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**THE TRUTH FOR THE TIMES**  
**By Tony Marshall Anderson**

**VOLUME 2**

The Epistles Hebrews

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**DEDICATED**

To the general assembly and church of the firstborn and to them that believe to the saving of  
the soul.

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**SUBJECTS OUTLINED FOR STUDY**

- I. Saved to the uttermost.
- II. Christ's better covenant.
- III. Eternal redemption experienced.
- IV. The sanctifying sacrifice.
- V. The fundamentals of faith.
- VI. Running the Christian race.
- VII. Consistent Christian conduct.

## VIII. Christ suffered to sanctify Christians.

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### FOREWORD

Many sincere requests have come to me in recent years to prepare a series of studies on the great cardinal truth of redemption revealed in the Epistle to the Hebrews. I humbly request my readers to disregard my apparent lack of learning and accept this work as a labor of love and a work of faith.

It has been my delight to preach on these inspiring truths in many churches, conventions, conferences, and holiness camp meetings. I have discovered that the people of God are hungry for the bread of life contained in the living Word of God.

I have prepared these studies in outlines based on the immediate context. These studies have been enlarged to give the student a measure of understanding relative to the subject under consideration. I have made no attempt to produce a commentary. My readers will not find the last word to be said on the subjects presented in this series of studies. I have enlarged each study for the benefit of preachers, teachers, students, and all devout readers of the Sacred Scriptures.

If these studies serve to promote a greater interest in the Holy Scriptures I shall be compensated in full measure for the hours spent in preparing this work for publication. I present these outlined studies as a free gift to all readers of God's imperishable Word. The Savior said, "Freely ye have received, freely give." -- Matt. 10:8. When Christ is pleased to give more to me, I shall labor diligently to give more to His people. I deem it my highest honor to be instrumental in feeding the flock of God.

In the Master's name,  
T. M. Anderson

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### HEBREWS, CHAPTER VII

1. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2. To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6. But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7. And without all contradiction the less is blessed of the better.

8. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10. For he was yet in the loins of his father, when Melchisedec met him.

11. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12. For the priesthood being changed, there is made of necessity a change also of the law.

13. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16. Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17. For he testifieth, Thou art a priest for ever after the order of Melchisedec.

18. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

20. And inasmuch as not without an oath he was made priest:

21. (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

22. By so much was Jesus made a surety of a better testament.

23. And they truly were many priests, because they were not suffered to continue by reason of death:

24. But this man, because he continueth ever, hath an unchangeable priesthood.

25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

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## THE STUDY OUTLINED

Subject: SAVED TO THE UTTERMOST

Text: "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25.

1. THE EFFECTUAL POWER OF CHRIST. "He is able also to save them to the uttermost."

(a) The Efficiency of Christ's Saviourhood. "He is able also to save." Ver. 25.

(b) The Extent of Christ's Salvation. "To save them to the uttermost that come unto God by him." Ver. 25.

(c) The Efficacy of Christ's Sacrifice. "This he did once, when he offered up himself." Ver. 27.

2. THE ESSENTIAL PERFECTION IN CHRIST. "The law made nothing perfect, but the bringing in of a better hope did." Ver. 19.

(a) The Perfection Revealed in the Sacrifice of Christ. "The bringing in of a better hope." Ver. 19.

(b) The Perfection Realized in the Suretyship of Christ. "By so much was Jesus made a surety of a better testament." Ver. 22.

(c) The Perfection Received from the Source in Christ. "By the which we draw nigh unto God." Ver. 19.

3 THE ETERNAL PRIESTHOOD OF CHRIST. "Such an high priest became us." Ver. 26.

(a) The Immutable High Priest. "This man, because he continueth ever, hath an unchangeable priesthood." Ver. 24.

(b) The Immaculate High Priest. "Holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Ver. 26.

(c) The Interceding High Priest. "Seeing he ever liveth to make intercession for us." Ver. 25.

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#### THE OUTLINE ENLARGED

1. THE EFFECTUAL POWER OF CHRIST. "He is able also to save them to the uttermost that come unto God by him." Ver. 25.

We do not find it difficult to perceive that salvation through faith in the vicarious sufferings of Jesus Christ is the central theme of the divine revelation presented by the Author of this remarkable Epistle.

The Spirit of truth makes it unmistakably clear that it is God's immutable purpose in His Son to save His people from their sins. It is apparent that a salvation sufficient to save the people to the uttermost extent of their moral and spiritual needs must include their purification, their preservation, and their faultless presentation. These three changeless principles of Christ's redemptive work constitute the immovable foundation on which the trusting people of God rest their inspirited hope for everlasting life.

(a) The Efficiency of Christ's Saviourhood. "He is able to save." Ver. 25.

The Greek word translated "able" denotes strength, power, and efficiency.

When this Greek term is used with reference to Christ's ability to save it denotes His omnipotence. The Spirit of God would have us understand that our great Redeemer's ability to save us to the uttermost springs from the inherent power of His Divine Nature. His power to save is unlimited in efficacy, undiminishable in effectiveness, and universal in extent. Christ has infinite

power in His Divine Nature to save all men from all sin throughout all time and unto all eternity. Jesus is the only Savior sent of God to seek and to save lost mankind from perishing in sin's perpetual darkness and peaceless despair.

The inspired Apostle said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Peter's positive assertion has been fully substantiated throughout all ages and generations by the unimpeachable testimonies of God's triumphant saints. The world's history does not make mention of one single instance to show that any man can be saved from sin except through faith in the crucified Christ. God's immaculate Son is the Lamb slain from the beginning of time to provide an uttermost salvation for Adam's fallen race. The very fact that Jesus is able to save all men from all sin reveals Him to be unique in His efficient Saviourhood and without a peer in His eternal Priesthood.

The triumphant Savior announced to all the world that the ultimate purpose of His sufferings had been achieved when He said, "It is finished." His prophetic words of victory uttered in an hour of anguish furnish us with sufficient evidence to believe that the Father's sovereign will and saving work shall be completed by the invincible might and infinite merit of the obedient Son. Our Savior testified to His mission in the world, saying, "My meat is to do the will of him that sent me, and to finish his work." John 4:34.

Every man's hope for eternal redemption is based on the ability of Jesus to achieve the purpose for which He was sent into the world. Man's own blind unbelief is the only conceivable cause of his failure to receive the full benefits of an uttermost salvation provided for every bound, benighted, and bewildered soul living in this dispensation of the glorious Gospel.

(b) The Extent of Christ's Salvation. "To save them to the uttermost that come unto God by him." Ver. 25.

The amazing Greek word, which is here translated "uttermost," is *panteles*. This astonishing Greek word is from *pan*, meaning all, and *telos*, meaning the end or perfection. Hence the word translated uttermost means completely, thoroughly, to all intents, degrees, and purposes.

This comprehensive Greek term, made under the leadership of the Spirit, discloses the efficiency, efficacy, and extent of Christ's inherent ability to save the people from sin. The Spirit of God obviously selected the two strongest words in the Greek language and put them together to form a word which reveals the boundless extent of Christ's vicarious sufferings to sanctify and cleanse the people instantaneously and completely when they come unto God by Him. The inspired writer substantiated this great truth, saying, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12.

The explicit language relating to the ability of Christ to save His people to the uttermost extent of their spiritual needs by sanctifying them with His own blood sweeps from the field all possible cavil relative to the scriptural doctrine of full deliverance from hereditary depravity. To doubt this gracious redemptive truth in the least, or place the slightest limitation on it, is to

impeach the veracity of God, discredit the efficacy of our Lord's shed blood, and frustrate the abounding grace of God.

If we sincerely believe the saving truth contained in God's infallible Word, we must devoutly believe that Jesus is able to save us completely, thoroughly, to all intents, degrees, and purposes when we come unto God by Him. The man who does not believe that it is possible to be cleansed from original sin in this life by faith in Christ evinces to all the world that he is still living in the dark deception and deep defilement of his own unholy heart. He is apparently unimpressed by the fact that Christ is able to save them to the uttermost that come unto God by Him.

The Savior's complete triumph over Satan and sin assures us that He is able to purge our hearts from the principle, pollution, and power of inherited sin by the efficacy of His blood and the inherent power of His Divine Nature.

Let us not overlook the indisputable fact that all men are sinners in the sight of God. The sons and daughters of Adam's fallen race are helpless and hopeless victims of inherited depravity. They are captivated, controlled, and condemned by their own inborn uncleanness. Hereditary depravity is a leprous disease, a loathsome defilement, and a lingering death from which there is no deliverance except in the atoning merits of Jesus.

All men are confronted by the incontestable fact that they are incapable of providing the essential means, merits, and might to cleanse their unholy hearts in the sight of God. The anointed prophet stated this sobering truth, saying, "Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God." Jer. 2:22.

Paul voiced his lament of distress and longing for liberty when he said, "O wretched man that I am! who shall deliver me from the body of this death?" But God's faithful witness did not leave his bewildering question unanswered. He gave a convincing testimony to complete deliverance from inbred sin, saying, "I thank God through Jesus Christ our Lord." Rom. 7:24, 25.

Paul's personal testimony to complete freedom from inherited depravity does not furnish the least support for the doleful and disconcerting doctrine advocated and accepted by persons who teach that it is impossible to obtain complete freedom from innate depravity in this life.

All true believers have a perfect right to expect and experience complete deliverance from the inner strife and struggle caused by indwelling sin. The unutterable joy of this blessed experience of purity can be received by faith in the sympathetic and sufficient Savior. The glorious experience of entire sanctification enthrones Jesus in our hearts to reign forever. He eradicates the malady of the soul by His blood, and vitalizes our whole soul and life by His Spirit, filling us and satisfying us for time and eternity. This blessed experience enables us to live in harmony with the will of God and overcome all foes by His power.

(c) The Efficacy of Christ's Sacrifice. "This he did once, when he offered up himself." Ver. 27. The Greek word translated "offered" means to present a gift or to offer up a sacrifice unto God. It is difficult to comprehend the profound significance of Jesus offering Himself as an acceptable

gift and atoning sacrifice for the purpose of providing a full and free salvation for all mankind. The mysteries, merits, and miracles of His redeeming grace surpass all human reasoning and understanding. Therefore it is necessary to have a divine revelation of the saving truth to enable us to see the efficacy of the blood of the crucified Christ, and to believe on His name for everlasting life.

It apparently required every inherent quality of Christ's Divine Nature to provide an efficacious sacrifice to save us from sin. It was not possible for Him to offer a substitute for Himself. It required the Son to give all of God, all of grace, and all of glory in one measureless sacrifice of Himself to lift fallen man from the depths of sin and restore him to the moral image and spiritual likeness of the Creator.

Christ fulfilled His greatest purpose and finished His greatest plan when He offered Himself unto God for an atonement for sin. It is written, "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Ver. 27.

This is a striking contrast between the earthly priesthood under law and the eternal Priesthood of Jesus. His superior sacrifice is revealed in the words, "This he did once." His own complete sacrifice for sin was made once and for all time and eternity. It is by virtue of the one final and finished sacrifice of Himself that He is able to save them to the uttermost that come unto God by Him.

2. THE ESSENTIAL PERFECTION IN CHRIST, "The law made nothing perfect, but the bringing in of a better hope did." Ver. 19.

The Greek word translated "perfect" denotes completeness of character. This inspired Greek word discloses the spiritual fitness required to make man acceptable in the sight of a just and holy God.

The great doctrine of Christian perfection is an essential part of the divine plan of salvation. No man has a justifiable reason to quibble about this glorious Biblical doctrine of divine revelation. No man can teach that it is impossible to receive perfection of character in this present life without repudiating the plain teachings of Jesus and rejecting His atonement.

The sacred Scriptures warrant the affirmation that no man is saved to the uttermost extent of his personal sin problem until he has obtained the perfection of moral character provided for him by faith in Christ's sacrifice.

(a) The Perfection Revealed in the Sacrifice of Christ. "The bringing in of a better hope." Ver. 19.

The Greek word translated "hope" means expectation, or confidence, or trust based on the supreme sacrifice of Jesus.

The bringing in of the better hope based on the superior sacrifice of Christ gives us a valid reason to expect perfection of character in this present life. The Holy Spirit would have all true believers see that they can be sanctified by faith in the blood of Christ.

The Mosaic law made nothing perfect. It was impossible for the people to be made free from the pollution and power of innate depravity by faith in the sacrifices made under the ceremonial law. The law was only a pattern or portrait of the great plan of redemption and a shadow of the good things to come through faith in the unblemished and spotless Lamb of God.

The ritualistic law required perfect obedience to all the prescribed precepts but furnish no assistance to the people under it. The law pardoned no man's sin, cleansed no man's heart, and transformed no man's life. It had no vital spiritual power to communicate to the worshipers. The weak and unprofitable law did not in any real sense provide a way for the people to enter into perfect harmony with the holiness of God. The Mosaic law found the blighted, besmirched, and benighted man helplessly struggling in the bonds of iniquity, condemned him for his uncleanness, and consigned him to eternal death for his wickedness.

All the oblations offered under the law could not provide a way for the people to enter into holy fellowship with the Lord. There was therefore introduced a better sacrifice which did make it possible for the worshipping people to be reconciled to God, enter into fellowship with Him, and enjoy the blessings of His abiding presence and assuring pleasure.

The bringing in of a better hope of perfection based on the better sacrifice has provided a way for every man on earth to receive forgiveness of sins, and inheritance among them which are sanctified by faith in the vicarious sufferings and death of Jesus Christ.

The inspired writer was obviously speaking to the church when he said, "The law made nothing perfect." This emphatic declaration of eternal truth merits the thoughtful consideration of every sincere believer in Christ. This positive statement forever disproves the currently accepted teaching of perfection by growth or by good works. This vain delusion has deceived, defeated, and destroyed multitudes in all ages. This subtle and subversive doctrine has no message of deliverance from innate depravity through faith in Christ. It has no power to reprove the world of sin, and of righteousness, and of judgment.

It is quite natural for a misguided man to believe that performing the good works sanctioned by the church and clergy will make him acceptable in the sight of God. Such a deluded person does not perceive the fallacy of the popular teaching of perfection by good works. If it were possible for us to achieve perfection of moral character by adhering to a system of good works it would take all the glory from Christ and confer it on ourselves.

Certain eminent theologians teach that we are regenerated by faith in Christ, but sanctified by a process of moral and mental development. In other words, we begin in the Spirit but we are made perfect by the flesh. This erroneous teaching troubled the Christians in the days of the apostles. It has substituted the sacraments for salvation, confirmation for cleansing, and ritualism for revelation.

From the day Cain offered a bloodless sacrifice to purchase God's favor, up to this present moment, sinful men have ignored the need of an atonement for sin, and have offered the bloodless sacrifice of good deeds to court favor with God.

The laws of human means, methods, and merits make nothing perfect in the sight of God. Let us not be unmindful of the inevitable fact that God's inexorable law of holiness expelled the guilty pair from the earthly paradise. This same inflexible law of divine perfection prevents Adam's fallen race from returning to the lost estate of holy oneness with God without an atoning sacrifice for sin. Only the precious blood of Jesus Christ can provide the purity of heart and perfection of character requisite for holy oneness and unbroken fellowship with an infinitely holy and righteous Creator.

(b) The Perfection Realized in the Suretyship of Jesus. "By so much was Jesus made a surety of a better testament." Ver. 22.

The Greek word translated "surety" means a pledge put into one's hand. We may interpret the Greek word to mean a bondsman. We think of a bondsman as one who pledges his name, property, and influence to guarantee that a certain thing shall be done.

The Author enlarges our understanding of the plan of salvation by arresting our attention to the suretyship of Jesus, our Divine Bondsman.

The certified covenant of saving grace based on the suretyship of Jesus is secured against any failure to accomplish all the provisions, plans, and purposes for which it was established. This sacred covenant, confirmed by an oath, contains the assuring pledge of perfection provided for God's trusting people in the adequate atonement of the only begotten Son.

Jesus has pledged His exalted Name, His eternal possession, His holy influence, and His infinite power as a guarantee that every promise, prayer, and prophecy relating to our complete emancipation from hereditary depravity shall be fulfilled to the glory and praise of the Heavenly Father.

Christ does not pledge Himself to save us without holiness of heart and life. The Savior's surety for man's salvation must be consistent with the holiness of God and compatible with His Divine Nature. No man can rely on Christ for salvation unless he obeys the message of the glorious gospel which affirms, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." II Thess. 2:13.

The suretyship of Jesus is not in any sense a guarantee that any man shall be saved in his sins, or that he shall enter Heaven no matter what manner of life he chooses to live in this world. Jesus will not enter into a suretyship so utterly inharmonious with God's will for any man on earth. Let no man deceive himself by thinking that he shall be approved of God in the day of judgment unless he continues to walk with Christ in the way of true holiness. Every man must prove himself worthy to receive the crown of everlasting life by overcoming the trials and temptations of life through unwavering faith in the Son of God.

God's eternal purpose in an uttermost salvation is obviously not completed and confirmed in our hearts until we receive the indwelling Christ as a surety of our acceptance in holy fellowship with Himself and with all holy beings. It requires a conscious sense of Christ's abiding presence in our surrendered souls to give us the comforting hope of eternal glory. When He comes into our willing, waiting, and worshipping hearts in all His divine fullness, He imparts the realness promised in the heavenly experience of Christian perfection. It is through the sacrifice and suretyship of Jesus that the perfection revealed in the better hope becomes the perfection realized in the believer's heart. (See Col. 1:27-28)

(c) The Perfection Received from the Source in Christ. "By the which we draw nigh unto God." Ver. 19.

We approach the source of all perfection when we draw nigh unto God by faith in the merits of Christ. The author of the Epistle encourages the people to draw nigh unto God for the specific purpose of obtaining the perfection provided for them in the sufferings of Jesus and pledged to them in His appointed suretyship.

The unwavering confidence which moves and motivates the believers to approach an infinitely holy God for perfection of soul and spirit is evidently based on the eternal Priesthood of the Son. A worshipping and willing people coming to a loving Lord with unfeigned faith and unfaltering courage shall most surely discover to their boundless delight that His efficacious power is as great as their spiritual problem.

We must approach the throne of grace with an honest, hungry, and humble heart, and confess our need of complete cleansing. We must draw nigh to God with a firm conviction that without holiness no man shall see the Lord.

We approach the living Lord with a broken spirit and a contrite heart. It is written, "God resisteth the proud, but giveth grace unto the humble." Jas. 4:6.

The earnest seeker must renounce all pride of person, possessions, and position in order to receive the perfect purity of heart vouchsafed to all men in the covenant of grace. The humble man must consider the blessing of a holy heart to be worth all it requires on his part to obtain it.

We can be fully assured that Christ will satisfy us with His peace, strengthen us with His power, and secure us by His presence the moment we are made perfect in holiness of heart. We shall find in Him the fountain of life, the fervency of love, and the fullness of liberty the instant we enter into an unbroken fellowship with Him.

Seeing that our hope of perfection is based on the superior sacrifice of Christ and pledged to us in His suretyship, let us yield ourselves unto Him in submissive obedience and make His eternal salvation wholly ours by faith. All that was needful to be done on Christ's part has been done. All that God requires on our part is to draw nigh unto Him, confess our need, and trust the blood of His Son to cleanse us from all unrighteousness.

3. THE ETERNAL PRIESTHOOD OF CHRIST. "Such an high priest became us." Ver. 26.

When devoting thoughtful consideration to the Priesthood of Jesus it is important to keep in mind that every spiritual blessing and benefit promised to us in the uttermost salvation shall be fulfilled in our trusting hearts by Jesus, our great High Priest, when we come unto God by Him.

(a) The Immutable High Priest. "This man, because he continueth ever, hath an unchangeable priesthood." Ver. 24.

The changeless Priesthood of the Son guarantees the complete fulfillment of God's changeless purpose to make His people perfect in holiness of heart. The author called attention to this truth when he said, "If therefore perfection were by the Levitical priesthood . . . what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?" Ver. 11.

This illuminating statement of divine revelation enables us to see that the spiritual perfection impossible to obtain under the Levitical priesthood is now made available to God's people through the invincible Saviourhood and immortal Priesthood of the Son.

The great and gracious doctrine of Christian perfection is based on the firm foundation of the Son's changeless Priesthood. If God's believing people cannot receive complete cleansing from inherited depravity in this present life, then we must logically conclude that the immutable Priesthood of the Son has failed to achieve the evident purpose for which it was established and confirmed by the oath of Almighty God. It is written, "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." Ver. 28.

The Son has His Priesthood inviolable -- no other person can take His place. He is the perpetual occupant of the holy office of High Priest, giving place to no successor, and because of His having this absolute Priesthood, He is able to save us to the uttermost.

(b) The Immaculate High Priest. "Holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Ver. 26.

Jesus, our great High Priest, did not need to offer a sacrifice for His own sins when He offered up Himself for the people's sins. The immortal and immutable Son was neither compassed with infirmity nor corrupted by iniquity. The Father appointed His immaculate Son High Priest for evermore by virtue of the power of His endless life and the purity and perfection of His eternal love.

The inspired Author draws attention to five inherent qualities of Christ's Divine Nature to show His suitability to fulfill the high and holy office of His eternal Priesthood. God's imperishable Word informs us that such a High Priest is able to save His people to the uttermost, seeing He ever lives to intercede for them.

The Greek word translated "holy" means pious, pure, and devout. When the Apostle used this word with reference to the Priesthood of Jesus he fully intended to show us that our great High

Priest is supremely holy in His Divine Person. The absolute purity of His Divine Nature qualified Him to appear in the presence of God for us. Such an High Priest was in every respect suitable to us and in every way qualified to accomplish the purpose for which He came into the world. There is that in our character and circumstances which requires that an High Priest for us should be personally holy and able to sustain and strengthen His purified people in the way of holiness. It was essential that He surpass all other priests in moral character and conduct. Such an High Priest we have in the Person of the Lord Jesus Christ. In His effectual Saviourhood He made the sacrifice necessary to put away our past sins and purify our souls, and in His eternal Priesthood He offers such intercession as we need to have offered in order to keep us from moral and spiritual defeat in this disobedient, deceived, and doomed world.

The Greek word translated "harmless" means innocent, or blameless. This word points out that our holy and harmless High Priest has nothing in His Divine Nature which might prompt Him to injure anyone. He is the only one who has ever lived on earth of whom it could be said that He never, in any way, did wrong to another. He lived, loved, and labored for the benefit of helpless, hopeless, and homeless humanity. Seeing that He is harmless, we have reason to believe that He is able to impart to us the moral strength necessary to do all things without murmurings and disputings: that we may be blameless and harmless sons of God, without rebuke, in the midst of a wicked and worldly generation. (Phil. 2:15)

The Greek word translated "undefiled" means sincere, unimpaired, and unstained. This word reveals that Jesus was without blemish, having no bodily imperfection. The word likewise shows that the Savior's contact with the world did not soil His sinless soul. The unstained and unimpaired Son has been certified by the supreme law of God and nature. Low, base, mean, and unbecoming passions and purposes were never seen in the blameless conduct of the incarnate Christ.

The immaculate High Priest was separate from sinners. Our holy High Priest was in the world, but He was not of the world. He lived among sinners, but He did not partake of their plans, pleasures, and pursuits. Jesus lived through all the temptations, turmoil, and troubles of earth without contagion or moral stain. He was in perfect harmony with God at all times under all circumstances of life. He was completely separated from sinful mankind by an atmosphere of spiritual immunity peculiar to His own Divine Nature.

