promises that are better.
- a. Their hearts will be enlightened by the word.
 - b. He will be our God and we His people.
 - c. Each citizen will not need to be taught to know God.
 - d. He will be merciful and forgiving.
- 8:13 17. Because of the new covenant, the old is about to be fully abolished.
18. The civil institution ended in A.D. 70; The religious institution ended in A. D. 33.
- C. The superiority of Christ's sanctuary (9:1-11).
- 9:1 1. The author returns to the argument he left off in the 6th verse.
2. Old Covenant sanctuary was a shadow--worldly.
3. It had divine origin but was physical.
- 9:2 4. There was indeed a sanctuary made by the hands of men.
- a. It had a candlestick (Ex. 25:31-40); Light of the gospel--oil; seven--perfect. (See **Appendix: Section Two**; O. T. Tabernacle Chart)
 - b. Table of shewbread, spiritual food.
 - c. Altar of incense, prayer (Luke 1:9, 10; Rev. 5:8, 8:3-4).
 - d. Veil--death
 - e. Golden censer--Either fire pan or altar of incense.
 - f. Ark of the covenant with manna, Aaron's rod, and tablets of the covenant--pot, rod, and lost before Herod's temple built--ark lost in destruction of temple.
 - g. A cherubim of glory--mercy seat, responses from God--Throne of God (Num. 7:89).
- 9:3
- 9:4
- 9:5
- 9:6 5. Under the Old Covenant the priests went into the first tabernacle to accomplish service to God.
- 9:7 6. Into the second went only the High Priest once each year – 10th day of 7th month, 3 to 4 times.

7. He offered blood for the sins of the people and for himself.
- 9:8 8. The way for all into the Holy of Holies could not be accomplished while the first stood (or its purpose existed).
- 9:9 9. It was a figure until Christ came.
10. The services performed within could perfect no one.
- 9:10 11. It had gifts, sacrifices, service, meats, drinks, divers washings, carnal ordinances (See **Appendix: Section Three**; Old Testament Sacrifices)
12. This would take place until the reformation – establishment of N.C.
- D. Christ's services as a high priest are higher, purer, and more perfectly capable of producing the desired effects of salvation because of the superiority of His sacrifice (9:12-10:18).
- 9:11 1. He had a greater tabernacle not made with hands, no more types or shadows--His church (see Acts 15:6 – new name – Isaiah 62:2).
- 9:12 2. Christ entered heaven (Most Holy Place) by means of his own blood rather than of goats and calves. (See **Appendix: Section Three**; Why the Blood)
3. He obtained eternal redemption for us--ransom price for slaves.
- 9:13 4. Blood of bulls and goats--sprinkled.
5. Ashes of heifer (Num. 19); Prepared by burning outside the camp a red or earth-colored heifer with cedar, wood, hyssop and scarlet – prepared water of purification for those who touched dead, or in same tent of dead.
- 9:14 6. How much greater the blood of Christ is in cleaning the people.
7. He offered himself through his own will or “through eternal Spirit,” unlike the animals.
- 9:15 8. Because of the power of his blood, He has been made the mediator of the New Covenant.
9. It also provided redemption under the just covenant.
- 9:16, 17 10. For a testament to become effective there must first be the death of the testator.
- 9:18 11. The Old Covenant was dedicated with blood as well as the N. C.
- 9:19 12. It is recorded in the O. T. that Moses did this (Ex. 24:1-8; 20-23); hyssop, scarlet wool, sprinkling of blood and water (Ex. 12:22; Lev. 14:4-7; Num.

- 19:18-19).
- 9:20 13. The sprinkling of blood made the first covenant void.
- 9:21 14. The tabernacle and vessels were sprinkled with blood (Josephus backs the author on these facts).
- 9:22 15. Almost everything defiled was purified by means of blood; exception: water (Lev. 16:26, 28; Num. 31:24): fire and water (Num. 31:22-23).
16. Every sin required the atonement of blood.
- 9:23 17. The patterns (types) had to be cleansed by these.
18. The heavenly or anti-types had to be purified with better sacrifices.
19. The better sacrifice is Christ himself.
20. **Types:** Tabernacle, Holy Place, Most Holy Place.
- Anti-types:** The Church, Heaven. (See **Appendix: Section Two;** O. T. Tabernacle Chart)
- 9:24 21. Christ is now in Heaven, a Most Holy Place not made with hands of men, in the presence of God.
- E. Further illustrations of the important differences between the Levitical services and those of Christ as high priest.
- 9:25 1. He did not have to offer Himself but once, unlike the high priest of the Old Covenant who had to offer animal sacrifices over and over for himself and the people.
- 9:26 2. Otherwise he would have had to suffer on earth over and over since Adam.
3. He is the one and only sacrifice needed for the final age.
- 9:27 4. They had to die, we have to die; He had to die and then go on.
- 9:28 5. He offered himself once to bear all sins.
6. He will return again without sin for salvation of His people.
- 10:1 F. The inefficiency of the Levitical offerings is pointed out.
1. These verses are the grand finale of this whole section of scriptures brought together.
2. The Old Law was a mere shadow of the good things to come.
3. There is no way that shadows can justify or make perfect a person who draws near to God (See **Appendix: Section Two;** O. T. Tabernacle Chart)

4. Shadow--a faint outline, symbolical.
5. Image--the true bodily shape which belongs to the thing itself.
6. Therefore, the law had no power to take away sin.
- 10:2 7. If the sins had been removed by these O. T. sacrifices then there would have been no need for more sacrifices for the same sins.
- 10:3 8. Offerings were made for sins of ignorance. Daily offerings (Num. 15:27-28) (Ex. 29:38-46); weekly (Num. 28:9-10); monthly (Num. 28:11-15); yearly (Lev. 23).
9. On the 10th day of the 7th month all the sins of the past year were called again into remembrance and an atonement made just for the priests and then for the sins of the people – Day of Atonement.
10. In addition to this all the iniquities of the sins of the people were laid upon a scapegoat (Lev. 16:20-22). (See **Appendix: Section Two**; Old Testament Tabernacle: Types and Shadows Chart)
- 10:4 11. The blood of bulls and goats could not take away any sins.
12. We have nothing precious enough to offer to take away sin.
- C. The offering of Christ fulfilled the purpose and will of God, the absolute forgiveness of our sins.
- 10:5 1. The writer quotes from Psalm 40:6-8.
2. David said that the sacrifices were not sufficient.
3. David said, “ears hast thou digged out for me,” which means to make one a willing and obedient servant (Ex. 21:6)
4. A body was prepared which being sacrificed would bring atonement.
- 10:6 5. The Lord had no delight in burnt offerings and sacrifices.
6. They were necessary as a schoolmaster.
- 10:7 7. David as the type speaks for Christ, the anti-type – “I am come to do thy will.”
8. The Pentateuch contained references to Christ (Deut. 17:14-20; Gen. 3:15; 22:17; 49:10; Deut. 18:18).
- 10:8 9. In this verse he begins his explanation of David’s prophecy.
10. He applies the verse directly to Christ.

11. Christ accomplished all that was necessary in His one offering.
12. The first arrangement is taken out of the way to make way for the second.
- 10:10 13. It was the will of God that this be done.
14. It was His plan for redeeming man.
- 10:11 15. The Levitical sacrifices were not once for all.
16. It was the same wearisome circle of ineffectual results.
- 10:12 17. Christ offered himself once, finished His work, and sat down on the right hand of God.
18. It will not have to be repeated.
- 10:13 19. Refers to Psalm 110:1--Christ is calmly and patiently waiting for the fulfillment of this promise.
20. The last enemy, death, will be destroyed.
- 10:14 21. He has perfected those that are sanctified.
22. Who are the "They?" -- Those who by faith and obedience have put on Christ (Gal. 3:27) and those who persevere and abide in Christ.
- 10:15-17 23. The writer refers to additional inspired writings to prove and illustrate his point.
24. Jeremiah 31:33, 34 -- Subjects of the New Covenant enjoy full and absolute forgiveness through the one offering of Christ.
- 10:18 25. Since remission is received, there is no need for another offering for our sins.

V. Superiority of Faith and Trust (10:19-11:40)

- A. As a means of access to God; worship (10:19-25)
- 10:19 1. At this point ends the doctrinal part of the epistle and he takes up with matters of exhortation, consolation, and encouragement.
2. Christ's blood has made it possible for us to follow Him into the Holy of Holies.
3. Can do so with joyful confidence.
4. Death is no longer a bondage.
- 10:20 5. The death of Christ rent the veil of death and gave access to eternal life of heaven, the Holy of Holies.

- 10:21 6. We have a high priest over the house of God, the church.
- 10: 22 7. Since this is so we should draw near to the throne of grace (Heb. 4:16).
8. Do so with a heart free from all guile, deceit and hypocrisy.
9. Do so with full assurance of faith, dispelling all doubt with regard to God and His promises, taking God at His word.
10. If our heart condemns, God also condemns us (1 John 3:20).
11. The Christian's heart must be sprinkled each day with the blood of Christ -- this refers to a pure heart.
12. We must also be baptized (Eph. 5:26 and Titus 3:5 use the same language).
13. Notice the expressions *heart* and *body*--he distinguished between them.
14. Both body and soul therefore are to be sanctified before God.
- 10:23 15. Our faith must give us continued hope for God is faithful to us.
- 10:24 16. Let us not be selfish but encourage one another to love and good works.
17. In verses 23 and 24, he mentions faith, love and hope.
- 10:25 18. They should not neglect the assemblies where they can receive encouragement.
19. Especially because of the day approaching: but which day?
- a. Day of judgment.
 - b. Day of worship.
 - c. Day of Jerusalem destruction in AD 70.
- (See **Appendix: Section Three**; Destruction of Jerusalem)
- B. As a means of fellowship with God. (10:26-31) (apostasy).
- 10:26 1. To sin willfully is to apostatize.
2. A sin of habit--deliberately persisted in.
3. Such a one shuts the door of repentance behind him.
- 10:27 4. He has a fearful looking forward to the judgment--eternal hell fire.
- 10:28 5. Those under the old law were punished when they disobeyed in open rebellion (Deut. 17:2-7).
- 10:29 6. How much greater the punishment will be for those who reject Christ and sin willfully having been sanctified by His blood.
7. To whom much is given, much will be required (Luke 12:47-48).

8. How is this apostate described?
 - a. Trodden underfoot the Son of Man.
 - b. Counted unholy the blood of Christ in which he was sanctified.
 - c. Has done despite to the Spirit of grace.
- 10:30 9. We know the character of God; a God of truth, justice, power and holiness.
- 10:31 10. He will repay those who are apostates.
- 10:31 11. He is our judge.
- 10:31 12. To fall into the hands of God as an apostate is a fearful thing.
- C. As a means of proving ourselves to God (10:32-39).
- 10:32 1. He reminds them how they have endured great afflictions after having become sanctified.
- 10:33 2. They were exposed to public abuse and insult and assisted those who suffered.
- 10:34 3. They sympathized with those and assisted those who suffered.
- 10:34 4. They lost material possessions.
- 10:34 5. But we have a greater possession.
- 10:35 6. He exhorts them not to be cowardly soldiers at this point--don't throw away your shield of faith.
- 10:35 7. There will be a great reward.
- 10:36 8. It takes patience.
- 10:36 9. It takes doing the will of God.
- 10:36 10. It is a promise.
- 10:37 11. Christ shall come, but what coming? (Hab. 2:3)
 - a. Second coming? See Milligan, pp. 375-376
 - b. Destruction of Jerusalem?
 - (1) It brought an end to Jewish persecution.
 - (2) Allowed the further spread of Christianity.
 - c. Examine closely Hab. 2:2, 3.
- 10:38 12. The just shall live by faith.
 - a. Not one Christian perished in the siege of Jerusalem.
 - b. Faith will get us through.

13. If the just (not “any man”) man draws back, God will have no pleasure in him.
- 10:39 14. We are not of those who have gone back.
- D. True Biblical faith defined and exemplified (11:1-40).
- 11:1 1. He defines faith in relation to endurance and hope.
2. Faith gives us confidence.
3. God’s word is evidence enough.
- 11:2 4. This kind of faith was demonstrated in the past.
- 11:3 5. The eye of faith reveals unseen truths through Gods word (Rom. 10:17).
- 11:4 6. By faith Abel offered a more acceptable sacrifice than Cain.
- a. Not greater in its intrinsic value.
- b. But because offered in faith and obedience (1 Sam. 15:22).
- c. Faith must rest on the word of God (Rom. 10:17).
- d. The command was of divine origin -- God’s word.
7. God testified of Abel’s gifts – proved them acceptable.
8. Abel’s example of faithfulness still lives.
- 11:5 9. By faith Enoch was taken to glory, as Elijah was, that he should not experience the physical death of his body although he was changed (a different kind of death) in order to enter the spirit world -- Genesis 5:24, Jude 14. NOTE: v. 13 says, “These all died...” This included Enoch.
10. We cannot please God without faith.
11. If it is not of faith, it is sin (Romans 14:23).
- 11:7 12. By faith Noah did God’s will and built an ark – 120 years before occurrence.
- Remarkable:
- a. Flood was far in the future.
- b. No natural indications of such a flood.
- c. Against man’s experience.
- d. Worked against scoffers.
13. Noah’s obedience condemned his contemporaries.
- 11:8, 9 14. By faith Abraham obeyed God’s will and went out to an unknown place.
- 11:10 15. Abraham considered his life on earth as a pilgrimage and looked for heaven; He knew about it.

- 11:11 16. Sarah conceived and gave birth to Isaac.
17. She obtained the promise through her strong faith in God.
- 11:12 18. Great things happened as the result of Abraham's and Sarah's faith.
a. It seemed as if Abraham was dead by reason of age.
b. But many came forth, like the stars and sand.
19. This thought strengthened the despondent and persecuted Hebrews (See Isaiah 51:1-2).
20. They died as they had lived, in faith (Abraham, Sarah, Isaac and Jacob).
21. It required great faith for they received not the promises (reality) in their lifetime.
22. They saw them afar off. What?
a. Numerous offspring of Abraham (Gen. 13:16).
b. That God would be God to his offspring (Gen. 17:1-8).
c. His seed would receive an everlasting inheritance (Gen. 12:17; 13:16).
d. All the nations of the earth would be blessed through his seed (Gen. 12:3, 22:18; Gal.3:16-29).
23. Each of these promises had two elements -- type and anti-type, carnal and spiritual.
24. They realized they were but strangers and pilgrims on earth and that there was something better afar off.
- 11:14 25. All men desired a home, so they too, were seeking a permanent residence.
- 11:15 26. Abraham and others could have returned if they so desired.
27. God desires freewill service.
28. Abraham made his steward Eliezer swear to him that he would not carry Isaac into Chaldea (Gen. 24:5-8).
- 11:16 29. They desired a land even better than Canaan.
30. They desired a heavenly country.
31. Because of this He is not ashamed to be called their God.
32. God has rewarded their fidelity by building them a city.