Our holy, harmless, undefiled, and separated High Priest has been made higher than the heavens. The exalted Son is now seated at the right hand of the Majesty on high where He ever lives to intercede for every seeking soul who pleads for mercy at the throne of grace.

(c) The Interceding High Priest. "Seeing he ever liveth to make intercession for them." Ver. 25.

The Greek word translated "intercession" means to plead the cause of another, or seek favor and help.

It is reasonable to presume that our Lord constantly presents the merits of His sufferings and death as the ransom paid for our salvation. It is apparent that the efficacy of His great sacrifice

is the ground on which all grace is obtained. Seeing that His atoning merit is infinite, we need not fear that it will ever be exhausted.

The prayers of the Savior are immortal because He has breathed into them the power of His endless life. All the gracious benefits and blessings procured for us in the Savior's atonement are made available to His trusting people by His immortal prayers. The Heavenly Father has accepted the ransom paid for the guilt of every soul on earth. He has crowned His beloved Son Mediatorial Prince at His right hand, where He ever lives to intercede for every penitent soul who cries to Him for pardon and peace.

The Scriptures warrant the affirmation that Jesus ever lives to intercede for the sanctification of His people. He said to the Father, "Sanctify them through thy truth: thy word is truth." John 17:17. All the rich benefits of His importunate intercession are made available to His believing children the moment they yield all to Him in perfect submission and willing consecration. He wills to crucify the body of sin by the fiery baptism with the Holy Spirit and purge the heart from all spiritual defilement.

We know also that the loving Savior ever lives to intercede for the preservation of His people on earth. Jesus said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." John 17:15.

The Captain of our salvation manifested His divine power and sovereign authority over the triple alliance of devils, diseases, and death in the days of His ministry and miracles on earth. The conquering Christ's signal victory over the threefold threat of Satan, sin, and suffering enables us to see that He has infinite ability to defend and deliver His intrepid saints in this evil world until they overcome all enemies and join the rejoicing throng in the city of God.

The mighty Redeemer is dedicated to the task of saving His people to the uttermost extent of their probationary sojourn and earthly pilgrimage.

The sacred Scriptures contain many certified promises to confirm our unwavering faith in the omnipotent Savior's ability to save His people from the power, prevalence, and presence of sin in this corrupt age and generation. The Son of God will maintain all things pertaining to life and godliness by the absolute authority of His enduring Word.

The praising psalmist testified to this encouraging truth, saying, "The Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be for ever." Psa. 37:17, 18.

Paul witnessed to his unfeigned faith in Christ's ability to keep when he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12.

Jude joined the cloud of witnesses and testified to the Savior's ability to preserve and present His believing people before the presence of the Heavenly Father, saying, "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory

with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and evermore." Jude 24, 25.

This is a marvelous tribute to Christ's ability to preserve His people from spiritual defeat and to present them in faultless beauty and fadeless splendor before the presence of the Heavenly Father's effulgent glory.

Jude's remarkable statement certifies the utter impartiality of the infallible Judge who will accept nothing but spiritual purity and moral perfection when we stand before the great white throne. This startling truth of Holy Writ is sufficient to urge every sincere believer to utilize every moment of life to cooperate with the Father, Son, and Holy Ghost and receive by faith and obedience the spiritual fitness required to stand unafraid and unashamed in the awesome presence of the righteous Judge of the quick and the dead. Let us retain the holiness of heart and life at all conceivable costs of personal sacrifice and physical suffering. We are firmly convinced that our holy and harmless High Priest will aid us as long as we need anything done to achieve the victory over the wickedness in the world. The Priesthood of Jesus is the unshakable rock on which His confiding people build strong and sturdy character to stand against the wiles of the adversary and the winds of adversity incident to holy living in this world. They must continue to fight the good fight of faith until they overcome all foes and join the ransomed company who shall be crowned conquerors at the dawn of the deathless day of deliverance. Jesus has espoused the cause of His purchased people, having assumed the responsibility of defending them against the powers of evil in this world. Our High Priest does in Heaven what is necessary to obtain for us the grace and strength required to deny all ungodliness and worldly lust, and live soberly, righteously, and godly in this present world.

The final consummation of the Savior's redemptive purpose is also included in His immortal intercession. He disclosed this comforting truth when He said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world." John 17:24.

In these amazing words the Savior has enabled us to see what His intercession in Heaven as our High Priest is like. We perceive that He presented the priceless legacy of His will to the Father when He prayed for His people to be with Him in the highest Heaven and behold His eternal glory.

Christ's finished work and final will are one in the divine plan of an uttermost salvation. It has pleased Him to reveal the final fulfillment of all He has willed and devised as an eternal inheritance for His redeemed family. His redemptive will has been validated by His shed blood, signed by His nail-scarred hand, witnessed by the Heavenly Father in the presence of all holy beings in the third Heaven, and sealed by the Holy Spirit of promise unto the day of the glorious consummation. We devoutly believe that every word uttered in the Savior's intercessory prayers on earth and in Heaven shall be fulfilled to the glory of the Everlasting Father and to the unspeakable delight of His adoring saints

The gracious Holy Spirit would have God's obedient people understand that the boundless benefits of Christ's priestly intercession can become vital spiritual realities in their hearts and

lives in this present world. We do well to perceive that the mediatorial ministry of Jesus, our immaculate High Priest, is dedicated and devoted to the spiritual welfare and physical interests of His trusting people. The very idea of necessary postponement to a more favorable time to obtain help from Jesus is utterly out of the question, knowing that He is able to save them to the uttermost that come unto God by Him.

It is manifestly evident that the only message capable of attracting the attention of hopeless and helpless humanity is the glad tidings of Christ's ability to deliver all men from the burden and bondage of iniquity. The desperate plight of perishing mankind has moved the loving heart of God to give His only begotten Son to save a lost world. It is written, "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5:8, 9.

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## HEBREWS, CHAPTER VIII

1. Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2. A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer.

4. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5. Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.

6. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7. For if that first covenant had been faultless, then should no place have been sought for the second.

8. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

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## THE STUDY OUTLINED

Subject: CHRIST'S BETTER COVENANT

Text: "He is the mediator of a better covenant, which was established upon better promises." Heb. 8:6.

1. CHRIST'S PRIESTHOOD IN THE BETTER COVENANT. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Ver. 1.

(a) Jesus Is the Minister of the Covenant. "Now hath he obtained a more excellent ministry." Ver. 6.

(b) Jesus Is the Mediator of the Covenant. "By how much also he is the mediator of a better covenant." Ver. 6.

(c) Jesus Is the Message of the Covenant. "Behold, the days come, saith the Lord, when I will make a new covenant." Ver. 8.

2. CHRIST'S PROMISES IN THE BETTER COVENANT. "A better covenant, which was established upon better promises." Ver. 6.

(a) The Nature of the Better Covenant. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord." Ver. 10. (Jer. 31:31, 32).

(b) The Newness in the Better Covenant. "Behold, the days come, saith the Lord, when I will make a new covenant." Ver. 8.

(c) The Necessity for a Better Covenant. "Every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer." Ver. 3.

3. CHRIST'S PROVISION IN THE BETTER COVENANT. the covenant that I will make with the "This is house of Israel." Ver. 10.

(a) Christ's Principles in the Better Covenant. "I will put my laws into their mind, and write them in their hearts." Ver. 10.

(b) Christ's People in the Better Covenant. "I will be to them a God, and they shall be to me a people." Ver. 10.

(c) Christ's Propitiation in the Better Covenant. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Ver. 12.

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## THE OUTLINE ENLARGED

### 1. CHRIST'S PRIESTHOOD IN THE BETTER COVENANT.

"We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Ver. 1.

The faithful Apostle introduced the sublime truth of the Son's exalted and eternal Priesthood, saying, "Now of the things which we have spoken this is the sum." The Greek word translated "sum" means the chief, or the principle, or greatest of all truth.

These stimulating words of divine revelation give us an upward look. The Spirit enables us to behold the sunlit summit, towering pinnacle, and majestic peak of Christ's changeless Priesthood. The immaculate, immutable, and invincible Son, having fully, completely, and eternally expiated the guilt of a lost world by His own death on Calvary, and having triumphed over devils, diseases, and death by the power of His indissoluble life, is now seated at the right hand of the throne of the majesty in the highest Heaven, crowned mediatorial High Priest to eternity, and immortal intercessor for all humanity, world without end.

(a) Jesus Is the Minister of the Covenant. "Now hath he obtained a more excellent ministry." Ver. 6.

The Greek word translated "minister" means to officiate as a prince, or to perform some public service at one's own expense, or to assist by giving aid and comfort.

The Apostle was speaking of the more excellent ministry of Jesus when he said, "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Ver. 2.

Our great Redeemer and High Priest entered into the most holy place in Heaven to appear in the presence of God for us. Jesus, the appointed minister of the heavenly sanctuary, ever lives to present the merits of His blood before the throne of God and to intercede for erring and enfeebled humanity.

We find something profoundly significant in the fact that Jesus is the minister of the sanctuary and of the true tabernacle. The soul of man is evidently a sanctuary and a true tabernacle which the Lord pitched in the wilderness of this world. There is patently a very real and true sense in which the marvelous merits of Christ's more excellent sacrifice have made it possible for Him to dwell in our hearts by faith. The Holy Scriptures support the affirmation that our great High Priest in Heaven is also the great High Priest of our hearts. It is manifestly true that Jesus, the minister of the sanctuary and of the true tabernacle in high Heaven, is likewise the minister of the sanctuary of our sanctified souls and of the true tabernacle of our holy hearts.

Our loving Lord confirmed this amazing truth, saying, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

The Savior's immortal words enable us to perceive that the grand end of His redemptive work is achieved when the Father, Son, and Holy Spirit come to abide in our willing, waiting, and welcoming hearts for evermore.

(b) Jesus Is the Mediator of the New Covenant. "By how much also he is the mediator of a better covenant." Ver. 6.

The Greek word translated "mediator" denotes one who interposes to reconcile two adverse parties, or one who is the medium of communication between two parties.

The Bible affirms that Jesus is the only mediator between God and man. Jesus testified to this truth when He said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6.

The fallen race has no access to God except through the mediatorial ministry of Jesus, our holy and harmless High Priest.

The covenant of probation collapsed when Satan invaded the garden of Eden and accomplished the downfall, destruction, and debasement of the first man. When evil erupted in the earthly paradise it created an abyss of deep defilement and despicable degradation between man and his Maker. The impassable gulf of guilt cannot be bridged by the intellectual ingenuity and inventive skill of the worldly wise. The wicked are utterly incapable of contriving a way to purify their unholy souls and enter into pleasurable oneness with God.

Adam transmitted the evil propensity of his fallen nature to his hapless descendants, defiling them and alienating them from God the moment they are born. It is written, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Psa. 58:3.

From what source can help be obtained to enfranchise these helpless victims and hopeless vessels of sin and Satan? Jesus, the mediator of the better covenant, is the answer to every man's pitiful plea for complete deliverance from the slavery of sin and the shackles of Satan.

We are informed that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. The vilest sinner on earth can be reconciled to God through faith in the sacrifice of Jesus, the minister and mediator of the new covenant of redeeming grace.

(c) Jesus Is the Message of the Covenant. "Behold, the days come, saith the Lord, when I will make a new covenant." Ver. 8.

The anointed Seer focused attention on this present dispensation of grace when he said, "Behold, the days come, saith the Lord."

We are now living in the auspicious days of a fulfilled prophecy, a finished provision, and a faithful High Priest. Christ has abolished death, and has brought life and immortality to light through the Gospel.

The prophet of the Lord revealed the message of the covenant for these last days, saying, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom you delight in: behold, he shall come, saith the Lord of hosts." Mal. 3:1.

This prophecy was not fulfilled until four hundred eventful years of Hebrew history had marched with muffled footsteps into the dateless past leaving the house of Israel reduced to a remnant of restless, resentful, and rebellious vassals of pagan Rome.

The peaceless people, groaning under the galling yoke of the Levitical priesthood and struggling in the shackles of legal bondage, were unaware that the momentous day of deliverance marked on God's calendar of prophecy was at hand. The hour had arrived on the wings of time for God to fulfill Malachi's heartening prophecy by sending the rugged John, a fearless preacher of repentance and a faithful messenger of the covenant, to prepare the way for the Lord to come suddenly to His temple.

After the passing of four centuries of spiritual unrest and moral darkness, Zacharias, officiating in his priestly office, was filled with the Holy Ghost and with loosened tongue and living testimony he awakened the slumbering hope in human hearts, saying, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." Luke 1:68.

The dispensation of the glorious Gospel promised in the new covenant was inaugurated by the anointed prophet's affirmation that the day had come for God to perform the mercy promised to the holy fathers and to remember His holy covenant confirmed by His solemn oath. God's memorable oath certified His promise "that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74, 75.

Christ's pastors, teachers, and evangelists in the holiness movement of this present day are called to teach these great cardinal truths to the church and to all mankind. It is written, "The Lord gave the word: great was the company of those that published it." Psa. 68:11.

When the messengers of the new covenant received the fiery baptism with the Holy Ghost on the day of Pentecost, they preached the good news of the Gospel to the unshepherded multitudes and shook the priestcraft and hypocrisy of Israel with the terrifying momentum of an earthquake.

Christ's called, commissioned, and consecrated servants do well to keep in mind that He said, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." John 15:16.

We have a valid reason to believe that the message of the glorious Gospel, affirming that the blessing of entire sanctification can be experimentally received and permanently enjoyed in this present life, will prevent the church from compromising with the world and encourage the true believers to earnestly contend for the faith once for all delivered to the saints.

May our love of Christ so constrain us that we can join Paul, saying, "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ." II Cor. 5:9, 10.

## 2. CHRIST'S PROMISES IN THE BETTER COVENANT.

"A better covenant, which was established upon better promises." Ver. 6.

The Greek word, which is here translated "established," means to legislate, or to sanction by law. The Holy Spirit would have us see that the better covenant has been legally based on God's enduring promises. This salient fact enables us to perceive that the Son's high and holy Priesthood is far superior to the Levitical because the covenant is more excellent. This new and sacred covenant of grace has been sanctioned by the supreme law of God, verified by His word, and validated by His unfailing promises.

(a) The Nature of the Better Covenant. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord." Ver. 10. Jer. 31:31-34.

The Greek word translated "covenant" means a contract, or an agreement, or a devisory will.

We understand the covenant to mean the agreement, or contract which God has made with mankind in regard to salvation by faith in Jesus. The certified covenant contains the system of laws, directions, precepts, and promises by which men become obedient to God in order to be saved to the uttermost.

We may also interpret the covenant to mean a devisory will. The law considers any testamentary disposition of property to be a devisory will, or a last will and testament. The abundance of grace and riches of glory in Christ Jesus are made available to God's legal heirs by the death of the well beloved Son. The Author made this truth clear, saying, "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9:17.

The new covenant of grace, dedicated by the blood of Jesus, pledged in His suretyship, and legally based on better promises, contains all the spiritual blessings, benefits, and heavenly gifts willed to us by our Heavenly Father.

(b) The Newness in the Better Covenant. "Behold, the days come, saith the Lord, when I will make a new covenant." Ver. 8.

The covenant of grace is called new in contradistinction to the covenant of ceremonial law, which made nothing perfect. This new covenant is the perfect plan of salvation conceived in the mind of God before the foundation of the world and made available to all the world through an unflinching faith in the expiatory sacrifice and efficacious sufferings of His only begotten Son.

The Greek word, which is here translated "make," denotes completeness of purpose and fulfillment of promise.

We find something very significant in the fact that the covenant is new. This new covenant of grace transcends the old covenant of works in that it has power to restore us to the moral image of God. There is obviously an invigorating newness of life vouchsafed to us in the new covenant based on better promises. When we are transformed by the power of the Holy Spirit our experience is ever fresh, vigorous, and buoyant, God's redeeming grace is always new, fresh, vital, and heavenly. We receive a new birth, a new being, and a new behavior. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:23, 24.

A new heart, a new hope, a new heaven, and a new home are a glorious galaxy of glittering gems promised to us in the better covenant.

(c) The Necessity for a Better Covenant. "Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer." Ver. 3.

We certainly cannot overlook the fact that our moral and spiritual needs have made it necessary for Jesus, our High Priest, to have somewhat to offer. We are confronted with the sobering fact that Almighty God must remain forever inaccessible and unapproachable unless a way can be provided to bring us into perfect accord with His sovereign will and Divine Nature.

There is startling reality in the statement, "It is of necessity that this man have somewhat also to offer." Christ had somewhat to offer when He offered His sinless soul on the middle cross for our salvation. He had somewhat to offer when He was wounded for our transgressions, bruised for our iniquities, and chastised for our peace. He had somewhat to offer when He appeared in the end of the age to put away sin by the sacrifice of Himself.

The faultless plan of eternal salvation was consummated when the obedient Son poured out His soul unto death in one supreme sacrifice on the bloody summit of Calvary.

Let us give this man, Christ Jesus, somewhat to offer before the throne of the Majesty in the heavens by presenting ourselves to Him to be sanctified wholly by faith in His meritorious sacrifice and shed blood.

3. CHRIST'S PROVISION IN THE BETTER COVENANT. "This is the covenant that I will make with the house of Israel." Ver. 10.

The Lord is saying, in effect, "This is the arrangement which I will make with the house of Israel." A covenant is something arranged between two parties. The Savior's arrangement, or agreement, or covenant contains certain provisions promised to His people.

The house of Israel mentioned in this illuminating prophecy includes all true believers in Christ Jesus. All the goodness, gifts, graces, and glories provided in the new covenant are made available to every trusting child of God dwelling on the face of the habitable globe. Christ's children have certain inalienable privileges which the Heavenly Father will never fail to recognize. There are no unwanted, unprivileged, and unloved children in the Father's royal household. All shall share alike in the blessings of the better covenant.

(a) Christ's Principles in the Better Covenant. "I will put my laws into their mind, and write them in their hearts." Ver. 10.

God's convincing words clearly define and lucidly explain the rules, regulations, and requirements embraced in the governing principles of the new and better covenant.

The Holy Spirit has focused attention on God's affirmative statement, "I will." This positive assertion enables us to see that God's laws in the better covenant are in perfect accord with His sovereign will. His laws are evidently the inherent principles of His Divine Nature.

The Greek word, which is here translated put, means to place, to infix, to inscribe, to give, and to reveal. The Savior makes it plain to all that His first great provision in the better covenant will be fulfilled when He puts His righteous laws in our minds and writes them in our hearts. When His laws, or principles of holiness and righteousness, are infixing in our minds and inscribed in our hearts, we will be disposed to obey them with pleasure and profit all the days of our Christian pilgrimage on earth.

Jesus, our Savior and High Priest, will put the tables of God's laws in our minds and hearts when we place our willing and obedient souls in His strong hand. When the blessed Christ infixes His eternal Decalogue in the center of our intellectual being, and inscribes His holy commandments on the spiritual tables of our hearts, all our pleasures, pursuits, purposes, and plans are motivated, ruled, and regulated by these inherent principles of His own Divine Person. He is the inner Master and the inner Might of the inner man.

Jesus Christ, our infallible Paragon, invincible Prince, and immaculate Priest, has made an ample provision to purge, purify, and perfect our affections, appetites, ambitions, and aspirations by the blood of His cross. He is able and willing to fortify the citadel of our inmost being by the power of His Holy Spirit and fill our immortal souls with all the fullness of God.

Such a perfect plan of salvation is what every devout believer needs, and such a permanent plan of salvation can be received by simple faith in the superlative sacrifice of the peerless Christ.

(b) Christ's People in the Better Covenant. "I will be to them a God, and they shall be to me a people." Ver. 10.

These heartening words reveal the ultimate purpose of our Lord's redemptive work. It has pleased Him to disclose the central idea and impelling hope of true Christianity in this cheering statement of His anointed prophet. The convincing and comforting words of promise reveal the two grand conditions by which the parties in the better covenant are bound. The Savior stated His part of the sacred agreement when He said, "I will be to them a God." He is willing to enter into a holy, honorable, and harmonious relationship with His purchased people. He has pledged His power and possessions to fulfill His part of the eternal covenant. He promises to be to His worshipping people all that can be desired in such a sanctified oneness of relationship.

We find Jesus to be just such a Lord and Savior as our human minds can comprehend and our adoring hearts can love. He possesses all the noble qualities of character and pleasing graces we could possibly desire to give us peace of mind and calm contentment of soul in this world of trials, troubles, and tears.

Jesus stands ready and willing to do all that we could wish and want a loving Lord to perform. He is a Savior in whom we can put implicit confidence, and on whom we can depend from the first day of our consecration to the final day of His crowning.

His presence with us in the way leading unto life eternal gives us light, liberty, and leadership in this age of mental confusion and moral conflict.

The Savior revealed our part in the enduring covenant when He said, "And they shall be to me a people."

The sages, savants, and scholars in all ages have been mystified by God's predetermined purpose to have a people for Himself. John, the beloved, enhanced our understanding of God's eternal purpose when he said, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3.

The mysteries, merits, and marvels of redeeming grace are revealed in Christ, "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. 2:14.

Christ's love has evidently motivated Him to enter into a covenant of relationship with His purified people. He loves His own and longs to be loved by His own. He is compensated, complimented, and comforted by the reciprocal love of His sanctified church.

(c) Christ's Propitiation in the Better Covenant. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Ver. 12.

This gracious promise of the new covenant shows that the propitiatory sacrifice of the Son has provided clemency, cleansing, completeness, and confirmation for His people.

The covenant promises pardoning mercy for the guilty, and is, therefore, fitted to the condition of man. Forgiveness is what every man needs and what every man must have in order to be at peace with God. Christ has provided the only way to be relieved of the terrifying and tormenting sense of guilt resting on the soul of fallen man.

Jesus has provided the only way for His people to be sanctified wholly. He shows them how to obtain the delectable blessing by faith in His blood. Under the old covenant there was a remembrance made of sins every year, but under the new and better covenant there is no more remembrance of sin. It required the superior offering of the body and blood of Jesus to purge the heart of man from indwelling sin and make him acceptable in the sight of God.

Christ's people receive a joyful realization of their relationship with Him in the new covenant. He said, "All shall know me, from the least to the greatest." Ver. 11. It is apparent that the inward acceptance of the Lord's perfect will involves the knowledge of God. All the children of God, great and small, rich and poor, cultured and ignorant, will have the laws of God written in their hearts and superscribed in their understanding. This is the true secret of a happy and holy Christian life. His people know their duty, receive sufficient grace to do it, and find great pleasure in obeying His perfect will.

If any of the conditions stated in the covenant are violated by our willful disobedience, the agreement is rendered null and void, and the Savior is absolved from His part of the contract. We see this fact revealed when Israel failed to keep all the terms of the covenant. "Because they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8:9; Jer. 31:32.

If we are convinced of our need of such a perfect Savior, and seek Him with all our hearts, we can receive His eternal salvation the moment we comply with all the conditions of the solemn covenant and claim the exceeding great and precious promises on which it is legally based.

One perfect sacrifice for sin has been made by the Savior, and He does not need to repeat it every day. He has provided a sacred covenant that does not need to be renewed day by day. Having now a great High Priest in Heaven who has made both the sacrifice and the covenant, we can approach Him in any part of the world, and at all times, and be fully assured that our complete consecration will be accepted by Him at the throne of divine grace.