- 11:17 33. Abraham was tried in many ways but his severest trial was in the offering of Isaac (Gen. 22:1-14).
34. He had many good reasons for saying no.
35. He could have pointed out the inconsistencies.
36. The command of God and his faith in God's promises was enough--"He arose early in the morning." Read Gen. 22:3-10.
37. No sign of it being done rashly, under impulse or because of momentary excitement.
38. He had ample time to reflect seriously and prayerfully on the whole matter – 42 mile journey, 2 days.
39. Nothing could move him from his purpose.
- 11:18 40. We are reminded of what went through Abraham's mind – promise and hope in Isaac.
- 11:19 41. He believed that God would raise him from the dead if necessary.
42. Abraham had told the servant he and Isaac would return (See Gen. 22).
43. He was figuratively raised from the dead after being figuratively sacrificed.
- 11:20 44. Isaac also relied on the promises of God.
- 11:21 45. By faith Jacob blessed the sons of Joseph--Ephraim and Manasseh.
46. Jacob actually adopted them as his own sons (Gen.48:1-22).
- 11:22 47. Jacob still believed in Gods promise to Abraham and talked of the future Exodus in spite of his prosperity in Egypt.
- 11:23 48. Amram and Jochebed saved their son Moses by faith.
49. He was a fair and beautiful child.
- 11:24 50. When Moses became mature he sided with his Hebrew brethren.
- 11:25 51. He chose to suffer affliction with the children of God.
- a. The Egyptians were more learned, powerful and influential.
- b. The Hebrews were oppressed and degraded.
52. He realized his stay with Pharaoh would be only for a season.
53. He believed in God's promises.
- 11:26 54. On account of his faith, he suffered as Christ suffered and for Christ's sake.

55. We today have fellowship in the sufferings and reproaches of Christ (Phil 3:10).
56. His sufferings, like Christ's, were of more value than all of the treasures of Egypt.
- 11:27 57. In his flight to Median he renounced Pharaoh.
58. By the eye of faith he saw the eternal, immortal, and invisible king.
- 11:28 59. Like the Lord's Supper the Passover was instituted in anticipation of the event for which it was designed to be commemorated; thus, Moses and the Israelites demonstrated their faith. Notice:
- a. They selected a lamb or kid on Nisan the 10th.
 - b. Killed it on Nisan the 14th.
 - c. Sprinkled the blood on the lintel and door posts.
 - d. Ate the lamb with unleavened bread and bitter herbs, loins girded, shoes on feet and staves in their hands – readiness of faith, all on the authority of God's word.
- 11:29 60. By the Israelites' faith and obedience and God's power, they passed through the Red Sea – brought about the destruction of Pharaoh's army.
- 11:30 61. By faith and obedience and God's power the walls of Jericho fell.
- 11:31 62. The life of the Gentile Rahab was saved by action of faith.
- 11:32 63. Space and time forbid the author to speak of Barak, Gideon, Jephthah, Samson, Samuel, David and the prophets (Chronological order).
- a. Gideon opposed Baal worship and defeated the Midianites and Amalekite armies (Judges 6:11-8:32).
 - b. Barak accompanied Deborah with his army to defeat Jobin and Sisera of Canaan.
 - c. Samson overthrew the temple of Dagon and destroyed many Philistines.
 - d. Jephthah, 9th judge of Israel, had victories over the Ammonites and Ephramites.
 - e. David, Son of Jesse, king of Israel, humble, penitent.
 - f. Samuel - Judge, prophet, and priest.
- 11:33 64. What did some of the ancients do and what did they endure?

- a. Subdued kingdoms.
- b. Wrought righteousness.
- c. Obtained promises--verbal assurances from God, promised blessings.
- d. They stopped the mouths of lions (Judges 14:6; 1 Sam. 17:34; 1 Chron. 11:22, Dan. 6:20).
- 11:34 e. Quenched the violence of fire - Shadrach, Meshach and Abednego.
- f. Escaped the sword – David, Elijah, Jeremiah.
- 11:35 g. Women received their dead raised to life again – widow of Zaraphath, Shunammite (1 Kings 17:17-24; 2 Kings 4:18-37).
- 11:36 h. Tortured on large drum or wheel and beaten to death (2 Maccabees 6:19-29; 2 Maccabees 6:19-29); Antiochus Epiphanes of Syria in the Greek Empire, 2nd Century B.C.; 2 Maccabees 7 – stones of torture, refused to eat swine’s flesh or turn to Syrian gods and customs.
- i. Cruel mocking and scourging--Samson, Jeremiah, Maccabean Period.
- j. Bonds and imprisonment.
- 11:37-38 k. Stoned – Zechariah (2 Chron. 29:20-22) and possibly Jeremiah.
- l. Sawn asunder – Isaiah according to Talmud, Justin Martyr, Tertullian, Origen, and Josephus.
- m. Tempted--by loss of life and possessions.
- n. Slain with sword – Prophet Uriah (Jeremiah 26:23); “sword” (1 Kings 19:10).
- o. Wandered about in sheepskins and goatskins--driven away from home: Elijah.
- p. Wandered in deserts, mountains, dens and caves.
- 11:39 65. Because they believed in the promises of God they were faithful but none of them lived to see the fulfillment of the promise of the coming and reign of the Messiah.
- 11:40 66. We are under a better covenant having received the promises.
- 67. “Made perfect.”
 - a. Some say that at the death, etc. of Christ the saints of old were led directly to heaven to wait for their spiritual, incorruptible bodies.

- b. Others say that the Bible already declares them as righteous and accepted by God (Luke 16:19-31), and that Christ's blood and establishment of His kingdom brought about their total acceptance.

VI. The Superiority of Faithfulness (12)

- 12:1 A. They are exhorted to persevere in their new Christian course from the example of the faithful ancients and from the example of Christ.
1. Let us imitate the faith of these great men.
 2. He alludes to the Grecian games to illustrate the Christian race and battle.
 3. We must lay aside the weight of sin--temptations to quit and doubt.
- 12:2
4. The example of Jesus should keep us going.
 5. Christ brings our salvation to completion and makes our faith full.
 6. He suffered the shameful death of a criminal.
- 12:3
7. Consider what he endured--opposition of sinners.
 8. To keep this in mind will help us to not faint in the race.
- B. Exhortation to endure their afflictions patiently in that it will make them better.
- 12:4
1. They had not yet been called on to shed blood as in a boxing match.
- 12:5
2. They have forgotten the ancient exhortation of Prov. 3:11, 12--despise not the chastening of the Lord.
- 12:6
3. The suffering comes not from revenge but from a discipline of love--much needed (Acts 14:22).
- 12:7
4. Children cannot expect to escape discipline if their father loves them.
- 12:8
5. Otherwise, one would not be his child.
- 12:9
6. Our own fathers corrected us and we gave them respect; therefore, we surely should respect God who made our eternal souls.
- 12:10
7. Our earthly parents corrected us for a little while and then left us on our own, but not so God; for, He never leaves or forsakes us.
 8. Our earthly parents corrected us with human judgment, but not so with God; for, He is perfect and never ends.
 9. Sometimes our earthly parents correct for selfish reasons, but not so with God.
 10. We therefore should submit to the Divine chastisements.

- a. Because they proceed from love and benevolence.
 - b. They come from perfection and holiness.
 - c. They are intended for our highest good and holiness.
- 12:11 11. Both human and divine chastisements do not at present seem to be joyous; however, without pain can be no chastisement.
- 12:11 12. But it yields righteous fruit of peace (Rom. 5:3-5; 2Cor. 4:17); see Psalms 119:67, 71 – David.
- 12:12 C. They are exhorted to be more resolute and courageous and persevere in the Christian race lest they forfeit it.
- 1. We need to strengthen ourselves as weary travelers.
- 12:13 2. We should not meander and stumble about. See Isa. 35:3, 40:3; 43:19, 20; 49:9-12; 62:10, 11 (The Jews' march back to Jerusalem).
- 12:14 3. We are to live peaceably with all men as far as possible and pursue a life of holiness.
- 4. If we don't, we won't see the Lord.
- 12:15 5. We are not to become stragglers – “failing of the grace of God.”
- 6. Our rejection and rebellion can cause others to fail as well (Josh. 7:25-26 – Achan; Hebrew Parallelism – Deut. 29:16-21 – idolatry).
- 12:16 7. Not become a fornicator – corrupts others, gives oneself to sensual, lusts and pleasures.
- 8. Not to be a profane person--rebellious like Esau, who sold his birthright and received not the promise.
- 12:17 9. God's will could not be changed once he sold the birthright; for, it could not be changed by Esau's or Isaac's tears.
- D. They are further warned against apostasy and exhorted to greater zeal and steadfastness.
- 12:18 1. They have not come to those things the people of the Old Covenant came to--a mount, with fire, blackness, darkness, trumpet sounds, words of a voice that they asked not to hear again (Ex.19:16-19; Ex. 20:18-19).
- 12:19 2. They stood in terror and alarm because they could not bear that which was commanded.

- 12:20 3. To touch the mountain meant death.
- 12:21 4. Even Moses trembled and quaked--received by inspiration.
5. Christians have come to Mt. Zion spiritually, a type of heaven. Citizenship in heaven (Phil. 3:20).
- 12:22 6. They are in spiritual Jerusalem, throne of David, Temple, center of worship.
7. Jerusalem was typical of the Messiah's kingdom.
8. The angels continually praise God around His throne.
9. They have come to and are in the church of the first born.
- 12:23 10. Their names are written in heaven (Luke 10:20, Phil. 4:3).
11. They have come to God, the Judge of all.
12. They have come to be a part of those who have been made perfect —
- 12:24 13. They have come to Jesus the Mediator of the New Covenant.
14. He gives us access to the throne of God (Rom. 5:2).
15. They have been called to a New Covenant that has been established by the sprinkling of blood.
16. Abel's blood speaks well, but Christ's blood speaks better.
- 12:25 17. We are not to refuse to listen to God who spoke through Christ.
- 12:26 18. When he spoke at Mt. Sinai the earth shook.
19. Writer refers to promise in Haggai 2:1-11 on the building of a temple whose glory would be far greater than Solomon's.
a. The second temple derived its glory from Christ, "the desire of all nations."
b. Zerubbabel's, not Herod's temple, contained the Ark of the Covenant, or Mercy-seat, or Shekinah (divine presence resting between cherubim over the mercy seat).
c. His divine presence was manifested in the coming of Christ.
d. His coming shook the world.
- 12:27 20. He explains what he means by the phrase "yet once more"--the removal of the things shaken until Christ's mission is accomplished.
21. The things not shaken will remain; eternal and immutable--the kingdom of Christ (See **Appendix: Section Three**; Destruction of Jerusalem).

- 12:28 22. Since we have a kingdom that cannot be removed, let us serve God faithfully.
12:29 23. Reason? Our God is a consuming fire.

VII. The Epistolary Ending (chap. 13). (Note: This is characteristic of Paul)

A. Exhortation to steadfastness in discharge of personal and social duties.

- 13:1 1. We are to love each other as a family.
13:2 2. Be kind to strangers for it may be a great service to ourselves as well as others.
3. Reminded of Abraham and three angels.
13:3 4. Don't forget the prisoners, sympathize with them; for, it could happen to you.
13:4 5. Marriage is, honorable among all but fornication and
13:5 adultery, is condemned by God.
6. Do not allow yourself to be overtaken with covetousness but be content -- leave the consequences to God.
7. He will not leave or forsake us--remember the Israelites and remember the words of Jesus (Matt. 6:25-30 – lilies, etc).
13:6 8. In doing this we can say boldly, the Lord is my helper.
9. I will never need to fear man.
13:7 10. Remember those who spoke to you the word of God and consider their dedicated lives.

B Exhortation to stability in Christian doctrine and practice to avoid being carried away from the faith of the gospel by unprofitable discussions and controversies.

- 13:8 1. He now holds before them the unchanging Christ.
13:9 2. We, too, should not be carried away by deception and lies but be steady like Christ.
3. Different and false doctrines are like storms to a ship (metaphor of carried away).
4. The heart should be established with grace--the word of God, gracious truth: See Eph. 4:14.

5. Not with meats--clean and unclean, offered sacrifices etc. are no longer a concern or doctrine of the church.
- 13:10 6. Those who continue to serve in the Temple and practice the shadows or types have no right to partake of the sacrifice of Christ.
- 13:11 7. The Jews were not allowed under the Old Covenant to partake of the flesh of sacrifice whose blood was brought into the Tabernacle of the congregation, but it was to be burned outside the camp (Lev. 6:30).
- 13:12 8. Jesus died, offered Himself as sacrifice outside the camp.
- 13:13 9. To partake of the benefits of this sacrifice, one must go outside the camp-- forsake the camp of Israel, leave Judaism, partake of Christ.
- 13:14 10. There can be no refuge in Jerusalem.
11. Jesus has gone to build an eternal city.
- 13:15 12. Instead of falling back to Judaism let us offer the sacrifice of praise and thanksgiving: See 1 Peter 2:5
13. Honor God also by what we do (Rom. 12:1).
- 13:16 14. Such sacrifices please God.
 - a. In harmony with the new economy.
 - b. Indicate our state of mind and heart.
 - c. Benefit others.
- 13:17 C. Our duty to the overseers and other public servants of the church.
 1. We are to obey those who rule over us in the local congregation.
 - a. They are the overseers (Acts 20:28).
 - b. They are to instruct and educate the flock.
 - c. They are to watch and guard.
 2. They are to rule well and are worthy of double honor (1 Tim. 5:17).
 3. They have a great responsibility in watching out for the souls of others. See. Ez. 3:18-21.
 4. Cooperation with them will make their task a joy and will profit each.
- 13:18 5. He asked for their prayers and points out that all he has said was not from a selfish motive – His conscience is clear.
- 13:19 6. He asked them to pray that he may be able to see them.

D. An earnest and comprehensive prayer in behalf of the Hebrew brethren.

- 13:20
1. He addresses the Father as the God of peace who resurrected Christ.
 2. Christ is referred to as the great Shepherd of the sheep.
 3. The New Testament is referred to as the everlasting covenant.
- 13:21
4. He prays that they will be perfected and do what is pleasing to God through Jesus Christ.
 5. The resurrection and their perfection are made possible by the blood of Jesus. He gives glory to the name of God.

E. Closing remarks:

- 13:22
1. He asks them to bear patiently with the words he has written.
 2. He has spoken on important matters with as few words as possible.
- 13:23
3. Timothy has been released to go on a mission--not released from prison.
 - a. Paul proposed to send Timothy into Macedonia about this time (Phil 2:19-24).
 - b. No indication he was ever in prison elsewhere in the scriptures.
 4. This verse is one of the greatest indications of Pauline authorship.
- 13:24
5. He asks them to give the elders and saints his kindest regards and best wishes.
 6. He was probably in Italy but not a native.
- 13:25
7. Paul's characteristic way of closing a letter – the favor of God be upon you.

APPENDIX: SECTION ONE

ANGELOLOGY

A Study of Angels

Introduction:

1. Angelology is the doctrine of angels who are primarily the ministers of God's providence.
 - a. The scriptures have much to say about angels.
 - b. In our time there is a great deal of interest about angels but little investigation by individuals into the truth about angels.
 - c. With many the subject is a question of myth or reality.
 - d. With others they claim to have had numerous experiences with angels.
2. There are several questions that naturally arise relative to angels;
 - a. What is the origin of angels?
 - b. What is the state or form of angels?
 - c. What are the attributes of angels?
 - d. What is the mission of angels?
 - e. What is the destiny of angels?