His full and free salvation has that for which every person on earth should be profoundly thankful. There is not one thing in the Savior's redemptive plan which should lead any intelligent man on earth to reject. It provides all the security we could possibly desire for our hope of Heaven and eternal life. Christ lays upon us no oppressive burdens and no unjust obligations. His yoke is easy and His burden is light, and the possession of His rest is sustaining and satisfying to our souls. We owe it to ourselves to consider the arrangements and agreements contained in the better covenant and see how fitted they are to make us supremely happy in this world and in the world to come where life is unrestricted, love is unending, and liberty is unlimited.

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## HEBREWS, CHAPTER IX

1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.
2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.
3. And after the second veil, the tabernacle which is called the Holiest of all;
4. Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;
5. And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.
6. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.
7. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people:
8. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:
9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;
10. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation
11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;
12. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.
13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:
14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

16. For where a testament is, there must also of necessity be the death of the testator.

17. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18. Whereupon neither the first testament was dedicated without blood.

19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20. Saying, This is the blood of the testament which God hath enjoined unto you.

21. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

23. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27. And as it is appointed unto men once to die, but after this the judgment:

28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

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## THE STUDY OUTLINED

Subject: ETERNAL REDEMPTION EXPERIENCED

Text: "By his own blood he entered in once into the holy place, having obtained eternal redemption for us." Ver. 12.

### 1. ETERNAL REDEMPTION ACQUIRED BY CHRIST.

"Having obtained eternal redemption for us." Ver. 12.

(a) Christ Offered Himself by the Eternal Spirit. "Through the eternal Spirit offered himself without spot to God." Ver. 14.

(b) Christ Offered Himself to Emancipate Sinners. "For the redemption of the transgressions. Ver. 15.

(c) Christ Offered Himself to Eradicate Sin. "To put away sin by the sacrifice of himself." Ver. 26.

### 2. EXPERIMENTAL REALITIES AVAILABLE IN CHRIST. "Christ being come an high priest of good things to come." Ver. 11.

(a) The Realities Received through the Priesthood of Christ. "Now to appear in the presence of God for us." Ver. 24.

(b) The Realities Received by the Purging of the Conscience. "Purge your conscience from dead works to serve the living God." Ver. 14.

(c) The Realities Received in the Promise of the Calling. "They which are called might receive the promise of eternal inheritance." Ver. 15.

### 3. EXPECTATION REWARDED AT THE APPEARING OF CHRIST. "Unto them that look for him shall he appear the second time without sin unto salvation." Ver. 28.

(a) The Preparation for His Appearing. "It is appointed unto men once to die, but after this the judgment." Ver. 27.

(b) The Promise of His Appearing. "Unto them that look for him." Ver. 28.

(c) The Purpose of His Appearing. "With-out sin unto salvation." Ver. 28.

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### THE OUTLINE ENLARGED

1. THE ETERNAL REDEMPTION ACQUIRED BY CHRIST. "Having obtained eternal redemption for us." Ver. 12.

The Greek term which is translated "redemption" in this verse denotes a ransom, or a liberation, or a deliverance.

The Spirit-filled writer, being thoroughly versed in the sacred laws of the Mosaic economy and all Judaic institutions, has presented the new conditions of Christ's mediatorial ministry in the heavenly sanctuary and better covenant with considerable detail. The Spirit enabled him to take up the various symbols, sacrifices, and services of the Hebrew religion and use them as a firm foundation on which to build the doctrine of complete deliverance from indwelling sin through faith in the more excellent offering of the peerless Redeemer. He enables us to see Jesus, the great antitype, prefigured by all the bleeding beasts and birds slain during four millenniums of the Mosaic law and Levitical priesthood.

These adumbrating patterns enable us to perceive that Jesus, our great and infallible High Priest of the better covenant, having once offered His own bruised, broken, and bleeding body on a Roman gibbet ascended into the heavenly sanctuary with His precious blood and obtained eternal redemption for every human being beneath the shining sun.

(a) Christ Offered Himself by the Eternal Spirit. "Through the eternal Spirit offered himself without spot to God." Ver. 14.

The Greek preposition, which is here translated "through," denotes the causation, or immediate agency, or the channel of an act. It is very evident that Christ offered Himself without spot to God through the immediate agency and extraordinary influence of the Holy Spirit. We do not consider it improper to affirm that the Savior was in some very remarkable manner influenced and incited by the eternal Spirit in His readiness to obey the Father and suffer according to His sovereign will. We see this astonishing truth disclosed when Jesus was led up of the Spirit into the wilderness to be tempted of the Devil forty days.

The Savior's suffering on the cross was the most trying time in His life. It is reasonable to believe that He would receive the richest grace in Heaven to sustain Him in the hour of His triumph over sin and death. The holy anointing of the Spirit which Jesus received at the beginning of His public ministry strengthened Him in the hour of His intense sufferings. The highest element of Christ's eternal Being was charged with the enabling power of the eternal Spirit.

This view is not inconsistent with our belief that the sacrificial sufferings of Jesus were voluntary. The sacrifice of Himself was the greatest which the universe could possibly furnish. He made one perfect sacrifice for all time when He willingly and obediently offered Himself without spot to God.

The true value and deep spiritual meaning of Christ's voluntary sacrifice of Himself are vividly portrayed in the personal quality of character and motive which constrained Him to offer His sinless soul and uttermost Being to God. His sufferings and death on the cross are expressions of infinite love, mercy, and truth which go out to lost men with divine intensity of purpose and eager entreaty to draw them unto Himself and make them partakers of His eternal redemption.

(b) Christ Offered Himself to Emancipate Sinners. "For the redemption of the transgressions." Ver. 15.

The Greek word which is translated "redemption" in this verse denotes a deliverance procured by the payment of a ransom.

Our great Redeemer has paid the full price required to liberate mankind from the galling bondage of sin. It is written, "Ye are bought with a price." I Cor. 6:20. Our lost souls could not be redeemed with such corruptible things as gold and silver. We were redeemed by the precious blood of Christ, as of a lamb without blemish and without spot.

Christ's work of redemption was crowned and completed when He entered into Heaven to appear in the presence of God for us. The eternal redemption purchased for us by the blood of Jesus is a redemption designed in character and duration to meet the needs of all men in the present world and in the world to come where sorrows and sighing are forever excluded, and all the conditions and limitations of time are no more.

This assuring truth is substantiated by the Word which affirms that the Savior entered into the Holy Place to provide a redemption sufficient to emancipate sinners and prepare them to meet a holy and just God.

The Savior's perfect plan of eternal redemption forever precludes the slightest necessity for any person to perish in sin. The hordes of hopeless human beings in perdition have evidently gone into the bottomless pit of dark despair because they rejected the goodness and mercy of God proffered to them in the expiatory sacrifice of His Son. The wretched multitudes in the place prepared for devils and fallen angels have gone thither without one reasonable excuse. The tormenting recollections of grace and mercy spurned will doubtless prove ghastly ghosts to haunt, harass, and horrify man's memory in perdition's perpetual pandemonium and unending uproar. It is written, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2:1.

(c) Christ Offered Himself to Eradicate Sin. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Ver. 26.

The Greek word, which is here translated "put away," means to abolish, or to remove the guilt, pollution, and principle of sin.

Christ put an end to the Mosaic economy when He appeared once in the end of the Jewish dispensation to put away sin by the sacrifice of Himself. The sacrifices offered by the Aaronic high priests dealt with individual transgressions, but the more excellent sacrifice of Jesus dealt with sin as a principle.

A most momentous event occurred in human history when the only begotten Son of God appeared at the end of the ages to put away sin by the sacrifice of Himself. This marvelous manifestation to redeem us will be equaled only by the supernal sunburst and ineffable glory of His second coming to receive us unto Himself at the climactic consummation of the age.

It is unquestionably true that God's immutable purpose in His Son will not be achieved in full measure until all sin has been removed from the earth, and all its evil effects in the bodies, minds, and souls of His ransomed people completely expunged. Christ's death on the cross gave Him the victor's diadem and the monarch's crown. The Holy Scriptures say, "He must reign, till he hath put all enemies under his feet." I Cor. 15:25.

Christ, the mighty conqueror, is now sitting on the throne of the Majesty in Heaven, His crown radiant with the rays of the unsetting sun of revelation, and His scepter of righteousness sweeping the circumference of the whole created universe of God.

The indubitable evidence contained in the infallible Word convinces us that the complete expurgation of all ungodliness will be accomplished in this present dispensation of abounding grace by the infinite merits and invincible might of Christ Jesus our Lord.

The statement, "end of the world," should read, "end of the ages." The antediluvian, patriarchal, Mosaic, and Judaic ages terminated when Jesus was crucified. When the great Redeemer appeared, the ages now past were buried and the age now present was born. The radiant cross stands at the tomb of countless centuries now past and speaks to us convincingly and constantly concerning the Christ now present.

We are indeed fortunate to be living in a dispensation of time present that transcends by far the dispensations of time now past. Our great, glorious, and gracious Redeemer stands ready, willing, and able this moment to deliver all men from the defilement, dominion, and destruction of indwelling iniquity.

2. THE EXPERIMENTAL REALITIES AVAILABLE IN CHRIST. "Christ being come an high priest of good things to come." Ver. 11.

The good things to come surpass all our expectations. It is difficult for us to comprehend the illimitable good mediated by Jesus, our High Priest of the better covenant. It is convincingly true that all the good things purchased for us by the propitiatory offering of Jesus are made immediately available to us through His changeless Priesthood.

(a) The Realities Received through the Priesthood of Jesus. "Now to appear in the presence of God for us." Ver. 24.

The Greek word which in this verse is translated "appear" means to make known, or be visible, or be face to face with God.

The Holy Spirit would have us understand that Jesus, our High Priest, is in Heaven now to present Himself openly before the face of God in our behalf. He appears before God face to face with no intervening shadow of unworthiness. His perfect fellowship with the Father was obtained by the spotless offering of Himself to ransom His believing people.

The beautiful vision of our holy, harmless, and undefiled High Priest appearing in His crucified body before the mercy seat in the Shekinah glory of the Father's presence indicates that all is clear between us and God. The resplendent light of splendid light of divine revelation shows us that all erring mankind can be reconciled to God through faith in the acceptable sacrifice of Jesus.

Christ's entrance into the sacred presence of the Heavenly Father shows us that we can enjoy the experiential realities of spiritual rest and everlasting blessedness gratuitously provided for us by His passion and death on the hill called Calvary.

Christ's entrance into the presence of God has eternal efficacy. He entered in once into the holy place. His offering was perfect and complete for all time and eternity. It precludes forever any necessity for Him to offer Himself repeatedly.

It is perfectly consistent with all Biblical interpretation to affirm that Christ, now appearing before the Mediatorial throne in Heaven, is a real offering of Himself to Almighty God on our behalf, and that He now lives to present constantly the merits of His expiatory offerings for us face to face with the Father in the heavenly sanctuary. When penitent sinners seek pardon and sincere believers seek purity through faith in Jesus, they will find Him offering Himself continually in their behalf as their infallible, immutable, and immaculate High Priest. Our compassionate Christ and holy High Priest ever lives to make unceasing intercession for us at the right hand of the throne of the Majesty in the heavens.

(b) The Realities Received by the Purging of the Conscience. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Ver. 14.

The Greek word translated "purge" means to cleanse from sin, or to render pure, or to purify by an expiatory offering.

This strong Greek term enables us to comprehend the measureless extent of the expiatory offering of the universal Redeemer. All men can behold the unblemished, undiminished, and undefeated Son of the unsparing God unveiled in the white light of the luminous Word.

The superior nature of Christ's unlimited sacrifice is placed in sharp contrast with the unprofitable sacrifices made under Levitical law. The Mosaic economy had no sacrifices capable of purging the conscience of the devout worshiper. The sprinkling of the unclean worshiper with the blood of bulls and goats and the ashes of an heifer left his conscience unaffected and his character and conduct unchanged. The efficacious effects of Christ's perfect sacrifice reach to the very center of man's moral nature, purge his inmost being from innate depravity, and emancipate him from the tormenting accusations of an evil conscience.

The extent of Christ's more excellent sacrifice is disclosed in the words, "How much more." How much more does the shining splendor of the noonday sun exceed the flickering light of the tallow candle? How much more do the surging waters of seven shoreless seas exceed the waters of the smallest seeping spring?

The Spirit of God presented the fact of Christ's Priesthood in Heaven in striking contrast with the figure of the Aaronic high priest in the earthly tabernacle when He said, "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." Ver. 9. These inspired words show the typical character of the Mosaic institutions and their consequent incompetency to make the true worshiper perfect in his conscience and inmost being.

We are unable to perceive the slightest indication that the religious leaders of the great denominations of this age and generation will ever realize that a lifeless ritualism can never make the worshipers perfect in conscience. Countless millions of people are wearing themselves out performing church work and Christian services which can do nothing more than palliate an evil conscience. If it were possible to obtain a purged conscience by observing a prescribed system of good works it would preclude the necessity of Christ's expiatory sacrifice and contradict the plain teaching of the Scriptures and frustrate the redeeming grace of God. We must not overlook the obvious fact that it required the shed blood of God's only begotten Son to purge the conscience from dead works to serve the living God.

The words "dead works" refer to the entire system of works embraced in the ceremonial law of Moses. When the phrase "dead works" refers to believers in Christ, as it does in this passage, it includes all the religious works performed without a vital relationship with the Savior. Our works have no value in the sight of God unless they are energized by the Holy Spirit. Our Lord disclosed this essential truth when He said, "Without me ye can do nothing." Jesus is saying in effect, "Without a proper relationship with me your doing is nothing." John 15:5.

The repetitious rituals, wearisome works, and lifeless liturgies belong to the Judaic dispensation abolished almost two thousand years ago by the superior sacrifice of Jesus Christ. Sincere seekers after Christ discover nothing in powerless praying and pointless preaching to give them the satisfaction of soul and holiness of heart vouchsafed to God's people in the vicarious sufferings of the Savior. We have a valid reason to believe that many devout people in the nominal church know nothing about the experimental realness of a purified conscience received through simple faith in Jesus.

It is apparent that certain scholarly divines and learned theologians have overlooked the plain fact that the Apostolic church remained true to the doctrine of complete deliverance from original sin for more than a century after Pentecost. Must Christendom believe that the erudite exegetes, eminent ecclesiastics, and eloquent expositors have utterly failed to perceive the blessed realities of a purged conscience provided for all true worshipers of God?

Perhaps our Lord was speaking of certain teachers in this enlightened age of the Gospel when He said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." Matt. 11:25, 26.

It requires something more convincing than intellectual doubts, insipid discourses, and impuissant dogmas to lead the people into the spiritual realness of a purged conscience. The

doctrine that does not emphasize the experimental realities of a pure heart received through faith in the blood of Jesus has no message of salvation for this sophisticated age.

The effulgent glory of Christ will depart from the pulpits and pews of the holiness churches the moment preachers and people cease to emphasize the nature and necessity of a purged conscience. Such a dark and dreadful hour will surely come to the holiness churches in this age of the Gospel of full salvation unless the pastors devote more time to earnest praying and effectual preaching than they do to promoting the programs and plans of the general church.

(c) The Realities Received in the Promise of Our Calling. "By means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Ver. 15.

The Greek word translated "called" means to invite, call into one's presence, or to identify by name. The Greek term translated inheritance denotes a possession, or a share, or a heritage.

God's believing people are called, or invited, to share in the privileges and possessions of an eternal inheritance. They are made partakers of the heavenly calling and sharers with Christ in the heavenly heritage.

Consider the significance of the words, "By means of death." It was by means of death that Jesus made the boundless blessings and benefits of the new covenant available to all His people.

The eternal inheritance had been promised to God's redeemed people in the old covenant of the Mosaic economy. The Gospel had been preached to the people by the holy prophets. But the promise could not be fulfilled until Christ appeared once in the end of the dispensation to abolish sin by one full, finished, and final sacrifice of Himself.

Mark the words, "the transgressions that were under the first testament." The sacrifices under the first covenant could not atone for sin; therefore a new covenant, with a sacrifice which could atone for sin, was necessary. These remarkable words show that the atoning death of Jesus provided complete deliverance from sin for the people in ages past, even as His death provides deliverance from sin in this age now present. The people in the ages past believed that the Redeemer would come, and the people in the age present believe that the Redeemer has come. God's people in all ages are called to possess a perfect cleansing provided in the passion of Christ. The new covenant of mercy and grace was not finally and irrevocably valid until sealed and certified by the blood of Jesus. It is written, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Vers. 16, 17.

We understand that a will is not finally valid until after the death of the testator. It was not possible to receive the measureless blessings promised to God's legal heirs until Christ died on the cross and sealed the covenant of grace with His precious blood.

All the promises of pardon and promissory notes of purity issued under the old covenant were paid in full by the atoning death of Jesus. All true believers can now obtain the experimental

realities of a purged conscience and enjoy a satisfying portion of the eternal inheritance promised to all who willingly respond to the call of the glorious Gospel of salvation.

3. THE EXPECTATION REWARDED AT THE APPEARING OF CHRIST. "Unto them that look for him shall he appear the second time without sin unto salvation." Ver. 28.

All true Christians are expecting the return of the Redeemer. They pray without ceasing, watch constantly, and wait patiently for the hour of His triumphant return. He appeared once to be humbled, crucified, and to suffer for the sins of the world, and there is a fitness that He should appear the second time to be honored, praised, and admired by His people.

(a) The Preparation for His Appearing. "It is appointed unto men once to die, but after this the judgment." Ver. 27.

The Greek word, which is here translated "appointed," means to keep in store for, or be preserved, or await.

Mark well the startling statement, "It is appointed unto men once to die." The word men refers to the entire human race. The direct cause, or reason for the inescapable appointment is sin. In every death we have a clear demonstration that all men have sinned in the sight of God. They have all violated the righteous laws of God and incurred the just penalty of death by their willful disobedience.

Death is not in any sense the effect of mere chance. It cannot be considered as the condition to which man was subject by the laws of creation. Death is the direct result of God's appointment.

There is a note of finality in the words, "It is appointed unto men once to die." No exceptions are made in rank, or riches, or Station, or talent. Neither virtue, nor valor, nor vocation can purchase freedom from death's demands. Every human being we see on life's road is traveling to the grave. Relentless death enters every man's house, ignores the sanctity of his home, and lays icy hands on his pulsating heart. It creates vacancies in our hearts and homes that mock our memory with echoes of eternal emptiness.

Consider the unforgettable words, "After this the judgment." A state of changeless retribution will begin after death. If men, therefore, fail to avail themselves of the benefits of Christ's atonement here on earth the opportunity will be forever lost.

Christ died for our sins once in this world. The benefits of His atonement are not offered to men in that world beyond the grave.

The judgment will evidently be of such a nature as to reveal the deeds done during our lifetime on earth. It is written, "God shall judge the secrets of men by Jesus Christ." Rom. 2: 16. The just sentence which the righteous Judge shall pronounce will fix forever the doom of the impenitent, impudent, and incorrigible wicked.

If a man had no conscious sense of guilt he would have no fear of death and judgment to come. The tormenting fear of judgment and the dread of meeting God unprepared are strong and incontestable proofs that man is a guilty sinner. The thing that makes death frightful, judgment dreadful, eternity awful, and hell horrible is a guilty conscience.

(b) The Promise of His Appearing. "Unto them that look for him shall he appear the second time." Ver. 28.

The Greek word translated "look" means to expect, wait, or look for. It is obvious that Christ's second coming with salvation is only for those who look for Him in faith. All true children of God are expecting Christ to appear the second time. Our Lord's preaching, parables, promises, and prophecies furnish a firm foundation on which to base our confidence in His second coming. The Christians of the first century after Christ's ascension to Heaven remain orthodox in the Christhood, constantly anticipating His personal return. All the saints now in their graves, and all who now live, and all who will live hereafter will see the Savior revealed in all His glory. They will not merely gaze upon Him and admire His majesty and might, but they will share in His eternal glory and live with Him in the city prepared for them from the foundation of the world.

No man can expect to behold the effulgent glory and splendor of the Lord and be counted worthy of a place in His everlasting Kingdom unless he has received the holiness of heart without which none shall see God.

Multitudes in the churches are not prepared for the coming of the Lord. Perhaps they do not believe that He will come the second time. We have reasons to believe that they do not want Him to appear. They are not ready for such a momentous event. His appearing would overwhelm them with surprise and horror. His appearing now in this present state of the world would undoubtedly produce consternation among all nations of the earth. It is written, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7.

(c) The Purpose of His Appearing. "Without sin unto salvation." Ver. 28.

The words without sin mean without a sin offering. That is, when He comes again He will not make Himself an offering for sin, nor will He appear the second time to make atonement for sin. He was once offered to bear the sins of many. When He appears the second time it will be for the express purpose of receiving His people unto final salvation. He will appear to rapture the living saints, raise the sainted dead from their waves, place them at His right hand in glory, and give them the eternal inheritance which He has promised to all who love Him and look for His glorious revelation.

Almost twenty eventful centuries of this auspicious age of the glorious Gospel of full salvation have hurried like fleet-footed phantoms to join their predecessors in hoary history. A gracious and merciful Savior may permit a few of us to live to behold the marching footsteps of Father Time halted suddenly by the glorious appearing of the great God and our Savior Jesus Christ. We have reason to expect these passing years of time to be superseded by the roll of the

endless ages. "Now is our salvation nearer than when we believed." Rom. 13:11. "Even so, come, Lord Jesus." Rev. 22:20.

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## HEBREWS, CHAPTER X

1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2. For then would they not have ceased to be offered? Because that the worshipers once purged should have had no more conscience of sins.

3. But in those sacrifices there is a remembrance again made of sins every year.

4. For it is not possible that the blood of bulls and of goats should take away sins.

5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6. In burnt offerings and sacrifices for sin thou hast had no pleasure.

7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

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

11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13. From henceforth expecting till his enemies be made his footstool.

14. For by one offering he hath perfected for ever them that are sanctified.

15. Whereof the Holy Ghost also is a witness to us: for after that he had said before,

16. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17. And their sins and iniquities will I remember no more.

18. Now where remission of these is, there is no more offering for sin.

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

21. And having an high priest over the house of God;

22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)

24. And let us consider one another to provoke unto love and to good works:

25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

26. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28. He that despised Moses' law died without mercy under two or three witnesses:

29. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31. It is a fearful thing to fall into the hands of the living God.

32. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33. Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35. Cast not away therefore your confidence, which hath great recompense of reward.

36. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37. For yet a little while, and he that shall come will come, and will not tarry.

38. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

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## THE STUDY OUTLINED

Subject: THE SANCTIFYING SACRIFICE

Text: "For by one offering he hath perfected for ever them that are sanctified." Heb. 10:14.

1. THE PROVISION FOR OUR SANCTIFICATION. "By one offering he hath perfected for ever them that are sanctified." Ver. 14.

(a) Christ's Offering Revealed in His Sanctifying Work. "We are sanctified through the offering of the body of Jesus Christ once for all." Ver. 10.

(b) Christ's Offering Recorded in the Sacred Writings. "Then said I, Lo, I come (in the volume of the book it is written of me)." Ver. 7. (Psa. 40:7.)

(c) Christ's Offering Required by the Sovereign Will. "Then said he, Lo, I come to do thy will, O God." Ver. 9. (Psa. 40:8.)