Discussion:

I. What Is The Origin of Angels?

- A. They existed before the foundations of the earth were laid (Job 38:4-7).
- B. They were not in the beginning (Nehemiah 9:6; Psalm 148).
 1. They were created by God.
 2. They were not, therefore, from eternity.
- C. They are referred to as God's family in heaven (Eph. 3:14, 16).

- D. They are a host (Heb. 12:22-23).
- E. They have origination and were created by God (Col. 1:15-17).
- F. They are not glorified human beings (Matt. 22:29-30).
 - 1. We will be “as” angels.
 - 2. They were created as a company, not a race.
 - 3. They do not marry; therefore, they have no sex distinctions.
- G. They were created in the image of God and are like man in that they were free moral agents.
 - 1. They were not robots.
 - 2. They were placed under a law (Psalm 103:20-21; Jude 6; 2 Pet. 2:4).
- H. Angels are of a higher order than man, but lower than God, Christ, or Holy Spirit (Heb. 2:7; Heb. 1:14).

II. What Is The State or Form of Angels?

- A. They are invisible to the unaided human vision; not made of any material substance (Num. 22:27-31; 2 Kings 6:14-17).
- B. They are capable of assuming any form in which God is pleased to employ them (Heb. 1:7).
 - 1. They appeared as horses and chariots (2 Kings 6:14-17).
 - 2. They appeared as a flame of fire in the midst of a bush which burned and was not consumed (Ex. 3:2).
- C. They frequently appeared as men (Gen. 18:1-2; 19:1-2; Judges 13:9; Gen. 32:22-28; Mark 16:5; Acts 1:10-11).

III. What Are The Attributes of Angels?

- A. Angels are superhuman in knowledge, but they are not omniscient or all knowing.
 - 1. They announced that Sarah would have a child (Gen. 18:10).
 - 2. They announced Zacharias would have a son (Luke 1:11-19).

3. They announced Mary would have a son (Luke 1:26-37).
 4. They warned Joseph to flee to Egypt (Matt. 2:13-15).
 5. They announced the second coming of Christ (Acts 1:10-11).
 6. They are not omniscient (1 Peter 1:10-12).
- B. They are superhuman in strength and power, but they are not omnipotent, or all powerful.
1. They smote with blindness the men who gathered at Lot's house (Gen. 19:11).
 2. An angel destroyed by pestilence 70,000 men (2 Sam 24:15-17).
 3. An angel smote 185,000 Assyrian soldiers (2 Kings 19:35-36; 2 Chron. 32:21).
 4. They held shut the lions' mouths in Dan. 6:22.
 5. An angel rolled away the stone of Jesus tomb (4,000 lbs.) (Matt. 28:2-4).
 6. An angel opened prison doors for the apostles (Acts 5:19).
 7. An angel smote King Herod (Acts 12:23).
 8. An angel broke chains and an iron gate to release Peter from prison (Acts 12:10).
 9. They were not omnipotent (2 Sam. 24:15-16).
- C. Angels are superhuman in their incredible swiftness and speed but they are not omnipresent, nor can they be everywhere at the same time as God is.
1. Gabriel flew swiftly from the presence of God to Daniel while Daniel was praying (Dan. 9:20-23).
 2. They were not omnipresent for they had to go from place to place (Dan. 9:20-23; Luke 1:26-35).

IV. What Is The Mission of Angels?

- A. They are primarily the ministers of God's providence, (encamped about God's people); Psalm 34:9.
- B. They are ministering spirits sent forth to do service for the sake of them that shall inherit salvation (Heb. 1:14).

- C. There are angels that watch after children (Matt. 18:11).
- D. They watch with anxious solicitude for the salvation of sinners.
 - 1. They rejoice at repentance (Luke 15:10).
 - 2. They rejoiced at Jesus' birth (Luke 2:14).
- E. They carry the saved home when they fall asleep in Jesus (Luke 16:22).
- F. Just as Christians are God's family on earth, angels compose His family in heaven.
 - 1. They are an "innumerable host," (Heb. 12:2).
 - 2. They are described as legions (Matt. 26:53).
- G. They not only serve but they also worship God.
 - 1. They are not to be worshipped by man (Rev. 22:8-9).
 - 2. They are God's servants just as we are.

V. What Is The Destiny of Angels?

- A. Obedient angels will be the companions of the redeemed of the new heaven and the new earth.
- B. The Lord's return will be accompanied with the voice of the archangel and with the angels of His power (1 Thess. 4:16; 2 Thess. 1:7-8).
- C. They will gather together God's elect from the four winds, from one end of the heaven to the other (Matt. 24:31).
- D. They will sever the wicked from among the righteous (Matt. 13:39-50).

Conclusion:

- 1. Angels are God's helpers and messengers.
- 2. Angels are our fellow servants who are set forth to do service.
- 3. Angels are not to be worshipped or prayed to.

THE WORK OF ANGELS TODAY

Introduction:

1. From the above study we see that the Bible clearly teaches that angels have existed, do exist, and will exist into eternity.
 - a. They were and are ministering servants of God.
 - b. They ministered to God's people in the Old Testament.
 - c. They ministered to God's people in the First Century.
 - d. They minister to God's people today (Hebrews 1:14).
2. We can judge the work of angels today in the Christian Age by the work of angels recorded in the New Testament in the first century, the beginning of the Christian Age.
 - a. In the Old Testament God communicated His will to man by angels, dreams and visions, the Urim and Thummim, and the inspired prophets (spoken and written word as given to those men by means of the Holy Spirit) (1 Sam. 28:6; Ex. 28:30; Daniel 8:1, 16; Acts 7:30; Heb. 1:1; 2 Peter 1:19-21).
 - b. In these "last days" (Christian Dispensation), however, He has spoken to us by His Son, but **how**?

Mind of God → Jesus Christ → Holy Spirit → apostles and prophets

John 15:15 John 16:14 John 14:26 John 14:26; 15:15, 20, 27

John 7:16 John 15:20 John 15:26 Ephesians 3:1-5

John 14:24 John 16:14 John 16:8, 12-15

I. What Do Angels Do In The Christian Age?

- A. If God **uses angels differently** today than He did in the New Testament then the written document of the New Testament is an unreliable document of **how God deals with the world and His people** today.
 1. If this were the case we would have to depend upon people's "experiences" to inform us of those additional ways.
 2. Since the ways of confirming these truths has ended (miracles) (1 Cor. 13:8-13), we would have no way of knowing if the message were from God, the person himself, or demons.

- (a) The way of confirming messages from God was by miracles (Mark 16:15-20; Hebrews 2:3-4)
- (b) Miracles ceased when the word of God was completed (1 Cor. 13:8-13).
- 3. After demonstrating that Christ is higher than the angels the writer of Hebrews tells us that parts of the word in the Old Testament were spoken through angels and they proved steadfast, but he asked those in the Christian Dispensation “...how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will,” Heb. 2:2-4).
- 4. When Jesus detailed the process under which the will of God would be delivered to all men, angels are not included (John 16).
- B. If God has changed His way of **informing** people of His will then the New Testament has become an unreliable source of how God **communicates** with His people today.
 - 1. There is nowhere in the New Testament any verse that teaches or implies that the apostles told their readers to listen for messages from angels then or in the future of the Christian Age so they might know what to do in this life and thus prepare for the next life.
 - 2. The apostles and writers of the New Testament did tell their readers to read what they had written that they might know what the inspired will of God is for their lives (2 Peter. 1:19-21; Eph. 3:1-7)

II. What Does The Bible Say That Angels Do Based Upon What They Did As Revealed In the Word of God?

- A. They carry out the will of God because they are created servants of God (Rev. 22:8-9).
- B. They carry out the providence of God to ensure that His plan is fulfilled (The whole of the books of Daniel and Revelation).
- C. They are ministering spirits sent forth to do service for the sake of them that shall inherit salvation (Heb. 1:14).
 - 1. However, man cannot see angels carry out that service because a miracle has to occur, and we are no longer in the age of miracles (1 Cor. 13:8-13).

2. In addition man cannot know what angels specifically do without supernatural revelation, and we are no longer live in the age when God revealed His will directly into the minds of men (1 Cor. 13:8-13, Jude 1-4).
 3. We are to believe through the written word, not messages from angels (John 20:30-31).
 4. Faith today is to come by hearing the word of God preached by men who preach from the written word of God (Romans 10:17).
- D. They carry the saved to Paradise (Luke 16:22).
- E. They will appear next at the final coming of Jesus before the Day of Judgment (2 Thess. 1:7-8).

CONCLUSION:

1. We must depend entirely on the written word of God for all things that pertain to life and godliness:

“...His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust,” 2 Peter 1:3-4.
2. God’s plan is for men to preach to men, not angels to preach to men (Matthew 28:19-20).

“How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent...?” Romans 10:14-15a.
3. The people to whom angels spoke in the first century could confirm the truthfulness of their experience by working miracles.
 - a. When anyone claims to have been spoken to by an angel, that person needs to be asked to work an undeniable miracle so there can be proof of that occurrence (Acts 4:14-16; Heb. 2:3-4).
 - b. How do we know that angels were involved in the First Century?
 - (1) We know because of the books and letters written by the apostles and prophets.
 - (2) What they wrote were historical records of events in their lives and the early history of the church.

- c. How do we know the apostles and prophets wrote the truth about these events?
 - (1) We know because of the miracles they worked to confirm that what they wrote about their experiences and the will of God is true.
 - (2) Without the confirmation of miracles there can be no acceptance of anyone's experiences, be it a still voice in the night, a vision, or an angel.
- 4. Today God speaks to us by His Son through the already written word of God which was confirmed in the first century by miracles by those who received gifts by the power of the Holy Spirit (Hebrews 1:1-2; 2:1-13; Ephesians 4:7-15; 1 Cor. 12:1-11; 13:8-13).
- 5. The true and trusted messages from the unseen world must come from the written revelation of God which has once and for all been completed (1 Cor. 13:8-13) and delivered to the saints (Jude 1-4).

“THE ANGEL OF JEHOVAH”

Introduction:

1. You will find in scripture, especially the Old Testament, the phrases “the Angel of the Lord,” “the Angel of Jehovah,” or the “Angel of God.”
2. Indications are this angel was different from the typical angel.
 - a. It spoke for God.
 - b. It accepted worship from man, indicating divinity.
 - c. It is used interchangeably with God.
 - d. It is given credit for God’s actions.
3. Examine the following selection of scriptures and draw your own conclusions.

I. The Event in Hagar’s Life:

- A. **Genesis 16:7**---“Angel of Jehovah...I will multiply your seed.”
- B. **Genesis 17:19-20**---“And God said...I will make him fruitful.

II. The Events in Abraham’s Life:

A. Genesis 18: Three men appear to Abraham:

- Verse 2 “And Jehovah appeared unto him...”
Verse 10 “I will certainly return...”
Verse 13 “And Jehovah said unto Abraham...”
Verse 22 “And the men turned from there..., but Abraham stood before Jehovah.”
Verse 26-33 **Abraham bargains with Jehovah**

B. Genesis 19: Two angels leave to go to Sodom and the third angel is referred to as Jehovah in previous verses:

- Verse 1 “And the two angels came to Sodom...”

C. Genesis 22: Abraham offers his son Isaac:

- Verse 1 “And God did prove Abraham...”
Verse 11 “...the Angel of Jehovah called unto him...now I know that you fear God...and have not withheld your son from Me.”
Verse 15 “...the Angel of the Lord called to Abraham a second time out of heaven and said, ‘By Myself I have sworn, says the Lord...’”

NOTE: These verses are quoted in Hebrews 6:13 and He is called God:

- Angel of the Lord = Lord (Genesis 22:15-16)
- Lord = God (Hebrews 6:13)

⇒ Angel of the Lord = God (the Word)

Note: *angel:* **Hebrew:** מַלְאָךְ = *malak* = *messenger*

angel: **Greek:** ἄγγελος = *aggelos* = *messenger*

III. The Events in Jacob's Life:

A. Genesis 28: Jacob has a vision:

Verse 12 "...and there were the angels of God ascending and descending."

"...the Lord stood above it and said, 'I am the Lord God of Abraham.'"

Verse 16 "Surely the Lord is in this place..."

B. Genesis 31: The above incident is referred to by Jacob:

Verse 11 "...the Angel of God spoke to me in a dream..."

Verse 13 "I am the God of Bethel...where you made a vow to me"

- Jehovah = Lord
- Lord = Lord God
- Lord God = Angel of God
- Angel of God = God of Bethel

⇒ Jehovah = Lord = Angel of God = God (the Word)

NOTE: Jehovah and Angel of Jehovah or God are identified with the one who appeared to Jacob at Bethel.

C. Genesis 32: Jacob returns home:

Verse 24 "...and a Man wrestled with him until the breaking of day."

Verse 28 "...you have struggled with God and...have prevailed."

Verse 30 "...I have seen God face to face..."

D. Hosea 12:3-5: The prophet Hosea refers to the story of Jacob:

Verse 3 "...in his (Jacob) strength he struggled with God."

Verse 4 "...he struggled with the Angel and prevailed."

Verse 4 "...he found Him in Bethel and there He spoke to us, that is the Lord God of Host. The Lord is His memorable name."

- God = Angel
- Angel = The Lord God of Host
- The Lord God of Hosts = Lord

NOTE: Jehovah and the Angel and the One who spoke are identified as the same.

IV. The Events in Moses' Life:

A. Exodus 3, 4: Moses is commanded to deliver Israel out of bondage:

Verses 2-6 “And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush.”
 “So when the Lord saw that he turned aside to look, God called to him from the midst of the bush...I am the God of your father---the God of Abraham...
 “...he was afraid to look upon God.”
 “And the Lord said, “I have surely seen the oppression...”

⇒ Angel of the Lord = Lord = God of Abraham.

B. Exodus 4:1-5: Jehovah gives Moses signs to show people of Israel to prove that it was Jehovah Himself who appeared to him.

C. Exodus 13:21-22: The Lord went before them in the exodus from Egypt:

Verse 21 “And the Lord went before them by day in a pillar of cloud...and by night a pillar of fire...”

D. Exodus 14:19: The Angel of God went before them in the exodus...:

Verse 19 “And the Angel of God, who went before the camp of Israel...the pillar of cloud...”

E. Exodus 23:20: God sends an Angel before them to guide their way.

Verse 20 “Behold, I send an Angel before you to keep you in the way.”

F. Exodus 33:14: God promised that His presence would be with them:

Verse 14 “And He (the Lord) said, ‘My Presence will go with you.’”

NOTE: That “Presence” is identified as Jehovah, Lord, and the Angel of Jehovah and the Angel of the Lord.

V. The Event in Balaam's Life:

A. Num. 22:21-35: The Angel of the Lord stands in Balaam's way.

Verse 22 "Then God's anger was aroused...and the Angel of the Lord took His stand in the way..."

B. Num. 22:35: The Angel of the Lord was to put the word into Balaam's mouth.

Verse 35 "Then the Angel of the Lord said to Balaam, "Speak only the word that I speak to you..."

C. Num. 23:5-15: The Lord put a word in Balaam's mouth.

Verse 5 "Then the Lord put a word in Balaam's mouth..."

Verse 12 "Must I not take heed to speak what the Lord has put in my mouth?"