2. THE PERFECTING OF THE SANCTIFIED. "He hath perfected for ever them that are sanctified." Ver. 14.

(a) The Sinless Worshipers of God. "The worshipers once purged should have had no more conscience of sins." Ver. 2.

(b) The Sanctifying Will of God. "By the which will we are sanctified." Ver. 10.

(c) The Supporting Witness of God. "The Holy Ghost also is a witness to us." Ver. 15.

3. THE PRIVILEGES OF THE SANCTIFIED. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Vers. 19, 20.

(a) We Enter into the Holiest by the Blood of Jesus. We "enter into the holiest by the blood of Jesus." Ver. 19.

(b) We Enter into the Holiest by Our Boldness in Jesus. "Having therefore, brethren, boldness to enter into the holiest." Ver. 19.

(c) We Enter into the Holiest by Believing in Jesus. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Ver. 22.

4. THE PROFESSION OF THE SANCTIFIED. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." Ver. 23.

(a) The Promise of Christ. "He is faithful that promised." Ver. 23.

(b) The Perils of Christians. "After ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions." Vers. 32, 33.

(c) The Possession of Confidence. "Cast not away therefore your confidence." Ver. 35.

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## THE OUTLINE ENLARGED

1. THE PROVISION FOR OUR SANCTIFICATION. "For by one offering he hath perfected for ever them that are sanctified." Ver. 14.

The Greek word translated "sanctified" means to cleanse, separate, and consecrate. When this strong Greek term refers to the sanctification of God's purchased people, as it does in this particular passage of Scripture, it denotes complete cleansing from original sin. God's Word clearly reveals that His children are not completely separated from the world and consecrated to His service until they have been sanctified wholly through faith in the one finished offering of Jesus Christ.

(a) Christ's Offering Revealed in His Sanctifying Work. "We are sanctified through the offering of the body of Jesus Christ once for all." Ver. 10.

When once we grasp the significance of these inspired words concerning Christ's efficient sacrifice, it will not be difficult to comprehend the essential facts pertaining to the nature of the epochal experience of entire sanctification.

The anointed Apostle enabled us to see the necessity of Christ's all-sufficient offering for the sanctification of His people when he pointed out the inherent weakness and deplorable inadequacy of the Mosaic law, saying, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Ver. 1.

The inefficacious sacrifices offered under Levitical law were superseded by the superior offering of the body and blood of Jesus Christ. It is written, "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Vers. 4, 5.

It is evident that the Son of God came forth from the Divine Presence for the express purpose of offering His unblemished and unstained body to provide the fitness of character necessary to enter into unbroken fellowship with God. Such a high and holy state of moral completeness fulfills all the requirements of God's sovereign will and satisfies the deepest desires of His ransomed people. Every man's hope of enjoying eternal fellowship with God and sharing the pleasures of the heavenly home with all holy beings depends on his faith in the efficacy of Christ's expiatory sacrifice. Without holiness of heart and life no man shall behold God's face and dwell forever in the empyrean light of His Presence.

The eternal God did not plan to make us free from original sin by a system of religious works. The Mosaic law was designed to represent the enduring spiritual realities promised in the good things to come through the one offering of the body of Jesus Christ. The numberless legal sacrifices viewed in their real character were obviously designed to exhibit a spiritual need which they did not supply and which they could never satisfy. The law having a shadow of the realities of Christ's redemptive work did not present them in a form which enabled the people to apprehend them. The constant renewal of the yearly round of sacrifices proved that they were essentially incompetent and inefficacious. The ritualistic law was a substanceless shadow witnessing to the coming good it did not provide. Its message was repeated year by year because it could not make the comers thereunto perfectly free from the burdensome bondage and terrifying tyranny of the sin principle.

Seeing that the Mosaic law with its divinely appointed sacrifices could not remove the burden of sin from the souls of men, what valid reason has any man to expect deliverance from sin by observing the legalism sanctioned by many popular churches in this present age? The pretentious ceremonies instituted by men have neither hope, holiness, nor help to offer the bewildered and benighted multitudes living in moral defilement and mental darkness. The repetitious ritualism so prominent in Christendom today is nothing more than an elusive shadow of the essential spiritual realness which they are utterly incapable of imparting to the credulous people.

The Scriptural doctrine affirming that we can be sanctified instantaneously through simple faith in the one offering of the body of Jesus Christ is the only Biblical message in all Christendom that offers the slightest hope for complete emancipation from the tormenting thralldom of original sin. The gracious Holy Spirit speaking through the faithful Apostle has presented the Scriptural truth of entire sanctification in the noonday light of divine revelation. The impeccable logic and confirmatory testimony of God's qualified witness enable us to see that it is possible to be sanctified completely, thoroughly, and permanently through faith in the offering of the blemishless body of the Incarnate Christ. We perceive that the loyal servant of Christ gave a clear, glowing, and positive testimony to holiness of heart when he said, "We are sanctified." The Spirit of God has affixed His seal on this unequivocal testimony to show all men that the blessing of sanctification can be received in this life and retained with unction and glory through an abiding faith in Christ.

When Christ came into the world to make an atonement for sin He said, "A body hast thou prepared me." Ver. 5. The Greek word which is here translated "prepared" means to fitly frame. This interesting Greek term conveys the thought of all the members of the body fitly joined together to achieve a definite purpose. The Holy Spirit would have us understand that all the members of Christ's body were fitly framed together to fulfill the varied functions of His Saviourhood and Priesthood. We think of Him as having an eye to see, an ear to hear, and a hand to help. He was in every way qualified to give aid and comfort to His confiding people on earth.

The offering of the unblemished body of Jesus was the one suitable means to procure complete freedom from the law of sin and death. He did not obtain Heaven's richest blessing of heart purity for us by offering anything less than Himself. In Him dwelt all the fullness of the Godhead bodily. The Incarnate Son offered the manifold possessions, powers, and principles of His own Divine Person to purge His people from all filthiness of the flesh and spirit and bring them into perfect harmony with all the qualities of His Divine Nature.

(b) Christ's Offering Recorded in the Sacred Writings. "Then said I, Lo, I come (in the volume of the book it is written of me)." Ver. 7 (Psa. 40:7.)

The Lord's commissioned Apostle quoted these prophetic words of the promised Messiah to show that the sacred writings reveal the immutable purpose and illimitable provision of Jesus Christ, our sufficient Sanctifier. Jesus said to the unbelieving Jews, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

Our Lord's immortal challenge confronts every person on earth that entertains the least doubt regarding the Scriptural doctrine of entire sanctification. A sincere seeker after the truth relative to this gracious work of divine grace will discover that the Holy Scriptures contain many convincing and compelling statements concerning the gratifying experience of a holy heart. The consoling doctrine of complete cleansing from hereditary evil is confirmed, certified, and corroborated by the absolute authority of the inerasable writings recorded in the volume of the Book. The indelible writings show us conclusively that the peerless Christ is ready and willing to cleanse His people from all unrighteousness.

When we truly believe that it is God's immutable purpose to sanctify His regenerated children through faith in the offering of the body of Christ once for all, we evince to all intelligent beings in Heaven and on earth that we sincerely believe the eternal truth recorded in the volume of the Holy Book. It is written, "The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." I Pet. 1:25.

(c) Christ's Offering Required by the Sovereign Will. "Then said he, Lo, I come to do thy will, O God." Ver. 9 (Psa. 40:8.)

This revelatory statement quoted from the Messianic Psalm directs our attention to the Son's perfect submission to the Father's will. Jesus testified to His complete submission to the will of God when He said, "I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38.

The Son's self-surrender to the Father's supreme will was evidently an inherent principle of His own Divine Nature. He did not yield Himself in humble obedience to God's will by authoritative constraint. Christ's offering of Himself to suffer vicariously for the sin of the world was entirely voluntary, being no less His own will than the will of His own compassionate Heavenly Father.

The Apostle enlightened us concerning the perpetuity of Christ's adequate sacrifice when he said, "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Ver. 12. This positive affirmation enables us to see that our perfect Savior and sympathetic High Priest has made one finished and final offering for sins for ever. He has made one perfect and perpetual provision which shall endure till the end of time. His one all-sufficient sacrifice has everlasting merit and eternal efficacy. The virtue of the Son's atoning blood remains ever available as long as the moral and spiritual needs of fallen humanity exist.

Seeing that this great and gracious Gospel truth is so clearly disclosed in the holy Scriptures we certainly have no justifiable reason to doubt the Savior's provision, purpose, and power to sanctify His people by His own precious blood, fill them with all the fullness of God, and empower them to be witnesses unto Him to the uttermost part of the earth.

2. THE PERFECTING OF THE SANCTIFIED. "He hath perfected for ever them that are sanctified." Ver. 14.

The Greek word translated "for ever" means perpetual, uninterrupted, extended, and carried through to final consummation. This remarkable Greek word does not in any way convey the idea that the characters of Christ's sanctified people are permanently fixed, or that they are unconditionally and eternally saved.

The Apostle used this Greek word to show us that no other sacrifice is required to obtain uninterrupted fellowship with God. In the finished and final offering of Jesus there is complete cleansing which fits His sanctified people to approach God, enter into pleasurable accord with Him, and abide in perpetual fellowship with Him throughout all ages, world without end.

To dwell in perfect harmony with the everlasting Father is the highest honor ever conferred upon any creature on earth. The state of holy oneness with God is the sunlit summit of spiritual ecstasy and the topmost pinnacle of supernal satisfaction to which Christ elevates His sanctified people.

(a) The Sinless Worshipers of God. "The worshipers once purged should have had no more conscience of sins." Ver. 2.

It is manifestly true that Christ's one offering is adequate to purge the hearts of the worshipers and qualify them to render praiseworthy service and due homage to God. Nothing less than a work of divine grace that purges the entirety of our being is in any sense acceptable in the sight of God. Such a state of perfect purity is the norm of spiritual life to be experienced by all sincere worshipers of the Lord.

Jesus witnessed to the nature-and necessity of true worship when He said, "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." John 4:23. When Jesus said, "The hour cometh, and now is," He was evidently referring to the hour of His suffering and death on the cross. We are now living in the time of our Lord's triumph over sin. The hour has now come for all sincere worshipers to offer unto the Father an offering in righteousness, and to humbly worship Him in spirit and in truth. If the hour has not arrived for the devout worshipers of God to be sanctified wholly through faith in the one offering of the crucified Christ, then we must logically conclude that His sacrifice has no more efficacy than the inefficacious sacrifices of beasts and birds offered under the Mosaic economy.

There were many illustrious saints in Israel who worshipped their Lord in spirit and in truth. These eminent worthies looked deeper and saw the very image of the good things to come through the offering of Christ. The heart of the worshiper was brimming with gratitude and filled with Heaven's holy homage when he said, "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." Psa. 29:1, 2.

(b) The Sanctifying Will of God. "By the which will we are sanctified." Ver. 10.

The Apostle's positive assertion, "We are sanctified," describes what Christ has done for us propitiatorily and points out what He is able and willing to do for us completely and permanently. The Son's one effectual and eternal offering of Himself is the fulfillment of the sovereign will of God. The Scriptures show that Christ, our perfect Sacrifice and present Sanctifier, is ready and able to fulfill all the exceeding and great and precious promises pertaining to His redemptive work by sanctifying His trusting people and empowering them to stand perfect and complete in all the will of God.

The Son of God coming into the world to do the Father's will is convincing proof that the only sacrifice which we can offer to God is the unconditional surrender of ourselves to His authoritative will. The Son's unchallenged obedience to the Father's sovereign will is the pattern of unquestioned obedience to be followed by all His worshipping children. A voluntary submission

to the supreme will of God is requisite to receive the blessing of thorough emancipation from the defilement and dominion of original sin. We must not overlook the fact that it requires no less obedience, to God's will on our part to procure the satisfying restfulness of a holy heart than it demanded on the Son's part to provide it by the sacrifice of Himself for all mankind.

There is a very real and true sense in which the immortal souls of the sanctified children of God become a heavenly over which the price of Peace reigns in Imperial Might and Kingly Majesty. He wills to purge our inmost being from all evil, take His rightful place on the throne of our yielded hearts, and rule in sovereign righteousness, regal splendor, and princely dignity for evermore. We see the dreadful consequences of Adam's willful disobedience manifested in the enmity of the carnal mind of man which is in constant revolt against the righteous law of God. Man's treasonable attitude and bitter opposition to the Biblical doctrine of entire sanctification. The irrepressible and interminable rebellion of the inveterate lawlessness lurking in the heart of humanity invariably manifests its hateful hostility and hellish antagonism to the glorious Gospel message demanding unhesitating submission to God's sovereign will. The teachings of Jesus reveal that a hapless horde of humanity will be denounced, disowned, and doomed in the day of judgment because they refused to surrender themselves to the supreme will of God. (Matt. 7:21-23.) We have reasons to fear that multitudes will evade the crisis of complete submission to the will of God by consecrating their services and substance instead of surrendering their unholy hearts to Christ to be sanctified wholly by His precious blood. It requires ever expect to be in time and eternity to obtain the rest of soul remaining for the people of God who render unflinching obedience to Christ's redemptive will.

(c) The Supporting Witness of God. "The Holy Ghost also is a witness to us." Ver. 15.

It is not difficult to find sufficient evidence based on the infallible Scriptures to establish the indubitable fact that Jesus Christ has by His voluntary obedience to the sovereign will of God provided one offering by which every true believer can be sanctified wholly. In further support of our faith in the sacrificial offering of the Savior, the Apostle asserts that the Holy Ghost also is a witness unto us. Therefore it has pleased our Lord to give us the truth of the inspired Scriptures and the testimony of the indwelling Spirit to confirm our faith in His effectual power and boundless grace to sanctify us wholly, and preserve our whole spirit, soul, and body blameless until He appears in triumph the second time without a sin-offering unto salvation.

The Holy Spirit witnesses to the obvious fact that sanctification is a work of Christ Himself, performed in the soul of a yielded believer. The Savior's action is personal in the application of His own perfect work of complete cleansing. He is the Sanctifier and His people are the sanctified. It is written, "For both he that sanctifieth and they who are sanctified are all of one." Heb. 2:11. The Savior's marvelous work of regeneration and His mighty work of sanctification are masterpieces of His Divine workmanship. These two amazing miracles of redeeming grace are as evident in Christian consciousness as the towering peaks of the majestic mountains that lift their snow-crowned heads above the rolling plains are evident to the natural eye. It is suitable to the essential character of things spiritual that the gracious Holy Spirit should be a supporting witness to us. The Spirit's unequivocal testimony banishes every disturbing and distressing doubt that haunts our minds and establishes our hearts untroubled and unblamable in holiness before God. The assuring awareness that our inmost being has been purged from original

sin gives us rest of soul and quietude of spirit. It is written, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." Isa. 32:17. The inexpressible pleasures springing from the consciousness of Christ's inworked purity are fully confirmed by the abiding Holy Ghost. The soulful satisfaction, calm contentment, and deep delight produced in the hearts of God's sanctified children constitute the firm foundation on which they base their unshakable faith and lively hope. The Holy Ghost is a supporting witness unto us relative to the expectation of the conquering Christ. Consider the triumph in the invigorating words, "From henceforth expecting till his enemies be made his footstool." Ver. 13. Pursuant to His acceptance of the only begotten Son's perfect sacrifice, the Father said to Him, "Sit thou at my right hand, until I make thine enemies thy footstool." Psa. 110:1.

This amazing revelation enables us to perceive that Jesus Christ, having offered one expiatory sacrifice efficacious and effectual for ever, took His appointed place on the mediatorial throne at the right hand of God in certain expectation of final victory over His enemies. The Savior has received absolute authority from the Father to do His perfect will and fulfill His immutable purpose. The Son shall reign in righteousness till He has vanquished all His vile, vicious, and vindictive foes and has crowned His adoring saints with immortal glory in Heaven.

The Son's certain expectation of final victory is shared by all His worshipping people. The indwelling Spirit assures them that neither hatred of devils, nor the hostility of the depraved, nor the horrors of death, shall triumph over them. The witnessing Spirit enables us to perceive the tender mercy and profound concern the loving Lord has for His sanctified people. From the first hallowed hour they receive the boundless benefits of redeeming grace to the last victorious day of their earthly pilgrimage, they can retain the consoling witness of the Spirit with increasing pleasure and augmenting brilliancy by an unhesitating obedience to God's sovereign will.

3. THE PRIVILEGES OF THE SANCTIFIED. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Vers. 19, 20.

After having consistently and convincingly presented the fundamental facts relating to Christ's one offering for the complete cleansing of His people, the Apostle is constrained by the Spirit to point out the privileges of the sanctified. He exhorts them to avail themselves fully of all their purchased possessions by entering into the holy place and enjoying to the greatest possible extent the riches of grace conferred upon them by their generous Heavenly Father.

(a) We Enter into the Holiest by the Blood of Jesus. "To enter into the holiest by the blood of Jesus." Ver. 19.

The Greek word translated "holiest" means the holy place. This most sacred place in the temple was called the Holiest of all. (Heb. 9:3.)

The Hebrew people always recognized the most holy place to be the dwelling place of God. Only the sanctified high priest was privileged to enter into this sacred place. To approach the Holiest of all signified an approach to God, and to dwell in this place beyond the veil meant to abide in the radiant glory of His Divine Presence. The Psalmist testified to the heartening hope of

entering the holiest, saying, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." Psa. 91:1. The Holy Spirit would have us understand that this most holy habitation of God is a Scriptural pattern of the epochal experience of sanctification. The confiding people of God can now enter into a spiritual state where they are aware of the nearness of His abiding presence. His chosen ones are privileged to abide under the overshadowing care of Divine Omnipotence and delight themselves in the abundance of heavenly peace.

It is by virtue of the shed blood of Jesus, our Redeemer and High Priest, that we have access to the Divine Presence in the most holy place. Jesus has by the sacrifice of Himself consecrated a new and living way by which His ransomed people are able to enter into the blessing of complete cleansing and enjoy constant communion and delightful fellowship with their merciful Lord in the holy place of tranquil rest. Jesus has made available to His people the dedicated way of holiness which He traveled through life in the days of His flesh. He enjoyed the unspeakable pleasure of living in the conscious sense of the immediate presence of the Father. He has offered His body and blood to inaugurate a new and living way whereby we can enter into His joy and share with Him the everlasting pleasure of dwelling in the secret place of the most High and abiding under the shadow of the Almighty's protective care.

(b) We Enter into the Holiest by Our Boldness in Jesus. "Having therefore, brethren, boldness to enter into the holiest." Ver. 19.

The Greek word translated "boldness" denotes frankness, assurance, and confidence. The Christian's boldness to enter into the holiest is based on the changeless Priesthood of Jesus. The Apostle said "Having an high priest over the house of God; let us draw near with a true heart in full assurance of faith." Vers. 21, 22. The house of God includes the whole Christian community on earth. The Apostle's urgent appeal to enter into the holiest shows that the privileges granted the high priest under Levitical law are now the privileges of God's redeemed family. All real Christians are a royal priesthood endowed with the inalienable right to approach the living God with frankness, assurance, and confidence.

The new and living way which Jesus, our great High Priest, has consecrated for us through the veil leads unerringly to the experimental realness of a pure heart. It is apparent that the veil of the temple was in some peculiar manner a type of the Incarnate Christ. It is very evident that the resplendent glory of His Deity was hid from the eyes of the world. It is written, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." John 1:10, 11. The Omnipotent Creator and Immortal Savior was unknown, unwanted, and unappreciated by sinful humanity.

When Jesus expired on the cross the veil of the temple was rent in twain from the top to the bottom by the unseen hand of Jehovah. The rending of the great veil by an astonishing manifestation of divine authority clearly symbolized the abolition of the veil of legalism which for nameless centuries had excluded the true worshipers from entering the Holiest of all, and resting their weary spirits in quiet repose beneath the Shekinah glory of Heaven's approving light.

Solomon's stately temple situated on the hill of the Lord was the perfect emblem of the holiness, help, and hope guaranteed to every true child of God on earth. Its towering pinnacles

pointing heavenward were silent sentinels reminding the people that "the eyes of the Lord are upon the righteous, and his ears are open unto their cry." Psa. 34:15. The seasonal changes of the passing years did not disturb the holy calm in the secret place of the most High. The strong and sturdy walls of the Lord's majestic house were bathed by the showers and battered by the storms, but all was peaceful within the veil. The holy place portrayed the peace, purity, and perfection of an untroubled heart in a troubled world. The clatter, confusion, and conflicts of the teeming multitudes of restless humanity in the surrounding city could not disturb the eternal calmness and internal peacefulness dwelling in the Holiest of all.

The praying Psalmist voiced the holy aspirations of the seeking people and revealed the intense yearning of their hungry hearts, saying, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple. For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Psa. 27:4, 5.

(c) We Enter into the Holiest by Believing in Jesus. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Ver. 22.

This earnest exhortation gives us a clear description of the conditions of the personal approach to God. The conditions of our approach must in a very real way correspond with the priestly purification required under the Levitical law. Our hearts must be "sprinkled from an evil conscience, and our bodies washed with pure water" when we draw near to Christ's mediatorial throne.

A true heart is a broken and contrite heart entirely consecrated to Christ to be made fit for the holy habitation of God. When we yield ourselves to Jesus to be purged from the evil conscience our faith will immediately appropriate the merits of His sacrifice and come to rest in His sanctifying will. We must approach Jesus in full assurance of faith, for without a personal belief we cannot enter into the secret place of the Most High and enjoy the unchanging tranquillity of His Divine Presence. In the Holiest of all there are spiritual realities more precious than rubies, more to be desired than much fine gold, and sweeter to the soul than honey and the honeycomb.

We are aware that, in the opinions of some people, this state of dwelling in the holy place is impossible and impracticable. They regard holiness in this life to be a thing unattainable. These unbelievers evidently look upon entire sanctification as a Utopian dream or a mild form of fanatical mysticism or something mercifully bestowed on dying saints to assure them of a place in the third heaven. These deceived doubters are condemned by their own evil heart of unbelief to suffer the inner accusations of an unholy conscience. They have failed to enter into the holiest by the blood of Jesus and to enjoy the delightful privilege of living in close and uninterrupted communion with God.

The believers who would walk acceptably with their Christ, who would enjoy the comforting embraces of His love, must not overlook the fact that the first indispensable prerequisite is a holy heart. Nothing less than holiness of heart is compatible with Christ's Divine Nature, and nothing less is acceptable to Him. The holiness of heart and life made available to us

through faith in Christ's one offering is essentially the same in character as the holiness enjoyed by the company of saints translated to the community of the glorified in Heaven. To this salient fact the praising Psalmist testified, saying, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Psa. 24:3-5.

4. THE PROFESSION OF THE SANCTIFIED. "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)." Heb. 10:23.

The Greek word which in this verse is translated "profession" means to acknowledge, to consent, or to confess.

It has evidently been the paramount purpose of the wise Apostle from the beginning of this instructive Epistle to establish all true Christians in their faith and hope. Having exhorted the believers to avail themselves of all the measureless merits of the Savior's expiatory sacrifice, the able Apostle now admonishes them to retain their confession of faith and hope with fixedness of mind and faithfulness of heart till final victory over all evil opposition had been achieved.

(a) The Promise of Christ. "For he is faithful that promised." Ver. 23.