D. Num. 23:16: The Lord and Jehovah put a word in Balaam's mouth, and is identified as the Angel of the Lord.

VI. The Event in Joshua's Life:

A. Joshua 5:13: A Man stands in front of Joshua.

"...behold a Man stood opposite him with his sword drawn in his hand."

B. Joshua 5:14: The Commander of the army of the Lord speaks.

"...I have come as the Commander of the Lord's army (the prince of the host)..."

C. Joshua 5:14: Joshua worships the Man and calls Him Lord.

"And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?"

NOTE: This was deity, but angels are not to be worshiped, Revelation 19:10.

VII. The Event in Gideon's:

A. Judges 6:11-16: The Angel of the Lord comes to Gideon:

Verse 11 "Now the Angel of the Lord came and sat..."

Verse 12 "And the Angel of the Lord appeared to him, and said to him, "The Lord is with you..."

B. Judges 6:13: Gideon refers to the Angel of the Lord as “lord,”

The Hebrew word *adoni* (lord) is used to refer to a man.

Verse 13 “Gideon said to Him, “Oh my lord, if the Lord is with us, why then has all this happened to us?”

C. Judges 6:14: The Angel of the Lord is referred to as “Lord” by the writer of Judges:

The Hebrew word *Adonai* (Lord) is used to refer to God.

“Then the Lord turned to him and said...have I not sent you?”

D. Judges 6:15: Gideon now refers to the Angel of the Lord as “Lord:”

Verse 15 “So he said to Him, “O my Lord...” (*Adonai*).

E. Judges 6:20: The Angel of God speaks to Gideon:

Verse 20 “The Angel of God said to him, “Take the meat...”

F. Judges 6:22: The Angel of the Lord departs and Gideon calls Him “Lord God.”

Verse 22 “So Gideon said, ‘Alas, O Lord God! For I have seen the Angel of the Lord face to face.’”

VIII. The Event in the Life of Samson’s Parents of Samson:

A. Judges 13:1: The Angel of the Lord appears to the woman:

Verse 3 “And the Angel of the Lord appeared...”...you shall conceive and bear a son.”

B. Judges 13:6: The woman tells her husband:

Verse 6 “A Man of God came to me...he did not tell me where He is from and He did not tell me His name.”

C. Judges 13:8: The husband, Manoah prays to the Lord:

Verse 8 “O my Lord, please let the Man of God whom You sent come to us again.”

- D. Judges 13:10: The Angel of God comes to the woman and she refers to Him as the Man who came to see her and that he has now appeared again.**
- E. Judges 13:11-13: The Angel of the Lord is identified as the Man that appeared:**
- Verse 13 “So the Angel of the Lord said to Manoah, ‘Of all that I said to the woman, let her be careful.’”
- F. Judges 13:17: Manoah wanted to know His name.**
- G. Judges 13:18-19: Manoah learns that he was speaking to the Angel of the Lord.**
- H. Judges 13:20: The Angel of the Lord ascended in the flame of the altar where Manoah had offered a sacrifice to the Lord.**
- I. Judges 13:22: Manoah exclaims that they will die because they have seen God.**
- Verse 22 “We shall surely die because we have seen God.”

CONCLUSION

Who then is the Angel of Jehovah?

1. He is identified with God Himself, so he must be a manifestation of God and not a created angel. It is written in the Hebrew *MALACH HA ELOHIM*, “the Angel of Jehovah” or “Angel of the LORD.”
2. The people to whom he appeared acknowledged him as Jehovah and worshipped Him. The name reference and the worship were accepted by him.
3. He is also differentiated from God. He is at times distinguished from Jehovah (Exodus 23:20-21).
4. There are three possibilities offered by Bible scholars: (1) He is simply an angel with a special commission; (2) He may be the Logos, a kind of temporary reincarnation of the second person of the trinity; (3) He may be a momentary descent of God into visibility. It must be remembered that at best these are only conjectures that touch on a great mystery.
5. There are two problems that arise if the Angel of Jehovah is not identified with Jehovah himself, or with the Logos; (1) How is it to be explained that the angel is called Jehovah in some of the passages? (2) How is it to be explained that the angel accepted worship? He must have been deity. Since he is identified with Jehovah, and differentiated from Jehovah, our conclusion is that he is the Logos who appeared as a Man and as an angel.

SECTION TWO:

OLD TESTAMENT SPECIAL REFERENCES:

The Urim and Thummim: Text, Illustrations, and Picture..... 1

Old Testament Tabernacle: Types and Shadows Chart..... 22

The Significance of Psalm 110 Chart..... 23

THE URIM AND THUMMIM



Charles R. Williams

TABLE OF CONTENTS

INTRODUCTION.....	3
ETYMOLOGY.....	3
SCRIPTURE REFERENCES.....	5
INDIRECT SCRIPTURE REFERENCES.....	7
ADDITIONAL HISTORICAL AND SCRIPTURAL SIGNIFICANCE....	10
THEORIES OF INTERPRETERS.....	12
PROCESS OF CONSULTING THE URIM AND THUMMIM.....	16
TYPICAL SIGNIFICANCE.....	17
SELECTED BIBLIOGRAPHY.....	19

INTRODUCTION

There were four ways in which God communicated with man; Angels, visions, prophets, and Urim and Thummim, (1 Samuel 28:6). In Hebrews 1:1, 2 we read, “God, who at sundry times and in diverse manners spoke in time unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.” This study will take the reader into an investigation of one of these divers manners in which Jehovah communicated with His people, the Urim and Thummim.

The mysterious words Urim and Thummim are introduced in the scriptures for the first time as if they needed no explanation. They are described as part of the high-priest’s apparel.¹ In Exodus 28:30 we read, “Thou shalt put in the breastplate of judgment the Urim and the Thummim and they shall be upon Aaron’s heart, when he goeth in unto the holy place; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.” Because details for the Urim and Thummim are lacking in this account, we must assume that their meaning and use were already known to Moses. It seems clear that they were intended to be kept in the breastplate which was of cloth woven a span wide (9”), two spans long, doubled, and therefore forming a pocket in which these precious jewels could be kept. They must have been so carried and probably never were exposed to the congregation, but only by the high-priest, and by him only in the Holy of Holies.²

ETYMOLOGY

Urim. Hebrew scholars with hardly an exception have seen the plural of our which means light or fire, in the word Urim. The LXX translators, however, appear to have had reasons which led them to another rendering showing that the plural form did not involve

¹ John M’Clintock, Cyclopedia of Biblical, Theological, and Ecclesiastical Literature, “Urim and Thummim.” (Grand Rapids, Mich.; Baker Book House, 1970), p. 67.

² A. Paul David, Aaron’s Breastplate (St. Louis, Mo.; Von Hoffman Press, 1960). P. 31.

number numerical plurality and that it just meant light.³ Dr. Harold Brown says that Urim is the plural word “or” which is equivalent to the English word “lights.” It is the same word used in Genesis 1:3, “Let there be light.” The same word rendered in the Greek Septuagint in various passages come out as “manifestation,” “visible,” “clear,” and as “to shine, or give light.” The Vulgate renders the word variously as meaning “teaching,” “instruction by priests,” and “endowed with truth.”⁴

Thummim. The word Thummim is a derivative of the word Tom and means “perfection, completeness.”⁵ Bellarine defines the word as “to be true.” Others believe the word to be a contraction and give it the meaning “a twin,” on the theory that the two groups of gems, six on each side of the breastplate, were what constituted the Urim and Thummim.⁶ What has been said as to the plural of Urim applies here also. “Light and Perfection” would probably be the best English equivalent.⁷

The mere phrase, as such, leaves it therefore uncertain whether each word by itself denoted many things of a given thing, or whether the two taken together might refer to two distinct objects or to one and the same object. In Deuteronomy 33:8 we have them used separately as follows; “And of Levi He said, Let thy Thummim and thy Urim be with the holy one...” This is an inversion of the usual order. Urim is found alone in Numbers 27:21, “And he shall stand before Eleazar the priest who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.” Urim is also found alone in 1 Samuel 28:6; “And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.”⁸ Thummim never occurs by itself, unless according to Zullig we find it in Psalm 16:5; “The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.”⁹

³ Merrill F. Unger’s Bible Dictionary (Chicago, ILL; Moody press, 1966). P. 1128.

⁴ David, p. 31

⁵ Ibid.

⁶ Strong, p. 676.

⁷ Ungers, p. 1128.

⁸ Ibid.

⁹ Strong, p. 676.

Others have seen in Urim and Thummim the Babylonian words urtu and tamitu meaning “command” and “oracular decision.”¹⁰ As will be pointed out later, however, any connection with the Babylonian language or practices is an assumption and when closely examined, unthinkable. Some conjecture an Egyptian origin from tme, the Egyptian image of justice. Others make an antonym of Thummim resulting in the meaning “faultlessness.” It is generally admitted, however, that the words mean “light” and “perfection,” on the basis of which the Talmud (Yoma 73b) as well as most of the Greek VSS translate them; although Symmochus connects Urim with the word Torahand understands it to mean “doctrine.” The Hebrew language suggests that the two words are perhaps antonyms. There is a host of Hebrew stems based on the root-Utm,U all indicating concealing, closing up, and even darkness. This would make the words mean “illuminated” and “dar.”¹¹

SCRIPTURE REFERENCES

As stated earlier we are first introduced to the Urim and Thummim in Exodus 28:30. There it is described as a part of the high-priest’s apparel, the ephod. In it were to be placed four rows of precious stones, each inscribed with the name of a tribe of Israel engraved on it. It was to be worn over the priest’s heart. Inside the breastplate, as the tables of the covenant were placed inside the ark, were to be placed the Urim and Thummim, the light, the perfection; they, too, are to be on Aaron’s heart when he goes in before the Lord; “And thou shalt put into the ark the testimony which I shall give thee.” (Exodus 25:16). For a description of the ephod see Exodus 28:15-30. It is in verse thirty they are told to put the Urim and Thummim in the breastplate to be worn by Aaron upon his heart before the Lord.¹²

The words “put in” of Exodus 28:30 might be replaced by “put on or upon,” according to the Septuagint; but this and all other interpretations which identify the Urim and Thummim with the precious stones of the breastplate are excluded by the context of Exodus 28:15ff and Leviticus 8:8. The objects are introduced as something at hand and well known,

¹⁰ James Orr, *The International Standard Bible Encyclopedia*, Vol. 5 (Chicago, ILL: The Howard-Severance Company, 1915) p. 3041

¹¹ Ibid.

¹² Strong, p. 676

not as new objects prepared for the purpose. The carrying of the Urim and Thummim belonged to the priestly stock without limitation to the high priest. In what way the Urim and Thummim were brought into connection with the ephod absolutely nothing is known. They seemed to have been used without the ephod and without priestly accessory by David (2 Samuel 2:1; 5:19, 23) and by Samuel (1 Samuel 10:20ff)¹³

The problem is, not a word describes them. They are mentioned as things already familiar to Moses and the people. It is simply connected naturally with the function of the high-priest as mediating between Jehovah and his people. In Leviticus 8:7, 8, we read of the command of Exodus 28 fulfilled; “And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the precious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate, the Urim and the Thummim.” Later we read these implements being passed on to Eleazar; “And Moses stripped Aaron of his garments, and put them upon Eleazar, his son, and Aaron died there in the top of the mount: and Moses and Eleazar came from the mount,” (Numbers 20:28). When Joshua is solemnly appointed to succeed Moses, he is bidden to stand before Eleazar the priest, “And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord...,” (Numbers 27:21).¹⁴

In the blessings of Moses, they appear as the crowning glory of the tribe of Levi, the reward of the zeal which led them to close their eyes to everything but the law and the covenant. “And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Messah, and with whom thou didst strive at the water of Meribah; who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren, not know his own children: for they have observed thy word, and kept thy covenant,” (Deuteronomy 33:8, 9). Once and only once do we find them mentioned in the history of the Judges and the time of the kings. It says of Saul who was left to his self-

¹³ Samuel Macauley Jackson, The New Shaff-Herzog Encyclopedia of Biblical Knowledge (New York: Funk and Wagnall's Company, 1912, p.108

¹⁴ Strong, p. 676

chosen darkness. “The Lord answered him not, neither by dreams, nor by Urim, nor by prophets,” (1 Samuel 28:6).¹⁵

There are only two other direct references in the scriptures that mention the Urim and Thummim. In these we find that there was no priest with Urim and Thummim. Both scriptures read exactly the same, “And the governor said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim,” (Ezra 2:36; Nehemiah 7:65).¹⁶

INDIRECT SCRIPTURAL REFERENCES

As noted earlier Joshua was commanded to stand before Eleazar who was to inquire after the judgment of the Urim (Numbers 27:21). It seems that this means was also employed by Joshua in the matter of Achan, “In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man...he that is taken shall be burnt with fire,” (Joshua 7:14, 15). If this is true, then perhaps it was overlooked in the matter of the Gibeonites in Joshua 9:14, “And the men took of their victuals and asked not counsel at the mouth of the Lord.” Notice the use of the word counsel here and in Numbers 27:21 which connects it with the use of the Urim. Though not specifically mentioned, the same means is in all probability referred to in the accounts of the Israelites consulting Jehovah after the death of Joshua in their warfare, “Now after the death of Joshua it came to pass, that the children of Israel asked the Lord saying, Who shall go up for us against the Canaanites first, to fight against them? And the Lord said, Judah shall go up: behold I have delivered the land into his hand,” (Judges 1:1, 2), and “the children of Israel inquired of the Lord, (for the ark of the covenant of God was there in those days,) saying, Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the Lord said, Go up; for tomorrow I will deliver them into thine hand,”

¹⁵ Ibid.

¹⁶ Ibid.

(Judges 20:27, 28). The Danites in their migration ask counsel of a priest, perhaps in a similar manner, “And they said unto him, ask council, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, Go in peace: before the Lord is your way wherein ye go,” (Judges 18:5, 6).¹⁷ Some believe that “the ark of God” is another name sometimes used for the ephod or Urim and Thummim.

When Saul was informed that Jonathan was missing from the camp, he said to the priest Ahija: “Bring hither the ark of God,” in order to inquire about the whereabouts of his son. The term “ark of God” or “ark of the covenant of God” (Judges 20:7, is another name for the ephod or Urim and Thummim. This is evident from 1 Kings 2:26, where it is said of Abiathar that he “bore the ark...before David”; the ark could not possibly have been “borne” by a priest.¹⁸

It should perhaps be pointed out, however, that it simply could have meant for Ahijah to get the job done of bearing the ark and that Abiathar saw to it that the ark was carried. On the other hand there seems to be some connection between the ark and the ephod in 1 Samuel 14:3, 18; “And Ahijah, the son of Ahitub, Ichbod’s brother, the son of Phinehas, the son of Eli, the Lord’s priest in Shiloh, wearing an ephod. And the people knew not that Jonathan was gone...and Saul said unto Ahiah, bring hither the ark of God. For the ark of God was at that time with the children of Israel.”¹⁹

What Are The Possibilities?

It is possible that even the prophet Samuel was assisted by the Urim in the selection of a king, “And when Samuel had caused all the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found. Therefore they inquired of the Lord further, if the man

¹⁷ Orr, p. 3040

¹⁸ George Arthur Buttrick, *The International Standard Bible Encyclopedia*, Vol. 5 (Chicago, Ill.: The Howard-Severance Company, 1915, p. 3040.