The Christian's profession of faith and hope is based on the faithfulness of Jesus whose precious promises cannot fail because He cannot fail. All the inherent attributes of His Deity, all the Divine authority of His Lordship, and all the eternal verities of His unlimited atonement are included in His inviolable promises. Christ's intelligence, integrity, and infallibility constitute the immovable substructure on which we build sturdy Christian character to endure the tensions of life's untried, unseen, and unpredictable vicissitudes. In our profession of faith and hope we fully anticipate the fulfillment of every promise the Savior has made concerning complete victory over all tribulations and temptations incident to holy living in this world.

The true confession of faith is always motivated by a deep sense of our obligation to be holy in character and in conduct. It is written, "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Pet. 3:15. A living faith proceeding out of a meek and lowly heart approves, accepts, and appropriates without hesitation all that is included in the Christhood of Jesus. In such a true confession we state positively that we deliberately and willingly make a complete consecration which includes all our acts, possessions, estate, body, mind, and spirit never to be reconsidered, never to be modified, and never to be withdrawn in all coming time. We also affirm that the Savior accepted our complete consecration, sanctified us wholly, and witnessed to the epochal experience by giving us the gracious Holy Spirit to abide in our hearts for ever. We also testify that having boldly entered into the Holiest by the blood of Jesus we are now moment by moment enjoying perfect harmony with the Heavenly Father's will in the inner stillness and holy quietness of the true tabernacle, which in Holy Writ is called the Holiest of all.

The indwelling Spirit enables us to retain the rapturous state of uninterrupted communion with God by a resolute determination and an inflexible purpose to live a consistent Christian life

by faith in Jesus, the sum and center of all moral excellence. With all lowliness of mind and humbleness of heart we give honor and glory to God for sending His Son to bring us into the goodly heritage promised to His believing people. "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." Tit. 3:5, 6.

(b) The Perils Of Christians. "After ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions." Vers. 32, 33.

A most powerful combination of social and ecclesiastical influences were brought to bear on the Christians to persuade them to renounce their faith in Jesus Christ. The Apostle's sobering warnings show conclusively that we must avail ourselves of the help which Jesus has provided for us in His death. He has not lifted us out of our fallen condition, sanctified us by His blood, and inspired us with eternal hope without making the resources of His grace available to us in these perilous times.

Out of the world's vast ocean of sin emerges the nightmarish peril of apostasy to harass and horrify the embattled saints of the Most High God. The Apostle warned the persecuted Christians, saying, "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Vers. 26, 27. The Holy Spirit would have us understand that sinning persistently and willfully against God's revealed truth leaves the guilty sinner in the hands of an infinitely holy and just Judge, with no more sacrifice for sins, and with no Christ to intercede for him.

These terrifying words revealing the unutterable despair and appalling doom of the incorrigible apostates serve to show us the importance of holding fast our profession of faith without wavering. There are many cults and false doctrines threatening us in this age of the Gospel of full salvation. We do well to watch and pray lest we be led away with the error of the wicked and fall from our own steadfastness. It is apparent that the Apostle would have no valid reason to utter such a frightening warning if it were not possible for a sanctified person to incur the displeasure of God by premeditated disobedience and, as a consequence of such flagrant disregard for the sacrifice of Jesus, justly merit the fiery indignation which shall consume the adversaries in the day of judgment.

The enormity of the sin of apostasy can be seen in the unanswerable question, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Ver. 29. We must not interpret this solemn Scripture to mean that an ordinary backslider, out of the experience of sanctification, cannot be restored to the favor of God. Such an unfortunate individual has not repudiated the Christhood of Jesus, nor counted the blood of the covenant an unholy thing, nor done despite unto the Holy Ghost. Let all such unhappy souls, who in some unguarded moment of neglect grieved the Holy Spirit, come immediately and humbly to the mercy-seat where mercy and grace can be obtained through faith in Christ, our sympathetic High Priest.

We observe the perilous time of tribulations revealed in the words: "Ye were made a gazingstock both by reproaches and afflictions." Ver. 33. The astonishing Greek term translated "gazingstock" means a spectacle, or a theater. God's faithful people are exposed to the public ridicule and scorn of the ungodly. Many were disowned, despised, and deserted by their misguided relatives.

The tides of time have not changed the attitude of the wicked' in this generation. We wrestle against the powers of darkness in this world, and against spiritual wickedness in high places. There is a price to be paid in tears and sufferings for witnessing to the grace of entire sanctification. This great Biblical doctrine has never been popular and never will be till we appear before the presence of our glorified Redeemer to receive the fadeless crown of life everlasting.

There is a very real and true sense in which the Savior has placed His intrepid saints on the stage of life's theater. They are His actors in the greatest drama ever witnessed by mankind. The world can behold moral character strengthened by persecutions and see achieving faith tried in the fierce fires of adversity. Three worlds can look upon a ransomed company of purified souls enjoying the supernal contentment of Heaven's highest liberty. In life's amazing drama we see human beings transformed by grace and lifted above all fear and agitation of mind and heart concerning death, or hell, or any other thing which might befall them either in time or in eternity. These transfigured worthies endure hardships as seeing Him who is invisible. They are called to show forth the praises of Him who has called them out of darkness into His marvelous light.

(c) The Possession of Confidence. "Cast not away therefore your confidence, which hath great recompense of reward." Ver. 35.

Our confidence is our liberty of access to God and our title and right to approach the throne of grace. To cast away our confidence would mean to abandon all hope in Christ and forfeit all the rights, claims, and privileges provided for us in His one vicarious sacrifice. Neither wicked men nor plotting devils can take away our confidence in the Savior, and He will not deprive us of it if we continue faithful to Him. The Apostle exhorts the persecuted believers to retain their confident hope in the Savior, to bear up manfully under all their difficulties, and to maintain a steadfast adherence to the knowledge of the truth embraced in their profession of faith.

It is apparent that the assuring confidence which all true believers must have to enter into the Holiest of all is the same unfaltering confidence they must have to enter into Heaven and enjoy the festive celebration in the everlasting homeland of the triumphant Redeemer and His redeemed. The unswerving confidence of Christ's courageous people springs from the inner knowledge of the true value of the enduring substance of their spiritual possessions. The Apostle disclosed genuine Christian character in the crucible of life's flaming furnace of persecutions when he said, "Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Ver. 34. The sufferings we must endure for the sake of Jesus reveal the significance of the statement, "Ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Ver. 36. The slanders, sneers, and searing scorn of the unbelievers and bitter opposers of the doctrine of entire

sanctification make the going hard and the way to Heaven difficult. Let us not cast away our confidence by compromising the fundamental principles of true holiness received through faith in the blood of Jesus. "For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Vers. 37-39.

"I love to kiss each print where thou  
Hast set thine unseen feet;  
I cannot fear thee, blessed will!  
Thine empire is so sweet.

"I know not what it is to doubt;  
My heart is ever gay;  
I run no risk, for come what will,  
Thou always hast thy way.

"I have no cares, O blessed will,  
For all my cares are thine!  
I live in triumph, Lord, for thou  
Hast made thy triumphs mine.

"He always wins who sides with God,  
To him no choice is lost;  
God's will is sweetest to him when  
It triumphs at his cost.

"Ill that he blesses is our good,  
And unblessed good is ill;  
And all is right that seems most wrong  
If it be his sweet will."

Hidden Life,  
Thomas C. Upham

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## HEBREWS, CHAPTER XI

1. Now faith is the substance of things hoped for, the evidence of things not seen.
2. For by it the elders obtained a good report.
3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10. For he looked for a city which hath foundations, whose builder and maker is God.

11. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14. For they that say such things declare plainly that they seek a country.

15. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

16. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.

18. Of whom it was said, That in Isaac shall thy seed be called:

19. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

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

21. By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.

22. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25. Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned.

30. By faith the walls of Jericho fell down, after they were compassed about seven days.

31. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32. And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

33. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38. (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

39. And these all, having obtained a good report through faith, received not the promise:

40. God having provided some better thing for us, that they without us should not be made perfect.

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## THE STUDY OUTLINED

Subject: THE FUNDAMENTALS OF FAITH

Text: "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

### 1. THE FAITH IN GOD'S REDEMPTIVE PURPOSE.

"Now faith is the substance of things hoped for, the evidence of things not seen." Ver. 1.

(a) We Expect the Things of Christ by Faith. "The substance of things hoped for." Ver. 1.

(b) We Experience the Things of Christ by Faith. "The evidence of things not seen." Ver. 1.

(c) We Exemplify the Things of Christ by Faith. "For by it the elders obtained a good report." Ver. 2.

### 2. THE FAITH IN GOD'S REVEALED POWER.

"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Ver. 3.

(a) Faith in God's Spoken Word in Creation. "Through faith we understand that the worlds were framed." Heb. 11:3.

(b) Faith in God's Spoken Word in Christ. "The worlds were framed by the word of God." Ver. 3.

(c) Faith in God's Spoken Word of Commandment. "By the word of God." Ver. 3. "For he spake, and it was done; he commanded, and it stood fast." Psa. 33:9.

3. THE FAITH OF GOD'S RIGHTEOUS PEOPLE. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Heb. 11:4.

(a) The Faith for the Witness of God. "He obtained witness that he was righteous." Ver. 4.

(b) The Faith to Walk with God. "Enoch walked with God: and he was not; for God took him." Gen. 5:24. "By faith Enoch was translated that he should not see death." Ver. 5.

(c) The Faith in the Warning of God "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Ver. 7.

(d) The Faith Well-pleasing to God. "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Ver. 6.

#### 4. THE FAITH OF GOD'S RENOWNED PATRIARCH.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Heb. 11:8.

(a) The Patient Obedience of Faith. "By faith Abraham, when he was called to go out . . . obeyed." Ver. 8.

(b) The Possession Obtained by Faith. "The place which he should after receive for an inheritance." Ver. 8.

(c) The Priceless Offering of Faith. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son." Ver. 17.

#### 5. THE FAITH OF GOD'S RESOLUTE PILGRIMS.

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

(a) The Character of God's Resolute Pilgrims. "These all died in faith, not having received the promises." Ver. 13.

(b) The Confession of God's Resolute Pilgrims. "And confessed that they were strangers and pilgrims on the earth." Ver. 13.

(c) The City of God's Resolute Pilgrims. "God is not ashamed to be called their God: for he hath prepared for them a city." Ver. 16.

## 6. THE FAITH IN GOD'S REASSURING PRESENCE.

"For he endured, as seeing him who is invisible." Heb. 11:27.

(a) The Crisis of Faith in the Invisible One. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." Ver. 24.

(b) The Choice Of Faith in the Invisible One. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Ver. 25.

(c) The Compensation of Faith in the Invisible One. "Esteeming the reproach of Christ greater riches than the treasures in Egypt." Ver. 26.

(d) The Concern of Faith in the Invisible One. "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them." Ver. 28.

(e) The Courage of Faith in the Invisible One. "By faith they passed through the Red sea as by dry land." Ver. 29.

## 7. THE FAITH IN GOD'S RICHEST PROVISION.

"These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

(a) Consider the Confidence of God's Valiant Worthies. "These all, having obtained a good report through faith, received not the promise." Ver. 39.

(b) Consider the Characters of the Victorious Worthies. "Having obtained a good report through faith." Ver. 39.

(c) Consider the Completion of the Venerable Worthies. "God having provided some better thing for us, that they without us should not be made perfect." Ver. 40.

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## THE OUTLINE ENLARGED

1. THE FAITH IN GOD'S REDEMPTIVE PURPOSE. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

The illuminating Greek word translated "substance" means basis, or substructure, or title deed. The helpful Greek term translated "evidence" denotes proof, or firm conviction, or certain

persuasion. The two inspired Greek words reveal the inherent nature and imperative necessity of the implicit faith by which God's people in all ages have approached Him to receive the assuring witness of the Holy Spirit.

(a) We Expect the Things of Christ by Faith. "Now faith is the substance of things hoped for." Ver. 1.

The Greek word translated "hoped for" denotes expectation, or anticipation, or confidence. The Holy Spirit used this Greek word to encourage us to expect great things through faith in the unsparing God. We find convincing evidence in the Scriptures to show that our great Redeemer has made an ample provision according to the purpose of God to meet the various needs of His believing people. The Heavenly Father would have His children understand that faith is truly the title deed to the unlimited benefits and unending blessings purchased for them in the one offering of the perfect body and precious blood of His only begotten Son.

The Divine Spirit shows us that true faith means the putting of our full trust in Christ in order to receive from Him all things pertaining to spiritual life in this present world. In the closing part of the previous chapter the Holy Spirit focused attention on this essential truth, saying, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." This stirring exhortation enables us to understand that faith in God has been in all ages the only appointed means of preserving His worshipping people in the fundamental principles of true holiness of character and conduct. Through faith His people are constantly strengthened in character, consistently sustained in conduct, and courageously supported in conflicts.

(b) We Experience the Things of Christ by Faith. "The evidence of things not seen." Ver. 1.

It is patently true that real faith brings to the trusting soul the supporting evidence, or proof of things not seen. This is to affirm that faith is the title deed to the things we expect to receive from Christ, and the satisfying proof of spiritual realities not seen by the eyes of unbelieving mankind.

The children of God cannot live consistent Christian lives in this unfriendly world unless the eternal things hoped for, and the vital spiritual things not seen by the natural eyes, become experimental realities in their hearts by faith in the atonement of Jesus Christ.

It is exceedingly important to understand that true faith enables God's people to treat as real all the spiritual things provided for them in the abounding grace of the Savior. It is certainly true that we neither see the Eternal Father, nor adoring angels, nor praising multitudes, nor fadeless crowns, nor glorified saints, but we do really believe they exist in the place prepared for the redeemed of the Lord. Our living faith makes these eternal things of redemption so real that we act as if we saw them with our eyes, heard them with our ears, handled them with our hands, and possessed them in the unspeakable bliss of a high and holy Heaven.

"A strong faith has the power to make a virtual and present reality of those things which are in fact future. Be it so that we have not the thing itself in the literal sense of the term; that we have not Heaven; that we have not the visible presence of Christ; that we have not those things,

whatsoever they may be, which constitute the glory and blessedness of the future world. But it is certain that in the Bible we have the promise of them; we have the title deed, the bond, the mortgage most solemnly made out and delivered to us. All these things are ours if we fully believe in the promise. We should have faith in our title deeds, in our bonds and testaments, which are written in the blood of the Son of God, are confirmed by the oath of the Father, and are witnessed by the Holy Ghost. How much more should we, having such deeds and bonds, and such immutable confirmation of them, count God ours, and Christ and the Holy Spirit ours, and eternal glory ours." (Quoted from Religious Maxims.)

(c) We Exemplify the Things of Christ by Faith. "For by it the elders obtained a good report." Ver. 2.

It was through implicit faith in God's heartening promise of the coming Messiah that the forefathers in all ages past had the comforting witness of the divine pleasure borne to them by the faithful Holy Spirit.

The Spirit of truth, speaking through the anointed Apostle, enables us to see that the visible sacrifices offered during the countless centuries could not bring the confirmatory evidence of God's assuring approval to the worshipping elders who desired to serve Him with a perfect heart. Their faith and hope swept onward through the shadows and types of legalism and brought them into the enjoyment of the personal experience of holiness of heart and life.

The good reputation and convincing testimonies of the Lord's eminent worthies of old are recorded in the sacred Scriptures to support our jubilant hope and strengthen our unfeigned faith in the efficacious sufferings of the Savior. Let us not overlook the salient fact that it requires a sturdy faith to obtain a good reputation for holy living in the sight of God. Faith is the title deed to the unlimited grace of Christ promised to His holy people who have put on the new man, which after God's likeness is created in righteousness and true holiness. It has become our assigned task to exemplify the qualities of true Christian character in our deportment. The Savior said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

It is obviously true that a Christian is prospectively a citizen of Heaven, but actually, and at this present time, a Christian is a citizen of the world. We do well to remember this lest we think so much of what we are to be in Heaven as to overlook what we are to do for Christ on earth. We have a great work to do for our Lord in this present life, and in the precise situations and circumstances of life where He has placed us. It is the duty of holy angels to glorify God in Heaven, but it is the duty of true Christians to glorify God on earth.

2. THE FAITH IN GOD'S REVEALED POWER. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Ver. 3.

The views commonly accepted by many eminent theologians and able scholars are that these remark. able words of divine inspiration refer to God's wonderful works in creation. Some

are firmly convinced that the Holy Spirit selected the Genesis account of creation because it is the first act of God revealed in the Scriptures in relation to which there is the exercise of simple faith.

(a) Faith in God's Spoken Word in Creation. "Through faith we understand that the worlds were framed by the word of God." Ver. 3.

The Greek word which is here translated "word" means the spoken word of God. True faith unhesitatingly accepts the declarations of the Sacred Writings which refer to the marvelous works of God disclosed in creation. It is through faith that our minds and hearts accept the revealed fact that the whole amazing system of creation including time, space, and matter was designed by the Omniscient and Omnipotent Creator to fulfill a definite plan and achieve a predetermined purpose. It is written, "The heavens declare the glory of God; and the firmament showeth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Psa. 19:1-3.

Our understanding of God's plan and purpose in His mighty works of creation is a matter of unshakable confidence in His unimpeachable testimony. It is utterly impossible for mortal man to prove conclusively that the vast universe with its innumerable suns, stars, and worlds was brought into existence by the spoken word of the Creator. There is no convincing record to be found in profane history that goes back to the origin of creation and informs us how the limitless universe was arranged in the perfect order in which it now exists in all its majestic glory.

Our apprehension of the present orderly system of creation is obtained through faith in the divine revelation and not from the untenable views contained in the science of evolution. Perhaps the bewildered atheists, benighted agnostics, and blind apostates need the medley of absurdities and contradictions contained in the theory of evolution to support their hopeless efforts to explain the mysteries of the majestic universe that speaks a language unheard and unknown by unbelievers. The true Christian's faith rests unafraid and unashamed on the enduring truth which declares, "In the beginning God created the heaven and the earth." Gen. 1:1. The praising Psalmist confirmed the confidence of God's people, saying, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Psa. 33:6.

It may be that a few sincere Christians do not perceive the importance of giving credence to the Biblical account of God's spoken word pertaining to His wonderful works in creation. When a man finds it difficult to believe the inspired declarations of Holy Writ relating to God's mighty works in creation he will certainly find it more difficult to believe God's invaluable truth concerning Christ's redemptive works on the cross.

(b) Faith in God's Spoken Word in Christ. "We understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Ver. 3.

In order to have a proper understanding of the power of God's spoken word in Christ it is necessary to consider the obvious meaning of certain Greek words used by the Holy Spirit to reveal the fundamental facts of redemption. The Greek word which in this passage is translated "worlds" means ages, or the state of things marking an age, or a dispensation. The Greek word translated "framed" means to complete thoroughly, or to unite, or to prepare, or arrange.

When we place certain of these inspired words in the statement of Scripture under consideration we may read, "Through faith we understand that the ages past and the age present were completed thoroughly, or united by God's spoken word, so that the spiritual things seen in the sacrifice of Christ are made real to our hearts and minds by the Holy Spirit, and not by powers operating in the physical universe." When we take into account that the elders, or forefathers,

"Through faith we perceive that the ages past were arranged by the spoken word of God, so that the spiritual blessings which the forefathers saw in the Messianic promise were made real in their trusting hearts by the witness of the Spirit and not by the powers operating in the natural world."

This view of redemptive truth does not appear so strange and startling when we consider the obvious fact that the powers operating in the natural world can never produce a true Christian. Neither the inconceivable forces operating in the vast physical universe, nor the inherent powers and natural abilities of humanity, are capable of making a devout saint out of a defiled sinner. It requires the supernatural power of the Infinite God to deliver a man from sin and make him a new creature in Christ Jesus. We do well to understand that the religious teachings incorporated in the sophistry of liberalism, humanism, and legalism are utterly incapable of creating a new man in the moral image and spiritual likeness of God. (See Titus 3:5)

The Genesis account of God's wonderful works of creation reveals a complete pattern of Christ's marvelous works of redemption. It is obvious that light, life, and likeness were created by the spoken word of God. The Incarnate Christ is in His Divine Nature a clear revelation of eternal light, eternal life, and eternal likeness. The Scriptures show that the conscious realities of everlasting light, everlasting life, and everlasting likeness are produced in our trusting hearts by the Spirit of Christ. The clearly defined pattern of Christ's redemptive works disclosed in creation enables us to see that the spoken words of God revealed in the Old Testament and the spoken words of God recorded in the New Testament are united in the oneness of the fundamental facts relating to salvation through faith in Christ. The sacred Scriptures show clearly that the words spoken by the anointed Seers in the ages past and the words spoken by the anointed Son in the age present are essentially one and the same in spirit and in truth. (See Heb. 1:1, 2)

(c) Faith in God's Spoken Word of Command. "The worlds were framed by the word of God." Ver. 3.

True Christians do not find it difficult to believe that the orderly systems of the whole universe were created by the fiat of Omnipotence and the ages coordinated by the spoken word of the Creator. The enlightened Psalmist enhanced our understanding of the astounding authority of God's command when he said, "He spake, and it was done; he commanded, and it stood fast." Psa. 33:9.

One discovers it quite impossible to consider Christ without being profoundly impressed by the amazing power manifested in His spoken word of command. The inspired writings abound in miracles, signs, and wonders showing the marvelous power of God's spoken word. It is written, "The voice of the Lord is powerful; the voice of the Lord is full of majesty." Psa. 29:4. The might

and majesty of the Lord's voice are vividly revealed in the teachings, testimonies, and triumphs of the gentle Jesus.

We perceive the Savior's unlimited ability and universal authority clearly revealed in His astonishing miracles, authoritative messages, and anointed ministry. Helpless and hopeless human beings were emancipated instantly by the spoken word of the compassionate Christ. The inherent power of His Divine Nature was manifested when He cleansed the lepers, healed the sick, and raised the dead. At His word of command the blind were made to see, the deaf made to hear, and the lame made to leap. In the days of His flesh He filled the pages of sacred history with glowing accounts of His wonderful power to deliver broken, bound, and bewildered souls from the galling fetters of Satan, sin, and suffering. Humanity found in Him a new purpose in life. God's promises, precepts, and prophecies are energized, emphasized, and enriched by the stimulating sayings of the sympathetic Son. When the invincible word of truth is preached by His commissioned ministers it never fails to accomplish the purpose for which it was sent. (Isa. 55:10, 11) The only hope and help offered to this confused, contumacious, and condemned world is contained in the message of the Gospel of Christ. The glad tidings of God's free grace have an animated appeal capable of arresting the attention of a perishing world. A loving Christ on a lifted cross has power to draw all men unto Himself.

3. THE FAITH OF GOD'S RIGHTEOUS PEOPLE. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Ver. 4.

The faithful Abel stands at the head of the roster of renowned saints who obtained a good reputation through faith. A careful search of the records relating to the good report of God's righteous people reveals no word concerning Adam and his wife. There was evidently no good report to show that they had repented and trusted God for the holiness forfeited by their willful disobedience. God's frightening silence concerning their eternal state speaks stern words of warning to us regarding the importance of faith and obedience.

(a) The Faith for the Witness of God. "He obtained witness that he was righteous." Ver. 4.

It was simple faith that brought to Abel's yielded heart the righteousness hoped for, and the confirmatory witness of God's pardoning mercy not seen by the evil eyes of the murderous Cain. By the eye of faith Abel looked beyond the limitations of time and saw the more excellent sacrifice of the spotless Lamb of God and obtained the joyful experience of God's imparted righteousness.

Innumerable years have fled into the unknown past since Abel's untimely death, but his unwavering faith in God continues to speak of the righteousness provided for all men in the more efficacious sacrifice of Jesus. The devoted Abel continues even in this age of the Gospel to receive honorable mention in the redeemed family of our Lord's eminent children. Abel's good report of the righteousness obtained by faith has been transmitted from generation to generation to show us that faith is truly the title deed to the saving merits and satisfying mercies promised to all humanity in the divine plan of eternal salvation.

When we open our hearts Heavenward and offer ourselves to Christ without the least semblance of reservation, we immediately obtain His testimony of righteousness. Our faith in Christ's expiatory sacrifice makes our future hope and final happiness a consoling possession by banishing every disturbing doubt relative to our acceptance with God.

(b) The Faith to Walk with God. "Enoch walked with God: and he was not; for God took him." Gen. 5:24. "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Ver. 5.

It is not difficult to see in Enoch's uninterrupted walk with God that faith is truly the title deed to the everlasting consolation and good hope of final victory over the power of sin and death in this world. This remarkable passage of Scripture reveals that Christ's redemptive work cleanses the hearts of His people, elevates them to the summit of a new condition of life, and confers on them the privilege of enjoying unbroken fellowship with Him all the days of their earthly sojourn.

Enoch, the illustrious saint, having obtained the experience of a purified heart by faith, and having walked in holy fellowship with God for three hundred years, and having received a clear testimony of His pleasure, was translated to Heaven that he should not see death. His translation is obviously the perfect Scriptural pattern of the rapture of Christ's living saints. Paul disclosed this great cardinal truth when he said, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thess. 4:16, 17.

The Scriptures show that just as we are regenerated and sanctified by faith, so shall we be translated by faith when our great Redeemer appears the second time without sin unto salvation. Seeing that we live in constant expectancy of our Lord's return, we ought to live in the perpetual exercise of faith for the rapture and the certain escape from the terrors of death. Knowing that the true worth of holiness is disclosed in the light of His coming, let us give all diligence to govern our conduct in this passing world according to our expectation and hope of His glorious appearing.

When the blood-washed children of God enter the everlasting kingdom and experience the eternal bliss of the city where Jesus is forever present they will have a more perfect understanding that faith is the substance of things hoped for, the evidence of things not seen.

(c) The Faith in the Warning of God. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Ver. 7.

Everything Noah did to prepare for the coming deluge was done because he firmly believed what God had revealed in His warning. A reverential fear of God and a profound respect for His admonition moved Noah to act under the belief that the deluge He had predicted would certainly come upon the world. He demonstrated his faith by preparing the ark to the saving of himself and his family.

Noah, the preacher of repentance, righteousness, and judgment, could not point to a catastrophe in the past to show that divine destruction was certain to come upon the wicked in just recompense for their unbelief. God's prophet persuaded men to flee from the impending doom of the wicked because he placed implicit faith in the divine declaration of the approaching day of wrath not seen by the ungodly world.

Consider the startling words, "Being warned of God of things not seen as yet." Our Lord warned us of things not seen as yet when He said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." Luke 17:26, 27. These illuminating words of Jesus reveal that the world will continue on its unwary way utterly unconcerned and unmoved by the warning of coming judgment and certain doom of the scoffers and unbelievers. The ungodly multitudes in this age see no indications of God's sore displeasure, no visible evidence of approaching destruction, and no convincing proof of an overwhelming calamity threatening the impenitent world. The Holy Spirit focused attention on the flood that engulfed the world in the past to warn us relative to the punishment of the wicked, saying, "The world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." II Pet. 3:6, 7.

Just as Noah believed God's warning and prepared an ark to the saving of his house, so must the Lord's people hear His warning and prepare to meet Him when He comes to be glorified in His saints, and to be admired in all them that believe in that day.

(d) The Faith Well-pleasing to God. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Ver. 6.

Enoch's delightful walk in holy oneness with God is evidently the norm of Christian life. Such a blissful state of hallowed relationship with our loving Lord can be received by faith and retained with increasing joy throughout all the days of our life. We must not conclude that God's resolute saint lived in an environment conducive to great moral and spiritual achievements. The age in which Enoch lived was undoubtedly one of great wickedness. He apparently spent his life courageously reproofing a sinful generation and faithfully warning them of the approaching judgment. (Jude 14, 15) The fidelity and holy living of Enoch are convincing proof that it is possible to live well-pleasing to God in the midst of the desperate wickedness of a scoffing generation.

The indispensable requisite of achieving faith is vividly disclosed in the positive statement, "Without faith it is impossible to please him." We are aware that the first human beings on earth forfeited God's pleasure when they violated their sacred trust by an overt act of disobedience. From that tragic hour in the dawn of human history to this present moment of time it has been utterly impossible for any man to enter into holy harmony with God without faith in the merits of Christ's all-sufficient sacrifice.

The Apostle stated a great fundamental truth when he said, "He that cometh to God must believe that he is." We cannot approach an infinitely just and holy God without a faith based on all He is revealed to be in His Divine Nature. It is impossible to please Him without a faith that embraces all the inherent qualities and essential attributes of His character as revealed in Jesus Christ and confirmed by the infallible Scriptures. This is to say that God is a rewarder of them that come to Him without a single doubt regarding His holiness, justice, mercy, and infinite love.

It is quite evident that faith in the Jehovah of the Old Testament is essentially the same in its requirements as the faith in the Jesus of the New Testament. The generous God that rewarded the faith of His people in the ages past by giving them the testimony of His pleasure is the same gracious Heavenly Father that rewards His people in the age now present by giving them the assuring witness of His pleasure. God's trusting people are assured that He is the rewarder of them that diligently seek Him. All true believers are encouraged to seek God until they find Him to the fullest satisfaction of their longing and hungry hearts. Earnest seekers must never conclude that they are acceptable in the sight of the Lord until they find Him and obtain the rewarding testimony of His pleasure. We are neither regenerated nor sanctified until we actually find the Savior and receive a clear witness to these two epochal works of divine grace.

The encouraging fact that we can seek and find the Savior's richest rewards presents a challenge to all diligent Christians. Men of the world will do exploits when motivated by the hope of finding the things of earth they so ardently desire. They sail unknown seas, endure the scorching heat of the tropics, and brave the dangers of a trackless wilderness in expectation of discovering the things they diligently seek. We have no uncharted seas to sail, no scorching deserts to cross, no pathless wastes to encounter, and no snow-clad mountains to scale in our efforts to find the pleasure of God promised to them that diligently seek Him. We are not troubled day and night by the tormenting fears and doubts about receiving Heaven's highest honors. We have not the slightest reason to question the validity of the declaration, "He is a rewarder of them that diligently seek him."

All diligent searchers after Christ will discover that His provision is as great as their manifold needs. The weary can find peace, the weak can find power, and the worshiper can find pleasure. God gives Himself to them that seek Him. He is the Reward and the Rewarder of them that search after Him continuously and diligently. We do not discover Him by means of human reasoning, neither do we find Him by mere chance. We find Him when we seek Him with all our heart, with all our mind, and with all our strength.

4. THE FAITH OF GOD'S RENOWNED PATRIARCH. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Ver. 8.

In Abraham, the friend of God and the father of the faithful, we have an illustrious example of sincere Christians led by the energizing Holy Spirit in perfect obedience to the heavenly calling. There are many noble qualities of genuine Christianhood revealed in the sterling character of the renowned patriarch that encourage us, in this age of the Gospel, to be obedient to the high calling of God in Christ Jesus.

(a) The Patient Obedience of Faith. "By faith Abraham, when he was called to go out . . . obeyed." Ver. 8.

In Abraham's prompt response to the divine call we see the nature and necessity of the patient obedience of true faith. There is not the least indication that this man of strong faith entertained the slightest doubt regarding God's faithfulness in fulfilling His valid promises. This humble and obedient celebrity surrendered himself to the sovereign will of a righteous and holy Lord without knowing what hardships he and his family must encounter in the way. He did not hesitate one moment to place implicit confidence and quiescent trust in the leadership of the Divine Person.

The patriarch's long and tiresome journey was exceeding difficult, dangerous, and dreary. Much of the direct route leading to the land of promise lay across a vast, harsh, and perilous desert. But the wearisome and waterless wilderness of pathless miles stretching monotonously before the undaunted traveler could neither overwhelm his courage nor overthrow his confidence in answering the call of Jehovah.

It is manifestly evident that no ordinary man would leave his comfortable home, his loyal friends, and his native land and seriously undertake such a hazardous journey unless he possessed an unflinching faith in Almighty God and an unshakable determination to obey Him regardless of costs counted in terms of severe sufferings and painful privations.

Christ's people are called to forsake all earthly pursuits, pleasures, and possessions, take the rugged route of the cross, and follow the meek and lowly Lord with undefeatable courage and uncompromising convictions. The Savior stated this truth when He said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:26, 27.

It was the desire to be united in sacred oneness with Christ that motivated His associates to comply with all the conditions of discipleship. Many eminent persons have spoken very emphatically of the unspeakable joys resulting from their union with the Savior. Their clear and unequivocal testimonies leave the impression that they consider the spiritual blessings attending this desirable state of sacred oneness with Christ to be the norm of real Christian experience.

Perhaps the humble testimony of Lady Maxwell will suffice to show us Christ's rewarding benefits. received by all His obedient people. "Time would fail me to tell of the numberless manifestations of divine love and power. I have, though deeply unworthy, been favored with such wonderful lettings into Deity, as no language can describe or explain, but the whole soul dilates itself in the exquisite enjoyment; so refined, so pure, so tempered with sacred awe, so guarded by heavenly solemnity, as effectually to prevent all irregularity of desires. These, with every power of the mind, bow in holy subjection before Jehovah. Surely the feelings of the soul, on these memorable occasions, are nearly similar to those enjoyed by the heavenly inhabitants. I have it still to remark, that all my intercourse with God the Father is strongly marked with that superior solemnity and awe which lay and keep the soul in the dust, yet raised to that holy dignity which flows from a consciousness of union with the Deity." (The Hidden Life -- Upham)

(b) The Possession Obtained by Faith. "A place which he should after receive for an inheritance." Ver. 8.

The place which God promised to Abraham and his posterity for an everlasting inheritance was the fertile and flourishing land of Canaan, a land flowing with milk and honey. (Exod. 3:8) The Lord said to the renowned patriarch, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." Gen. 12:1.

Through faith Abraham obtained the title deed to the plentiful and prosperous land of promise the moment he obeyed the urgent call of the Lord. This obedient man of extraordinary faith sojourned in the goodly land of promise four hundred years before his descendants entered into the everlasting inheritance under the courageous captainship of the victorious Joshua.

When we look deeper into the inspired writings relating to the place promised to the consecrated patriarch and his heirs we see the clearly defined pattern of the true heavenly possession which Christ's legal heirs shall receive for an everlasting inheritance in their trusting hearts in this present age of the glorious Gospel of full salvation. The Scriptures show us that Christ's heirs receive a generous measure of the eternal inheritance in their hearts when they are sealed with the Holy Spirit of promise, which is the earnest of their inheritance until the redemption of the purchased possession, unto the praise of His glory. (See Eph. 1:13, 14)

This remarkable statement of divine revelation warrants the affirmation that the ministering Spirit brings the assuring realness of the Savior's cleansing power, comforting peace, and certified pleasure into the yielded hearts of His believing children. They enjoy the spiritual blessings contained in the eternal inheritance while they, like faithful Abraham and his heirs, dwell in a strange land, looking for a city which hath foundation, whose Builder and Maker is God.

(c) The Priceless Offering of Faith. "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son." Ver. 17.

The Greek word which is here translated "tried" means put to the proof, or to examine, or to discipline.

When the Apostle called attention to this remarkable account of Abraham's faith he undoubtedly presented the strongest authentic illustration of unfeigned faith that has ever been evinced by any man in the history of the world, This notable test of Abraham's unalloyed faith sheds much light on the path of obedience all true children of God must follow if they would walk in the footsteps of the father of the faithful in Christ Jesus.

The Lord repeatedly assured the dauntless Abraham that Isaac was to be the progenitor of the Messiah, the promised Redeemer of lost mankind. He now wills to put Abraham's faith to the strongest possible test by ordering him to offer his only begotten son for a burnt offering on the rugged summit of Mount Moriah. The stalwart faith of the eminent saint did not waver for one fleeting moment under the test of the divine command. The noble Abraham showed that he was ready and willing to make the sacrifice, and would have done it if he had not been restrained by

the voice of the angel. The messenger from Heaven said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Gen. 22:12. When the heavenly messenger said, "Now I know that thou fearest God," he revealed God's purpose in testing Abraham's faith. God would have the faithful Abraham answer certain questions. Did this man possess true reverence and respect for his Maker? Could he be trusted with certain promises to be fulfilled in the days of Christ? Would this towering saint keep his part of the holy covenant? Almighty God obtained the answer to these questions when Abraham stood the strongest test of his faith by offering his only begotten son on the sunlit crest of a majestic mountain.

Abraham's victorious faith speaks volumes of truth to us in this dispensation of grace. God would have us understand that we are to obey His commands when they clash with all human reasoning. From the standpoint of the world's reasoning it was unlawful, unnatural, and unnecessary for any man to offer his offspring for a burnt offering unto God. A man of the world would say that it was unjust, unreasonable, and unrighteous for a loving God to require such an unusual sacrifice from a godly man.

It is quite apparent that Abraham was not disposed to heed human reasoning and false arguments. The consecrated patriarch was obeying the divine command and placing all confidence in the word, the wisdom, and the will of the omnipotent God. This trusting saint did not inquire in what way God's command to offer his only begotten son could be reconciled with the promise, saying, "That in Isaac shall thy seed be called." He was convinced that in some way all that God had required and said would be in full accord with everything He had promised.

Consider the significance of the messenger's words, "Thou hast not withheld thy son, thine only son from me." God's just requirements are always greater than our own human affections and earthly attachments. If Abraham had withheld his son he would have, in all probability, lost him forever. It is written, "There is that withholdeth more than is meet, but it tendeth to poverty." Prov. 11:24. The things we withhold from Christ reveal the littleness of our faith and the meagerness of our love. It is certainly a clear demonstration of our human selfishness and a sad comment on our sense of real values when we refuse to give the most precious possessions of our heart, mind, and soul to our generous Savior.

The Savior stated the astonishing paradox of Christianhood when He said, "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16:25, 26.

If we really see Abraham's love for God disclosed in the offering of Isaac, his only begotten son, we will certainly see God's infinite love revealed in the offering of His only begotten Son for the sin of a perishing world.

5. THE FAITH OF GOD'S RESOLUTE PILGRIMS. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Ver. 13.

The Greek word translated "strangers" means persons who are out of their own country, or persons who are in a foreign land. The Greek word translated "pilgrims" means a foreigner, or an alien, or one who lives among a people not his own, or sojourners for only a short period of time. These amazing Greek words reveal much concerning God's resolute pilgrims of faith.

(a) The Character of God's Resolute Pilgrims. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them." Ver. 13.

The intrinsic worth of a Christian's moral character is evidenced in life and in death. The eternal Holy Spirit erected an everlasting memorial in honor of Christ's sainted dead when He said, "These all died in faith." The immortal testimony of the Holy Spirit enables us to perceive that the faith of God's sanctified sojourners triumphed in the vicissitudes of life and stood firm in the final test of death. The multitude of peerless pilgrims of achieving faith continued to believe to the end of their eventful lives on earth that God would fulfill all the precious promises ratified by the sprinkled blood of the everlasting covenant. Faith was the rule of their lives, the measure of their true moral and mental development, and their only appointed means of perseverance in the world. They achieved constant victory in life as a people who retained their inviolable confidence and firm hold on the grace, glory, and goodness of God vouchsafed to them in the promises.

The invincible company of resolute pilgrims are speaking to us concerning our faith in the promises we most surely expect to be fulfilled in this Gospel age of full redemption. We have the promise of our Lord's triumphant return, the promise of His millennial reign, the promise of the first resurrection, and the promise of the new heaven and the new earth wherein dwelleth righteousness. (II Pet. 3:13) We see these exceeding great and precious promises, and are fully persuaded of them, and embrace them with the arms of our faith, and devoutly welcome them to our worshipping hearts with holy delight.

(b) The Confession of God's Resolute Pilgrims. "And confessed that they were strangers and pilgrims on the earth." Ver. 13.

The Scriptures show that God's transformed people live for a brief span of time among the people of the world, but they have no permanent home in the world. They are strangers and pilgrims on the earth, looking for a city not of this earth. To this remarkable truth Abraham testified when he said to the sons of Heth, "I am a stranger and a sojourner with you." Gen. 23:4. This righteous man regarded himself and his family as being foreigners and aliens having neither home nor possession in the land. To acknowledge that this transitory world is not our home-country makes it manifest to all that we have in view, and are diligently seeking, a country which we call our own. The Lord's people in all ages and generations have renounced their citizenship in this passing world, and have distinctly maintained their pilgrim character and conduct. They have set their hearts on a better country and a permanent habitation which cannot be found anywhere except in a holy Heaven. They that have such fixed determinations declare plainly that they desire a sinless homeland which they see beyond the horizon of time and place.

Christ's worthy pilgrims are so completely separated from this present evil world that they evince no intentions of returning to partake of its folly and vanity. "And truly, if they had been

mindful of that country from whence they came out, they might have had opportunity to have returned." Ver. 15. They ignored the many inducements to return to their former manner of living. Their affections were set on heavenly things, and not on the perishing things of earth. To these resolute pilgrims of the most holy faith Heaven's attractions were stronger than the world's attachments. They lost sight of earth that they might keep Heaven in view. Their expectations were of the Lord who had called them to share eternal glory with Him in the city foursquare. Let us not be indifferent to the timely admonition regarding our pilgrim attitude toward the world. "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." I Pet. 2:11.

(c) The City of God's Resolute Pilgrims. "Now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." Ver. 16.

The unerring teachings of Christ everywhere assure us that He has prepared a permanent dwelling place for His purchased and purified people. His infallible word encourages us to look for the foursquare city of the living God, the heavenly Jerusalem, which the exiled Apostle saw "coming down from God out of heaven, prepared as a bride adorned for her husband." (Rev. 21:2)

We have reasons to believe there is a better world and a brighter day awaiting the conquering pilgrims of faith at the end of life's toilsome journey. Their ardent desire for a heavenly residence finds perfect satisfaction in God's provision for His gallant pilgrims of faith. They sought the Lord as their portion in life and desired Him more than all earthly possessions and pleasures, and He made provision for their continuance with Him to all eternity.

The loving Heavenly Father has gratuitously prepared a sorrowless and sinless place in His vast dominion for His blood-washed family. In His infinite universe there is a celestial city where His ransomed people are never enfeebled by sickness, never environed by suffering, and never endangered by sin. The Father's everlasting inheritance reserved for His triumphant children is a holy Heaven filled with singing seraphs and praising multitudes of holy beings. His trusting children will not be regarded as strangers and pilgrims in that home country and fatherland of perpetual bliss.

Until the hallowed hour of our home-going arrives let us work, witness, and watch with such implicit confidence in Christ that He will not be ashamed to be called our Redeemer, Benefactor, and Protector. Let us pray always that the Savior will count us worthy of His heavenly calling, fulfill all the good pleasure of His goodness, and the work of faith with power when He is crowned Conqueror in the presence of Heaven's worshipping throngs.

6. THE FAITH IN GOD'S REASSURING PRESENCE. "For he endured, as seeing him who is invisible." Ver. 27.

In this brief statement of divine revelation we perceive the hidden source of the supernatural strength of character that enabled Moses to achieve victory over all opposition and fulfill his arduous and self-sacrificing work. The Apostle is saying, in effect, "Moses, casting himself on the protective care of the unseen God against the certain wrath of the king, continued

steadfast in faith inasmuch as he saw Him who is invisible." The Lord gave His suffering servant the assuring promise of His abiding presence in an hour of importunate prayer, saying, "My presence shall go with thee, and I will give thee rest." Exod. 33:14.

Remarkable indeed is the Biblical biography of Moses, the steadfast saint whom God deigned to honor above all men living on the face of earth. This renowned man of faith was a mediator and a prophet whom the Lord knew face to face. (Deut. 34:10) Moses was born during the perilous days that Pharaoh's slaughtering soldiers were diligently searching the land of Goshen with strict orders to murder every Hebrew infant. The beautiful face and perfect form of Moses, the babe of destiny, inspired his parents with faith and courage to defy the king's wrath and protect their helpless and innocent son. "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." Ver. 23.

Moses, during the one hundred and twenty years of his noteworthy life, spent forty years at the magnificent court of an Egyptian king, forty years in a desert with the flocks of Jethro, and the last forty years in the divinely-appointed leadership of God's people and the inspired lawgiver for all the civilized nations of the world. This trustworthy servant of the most high God died in holy triumph while beholding the promised land from Mount Pisgah's lofty summit, and was buried by the hands of Omnipotence in a sequestered valley in the land of Moab. The place of the unmarked and undisturbed sepulcher where the eternal God chose to place the body of His companion and faithful friend remains a carefully guarded secret and a profound mystery to all mankind to this day. (Deut. 34:1-6; Jude 9.)

(a) The Crisis of Faith in the Invisible One. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter." Ver. 24.

The Greek word which is here translated "years" means grown up, or great, or important, or wonderful, or distinguished, or magnificent, or extraordinary. This Greek word was used by the Spirit to show the greatness of popularity and power that Moses had achieved at the court of Egypt. He was evidently greatly admired by the aristocracy and the noble for the brilliancy of his intellect and his proficiency in every branch of learning. He was doubtless a mighty commander of the Egyptian armies, and a prominent leader in the administrative affairs of his royal mother. It is affirmed by some Bible scholars that the reigning prince of Egypt had been killed in battle leaving the queen without an heir to succeed her in the kingdom. It is said that she carefully planned to have her adopted son crowned king supreme when he reached his majority at thirty-five.

Almighty God changed the course of events in the life of Moses by giving him a clear vision of the scenes transpiring in his infancy when he was protected from certain death by the far-seeing faith of his noble parents. Moses evidently realized that he had been chosen by a merciful Lord to do greater things than rule the land of Egypt. He met his crisis with a firm confidence in the living God by refusing to be called the son of Pharaoh's daughter and renouncing all claim to the throne of Egypt with all the pomp and plaudits accompanying such a grand coronation. This man of extraordinary faith made his firm, fixed, and final decision in the maturity of his judgment and at a time when he was not unduly swayed by the strong passions of youth.

When he left the grandiose court of Pharaoh and identified himself with his enslaved countrymen, it was proof positive that he had rejected all the high honors and alluring prospects of Egypt's promised greatness and grandeur for ever.

God has apparently recorded these outstanding incidents in the life of Moses to impress us with the convincing truth that we are confronted with the crisis of our faith in this golden age of the Gospel of an uttermost salvation. We must refuse the pomp, pride, and proffers of this perishing world if we expect to obtain the unfading crown of life promised to them that forsake all to follow the unselfish Christ.

(b) The Choice of Faith in the Invisible One. "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Ver. 25.

The clear light of divine revelation is here focused upon a distinguished man of great wisdom and prominence choosing to suffer hardships with God's downtrodden and oppressed people rather than enjoy the leisure, luxuries, and lavish style of living at the court of idolatrous Egypt. This eminent man of learning saw that if he cast his lot with the poor, despised, and crushed nation of abject slaves he must expect to share in their privations, persecutions, and perils which inevitably follow as a direct consequence of such a deliberate and momentous decision.