¹⁹ Orr, p. 3040

should yet come thither. And the Lord answered, Behold, he hath hid himself among the stuff,” (1 Samuel 10:20-22).²⁰

During Saul’s war with the Philistines, he inquired of God with the aid of the priest, “And Saul said, Let us go down after the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us draw near hither unto God. And Saul asked counsel of God, Shall I go down after the Philistine? Wilt thou deliver them into the hand of Israel? But he answered him not that day.” (1 Samuel 14:36, 37). Although on two important occasions Jehovah refused to answer Saul through the Urim (1 Samuel 14:36, 37; 28:6) it appears from the Septuagint version of 1 Samuel 14:41 that he used the Urim and Thummim successfully in ascertaining the cause of the Divine displeasure.²¹

The accusation of Doeg and the answer of the high priest suggest that David began to inquire of Jehovah through the priesthood, even while he was an officer of Saul, “And he inquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine...and Saul said, why have ye conspired against me,..then Ahimelech answered the king...Did I then begin to inquire of God for him? Be it far from me...for the servant knew nothing of all this, less or more”, (1 Samuel 22: 10, 14, 15). After the massacre of the priests at Nob, Abiathar fled to the camp of David (1 Samuel 22:20), taking with him the ephod. This apparently included the Urim and Thummim which David used frequently during his wanderings, “And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, that he came down with the ephod in his hand...Therefore David inquired of the Lord, saying, Shall I go and smite these Philistines?, and the Lord said unto David, Go, and smite the Philistines, and save Keilah...Then David inquired of the Lord yet again. And the Lord answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand...And David knew that Saul secretly practiced mischief against him; and he said to Abiathar the Priest, Bring hither the ephod. Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my

²⁰ Ibid.

²¹ Ibid.

sake. Will the men of Keilah deliver me up into his hand? Will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.” (1 Samuel 23:6, 2-4, 9-12).²² We also see this in 1 Samuel 30:7, 8; “And David said to Abiathar the priest, Ahimelech’s son, I pray thee, bring me hither the ephod. Abiathar brought thither the ephod to David. And David inquired at the Lord, saying, shall I pursue after this troop? Shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them and without fail recover all.” The answer is, in all cases, very brief; but more in form than a simple yes or no. We also see that one question only is answered at a time.²³

We also see its possible use by David after the death of Saul, “And it came to pass after this that David inquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Wither shall I go up? And he said, Unto Hebron... So David went up thither...,” (2 Samuel 2: 1, 2) and “And David inquired of the Lord, saying, Shall I go up to the Philistines? Wilt thou deliver them into mine hand? And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand... and when David inquired of the Lord, he said, Thou shalt not go up; but fetch a compass behind them, and come upon them over against the mulberry trees.” (2 Samuel 5:23). Notice the length of this answer which is concluded in verse twenty four. Then we read, “Then there was a famine in the day of David three years, year after year and David inquired of the Lord. And the Lord answered, it is for Saul, and for his bloody house, because he slew the Gibeonites,” (2 Samuel 21:1).²⁴

ADDITIONAL HISTORICAL AND SCRIPTURAL SIGNIFICANCE

After the days of David, prophecy was in the ascendancy, and accordingly we find no clear record of the use of the Urim and Thummim in days of the later kings. Notice the statement from the prophet Hosea, “For the children of Israel shall abide many days without

²² Ibid.

²³ Strong, p. 676. ²⁴ Orr, p. 3040.

a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim,” (Hosea 3:4). Ezra 2:63 and Nehemiah 7:65 states that the ancestral right of certain priests to eat of the most holy things would be reserved till there would stand up a priest with Urim and Thummim.²⁵ This will be touched upon later in more detail under the section “Typical Significance.” Though Josephus sets the date for the obsolescence of the Urim and Thummim at 200 years before his time, in the days of John Hyrcanus (Antiquities III. 8-9) the Talmud reckons the Urim and Thummim among the things lacking in the second Temple (Sotah 9:10; Yoma 21b 21b Y ru kid 65b).²⁶

It is clear that the Urim and Thummim did not exist after the return from the Babylonian Exile. Ben Sira, a Jewish scholar, mentioned their past experience with respect, but he clearly considered that a man versed in the law would not feel their loss. This turning away is illustrated by 1 Maccabees 4:6, where the ultimate disposal of the polluted stones of the altar was referred to a prophet yet to come. Though the Talmud has theoretical discussion about their use, there is clearly no expectation of their restoration.²⁷

Before passing on to the theories of what the Urim and Thummim was, it deserves notice that we find the ephod connected not with the Urim, but with the Teraphim, which, in the days of Laban, if not earlier, had been conspicuous in Aramaic worship. Micah in Judges 17:5 and 18:14, 20 gets a Levite as his priest to make for him “an ephod and teraphim.” Throughout the history of the northern kingdom their presence at Dan made it a sacred place (Judges 18:30), and apparently determined Jeroboam’s choice of it as a sanctuary. When the prophet Hosea foretells of the entire sweeping-away of the system which the ten tribes had cherished, the point of extremist distribution is that “they shall be many days...with an ephod, and with teraphim,; (Hosea 3:4), deprived of all counterfeit oracles, in order that they may in the end “return and seek the Lord,” It would seem natural to infer that the teraphim

²⁵ Ibid.

²⁶ Ibid.

²⁷ H. L. Ellison, The Zondervan Pictorial Encyclopedia of the Bible Vol. 5 (Grand Rapids, Mich.: Zondervan Publishing Comp., 1974) p. 851

were unauthorized substitutes for the Urim. This inference is strengthened by the fact that the Septuagint uses here a word it uses for Urim instead of teraphim.²⁸

THEORIES OF INTERPRETERS

When the Jewish exiles were met on their return from Babylon by a question for which they had no data for answering, they agree to postpone the settlement of the difficulty till there should rise up “a priest with Urim and Thummim” (Ezra 2:63; Neh. 7:65). It seems that finding the answer to the inquiry as to what those Urim and Thummim were, will likely mean to wait as long for a final and satisfying answer.²⁹

1. Both Josephus and the Talmud identify the Urim and Thummim with the stones of the breastplate. The former simply states that the stones shone whenever the sh khinah was present at a sacrifice or when the army proceeded to battle.³⁰ Josephus says,

For as to those stones which we told you before, the high priest bares on His shoulders, which were sardonyxes, (and I think it needless to describe their nature, they being known to everybody,) the one of them shined out when God was present at their sacrifices; I mean that which was in the nature of a button on his right shoulder, bright rays darting out thence, and being seen even by those that were most remote; which splendor yet was not before natural stone.³¹

In addition to the shoulder stones he includes the breastplate stone:

For God declared beforehand, by those twelve stones which the high priest bare on his breast, and which were inserted into his breastplate, when they should be victorious in battle; for so great splendor shone forth from them before the army began to march, that all the people were sensible of God’s being present for their assistance.³²

²⁸ Strong, p. 677

²⁹ Ibid.

³⁰ Orr, p. 3040

³¹ Flavius Josephus, Josephus Complete Works, Antiquities (Grand Rapids, Mich.: Kregel Publication, 1960), p. 77.

³² Ibid.

He also speaks of its discontinuance; “Now this breastplate, and this, the sardonyx, left off shining two hundred years before I composed this book, God having been displeased at the transgressions of His laws.”³³

The Talmudic explanation suggest that by the illumination of certain letters of the Ephod the Divine was revealed, and that in order to have a complete alphabet in addition to names of the tribes, the breastplate bore names of the patriarchs, Abraham, Isaac, and Jacob, and the words Shibhte y Shurun. A later scholar even suggests that the letters moved from place to place to form words. The one asking must be a man of importance and the question asked must pertain to the public welfare. The priest must face the shkinah (West) and one question be asked at a time.³⁴

The view that the Urim and Thummim were identical with the twelve stones on which the names of the tribes of Israel were engraved is a favorite of Jewish and some Christian writers. Epiphanius (De XII Gemm.) states that a single diamond placed in the center of the breastplate predicted peace when it was bright, war when it was red, death when it was dusky. The problem with this theory is that Exodus 28:30 clearly distinguishes the two as different and separate.³⁵ It is really difficult to tell just how much, if anything, of a lingering tradition is reflected in the view that the Urim and Thummim and stones of the breastplate were identical. In the absence of other ancient clues, however, it is not safe to reject even the guesses of the Jews of the second or third temple in favor of our own. We do not even know the meaning of the word hoshen, so confidently translated “pouch” or receptacle by opponents of the older view, without any basis whatever.³⁶

2. Philo, a contemporary with Josephus, in his De Monarchia seems to have in mind two small symbols representing Light & Truth embroidered on the cloth of the hoshen or hung around the neck of the high priest, similar to the Egyptian symbol of peace (see illustration). It had been noted during his time that a remarkable resemblance existed

³³ Ibid.

³⁴ Orr, p. 3041

³⁵ Strong, p. 678

³⁶ Strong, p. 678

between the Urim and Thummim and the custom recorded of the Egyptian arch judge, who was always a priest venerable for age and who opened judicial proceedings by suspending, by a gold chain hung around his neck, an image made of a sapphire stone, which was called “truth,” and with which he touched the party who had gained the cause. These resemblances among the Egyptians were considered to have been derived by them from the Jews, in consequence of their correspondence with them after Solomon’s marriage with Pharaoh’s daughter. The figure of truth () which was suspended from the Egyptian priest’s neck was, in fact, a representation of the goddess who was worshipped under the double character of Truth and Justice and whose name, Thmei, the Egyptian name of Truth, appears to have been the origin of the Hebrew Thummim, Egyptian authorities add that the Septuagint interpretation of the Urim and Thummim, as signifying “light and truth,” presents a striking analogy to the two figures of RE, the sun, and Thmei, truth, in the breastplate worn by the Egyptians.³⁷

This line of thinking, however, has been rejected by recent scholars.³⁸ Speculation has resulted in many theories. Some of them make sense; however, some do not.

Some believe that instead, the Urim and Thummim were things well known to the patriarchs as divinely appointed means of inquiring of the Lord (Genesis 25:22, 23). Suited to that state of religion, and that resemblance’s to them among the Egyptians were but imitations of this primeval mode of divine communication, as were the heathen auspices of similar means originally connected with the sacrifice of animals.³⁹ It must be noted that Moses is not directed to make the Urim and Thummim as is true of the breastplate. Some have suggested a supernatural origin, specially created, unlike anything on the earth. It would be profitless to discuss so arbitrary a hypothesis. This could, however, signify a pre-Mosaic existence.⁴⁰

³⁷ Strong, p. 678

³⁸ Jackson, p. 109

³⁹ Strong, pp 678, 679

⁴⁰ Ibid., p. 788

3. Another theory involves fewer assumptions. In the middle of the ephod, or within its folds, there was a stone or plate of gold on which was engraved the sacred name of Jehovah. By fixing his gaze on it or standing in his ephod before the mercy-seat he became capable of prophesying or hearing the divine voice within.⁴¹

4. Michaelis in Law of Moses V: 52 gives his own opinion that the Urim and Thummim were three stones, on one of which was written Yes, on another No, while the third was left neutral or blank. These were used as lots, and the high priest decided according as the one or the other was drawn out.⁴² The problem is lots were familiar enough among the Israelites (Numbers 26:55; Joshua 31:6ff; 1 Samuel 14:41; Proverbs 16:33), but the Urim was something solemn and peculiar. In the cases where the Urim was consulted, the answers were always more than just a negative or affirmative.⁴³

5. Zullig (Comm. In Apoc. Exc. ii) and others have thought of the Urim as bright, cut and polished diamonds in form of dice. The Thummim are thought of as rough uncut diamonds with inscriptions of some kind engraved upon them. These were believed to be carried in the pouch of the high priest's ephod.⁴⁴ To get an answer the priest would throw them on a surface and then interpreted by him in accordance with a code.⁴⁵ This, to say the least, would be compared to fortune-telling or the reading of tea leaves. It is a theory of pure invention and highly offensive to the tons of the scripture regarding their purpose and use.⁴⁶

6. The view most generally held today is that the Urim and Thummim were two sacred lots or stones, one indicating an affirmative or favorable answer, the other a negative or unfavorable answer. The chief support of this view is found in the reconstruction by Wellhausen and Driver of 1 Samuel 14:41ff on the basis of LSS: "If this fault be in me thy people Israel, give Thummim (dos hosioteta).” Efforts have been made to support the view that the Urim and Thummim themselves were sacred lots on the basis of analogous customs

⁴¹ Ibid.

⁴² Ungers, p. 1129.

⁴³ Strong, p. 677

⁴⁴ Ibid., p. 678

⁴⁵ Jackson, p. 109

⁴⁶ Strong, p. 678

among other peoples such as the pre-Islamic Arabs and Babylonians. It must be born in mind, however, that whatever the lot theory has to recommend it, it is inconsistent not only with post-biblical traditions, but also with the scriptures.⁴⁷ It is unthinkable to drive a usage in the time of David and Samuel from Babylonian practice. If any connection with Babylon is to be assumed, the analogy holds only so far as the manner in which the objects were carried-on the breast. The Babylonian objects were related to the zodiac.⁴⁸

For those not inclined to give much weight to the passages connecting the Urim and Thummim with the high priest's apparel (Ex. 28:30; Lev. 8:8), there is of course no difficulty in disassociating the two, in spite of the fact that for the use of this system of divination the one thing necessary in the historical passages on which they rely seems to be the ephod. Still, if we are to think of two lots, one called and possibly marked "Urim" and the other "Thummim," it is difficult to get any meaning from the statement that Jehovah did not answer Saul on certain occasions, unless indeed we surmise for the occasion the existence of a third nameless lot (1 Sam. 14:37; 28). A more serious difficulty arises from the fact that the answers ascribed to the Urim and Thummim are not always the equivalent of "yes" or "no" (Judges 1:2; 20:18; 1 Sam. 22:10; 2 Sam. 5:23; 21:1), even if we omit from consideration the instances where an individual is apparently pointed out from all Israel (Achan, Saul and Jonathan).⁴⁹

PROCESS OF CONSULTING THE URIM AND THUMMIM

The process of consulting the Urim and Thummim is not given in the scriptures. Jewish tradition states that first, the priest put on his robes and went into the holy place, stood before the curtain or veil, and faced the ark of the covenant. There he stood upright. Behind him stood the person for whom he inquired, in a right line with the priest, facing his back, but outside the sanctum. The priest then inquired of the Lord in a low voice, keeping his eyes upon the breastplate and receiving by Urim and Thummim the answer to his question. The

⁴⁷ Orr, p. 3041

⁴⁸ Jackson, p. 109 ⁴⁹ Ibid.

inquiring was done only for the king or for him on whom the affairs of the congregation lay.⁵⁰

In this tradition they believe that the answer was given by certain letters engraved on the stones in the breastplate becoming lustrous in order so as to be read by the high-priest. These explanations evidently depend upon the Talmudic theories already mentioned as to the form, and nature of the objects themselves.⁵¹

TYPICAL SIGNIFICANCE

The office of the high-priest and his dress, the tabernacle and its furniture and service, and other aspects of the Hebrew nation were all typical of the Christian dispensation in the office and person of Jesus Christ and his kingdom. In Him were fulfilled the Urim and Thummim as well as other types and foreshadowing. He was Light, Perfection, Manifestation, and Truth. He was the “true Light that lighteth every man that cometh into the world.” (John 1:9). He “came to bear witness of the truth,” (John 18:37). The Urim and Thummim were a measure of the Holy Spirit given to the high-priest. To Christ the Spirit was given without measure (John 3:34). He “put on righteousness as a breastplate.” (Isaiah 59:19). Some have seen the Urim and Thummim alluded to by John as “the white stone” in Revelation 2:17.⁵² Surely with this point we need to keep in mind the words of Ezra and Nehemiah, “And the governor said unto them, that they should not eat of the most holy things till there stood up a priest with Urim and Thummim,” (Neh. 7:67; Ezra 2:63). Today we partake of the Lord’s Supper and the Bread of Life with Christ our high-priest. We have His word as a lamp unto our feet.