We learn from the wise choice of Moses that we must choose of our own volition to cast our lot with Christ's purchased people and be ready and willing to suffer the afflictions which accompany the decision we made in obeying the heavenly calling. When we give ourselves to the Savior we elect to accept the indignities, insults, and invectives incident to holy living rather than enjoy the thrills of excitement, entertainments, and excesses the world has to offer. Seeing that there is no honorable discharge in the Christian warfare we do well to arm ourselves with a mind to suffer for the sake of Christ and His righteous kingdom.

In the praiseworthy choice of Moses we see that sinful pleasures are transitory. The few years a man may live in the pleasures of sin soon vanish, for his days on earth pass swifter than a weaver's shuttle and are spent without hope. (Job 7:6) A lifetime spent in sinful pleasures will soon end and the unpardoned sinner must enter a world of misery and woe where pleasures are forever unknown.

The striking phrase "the pleasures of sin" reveals that sins were practiced in the magnificent court of the Egyptian monarch in which the exciting pleasures of unrighteousness were diligently sought and thoroughly enjoyed. If Moses had not refused to be called the son of the queen mother it would have been because he desired to live in the pleasures of sin for a season rather than enjoy the favor of God to all eternity. They who elect to become companions of Christ must refuse the most brilliant prospects this world can offer and submit to whatever trials may be encountered in the life of a true Christian.

(c) The Compensation of Faith in the Invisible One. "Esteeming the reproach of Christ greater riches than the treasures in Egypt." Ver. 26.

The Greek word here translated "esteeming" means to consider, or to regard, or to lead out. The Greek term translated "reproach" means censure, or reviling, or insult, or contempt.

All the censure, revilings, insults, and contempt that a Christian must endure for the sake of Christ are packed into the word "reproach." The reproach of Christ also includes the vexatious and disciplinary trials of persecution, privations, and perils all true Christians must suffer in this world. Only a person possessing an undefeatable fortitude and an unfeigned faith could possibly consider such heartrending hardships greater riches than the inestimable treasures accumulated by the king of Egypt. Reproach itself is certainly not desirable, but when we are reproached for deliberately refusing the pleasures of sin in order to receive the pleasures of salvation it is worth more than refined gold. (I Pet. 1:7; 4:14)

The inspired writer informs us that Moses had respect unto the recompense of the reward. This is saying that Moses continued to look away from the things of earth unto the things of eternity. His implicit faith in the reassuring presence of the Invisible One enabled him to foresee that the fulfillment of God's changeless purpose included Heaven's richest blessings unseen by the votaries of sinful pleasures. When we look deeper into the wise choice of Moses we apprehend that he refused three earthly things in order to receive three eternal things. He renounced the earthly relationship, the earthly rulership, and the earthly riches of Egypt in order to receive the eternal relationship, the eternal rulership, and the eternal riches of Christ Jesus. In these eternal values Moses was richly compensated for his faith in the Invisible One. Let us be influenced by these rewarding realities of spiritual life to esteem the reproach of Christ greater riches than the vast wealth of the entire world. God's people shall truly realize that they have been compensated abundantly for their faith in Jesus when they hear Him say, "Enter thou into the joy of thy Lord."

(d) The Concern of Faith in the Invisible One. "Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them." Ver. 28.

It would be difficult to believe that any person could be a constant companion of the compassionate Christ without sharing His profound concern for the safety of His confiding people.

Moses showed his deep concern for the welfare of God's trusting people by observing the passover, and the sprinkling of the blood of the lamb. Keeping the passover was the Lord's appointed means of preserving the Israelites preparatory to their exodus from the land of Egypt. "When he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Exod. 12:23.

The passover then instituted and celebrated not only preserved Israel from certain death on the fearful night the messenger of doom smote all the firstborn in Egypt, but remained as a perpetual witness of Israel's miraculous deliverance from the satanic servitude of Pharaoh's heartless taskmasters. "And ye shall observe this thing for an ordinance to thee and to thy sons for ever." Exod. 12:24.

The Scriptures show us that Christ's redemptive sacrifice, symbolized by the passover and sprinkling of the blood of the paschal lamb, has abolished the animal sacrifices made under the Mosaic law. The superior sacrifice of Christ is now our passover instituted by the will of God and

designed to save us from the power, pollution, and penalty of sin. Christ's shed blood remains as a perpetual witness of our miraculous deliverance from the servitude of Satan and sin. (Col. 1:13, 14.)

Men called to preach the Gospel of full deliverance see that the salvation of the people is received through faith in the shed blood of Jesus. They are fully conscious of the fact that there is no possible escape from the terrifying touch of the destroying angel of eternal death except by faith in the sacrifice of Jesus Christ. The persons unwashed by the cleansing blood are certain to perish without hope unless they repent and believe on the matchless name of the Son of God.

(e) The Courage of Faith in the Invisible One. "By faith they passed through the Red sea as by dry land." Ver. 29.

These words of Scripture present a picture of a multitude of defenseless immigrants traveling hopefully under the efficient leadership of a man drawing moral and mental strength from the reassuring presence of the Invisible God. A trusting people supported by the confidence of a leader possessing such indomitable courage and invincible power were well able to vanquish any combination of evil forces and triumph over the powers and barriers of nature. "The children of Israel went out with a high hand." Exod. 14:8. When Egypt's wicked and witless king said of the Israelites, "They are entangled in the land, the wilderness hath shut them in," he overlooked the fact that the Invisible God was leading His people out of slavery.

After laborious marches Israel is environed by the difficult terrain and confronted by the disconcerting problem of crossing a turbulent stretch of the Red Sea. Their fears are multiplied and their troubles increased when they see the king of Egypt pursuing them with six hundred chosen chariots, a host of heartless horsemen, and a horde of ruthless and bloodthirsty warriors ready to murder God's appointed leader and drag His chosen people back into hopeless serfdom. In this dreadful hour of consternation and confusion Moses exemplified his calm confidence in the reassuring presence of the invisible God when he said to the frightened people, "The Lord shall fight for you, and ye shall hold your peace." Exod. 14:14.

From this remarkable miracle of deliverance recorded in Hebrew history we see that it was through an invincible courage and an implicit confidence in the reassuring presence of the invisible Lord that Moses, with uplifted rod and outstretched hand, received the power to divide the waters of the Red Sea for the children of Israel to pass from the perilous land of bondage to the promised land of Beulah.

We have a valid reason to believe that God's valorous people can do exploits in the name of the Christ who said, "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

7. THE FAITH IN GOD'S RICHEST PROVISION. "These all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Vers. 39, 40.

The Greek word which is here translated "provided" means to determine beforehand, or to furnish in advance, or to foresee, or to provide.

The Holy Spirit, speaking through Christ's commissioned servant, has revealed a vast treasure of truth in the closing part of this great faith chapter. All true Christians should take sufficient time to meditate seriously on the wealth of fundamental truth contained in these enlightening words of the Holy Scriptures.

(a) Consider the Confidence of the Valiant Worthies. "These all . . . received not the promise." Ver. 39.

God's predetermined purpose to save mankind through faith in His only begotten Son was not made known in all its divine fullness in one particular age or to one chosen generation. It apparently required successive ages for the Lord to give the complete knowledge of His perfect plan of salvation.

The spirit of truth has called our attention to "the promise." The great Messianic promise of the Lord's incarnation and the actual redemption of a lost world by the sacrifice of Christ is called "The Promise." God's plan to save His people to the uttermost is embraced in the exceeding great and precious promise of the Anointed One. The glowing promise of the coming Messiah was given to the patriarchs, the prophets, and the people of old, but this worshipping host of stalwart immortals died in the full triumph of faith before the Messianic promise was fulfilled. Christ was not in any of their times manifested in the flesh, and they heard only the prophetic utterances concerning Him who was the expectation of all nations, but they finished their course in life firmly believing the anointed of the Lord would come to deliver His confiding people and turn ungodliness away from Jacob. (Rom. 11:26)

The illuminating words relating to "the promise" show conclusively that the heroic brigade of militant pioneers of achieving faith lived in constant expectancy of seeing the actual fulfillment of the promise, yet they died before the end was reached for which they looked from the first glad day the promise was spoken to the last eventful hour of their earthly pilgrimage.

(b) Consider the Confirmation of the Victorious Worthies. "These all, having obtained a good report through faith." Ver. 39.

The words "these all" include all the patriarchs, all the prophets, and all the devout worshipers mentioned in Holy Writ. The victorious worthies obtained a good reputation through faith, and all had the assuring witness borne to them by the Holy Spirit confirming their acceptance in the sight of the Lord.

The elect company of God's noble companions living in the ages past were able to grasp the saving truth revealed in the promised Christ, and to appropriate the abounding grace provided for them in His atoning sacrifice. There is ample evidence in the sacred Scriptures to show that the Old Testament worthies from the first to the last were clearly regenerated and wholly sanctified through faith in the promised Messiah. Their strong, intense, and vigorous faith in God's unfailing promise projected them across the dispensational boundary of the oncoming Gospel age and obtained for them the completeness of character determined beforehand by the beneficent Lord. The firm and fixed faith by which the people embraced the promise became the power by which

the realness of their unbroken fellowship with God was made manifest in life. The Holy Spirit witnessed to this obvious truth when He informed us that the believers in all ages obtained a good report of the righteousness received through faith.

Time would fail us to tell of the successful exploits ascribed to the conquering citizens of the immovable kingdom who placed implicit confidence in the comforting presence of the Invisible God. We certainly are convinced that it required a strong faith, a sturdy character, and a superior courage to cope with dangers on every hand, vanquish relentless foes day after day, and suffer untold hardships during an entire lifetime for the sake of Christ. God's rugged veterans of faith were willing to bear every trial, endure every temptation, and lay down their lives for the cause of Christ.

The Apostle paid Heaven's highest tribute to the eminent holiness of Christ's famous followers when he said, "Of whom the world was not worthy." Ver. 38. The wicked world had no claim on such holy people. They were a poor, despised, and persecuted people living as outcasts and wanderers on the earth. They were a purchased people worth more than the world, yet they possessed nothing the world counted valuable.

(c) Consider the Completion of the Venerable Worthies. "God having provided some better thing for us, that they without us should not be made perfect." Ver. 40.

The Greek word translated "perfect" means completed, or consummated, or accomplished, or finished, or provided.

The Messianic promise given to the Old Testament believers has been fulfilled in this Gospel age of "better things." The incarnate Son has opened the way for His people to enter into the Holiest of All by faith in His precious blood. The Lord's confiding children can now have the ineffable joy of the indwelling Christ to impart to them the bright hope of glory. (Col. 1:27)

When the Apostle said, "They without us should not be made perfect," he was obviously speaking of the grand consummation of the ages and the final achievement of God's changeless purpose in eternal redemption. The Holy Spirit would have us understand that all believers from the righteous forefathers living before the deluge to the last Christian living on earth at the end of time made one spotless church. This present propitious Gospel age of "better things" is evidently the last. (Heb. 1:2)

Christ's sanctified church cannot be considered complete until His believing people in all ages are gathered together. The completeness of all the saints must follow upon the consummation of Christ's work in redemption. The believers in the ages now past and in the age now present cannot be completed even in glory until the entire church enters Heaven. Paul was speaking of Christ's finished work of redemption, the happy home-coming of all the victorious saints, and the grand consummation of all things when he said, "In the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1:10.

We must have the completeness of character provided for us in the sacrifice of Christ in order to be counted worthy of the triumphant consummation of the ages. It is written, "White robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6:11.

In the radiant light of divine revelation let us learn to live according to the spiritual privileges and standards of truth provided for us in this Gospel age of "better things." When we have labored diligently and lived well-pleasing in the sight of the Lord, and come to the end of life's journey, and look over our past, and review it on the borders of eternity, we shall have no fear to meet our Judge. When from our deathbed we meditate on our past in the light of approaching eternity we will doubtless understand that renouncing the earthly things as we did in order to follow our Lord was the only way of true wisdom.

We are convinced that not one in the sanctified community of emancipated souls now looks down from Heaven and feels that he endured one trial too much, or that he has not received sufficient reward for the trials suffered for the sake of Jesus. When we enter the community of the redeemed in Heaven we will perceive that we have not suffered one pain too much, and that the recompense of Heaven's reward was worth whatever we experienced in the world in sacrifice and tears. Soon the trials of earth will be ended, and soon the objects of our hopes will become the objects of our happiness. In the full enjoyment of Heaven's highest delights, all the afflictions of the past will be remembered no more forever.

"I sat me down in earth's benighted vale,  
And had no courage and no strength to rise;  
Sad to the passing breeze I told my tale,  
And bowed my head and drained my weeping eyes.

But Faith came by, and took me by the hand,  
And now the valleys rise, the mountains fall;  
Welcome the stormy sea, the dangerous land,  
With Faith to aid me, I can conquer all."

(The Hidden Life -- Upham.)

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## HEBREWS, CHAPTER XII

1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4. Ye have not yet resisted unto blood, striving against sin.

5. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8. But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10. For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

11. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12. Wherefore lift up the hands which hang down, and the feeble knees;

13. And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14. Follow peace with all men, and holiness, without which no man shall see the Lord:

15. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

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

17. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

18. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19. And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20. (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21. And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

25. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29. For our God is a consuming fire.

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## THE STUDY OUTLINED

Subject: RUNNING THE CHRISTIAN RACE

Text: "Let us run with patience the race that is set before us." Heb. 12:1.

### 1. THE POSITION OF CHRISTIANS IN THE RACE.

"Let us run with patience the race that is set before us." Ver. 1.

(a) A Trying Contest to Win. "The race that is set before us." Ver. 1.

(b) A Triumphant Company of Witnesses. "Wherefore seeing we also are compassed about with so great a cloud of witnesses." Ver. 1.

## 2. THE PREPARATION OF CONTESTANTS IN THE RACE.

"Let us lay aside every weight, and the sin which doth so easily beset us." Ver. 1.

(a) A Complete Consecration Is Required. "Let us lay aside every weight." Ver. 1.

(b) A Complete Cleansing Is Required. "Let us lay aside . . . the sin which doth so easily beset us." Ver. 1.

## 3. THE PATIENCE TO CONTINUE IN THE RACE.

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Vers. 1, 2.

(a) The Faith to Endure the Contradiction of Sinners. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Ver. 3.

(b) The Faith to Endure the Chastening of Sons. "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Vers. 5, 6.

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## THE OUTLINE ENLARGED

### 1. THE POSITION OF CHRISTIANS IN THE RACE.

"Let us run with patience the race that is set before us." Heb. 12:1.

It is evident that the Author of the Hebrew Epistle has drawn his gospel metaphor from the Grecian games. The historians inform us that during the apostolic age the Olympic games celebrated in the great stadium attracted world-wide attention. We are told that the spacious amphitheater had a seating capacity for one hundred thousand cheering spectators and excited onlookers drawn from many nations. The contestants in these famous games labored diligently and passed through various forms of strenuous exercises for four years in preparing for the great contest. The weights they carried and the encumbrances of dress were laid aside before they entered the difficult contest to compete for the grand prizes given to the winners.

(a) A Trying Contest to Win. "The race that is set before us." Ver. 1.

The inspired writer sees in the Olympic races the true image of the company of courageous Christians who by patient continuance in well doing seek for glory and honor and immortality

through implicit faith in the righteous Judge of all men. (See Rom. 2:6, 7) The enlightened Apostle considers himself and all faithful believers as placed in life's vast arena striving lawfully for the grand prize of everlasting life. The inspired words of Christ's valiant servant leave no lingering doubts in our minds regarding the strong efforts we must put forth in order to triumph over all opponents and be judged worthy to receive the conqueror's crown at the end of the trying contest.

The Word of God makes it unmistakably clear that all real Christians must run a hard race. This trying contest is of infinite importance to all sincere believers. The prizes for the winners are infinitely great and the pleasures of Heaven are ineffably glorious. If we fail to win the contest in life we fail to win the crown of life. If we lose the race, it is not a small loss, for the whole of the immortal soul perishes in the tragic failure. Jesus uttered a startling truth when He said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:24. The faithful Paul said, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." I Cor. 9:24.

(b) The Triumphant Company of Witnesses. "Wherefore seeing we also are compassed about with so great a cloud of witnesses." Ver. 1.

The renowned pilgrims of faith whose notable achievements have been summarized in the previous chapter compose the encircling cloud of competent witnesses summoned to give encouragement to all true Christians running the race set before them by the Captain of their salvation. The unimpeachable testimonies which these noble persons bear, both as conquerors and as sufferers, are testimonies relating to God's infinite mercy and might which wrought efficaciously in them and effectually for them in life. All Christians who regard the imperishable truth revealed in these confirmatory testimonies will most assuredly be encouraged to run the appointed race with unflinching purpose and unflinching patience.

It must have stimulated the courage and strengthened the confidence of the embattled saints living in the apostolic age to contemplate the signal victories won by so great a cloud of witnesses whose illustrious names are written in the Lamb's book of life. But Christ's ransomed people living in this glorious gospel age are compassed about by the same great cloud of witnesses increased by multiplied millions of intrepid heroes and heroines of faith who endured countless hazards and suffered innumerable hardships in running the race to obtain the fadeless diadem of endless delight.

The faithful Holy Spirit has been pleased to reveal the amazing exploits of Christ's witnessing worthies to show us that the same omnipotent power manifested in the victorious living of the eminent saints of old time is made available to all sincere believers in this gospel dispensation. The true testimonies of God's immortal celebrities should constrain us to manifest a firm and fixed determination to surmount every obstacle and persevere in the contest for the crown.

There is obviously a very real sense in which the Savior has called His witnesses, seated them in the great amphitheater of the world, and given them a voice to speak words of encouragement to the Christian contestants struggling in the vast arena of life. In these champions of faith we see a confident company of tried and true children of the most High God who interpret

the meaning of our conflicts, and bear witness to the certainty of our final victory if we continue steadfast in the faith.

## 2. THE PREPARATION OF CONTESTANTS IN THE RACE.

"Let us lay aside every weight, and the sin which doth so easily beset us." Heb. 12:1.

Christ's true servant disclosed a twofold condition for winning the Christian race when he said, "Let us lay aside every weight, and the sin which doth so easily beset us." The Holy Spirit, speaking through Christ's chosen Apostle, would have us see that all regenerated persons must comply with the terms explicitly stated in this twofold requirement if they expect to endure in the trying contest and win the conqueror's crown.

The plain words of the Spirit show conclusively that the believers are not thoroughly prepared to enter the contest for the crown, neither are they capable of enduring the severe trials encountered in the way until they lay aside every weight, and the sin which doth so easily beset them.

The solemnity of our unique position as Christians engaged in a contest to win a prize should lead us to ponder seriously the twofold condition so clearly stated in the words of divine revelation. We can ill afford to overlook the necessity of making a complete preparation for the decisive efforts we must put forth to persevere in the struggle until Heaven's gates open wide to welcome us home. We may properly consider that Heaven is still a long way off, and that the path leading to the celestial city is fraught with distress, difficulties, and dangers. If we ever reach the blissful homeland of the soul we must run the race under the inspection of the loving Lord, the applauding angels, and the shouting saints of all ages.

(a) A Complete Consecration Is Required. "Let us lay aside every weight." Ver. 1.

The Greek word translated "weight" means a burden, or a bulk, or a hindrance, or a weight, or an impediment.

When the Apostle said, "Let us lay aside every weight," he was obviously speaking of our complete consecration. In our consecration we turn over to God everything we possess in life. We yield our whole spirit, soul, and body to God in our consecration. In making such a full consecration we separate ourselves from all encumbrances, hindrances, and impediments which tend to defeat us in running the appointed race. It is our solemn duty to free ourselves from the associations, attachments, and affairs which, however innocent in themselves, hinder and hamper our freedom of action in life's strenuous efforts to win the priceless prize promised to Christ's obedient overcomers.

There is a very real sense in which we are required to separate ourselves from all earthly cares and concerns in order to run the race with endurance. When we fail to disencumber ourselves of all earthly things we soon discover a serious weakness in our spiritual life. When we devote more time to our earthly interests than we give to our eternal interests we weaken our powers of resistance to evil and expose ourselves to countless dangers. The enemy knows the

vulnerable point in our character and is ever ready to strike the fatal blow to destroy us the moment we are caught off guard.

It is necessary for believers to disburden their hearts of all weights in order to give Christ the first place in their lives. The things of earth and sense which prevent regenerated persons from according Christ the exclusive right to dwell in their inmost being will weight them down to earth and defeat them in the contest for the immortal prize. A people whose love for worldly possessions and pleasures prevents them from consecrating all to Christ for time and eternity will never enter the holy habitation of Almighty God and enjoy the blessedness of life everlasting.

(b) A Complete Cleansing Is Required. "Let us lay aside . . . the sin which doth so easily beset us." Ver. 1.

The Greek word translated "beset" means entangling, or encircling, or close clinging.

The Holy Spirit gave us this significant Greek word to show us the true nature of inborn depravity. This entangling, encircling, and close clinging sin lurking in the souls of the unsanctified believers is the direct cause of all failures in running the race set before them. Just as it was impossible for the contestants in the Olympic games to win the race without putting off their close clinging garments, so is it impossible for regenerated persons to win the Christian race without putting off the besetting sin of innate depravity. The earnest exhortation to put off the besetting sin does not in any sense refer to the sins to which converts are most exposed. The immediate context shows that the Holy Spirit is here addressing converts whose actual sins have been pardoned and whose lives have been transformed by redeeming grace. The urgent exhortation to lay aside the besetting sin points to the original sin which still inheres in the hearts of all regenerated persons.

It is certainly not the will of God to let His believing children struggle with the besetting sin all the days of their lives on earth. The Holy Spirit focused attention of the efficacious sacrifice of Christ when He appealed to all believers to look unto Jesus the author and finisher of their faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Christ's supreme joy was the work of redemption accomplished by the sacrifice of Himself on the cross. Every man honest with himself should be able to see that the sufferings of Christ on the cross provided a free pardon for our actual transgressions and a complete cleansing from our besetting sin of inherited depravity.

It is amazing to see how confused certain theologians and scholars are concerning the meaning of the sin which doth so easily beset us. Some teach us that! the Apostle is speaking of the sins to which we are more often exposed. They say such sins may be pride, or gaiety, or avarice, or ambition, or sensuality, or intemperance, or dishonesty.

It is quite obvious that these distinguished divines have overlooked the fact that the inspired Apostle has focused attention on "THE SIN." There is not one word in the immediate context to support the teaching that the Apostle was speaking of sins in general when he urged the believers to lay aside the besetting sin. It is by no means a tendency on the part of regenerated persons to return to their former manner of living that hinders them in the contest; it is the innate depravity dwelling in their unclean hearts that defeats them in the struggle to win the crown of life.

When converts look to Jesus and trust the blood for complete cleansing they will be fully delivered from the sin which does so constantly beset them.

### 3. THE PATIENCE OF CHRISTIANS IN THE RACE.

"Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1, 2,

The Greek word translated "patience" means perseverance, or endurance, or constancy.

In these words of divine instruction we perceive the secret of success in running with indefatigable patience the race set before us. We see that the encouragement drawn from the encircling cloud of witness now passes into the supreme encouragement which springs from the realization of the presence of Jesus. We are urged to look beyond and above the great company of reliable witnesses and see Jesus, our invincible King, who has Himself endured the struggles we must endure in running the assigned race. We must continue to look unto Jesus who, in His Eternal Person, is the Efficient Cause, the Eternal Center, and the Effectual Consummator of our most holy faith.