⁵⁰ Strong, p. 678

⁵¹ Ibis., p. 679

⁵² Ibid

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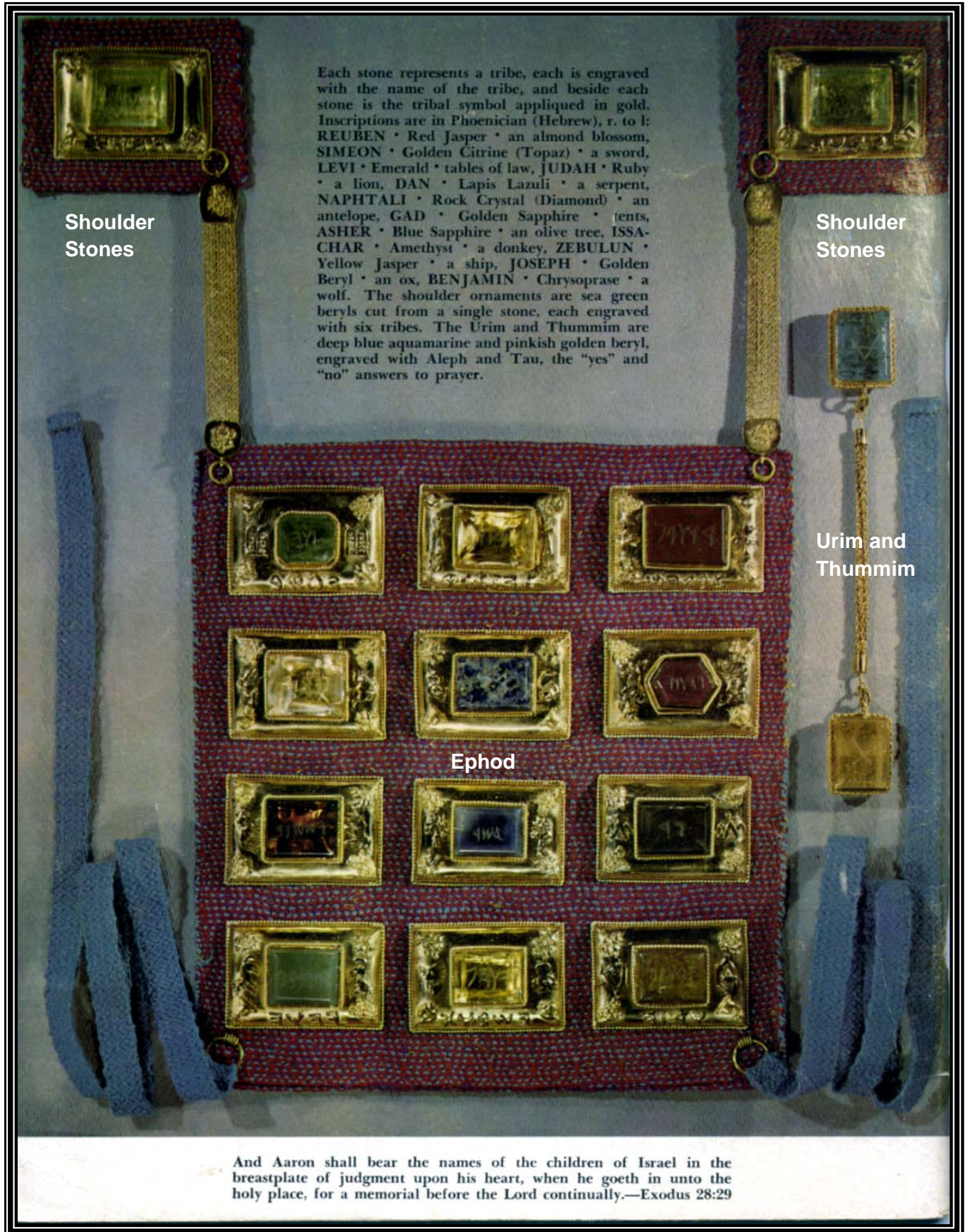
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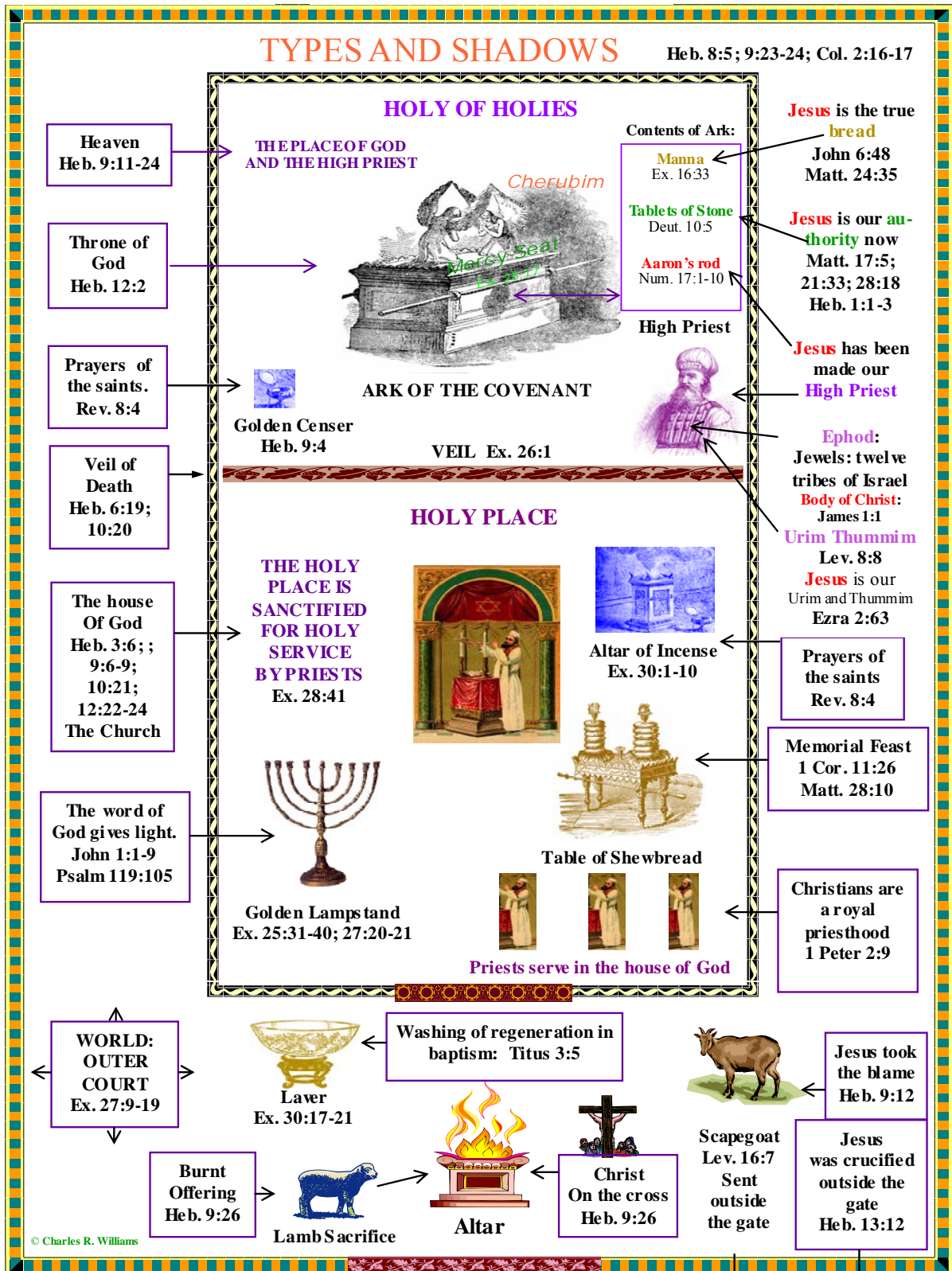
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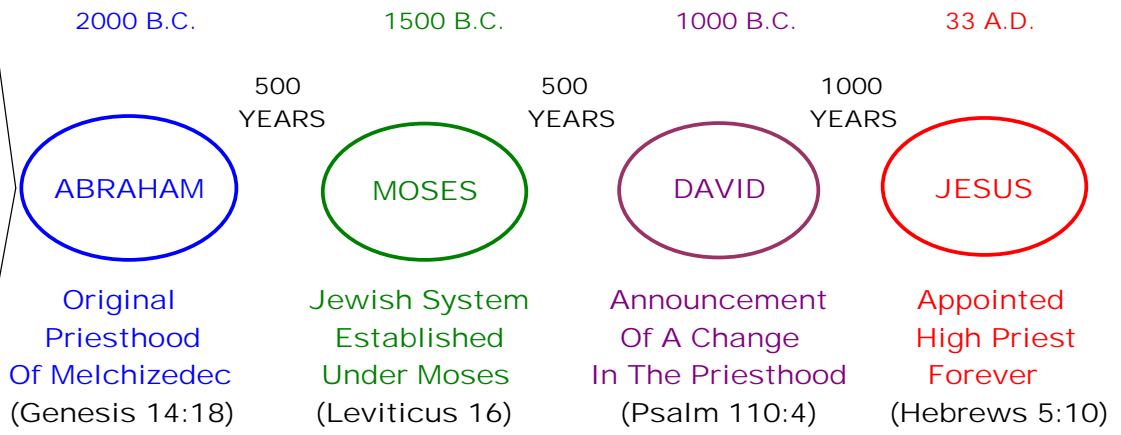
Breastplate of Stones, Shoulder Stones, Urim and Thummim

FROM: *Aaron's Breastplate*: by A. Paul Davis; See Bibliography





**THE SIGNIFICANCE OF PSALM 110:4
THE PRIESTHOOD OF CHRIST**



We observe the original priesthood of God in Melchizedec when he met Abraham about 2000 B.C. Five hundred years later God gave Moses the Law with the Jewish priesthood at the heart of it. After the Law had been in operation about five hundred years, God announced through David in Psalm 110:4 there would be a change. This meant the law was temporary and would last only until the Messiah arrived. Jesus came one thousand years after that announcement, and was exalted as God's high priest forever! (Hebrews 5:10) With His appointment, the Jewish priesthood became obsolete and was cancelled. The Psalm was a clear prediction of the end of the Jewish Law.

□ Charles R. Williams

SECTION THREE:

DESTRUCTION OF JERUSALEM (Hebrews 8:13; 10:25-31, 37, 38; 12:25-29)

Daniel's Prophecies	3
Daniel 9 and the Seventy Weeks	5
THE BLOOD OF CHRIST: WHY THE BLOOD?	9
OLD TESTAMENT SACRIFICES	13

THE DESTRUCTION OF JERUSALEM and THE BOOK OF HEBREWS:

Evidence That the Bible Is the Word of God, Evidence That God Keeps His Word; Hebrews 12:25-29

I. Daniel Interprets Nebuchadnezzar's Dream of the Great Image With Four Parts Which Represent Four World Empires.

Daniel 2:44, "And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever."

- A. Who were these "these kings?" See verse 40; "And the fourth kingdom..."
- B. There were four kingdoms: Babylon, Medo-Persia, Greece, Roman.
- C. Conclusion: In the days of the Roman Empire God will set up his kingdom "which shall never be destroyed..."

II. Daniel Is Given An Interpretation of His Own Dream of Four Beasts.

- A. Daniel 7:7, "...a fourth beast, dreadful and terrible, exceedingly strong..."
- B. Daniel 7:23-27, "...the fourth beast is the fourth kingdom on earth...it shall persecute the saints of the Most High...it will be consumed and destroyed...His kingdom is an everlasting kingdom..."

III. Daniel Is Given An Interpretation of Another of His Dreams of What Would Happen In The Days of The Fourth Kingdom.

- A. Daniel 9:24-27; "Seventy weeks (490 years) are determined ...when an end will be made of sins, to make reconciliation for iniquity, to bring in everlasting righteousness...to anoint the Most Holy...to restore and rebuild Jerusalem...until the Messiah, the Prince, shall be seven weeks and sixty-two weeks (483 years)...the Messiah shall be cut off...the prince shall come (Titus of Rome) and shall destroy the city and sanctuary...till the end of the war desolations are determined...He shall confirm a covenant with many for one week (seven years): but in the midst of the week (3.5 years) He shall bring an end to sacrifice and offering (Christ's death, old law nailed to the cross)...and on the wing of abominations shall be one (Titus destroyed Jerusalem in A.D. 70) who makes desolate, even until the consummation which is determined is poured out on the desolate."
- B. Jesus quotes from these verses: Matthew 24:15; "Therefore when you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place (whoever reads, let him understand), then let those who are in Judea flee to the mountains...For where the carcass is, there the eagles will be gathered together."
- C. Jesus quotes from Daniel 9:27 and tells us it means the destruction of Jerusalem.

IV. Jesus Warns The People To Flee Jerusalem When They See The Roman Army Coming To Destroy Jerusalem and Quotes Daniel 9:27 As The Prophecy; Matthew 24:1-28; Mark 13:14; See also Daniel 11:31 12:11 which also refer to the destruction of the “sanctuary”).

V. The Recipients of the Book of Hebrews Are Reminded That What Was Made Obsolete and Now Growing Old Is Ready To Vanish Away, “...’A new covenant,’ He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away,” Hebrews 8:13.

- A. The old law was nailed to the cross (Colossians 2:14-16).
- B. The old law became obsolete when the new law was probated and read on the Day of Pentecost, Acts 2.
- C. The old that remained (temple, animal sacrifices, Levitical priesthood, etc) vanished away when Jerusalem was destroyed in A.D. 70.

VI. The Recipients of the Book of Hebrews Are Reminded of What God Had Prophesied In Habakkuk 2:3-4, “For yet a little while, and He who is coming will come and will not tarry. Now the just shall live by faith: But if anyone draws back, My soul has no pleasure in him,” Hebrews 10:37-38

- A. Habakkuk prophesied the destruction of Jerusalem by Nebuchadnezzar.
- B. God destroyed Jerusalem once before in 586 B.C. when no one thought that He would do such a thing.
- C. God will do it again (See Luke 18:8).

VII. The Recipients of the Book of Hebrews Are Reminded of What God Had Prophesied In Haggai 2:6, “...now He has promised saying, ‘Yet once more I shall shake not only the earth, but also heaven.’ Now this, ‘Yet once more,’ indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain. Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptable with reverence and godly fear. For our God is a consuming fire,” Hebrews 12:25-29.

- A. Haggai says that God will destroy Jerusalem again.
- B. The writer of Hebrews quotes Haggai to give encouragement to those Hebrew Christians who are beginning to doubt God’s promises.

VIII. When Jerusalem Was Destroyed A Second Time, It Was The Final Blow To Judaism And A Confirmation That God Keeps His Promises.

OUTLINE OF DANIEL CHAPTER NINE

Chapter nine is a prophecy of the first coming of the Messiah, Jesus the Christ. Daniel is told that the Messiah's coming would take place 490 years after the decree went forth from a ruler to restore and rebuild both the temple and the city. The decree to return to Jerusalem and rebuild the temple was first given by Cyrus, the first king of Medo-Persia. But the degree to restore both the temple and the city first occurred under the decree of Artaxerxes of Medo-Persia in the 7th year of his reign in the year 458 B.C. Before then the work on the temple was halted a number of times because of a lack of dedication on the part of the people and because of the enemies of God's people (Nehemiah 1:1-4; 4:1-23). Eighty-one years had gone by since Cyrus' decree to return to Jerusalem and rebuild the temple.

IX. Chapter 9: In About 536 B.C. Daniel Realizes That Jeremiah's Prophecy of Israel Being In Babylonian Captivity For Seventy Years (606-536 B.C.) Is Almost Completed And He Wants To Know What Is To Follow.

- A. Daniel admits to God his own sin and the sins of his people.
- B. Daniel admits that Israel is in captivity because of sin and pleads for restoration.
- C. While praying, the angel Gabriel comes to Daniel and tells him that although the seventy years of captivity are about over, a time of seven times seventy or 490 years must come about before the Messiah accomplished his work.
- D. The angel tells Daniel that the people would return to Jerusalem and rebuild the temple and walls.
- E. The angel tells Daniel the purpose for which the temple would be rebuilt (v. 24).
 - 1. The progress of sin would end.
 - 2. An atonement of sins would be made.
 - 3. Men would be reconciled unto God.
- F. In addition the angel mentions several things which will be accomplished at the end of the 490 years.
 - 1. It will "bring in everlasting righteousness."
 - 2. The end of the vision will occur.

3. Men will be reconciled to God.
- G. The 490 years would begin when the commandment went forth from a ruler to restore and rebuild Jerusalem (v. 25).
1. This would be the seventh year of the reign of the Medo-Persian king Artaxerxes, (Ezra Chapters 7-10) in 458 B.C.
 2. A period of seven weeks (or 49 years) would be used to build the city (vs. 24-25).
 3. This seventy weeks period would then be followed by a sixty-two week period or 434 years for a total of 483 years which would be seven years short of 490 years during which time the anointed one would be cut off (vs. 25-26).
 4. For one week or seven years Jehovah would make a firm covenant with many and in the middle of the seventh week (3) the Anointed One (Jesus Christ) would be cut down or put to death (v. 26).
 5. Christ began his personal ministry at the age of thirty; and, three and one-half years later, he was put to death, on the cross.
 6. When Christ was put to death on the cross, he made sacrifices and oblation to cease (Daniel 9:27; Heb. 8:13, made "obsolete," Col. 2:13-14, "nailed to the cross").
 7. After the Prince was cut off in the midst of the week, the church or the kingdom was established and within the next three and one-half years, the gospel was preached to the Jews and to the Samaritans (half-Jews).
- H. Soon after the church was established and the gospel preached to the world the temple would be destroyed again, vs. 26-27; and we know that in A.D. 70 Titus of Rome dispatched an army of eighty thousand men to Jerusalem to put down, once and for all, the rebellion of the Jews.
1. The temple was destroyed.
 2. The city walls were also destroyed.
- I. Jesus referred to Daniel's statement when he spoke of the destruction of Jerusalem in Matt. 24:15-16 and warned the people to flee when they saw the eagles gathering.

(See chart on next page)

If you begin with 458 B.C. and add 483 years (69 weeks) you would come to A.D. 25, the date of the baptism of Christ (Jesus was actually born about 5 B.C.) Jesus was put to death 3.5 years into his ministry which would be in the middle of the 7th week or 7 years. His death brought about “reconciliation for sins” and brought “an end to the necessity of animal sacrifice and offering,” (Daniel 9:24, 17; Col. 2:13-14). On the “wing” of this, the city and sanctuary would be destroyed (Daniel 9:27). This occurred in A.D. 70 under the Roman general Titus. In chart form it would look something like this:

THE SEVENTY WEEKS PROPHECY OF DANIEL 9:24-27

THE PROPHECY:

69 weeks + 1 week = 70 weeks + more time = “Desolation of temple and city”

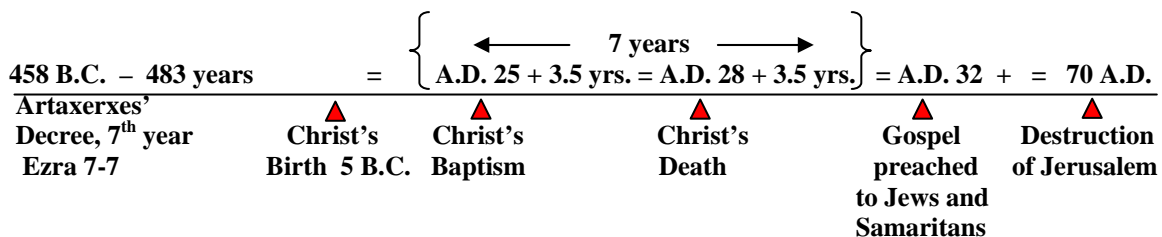
WHICH MEANS:

483 years (69 X 7) + 7 years = 490 years. + more time = “Desolation of temple and city”

WHICH ALSO MEANS:

483 years (69 X 7) + (3.5 yrs. + 3.5 yrs) + (“on the wing”) = “Desolation of temple and city”

TIME LINE OF THE PROPHECY:



NOTE: With the correction of the mistake in the Roman calendar Jesus was born in 5 B.C. Jesus was therefore baptized in A.D. 25 when he began his ministry and was put to death 3.5 years into his ministry in A.D. 28. This would be the middle of the 7th week which represents seven years. On the wing of this the city and the sanctuary or temple were destroyed by the Romans in A.D. 70.

THE BLOOD OF CHRIST: WHY THE BLOOD?

Introduction:

1. There are four cardinal doctrines of Christianity.
 - a. There is the virgin birth of Christ.
 - b. There is the vicarious suffering and death of Christ.
 - c. There is the atoning blood of Christ that was shed on the cross.
 - d. There is the power of the resurrection of Christ.
2. There has been a tendency to take away the emphasis on the blood in the Bible.
 - a. We sing songs about the blood; “There is power in the blood,” “Nothing but the blood.”
 - b. One major denomination removed the word “blood” from most of their songs in the latest edition of their hymnal (United Methodist Church).
 - c. God, however, required the shedding of much blood in the sacrifices of rams, sheep, goats, doves, and bullocks in the Old Testament.
 - d. Christianity is a bloody religion, and knowing this, should help us to see the horribleness of sin.
 - (1) There can be no remission of sins without the shedding of blood (Heb. 9:22).
 - (2) The church was purchased by the blood of Christ (Acts 20:28).
3. Why was so much blood required?
 - a. Many have offered philosophical answers to this question.
 - b. What is the reason offered by the scriptures?

I. The First Principle In The Reason For The Shedding of Blood Is That Life Is In The Blood.

- A. This principle is found in Genesis 9:3-7; “...Surely for your lifeblood I will demand a reckoning...For in the image of God He made man...”
- B. This principle is also found in Leviticus 17:11; “For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul.”
- C. This principle involves the unique properties of blood.
 1. The cells of the body are maintained by oxygen carried by blood cells.
 2. The cells of the brain are kept alive by oxygen which is carried by the blood.

3. The blood cells do not have nuclei, which consume oxygen; therefore, they are “total” contributors to the existence of life in the body.
4. The blood cells supply food and nourishment to the body.
5. The blood cells of the body can be formed only in living tissue of the bone.

II. Another Principle In The Reason For The Shedding of Blood Is That Justice and Righteousness Demands A Life For A Life.

- A. God is a God of mercy and love, but He is also a God of justice and righteousness.
 1. Regarding the taking of innocent human life God said, “Whoever kills any man shall surely be put to death...,” Leviticus 24:17-20; “...life shall be for life...,” Deuteronomy 19:21; Genesis 9:6; Romans 13:4.
 2. Human life is therefore, sacred.
- B. God’s principle of justice is “a life for a life.”
 1. The promised consequence of sin was and is death (Genesis 2:17; Romans 6:23).
 2. When a person sins, he or she, deserves to die an immediate physical death and spiritual separation from God.
- C. Adam forfeited his life and the rule of the world (Genesis 2:17; Luke 4:6).
 1. God made a promise to Adam that he would die when he disobeyed (sinned) (Genesis 2:17).
 2. When Adam disobeyed and ate the fruit, he took a life, his own life.
 3. The only action that kept Adam and Eve alive was the intervention of God.
 4. The tree of life was taken away so that they would eventually die (Gen. 3:24).
 5. To meet the demands of violated justice, a life was required, but what life would suffice?
 - a. Life is in the blood; therefore, it required the blood of the sinless Son of God.
 - b. Sin brought on death, “For as in Adam all die, so also in Christ shall all be made alive,” 1 Cor. 15:22.
 - c. God is just, but He also became the justifier when He gave the life of His Son in our place, “For all have sinned and fall short of the glory of God being justified freely by His grace through the redemption that is in Christ Jesus: whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus,” Romans 3:23-26.

- d. Redemption through the blood of Christ was God's plan before the foundation of the world (1 Peter 1:19-21).
- D. God, thereby, maintained his honor, justice, and righteousness.
- E. God, thereby, extended his mercy and love.
- F. Man's requirement is faith, appreciation, humility and obedience (Romans 1:5, 16; 6:3-17, 22-23; 8:31-39; 12:1; 15:17; 16:19, 26-27).

III. Another Principle In The Reason For The Shedding of Blood Is That The Blood of Animals Was Provided For Atonement Until Christ Would Shed His Blood.

- A. Adam and Eve saw their nakedness and tried to cover it up with fig leaves (Genesis 3:7).
 - 1. Man could not cover his nakedness or his sin.
 - 2. God made them tunics from animal skins and thus the first blood was shed to cover their nakedness and their sins (Genesis 3:21).
- B. Adam and Eve still had a consciousness of sin: Hebrews 10:4, "For it is not possible that the blood of bulls and goats could take away sin."
- C. This principle is seen in the case of Cain and Abel, Noah and his offering of sacrifices, and the Israelites' deliverance at Passover in Egypt.

IV. Another Principle In The Reason For The Shedding of Blood Is That Each Covenant Was Sealed By Blood, Hebrews 9:11-28.

- A. Jesus made his own tabernacle, the church which He purchased with His blood (Hebrews 9:11; Acts 20:28).
- B. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place, having obtained eternal redemption (v. 12).
- C. The offering of Jesus' blood cleanses our conscience (v. 14).
- D. The Old Testament was dedicated by blood (calves and goats) when Moses said, "This is the blood of the covenant which God has commanded you," (v. 18-20).
- E. All things were purified by blood and there is no remission without the shedding of blood (v. 22).

- F. It was necessary that the heavenly (real) things be purified with a better sacrifice (v. 23).
- G. Jesus appeared in order to put away sin by the sacrifice of Himself (v. 26).
- H. Christ was offered once to bear the sins of many (v. 28).
- I. Christ will appear a second time, apart from sin, for salvation (v. 28).

CONCLUSION:

1. How does the alien sinner approach the blood of Christ?
 - a. Christ's blood was shed in His death (John 19:33-34).
 - b. A saved person is one who has been baptized into His death (Romans 6:3-4).
 - c. A saved person is one who has been washed by the blood (Revelation 1:5-6).
2. How does the saved person stay in contact with the blood of Christ?
 - a. He must walk in the light and in fellowship of Christ (1 John 1:7-9).
 - b. He must be a faithful member of the body of Christ; for, the church was purchased by His blood (Acts 20:28).

OLD TESTAMENT SACRIFICES

Introduction:

1. Animal sacrifices were not limited to the Nation of Israel.
 - a. Abel offered animal sacrifice to Jehovah (Gen. 4:2-4).
 - b. Noah offered of “every clean beast...of every clean bird” (Gen. 8:20-22).
 - c. Abraham built altars and offered sacrifices.
 - d. Question: Were there animals sacrificed before Abel?
2. Animal sacrifices were offered in worship to God.
 - a. Animals were offered during both Patriarchal and Jewish dispensations.
 - b. They were to be offered as God directed (Heb. 11:4).
3. It was among the Jews (Nation of Israel) that animal sacrifices reached their ultimate height.
 - a. These sacrifices were made continually (Heb. 9:6, 7).
 - b. The Old Covenant was dedicated by blood (Heb. 9:6, 7).
- c. The people and the priests had to be taught how to offer the sacrifices under the law (Lev. 5).
4. Since animal sacrifices occupy such an important place in the Old Testament, it would be well for the Christian to learn what the Bible has to say about them.
 - a. These things were written for our learning (Rom. 15:4).
 - b. It should also be noted that food and drink offerings were also given as a sacrifice and are mentioned in the outline below.
5. The concepts and doctrine of Old Testament sacrifices underlies New Testament teaching regarding the problem of sin and man’s reconciliation to God by means of atonement.
6. “But Christ having come a high priest of the good things that are come through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, or yet through the blood of goats and calves, but through his own blood, entered in once for all in the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" Hebrews 9:11-14

List and Description of Sacrifices

I. EXPIATORY (to appease, make amends, bring to an end) OFFERINGS: They Were for the Atonement of Sins.

A. There were **sin offerings**:

1. This offering was for the atonement of sin (Lev. 4:1-35).
2. The High priest and the congregation offered a young bull.
3. The Ruler of the people offered a male goat.
4. The commoner among the people offered a female goat or lamb.
5. The poor person could offer two turtledoves, or two pigeons, or in extreme cases a substitution of a tenth of an ephah of fine flour.
6. After the sacrifice the priest collected the blood and sprinkled it in the Holy Place and before the veil, and then on the incense altar in the Holy Place.
7. On the Day of Atonement he took his and the people's sacrificial blood into the Holy of Holies (Lev. 16).
8. The remaining blood of every type of offering was poured or drained out at the base of the altar (Lev. 4:7)
9. See also Lev. chapters 4, 5 and 6.

B. There were **guilt offerings**:

1. This offering was required when someone (God or man) had been denied his rightful due.
 - a. This could involve ritual infractions.
 - b. This could involve becoming unclean.
 - c. This could involve violation of property rights, cheating, robbery, false swearing and testimony, and seduction of a betrothed woman.
2. This offering required a ram or lamb.
3. See Lev. chapters 5, 6, 7 and 14.

C. There were **effects** of these offerings:

1. Both ritual and ethical sins committed inadvertently could be atoned for by sacrifice, but only after the offender had come to the realization of his fault.
2. However, "high handed sins" could not be atoned for by sacrificial ritual (Num.

15:30-31), but required the death penalty which usually involved violation of the Ten Commandments (Lev. chapters 20-26).

3. Forgiveness could be granted to one of “a broken and contrite heart” even when the offenses (adultery and murder) were too great for atonement by sacrifice (Psalm 51:16-17; 2 Sam. 12:13; Num. 16).
4. The sin and guilt offerings were effective for less serious violations against the eighth (not steal) and ninth (bear false witness) commandments and for certain ritual infractions, but in every case the offender had to be fully aware of his responsibility and to make reparation when necessary.
5. For greater sins, ritual was to no avail, but the forgiveness and atonement could be granted on condition of true repentance.

II. CONSECRATORY OFFERINGS (to make holy or sacred, a consecration or dedication): They Were for Surrender of a Gift to God.

A. There were burnt offerings:

1. They represented the act of committal that should accompany (“in addition to”) the repentance expressed by the sin and guilt offerings listed under “EXPIATORY OFFERINGS” above.
2. It included a bull, a sheep or a goat, or a bird.
3. There were “continual” burnt offerings made twice daily: a male lamb morning and evening, two additional lambs each Sabbath (No sin offering accompanied these sacrifices).
4. On other holy days (New Moon, Passover, and Feast of Weeks) a sin offering of one goat was required along with the burnt offerings, plus a set of two young bulls, one ram, and seven male lambs (All of these were offered each day during the Passover Week and the Feast of Weeks).
5. For the Festival of Trumpets and the Day of Atonement the standard was one bull, one ram, and seven lambs, besides the special burnt offerings for the Atonement itself, which consisted of one ram for the high priest and one for the people.
6. The climax of the annual festival, the Feast of Booths, was marked by a series of elaborate burnt offerings (plus one goat per day as a sin offering) (See Num. 29:12-38).

7. Some purification rituals also called for burnt offerings as well as sin offerings; childbirth, abscesses, hemorrhages and defilements (See Lev. 12:6-8; 14:10-31; 15:1-30 and Num. 6).
8. The burnt offering signified complete surrender to God, and therefore was associated with the sin offering in the process of atonement as a daily sacrifice.

B. There were **cereal offerings**:

1. These were gift offerings which in prescribed texts signified a concoction of fine flour, frankincense, and olive oil without leaven or honey.
2. It came in the form of loaves, wafers, or morsels.
3. A handful was burned on the altar and the rest was the priest's to eat except when he offered for himself then the whole was burnt on the altar.
4. It normally accompanied every burnt offering.
5. See Lev. 2; 6:14-23; 15; 16.

C. There were **drink offerings**:

1. It normally accompanied burnt and peace offering and represented giving to God.
2. Like the burnt offering all was expended, nothing was given to the priest (Num. 28:7).
3. It consisted of juice from the grape.
4. See Num. 15:1-10; 28; 29; Lev. 14:10-20.

III. COMMUNAL (belonging to the people) OFFERINGS: They Were Not Required and They Expressed a Voluntary Desire On The part of the Individual.

A. There were **peace offerings**:

1. The rules for the type and condition of the animal were relaxed.
2. Rather than slaughtering the animal on the North side of the altar as was required with the above animal sacrifices, it was done at the door of the sanctuary, the entrance to the outer court.
3. The priest collected the blood and threw it against the altar as with the burnt offering.
4. Certain portions were allotted to the priest and his family.
5. The culmination of every peace offering was the communal meal which included

the offerer, his family, and the Levite in his community at the divinely appointed sanctuary, and very strict rules of purity were observed by the participants (Deut. 12:6-26; Lev. 7; 19:5-8).

6. At the local level they were sacrificed for the annual family reunion or other festive events, such as the harvesting of the first fruits (1 Sam. 20:6; 9:11-13, 22-24; 16:4, 5).
7. For further details see Lev. 3; 7:11-36

B. There were **wave offerings**:

1. The priest's portion of the peace offering (above) was "waved" before the Lord as a special act signifying that it was His.
2. The priest ate the divine portion as God's representative, thus showing that the food was being shared by Him.
3. See Isaiah 10:15; Lev. 14:12, 21, 24.

C. There were **thank offerings**:

1. It represented an act of thanksgiving for blessings already bestowed.
2. It was used many times interchangeably with the peace offering (2 Chron. 29:31; 33:16; Jer. 17:26).
3. See Lev. 7:12, 13, 15; 22:29.

D. There were **votive** (take a vow) **offerings**:

1. This kind of sacrifice was a ritual expression of a vow or promise of gifts to the Lord.
2. It consisted of burnt and peace offerings.
3. See Lev. 7:16, 17; 22:17-20.

E. There were **freewill offerings**:

1. This was the minimum offering that one could bring to the holy assemblies which took place three times each year (Exodus. 23:16; 34:20; Deut. 16:10, 16, 17).
2. See Lev. 7:16, 17; 22:17-24.

F. There were **ordination offerings**:

1. This sacrifice was used to consecrate someone to divine service and required a state of ritual purity and spiritual devotion.
2. See Exodus 29:19-24; Lev. 8:22-32.

IV. Some Additional Facts About Animal Sacrifices.

A. The sacrifices had purposes.

1. They maintained the place of the people in God's nation.
2. They showed that God's justice must be satisfied in time.
3. They taught the horribleness of sin.
4. They taught that man could not justify himself by works only.
5. They taught that a better sacrifice was to come.
6. They taught that they needed something more pure than self.
7. They taught that sin separated man from God.
8. They taught the transferal of sin from man.
9. They taught that the innocent must suffer for the guilty.
10. They taught and stressed that God's law must be kept (See Hebrews chapters 8-12)

B. Animal sacrifices were ineffective (Heb. 10:1-10).

1. The sacrifices were the shadows---not the substance.
2. The old sacrifices involved repetition, not remission.
3. The old sacrifices maintained a consciousness of sin.
4. The old sacrifices meant remembrance, not removal.

C. What did God really want regarding sacrifices?

1. "To obey is better than sacrifice," 1 Sam. 15:22.
2. God wants us to depend upon Him (Psalm 50:1-15).
3. God wants humility and repentance (Psalm 51:15-19).
4. For further study see Hosea 6:4-6; Isaiah 1:10-20; Micah 6:6-9; and Malachi 1 and 2 concerning sacrifices and attitudes.

CONCLUSION:

1. We should be thankful we are not under the law of the Old Testament, and that we have Christ as our sacrificial lamb (See Galatians 5:4 and Romans 7:1-7).
2. We should appreciate even more the New Covenant (Arrangement, Agreement, Testament) we have because of what Christ has done in giving his life.

CALENDAR OF SACRIFICE EVENTS

I. DAILY SACRIFICES (Numbers 28:3-8).

They were offered morning and evening, each consisting of a yearling lamb, for a burnt offering; a tenth deal of flour, or a meal offering; one fourth hin of wine, for a drink offering.

II. SABBATH SACRIFICES (Numbers 28:9-10; Lev. 24:8).

This required the daily offerings (see above) and two yearling lambs, for a burnt offering; two tenth deals of flour, mingled with oil, for a meal offering; one half hin of wine, for a drink offering; twelve fresh loaves of showbread made of fine wheat flour unleavened, baked in twelve loaves or cakes, containing one fifth of an ephah of flour, renewed every Sabbath, eaten by the priests exclusively in the tabernacle, and replaced by fresh loaves prepared overnight by the Levites (1 Exodus. 40:22; Sam. 21:6; 1 Chron. 9:32; Lev. 24:5-9).

III. NEW MOON SACRIFICES: (Numbers 28:11-15).

This required the daily offerings (see above) and two young bullocks, one ram, seven lambs, for burnt offering; four mingled with oil, three tenth deals for each bullock, two tenth deals for the ram, one tenth deal for each lamb; and a drink offering. It signified completion and new beginnings.

IV. FEAST OF TRUMPET OR SEVENTH NEW MOON SACRIFICES: Numbers 29:1-6).

This required the daily offerings (see above) and new moon offerings; and one bullock, one ram, seven yearling lambs, for burnt offering; flour mingled with oil; three tenth deals for the bullock, two tenth deals for the ram, one tenth deal for each lamb, for meal offering; one kid of the goats, for sin offering; and drink offerings.

V. PASSOVER SACRIFICES: (Exodus 12:1ff).

This required the daily offerings (see above); and a kid (lamb or goat, Exodus. 12:5) was selected on the tenth of Abib, slain on the fourteenth, and its blood sprinkled on the doorposts and lintels.

VI. UNLEAVENED BREAD SACRIFICES: (Numbers 28:17-24).

This required the daily offerings (see above); and one goat, for sin offering; two young bullocks, one ram, and seven yearling lambs, for burnt offering; flour mingled with oil, three tenths deals for each bullock, two tenth deals for the ram, one tenth deal

for each lamb, a meal offering. The above offerings were for each day of the feast (fifteenth to twenty-first of the month of Abib). On the second day of the feast (sixteenth of Abib) the first sheaf of the new harvest (barley) was offered by waving, not burning. With this sheaf was offered a male yearling lamb, for a burnt offering; two tenth deals four and oil, for meal offering; one fourth hin wine, for drink offering.

VII. PENTECOST (Feast of Weeks) (Numbers 28:27-31).

The daily offerings were required (see above) and a kid of the goats for a sin offering; two young bullocks, one ram, seven yearling lambs, for burnt offering; three tenth deals four and oil for each bullock, two tenth deals for the ram, one tenth deal for each lamb, meal offering; one half hin of wine for the bullock, one third hin of wine for the ram, one fourth hin of wine for each lamb, drink offering. Afterwards two wave loaves made of two tenth deals of flour, baked with leaven were offered. With these were offered seven yearling lambs, one young bullock, and two rams, for burnt offering, with the prescribed meal and drink offerings; a he-goat, for a sin offering; two yearling lambs, for a peace offering.

VIII. DAY OF ATONEMENT (Lev. 16:3; Numbers 29:7-11).

This required the daily offerings (see above) and a bullock for a sin offering, and a ram for a burnt offering, for the priesthood; two goats for a sin offering, and a ram for a burnt offering, for the people; followed by one young bullock, one ram, seven lambs, for burnt offerings; four mingled with oil, three tenth deals for bullock, two tenth deals for ram, and one tenth deal for each lamb, meal offering; one half hin wine for bullock, one third hin wine for each lamb, as a drink offering.

(SEE SACRIFICE CHART IS ON THE NEXT PAGE)

IX. FEAST OF TABERNACLES: (Numbers 29:13ff).

This required the daily offerings (see above) of what is listed below:

DAY	BULLOCKS	RAMS	LAMBS	GOATS
First	13	2	14	1
Second	12	2	14	1
Third	11	2	14	1
Fourth	10	2	14	1
Fifth	9	2	14	1
Six	8	2	14	1
Seventh	7	2	14	1
Total for seven days:	70	14	98	7
Eighth day...	1	1	7	1

(SEE TYPOLOGY OF SACRIFICES, NEXT PAGE)

TYOLOGY

I. THE SIN OFFERING (Heb. *Hatta th*, an offense offering) Lev. 4:2.

This offering represented a non-sweet savor which presented Christ atoning for the guilt of sin (Heb. 13:11-12). It portrays our Lord as actually burdened with the sinner's sin, standing in the sinner's place and stead. It is in contrast to the sweet-savor offering which presents Christ's own perfections. The sin offering tells forth our Lord's death as presented in Isaiah 53, Psalm 22, and 1 Peter 2:24. This sacrifice was efficacious (atoning) and substitutionary (take the place of).

II. THE BURNT OFFERING (Heb. '*olah*, ascending, *kalil*, complete), ascending as smoke, because it was wholly or completely consumed :

This represents the offering of Christ Himself without spot to God in performing the divine will with joy, even to the point of death. In the offering the note of penalty is not conspicuous (Heb. 9:11-14; 10:5-7). The offering is sweet savor. These offerings are so-called because they deal with Christ in His own perfections and in His perfect devotion to the Father's will. They are in contrast to the non-sweet savor offerings which typify Christ as carrying the sinner's demerit. The whole burnt offering is both atoning and substitutionary, that is, Christ dies in the believer's stead. They exemplify Christ's redeeming character; The **young ox** (His patient endurance as a Savior; 1 Cor. 9:9-10; Isa. 52:13-15; Phil. 2:5-8); the **sheep or ram** (His unresisting abandonment to death; Isa. 53:7); the **goat** (typifies a sinner and He was numbered with transgressors); the **turtledove or pigeon** (His mourning innocence; Isa. 38:14; Heb. 7:26; His poverty; Lev. 5:7; He became poor that we might become rich; 2 Cor. 8:9; Phil. 2:6-8).

III. THE PEACE OFFERING: (Heb. *Zabah shelamim*, sacrifice of peace), another sacrifice offered in communion with God.

This is a sweet-savor offering which portrays Christ as our Peace (Eph. 2:14-18). Christ made peace (Eph. 2:17). He is our Peace (Eph. 2:14). The offering sets forth God as propitiated (holds back the wrath of God), the sinner is reconciled. God and the sinner are brought together in peace and in proper fellowship. This offering afforded food for the priest. Christ is our "manna from heaven," (Lev. 7:31-34).

III. MEAL AND DRINK OFFERING: (Heb. *minhah*, meal offering; *neseq*, libation or drink offering)

This offering exhibits Christ in His human perfections tested by suffering. The fire is testing by suffering even unto death. Frankincense symbolizes the aroma of His life toward the Father (Exodus. 30:34). The absence of leaven, a type of evil, shows forth His character as “The Truth” and His purity. The oil mingled with the offering speaks of His endowment with the Spirit (John 1:32; 6:27).

IV. HEAVE AND WAVE OFFERING:

A. HEAVE OFFERING: (Heb. *terumah*, lifted up, raised.)

This could be used only by the priests and their children. This was an offering and contribution rather than a sacrifice. Christ freely and willingly gave himself that we might become priests and God’s children.

B. WAVE OFFERING: (Heb. *tenuphah*, undulation, waved in the air).

These offerings were used for thanksgiving, purification of a leper, the offering of a Nazarite, and a jealousy offering. Christ is an expression of our thanksgiving for God’s love, God’s oath to provide a plan for our salvation, the removal of the disease of sin from our souls, and to say, “You are the only God.”

V. THE RED HEIFER OFFERING: (Heb. running water and the ashes of a red Heifer; Num. 19:1ff.).

This portrays the sacrifice of Christ as the medium of the believer’s cleansing from the pollution contracted in his walk as a pilgrim through the world. The order of the cleansing is: (1) the slaying of the sacrifice. (2) The sevenfold sprinkling of the blood, showing forth the completed putting away of the believer’s sins before God (Heb. 9:12-14). (3) The burning of the sacrifice to ashes and their presentation as a memorial of the sacrifice. (4) The cleansing by sprinkling with the ashes mingled with water. The water is typical of the Holy Spirit, the Word (John 7:37-39; Eph. 5:26) and baptism (Heb. 10:22; Titus 2:5). The whole ritual portrays the fact that the Holy Spirit employs the word of God to convict a person of his/her sins and when a person believes, he/she is convinced of the guilt of sin and that it was born by the sacrifice of Christ. Instead of

losing hope he confesses his belief in Christ, repents of his sins, and is baptized into Christ for the remission of sins (Acts 2:36-47). The result is the sinner is forgiven and cleansed (John 13:3-10; 1 John 1:7-10; 1 Peter 3:21; Acts 2:36-37; Romans 6: 3-7).

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