Jesus is revealed to be the author and finisher of our faith. The Greek word which is here translated "author" means an efficient cause, or a captain, or a leader, or a prince. The Greek word translated "finisher" means a completor, or a consummator. In one marvelous sweep of divine light the Holy Spirit has presented Jesus in such vivid terms of truth as to enable us to contemplate with great spiritual profit the measureless scope of His redemptive work from the first cause to the final consummation. In the light of this inspiring revelation we deem it proper to regard Jesus as being the Leader, the Captain, the Prince, and the Efficient Cause of the faith required to run with patience the race set before us. The Incarnate Christ exhibited faith in its highest form from first to last. From Him we learn the true meaning of achieving faith, for He is the source and inspiration of our faith.

In Jesus Himself we have the perfect example of the faith through which we are empowered to overcome all opposition, surmount all difficulties, and cope successfully with all the powers of evil confronting us in this perishing world. Jesus, the Captain of our salvation, is appointed by the Father to bring the blood-washed company of Heaven-bound citizens into the foursquare city and give them the eternal inheritance purchased for them by the blood of His cross. True faith looks through the present and the visible and sees the future home prepared for the blood-bought body of believers who have run with patience the race set before them.

(a) The Faith to Endure the Contradiction of Sinners. "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Ver. 3.

The Greek word translated "contradiction" means disobedience, or rebellion, or strife, or gainsaying. The force of this Greek word is startling in its implications. The Holy Spirit evidently used this strong Greek word for the express purpose of exposing the lawless nature of original sin.

The words, "such contradiction of sinners against himself," show conclusively that all the bitter opposition to Christ manifested in this world springs from the innate depravity dwelling in the heart of a rebellious, gainsaying, and disobedient humanity. The holiness manifested in the divine nature of Jesus condemns guilty sinners and it provoked them to seek ways to destroy Him. Sinners in high places opposed His plans, perverted His sayings, and rejected His claims because of their innate hatred of holiness. The holiness manifested in the character and conduct of Jesus exposed the pious frauds occupying places of responsibility in the religious world. Evil men despised Him because He esteemed the pleasures of God to be more desirable than the pleasures of the world. Our Lord's perfect obedience to the will of God, and His high regard for the holiness of God, led to His intense sufferings and ignominious death on the cross.

We are exhorted to consider these things concerning Christ Jesus lest we be wearied and faint in our minds. God's people will suffer the contradiction of sinners against themselves as long as inbred sin reigns in the hearts of unholy mankind. Our Lord said, "If the world hate you, ye know that it hated me before it hated you." John 15:18. Jesus, regardless of the contradiction of sinners against Himself, persevered in the course marked out for Him by the Father. The ridicule, rebuffs, and reproaches of evil men did not cause Him to abandon His purpose to do the will of God and finish His work.

Real faith looks away from all that distracts, disturbs, and discourages us in this passing world. True faith looks unto Jesus in life's sore conflicts and sees that He is always near and always in sight. A people of strong faith are willing to strive and suffer in order to win the royal crown. Such stalwart saints seek no easy way to Heaven, neither do they follow the lines of least resistance. "They looked unto him, and were lightened: and their faces were not ashamed." Psa. 34:5.

(b) The Faith to Endure the Chastening of Sons. "Ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Vers. 5, 6.

The Greek word rendered "chastening" means instruction, or correction, or discipline. The encouraging words of this seasonable exhortation are found in the Proverbs of Solomon. (Prov. 3:11, 12.) The obvious purpose of the Apostle in introducing the exhortation here is to show that afflictions and adversities are designed on the part of the Heavenly Father to produce some desirable results in the lives of His children, and that they ought, therefore, to endure them patiently. God would have His children see that trials are necessary to their welfare, and that they are, in fact, a comforting evidence of His parental concern.

It is patently true that our sufferings, tempered by the goodness and mercy of God, are an assuring evidence of our spiritual sonship. "If ye endure chastening, God dealeth with you as with sons." Ver. 7. The fact that we suffer severe trials in this life does not in any sense prove that God is displeased and regards us as if we were in no way related to Him.

The wise Apostle informs us that God chastises His people for their profit, that they might be partakers of His holiness. (Ver. 10.) The divine purpose in correcting His people is

unquestionable, but the benefit derived from His divine discipline depends on the spirit in which it is received. If we despise the chastening of the Lord, and faint when we are rebuked of Him, we will most certainly be defeated in life's disconcerting conflicts. The sufferings incident to holy living in this world teach us the true value of perfect submission to God. "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" Ver. 9. Our conflicts in life teach us to keep our wills, our ways, and our words in full accord with the will of God. Our decisions, desires, and determinations are strengthened by the disciplinary discomforts endured for the sake of Jesus and holiness.

The persecutions, privations, and pressures endured for the sake of Jesus are not always pleasant, but they are profitable. "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Ver. 11. The chastening of the Lord does not impart pleasure, nor is this its purpose. Our experience of salvation does not make us insensible to sufferings and sorrows in this troubled world. It is evident that Jesus felt pain, reproach, and contempt more keenly than mortal man can ever know. We learn from Him to bear our afflictions without murmuring, and turn our sufferings into blessings that profit our souls.

There is much truth packed into the words "nevertheless afterward" as they relate to the peaceable fruit of righteousness. We do not see the peaceable fruit of righteousness while enduring the contradiction of sinners, but we shall see the fruit afterward. We discover later in life that the effect of such opposition resulted in deepening our devotion to Christ. The sore trials of life tend to make Christians more tranquil in their trust, and more determined to reach Heaven at all costs in sacrifice and self-denial. All Christians are ultimately benefited by the conflicts in the holy way of life. The Psalmist stated this fact when he said, "It is good for me that I have been afflicted; that I might learn thy statutes." Psa. 119:71.

Perhaps the words "nevertheless afterward" refer to the future life in Heaven. In this world of tears and trials we find it difficult to see the eternal worth of our sufferings. We too often fail to perceive that the loving Father's corrective chastenings are designed to produce the peaceable fruit of righteousness which we shall eventually enjoy in the hallowed community of the glorified saints. In that land of perpetual day we will have sweet memories of the innumerable times the fingers of our faith touched the sympathetic Prophet of Galilee and felt the thrill of His healing virtue that gave us strength to endure the hatred and hostility of the disobedient and deceived world.

Nevertheless afterward our sorrow and sighing shall give place to our songs and shouts inspired by the final victory achieved by Jesus, the Prince and Captain of our salvation. Nevertheless afterward the saints, who have died in the triumph of faith, shall see the peaceable fruit of righteousness revealed in the glory of the first resurrection. In that glad morning of the deathless day the vigilant watchman stationed at the Eastern Gate shall sound the note of triumph announcing the home-coming of the redeemed, the final fulfillment of all things promised, and the grand coronation of Christ, the King and Lord over all.

"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty." Job 5:17.

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## THE STUDY OUTLINED

Subject: CONSISTENT CHRISTIAN CONDUCT

Text: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

### 1. THE PURSUIT OF HOLINESS IN LIFE.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

(a) The Pursuit of Peace Required to See the Lord. "Follow peace with all men." Ver. 14.

(b) The Pursuit of Purity Required to See the Lord. "And holiness, without which no man shall see the Lord." Ver. 14.

### 2. THE PRESERVATION IN HOLINESS OF LIFE.

"Looking diligently lest any man fail of the grace of God." Heb. 12:15.

(a) Watching Lest the Believers Be Defiled. "Lest any root of bitterness springing up trouble you, and thereby many be defiled." Ver. 15.

(b) Watching Lest the Birthright Be Disregarded. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Ver. 16.

### 3. THE PRIVILEGES OF HOLINESS IN LIFE.

"Ye are come . . . to Jesus the mediator of the new covenant, and the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:22-24.

(a) The Privileges Revealed in Jesus. "Ye are not come unto the mount that might be touched . . . but ye are come . . . to Jesus the mediator of the new covenant." Vers. 18-24.

(b) The Privileges Received from Jesus. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Vers. 28, 29.

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## THE OUTLINE ENLARGED

1. THE PURSUIT OF HOLINESS IN LIFE. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

The Greek word which is here translated "follow" means to pursue, or press forward.

We understand the word pursuit to mean that which is followed as a continued employment with a view to some end. We properly consider all true Christians to be following a definite course of action motivated and stimulated by the lively hope of seeing the glorified Lord at the end of life's eventful struggle for the kingly crown of life.

The inspired words of the text show clearly that pursuing the course of life set before us by the meek and lowly Christ is far more profitable than pursuing a life of pleasure and prosperity in this passing world. The transitory things of this mundane life look insignificant when viewed in the light of the ecstatic joy of beholding the incomparable beauty of the glorified Christ.

We consider the glowing words of the text to include in their scope the final summation and grand climax of the stirring truths presented in the Hebrew Epistle. In the preceding chapters the Holy Spirit has placed strong emphasis on the fact that God has made an ample provision to cleanse His people from all sin through faith in the one offering of Jesus Christ. In the brilliant light of the Savior's uplifted cross the courageous Apostle boldly proclaims God's message for consistent Christians, saying, "Follow peace with all men, and the sanctification without which no man shall see the Lord."

(a) The Pursuit of Peace Required to See the Lord. "Follow peace with all men." Ver. 14.

The Greek word rendered "peace" means tranquillity, or concord, or unity. The word is used several times as a salutation expressive of good wishes, or as a benediction. Peace is evidently an inherent quality of our Lord's divine nature, even as holiness is an inherent principle of His deity. The anointed prophet said Christ was the Prince of Peace. (Isa. 9:6.)

It is apparent that Jesus imparts a measure of His own divine peace to His confiding people. The Savior said to His trustworthy disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. His peace was designed to give the disciples untroubled hearts in a world of trouble, fortify them with an undaunted courage, and qualify them to be peacemakers in a peaceless world. Peacemaking in life is a grace which enters into all the activities of Christian conduct. James enhanced our understanding of peace when he said, "The fruit of righteousness is sown in peace of them that make peace." Jas. 3:18.

In two successive beatitudes Jesus disclosed the oneness of purity and peacemaking. (Matt. 5:8, 9.) We can justly consider purity and peace to be the Siamese Twins of true Christianhood. These two basic principles of vital Christian life are so closely related that one cannot exist without the other. This is to say that peacemaking must spring from its source in a pure heart in order to be properly exemplified in conduct.

Paul enables us to perceive that an earnest endeavor to keep the unity of the Spirit in the bond of peace is a clear evidence of a holy heart. (Eph. 4:3.) It is written, "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:15. Paul is saying, in effect, "Let the peace of God be the umpire, or the referee, or the arbiter in all matters relating to the highest interests and common good of the church and the community."

"No member of Christ's redeemed family will insist on having his way when it disturbs the peace of the church and destroys the harmony of the body of believers. A Christian will always consider that the peace of the entire church is more important than his own personal views or private opinions. A true Christian can surrender his opinions without compromising his convictions. It is written, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

(b) The Pursuit of Purity Required to See the Lord. "And holiness, without which no man shall see the Lord." Ver. 14.

According to the original Greek the word here rendered "holiness" can be translated, "the sanctification."

Seeing that holiness is an inherent principle of Christ's Divine Nature there is not the slightest possibility that His changeless requirement relating to the sanctification of His people will ever be altered, or modified, or rescinded. It should be obvious to every fair-minded person that a just God would not require His people to be holy in character and conduct if it were impossible for them to be cleansed from all sin in this present life.

The illuminating injunction contained in the text shows conclusively that a state of moral and spiritual fitness is required to behold the face of the Lord and enter into everlasting fellowship with Him and all intelligent beings dwelling in the city of light. God's immutable Word reveals the incontrovertible fact that the only assuring hope of seeing the Lord is based on the holiness of heart and life obtained through faith in the atoning sacrifice of Jesus Christ. To see the Lord means to enjoy Him, to please Him, and to abide with Him in holy love and heavenly harmony.

The principle of fundamental truth requiring holiness of heart is one which remains unchanged in time and in eternity. There is not one word recorded in Holy Writ to show that one unholy soul has ever entered Heaven. It is certainly not desirable that an unclean soul should ever enter the eternal habitation of the Lord. It is for the highest good of Christ's sanctified family that the unholy be excluded from Heaven, even as it is for the highest good of a community to exclude the robbers, murderers, and seducers. To this incontestable fact the Sacred Scriptures bear witness, saying, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15. The righteous Lord will always adhere to this principle of His divine administration; hence every person expecting to enter a holy Heaven without a holy heart is destined to certain disappointment. Almighty God will never revoke His holy laws and admit one impenitent,

implacable, and impious soul to a Heaven filled with holy creatures praising, worshipping, and admiring a holy Christ.

We may have things which are desirable in life such as great learning, vast wealth, many friends, comfortable homes, and delightful families, but if we are without holiness of heart we have nothing to commend us to God in the day of Judgment. It was the importance and the certainty that holiness of heart is prerequisite to seeing the Lord that motivated the Apostle to stress the necessity of pursuing peace with all men, and the sanctification, without which no man shall behold the face of the Lord. Therefore it behooves us to pray, strive, and labor to "follow peace with all men, and holiness, without which no man shall see the Lord."

2. THE PRESERVATION IN HOLINESS OF LIFE. "Looking diligently lest any man fail of the grace of God." Heb. 12:15.

The Greek word which is here translated "fail" means to be wanting, to be in default, to be below standards, to come short of a privilege. The Greek word here rendered "looking" means to be heedful, to be watchful, to oversee, to supervise.

The Apostle's earnest exhortation addressed to the church is convincing proof that each member is in a very real sense his brother's keeper. The evident purpose of the supervision is to prevent any one of their number from suffering a serious spiritual defection. It was also the responsibility of the church to urge every man to obtain the measure of divine grace necessary to make him acceptable in the sight of the Lord."

Christians can well afford to take sufficient time to consider with all seriousness the warning contained in the Apostle's stern and solemn words of divine truth. It is a timely exhortation addressed to all believers who regard it their duty to watch constantly and carefully lest any man fail to avail himself of the abundant grace of God. Jude was speaking to us relative to our concern for souls when he said, "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh." Jude 22, 23. When the preachers and the people give place to the twin evils of complacency and carelessness they lose their passion for souls and cease to be concerned for the salvation of perishing mankind.

(a) Watching Lest the Believers Be Defiled. "Lest any root of bitterness springing up trouble you, and thereby many be defiled." Ver. 15.

Doubtless there is an allusion here to the words spoken by Moses when he warned the people, saying, "Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood." Deut. 29:18.

The righteous Lord that admonished His people in old time regarding the root that produced gall and wormwood is the same holy Lord that speaks to us in these last days concerning any root of bitterness that springs up and causes trouble in the church, and contaminates many of the believers. When the Apostle speaks of the root of bitterness springing up he is evidently

referring to the evil deeds that spring from an unholy heart. The defiling, destroying, and defeating root of bitterness springs from that center and cesspool of indwelling corruption called the carnal mind and the body of sin. In the light of the Holy Scriptures we are warranted in affirming that the root of bitterness here mentioned is the same in its essential nature as the besetting sin mentioned by the Apostle at the beginning of this chapter. We do not hesitate to assert that if it is necessary for converts to put off the besetting sin in order to obtain the crown of life then it is likewise necessary for converts to be cleansed from the root of bitterness in order to enter a holy Heaven.

The Holy Spirit would have the leaders and the laity in the church heed the warning words of divine revelation, saying, "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." In these inspired words we have a strong appeal for regenerated persons to avail themselves of the grace of entire sanctification. If they do not have inbred sin eradicated by faith in the blood of Christ, the bitter roots of sin will spring up and trouble them and defeat them in the race for the starry crown of immortal honor.

Thomas C. Upham said, "Those who are privileged, by divine assistance, to enjoy this interior rest and beautiful stillness of the passions are truly lovely to the beholder. The wicked are like the troubled sea, that cannot rest, tossed about by conflicting passions, and are more unhappy in themselves than they are unhappy in the sight of holy beings. There is a want of interior symmetry and union; that guiding principle of divine love, which consolidates and perfects the characters of holy beings, is absent; the lower parts of their nature have gained the ascendancy, and there is internal jarring and discord and general moral deformity. In such a heart God does not and cannot dwell. How different is the condition of that heart which is pervaded by the power of a sanctified stillness and which, in the cessation of its own jarring noise, is prepared to listen to the still small voice. It is here that God not only takes up His abode, but continually instructs, guides, and consoles."

(b) Watching Lest the Birthright Be Disregard. ed. "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." Ver. 16.

The Holy Scriptures reveal that the birthright, or primogeniture, contained many desirable privileges. The first-born son was consecrated to the Lord and given the right of the priesthood, a double portion of the Father's estate, and kingly dignity and authority over his brethren. (See Gen. 27:28. Exod. 22: 29. Deut. 21:17.)

In the solemn covenant which God made with Abraham was the promise that from his loins the Messiah and Redeemer of the world should spring. This gracious prerogative which descended to Abraham's posterity was regarded as being among the most sacred, honorable, and spiritual in the patriarchal age.

The Holy Spirit, speaking through the Apostle, points to Esau's wanton disregard for his birthright to show the church the fearful consequences of disregarding the truth of true holiness provided for them in the sacrifice of Jesus. The Holy Spirit warns the believers that indifference and impiety can result in a dreadful state of hopeless apostasy.

The anointed Apostle shows that the hindrances to true holiness of heart are those which center in the heart of the believer himself, and those which relate to the view the believer may have concerning his spiritual birthright. These searching truths show clearly that some believers fail in their Christian life because they have not been delivered from the root of bitterness, and other believers fail in life because they disregard the value of their spiritual birthright. It is convincingly evident that Esau is a characteristic example of the latter class of believers.

The children of God have an inalienable right to be sanctified wholly through faith in the efficacious sacrifice of Christ Jesus. This epochal experience of full salvation is their birthright and their inheritance by virtue of their relationship to Christ. The Holy Spirit is here presenting this blessed birthright of all regenerated persons, and faithfully cautions them not to disregard the true worth of their high and holy prerogatives wanted to them in the free grace of God.

Esau is called a profane person because he sold his birthright. He represents the class of deluded individuals who see nothing in real holiness as being higher and more desirable than sinful pleasures and earthly possessions. To such worldlings in the church the blessings and benefits of a purged conscience and a pure heart are not important.

It is not difficult to perceive that Esau's earthbound progeny still live and thrive in this auspicious age of the glorious Gospel of redeeming grace. It is not impossible to find churchgoers who are willing to sell their spiritual birthright for one morsel of worldly pottage. These are people who by right of spiritual birth possess privileges in divine grace which they recklessly sacrifice to gratify the unbridled lust of the flesh. These misguided souls manifest no intentions of submitting themselves to the sovereign will of God in order to receive the blessed experience of entire sanctification.

We should ever keep in mind the admitted fact that we live in a world where the deeds and doctrines of fallen men expose us to strong temptations designed to lead us away from God. Let us not forget that the earthly pleasures which are not consistent with a life of peace and purity can be purchased at the price of Christian holiness.

It was regarded as an unpardonable offense for a son to disesteem his progenitorship as Esau did when he bartered his birthright for one morsel of meat. The Apostle disclosed this unpardonable sin against God and man when he said, "For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Ver. 17.

The incalculable consequences of Esau's unholy transaction reached further than he cared to look. In his eagerness to gratify his desire for the immediate and sensuous enjoyment of the mess of red pottage, he overlooked the inescapable "afterward." Esau's profane irreverence was manifested in a new form when he had surrendered in a moment of reckless disregard for holy things. He had sold the rights of the first-born and yet, as if that were a matter of no importance, he earnestly entreated his father to give him the blessing belonging to the birthright.

We learn from the example of Esau that no tears of sorrow and self-condemnation, however sincere, can restore to any man the blessings forfeited by undervaluing the worth of his

spiritual birthright. We should heed the plight of the profane Esau and profit by the warning it speaks so eloquently to all believers. Esau's reprobacy, as here revealed in the Scripture, should serve to warn every man relative to his attitude toward the holiness of heart provided for him in the sufferings of Jesus.

Christ's faithful Apostle, speaking of the lamentable plight of Esau, said, "He found no place of repentance, though he sought it carefully with tears." In this verse the word "repentance" means change of mind or purpose. The son who had sacrificed his right could not, with all his tears and entreaties, persuade his father to reverse his decision and restore the forfeited blessing of the birthright. The carnal Esau was rejected and his claim to the blessing belonging to the progenitorship was forever disallowed.

The significance of this verse of Scripture is easily understood. It shows that the decision of Almighty God, with respect to human character, will be according to the truth, and cannot be changed. This is saying that if we despise our privileges and rights as Esau did when he sold his birthright, it will be impossible to recover what we have lost in consequence of our folly. When the Just One has once pronounced the sentence excluding the disobedient souls from His presence and favor, no tears, or pleading, or prayers, or efforts of their own can change Him. The sentence of doom which the righteous Judge pronounces on the professors of Christianity that despise the doctrine of true holiness and sell their spiritual birthrights for earthly pleasures will be unchanged to all eternity. It is written, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." Rev. 22:11.

### 3. THE PRIVILEGES OF HOLINESS IN LIFE.

"Ye are come . . . to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:22-24.

The descriptive language contained in verses 18-21 presents the terrifying scene at Mount Sinai. In bringing the awesome spectacle into view the Apostle obviously intends to impress us with the unapproachable awfulness which accompanied the giving of the law. On the flaming summit of fire-crowned Sinai God met with His servant Moses and gave him the changeless Decalogue written on tables of living stone. Every phase of the circumstance that attended the giving of the moral law was designed to fill the souls of the onlookers with terror. The fixing of the bounds around the quaking mountain, the darkness and tempest, and the shrill voice of the trumpet were fitted to overawe the people.

Apparently the inspired Writer intends to show us that the thunders, the lighting, the thick cloud and fire were material sign of the nature of God. The smoking mountain was a manifestation of the Divine Majesty and the Divine Presence. It is written, "The Lord came down upon mount Sinai." Exod. 19:20.

(a) The Privileges Revealed in Jesus. "Ye are not come unto the mount that might be touched . . . but ye are come . . . to Jesus the Mediator of the new covenant." Vers. 18-24.

A striking contrast is disclosed to us in these remarkable words of divine revelation. We are not come to Mount Sinai, we are come to Mount Zion. We are not come to Moses, the mediator of the old covenant, we are come to Jesus, the mediator of the new covenant. We are not come to a human lawgiver, we are come to the divine Lawgiver.

In the holy commandments inscribed on tables of enduring stone by the hand of God are embodied the eternal principles of the sanctification without which no man shall behold the beauty of the Lord. These ten principles of holy law are embraced in the terms of the new covenant mediated to us by the Savior. These inherent principles of the Divine Nature are placed in the center of our being by the Holy Spirit. (Heb. 8:9-13.)

The Lord revealed His infinite pleasure and immutable purpose to Moses, saying, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." Exod. 19:5, 6. The spiritual privileges revealed to the children of Israel preparatory to the giving of the Decalogue are the same as the spiritual privileges revealed in Jesus. (See I Pet. 2:9.)

We in this Gospel age are not come to Mount Sinai which reveals a vision of outward awfulness of the majesty and might of Jehovah, but we are come to Mount Zion where we stand in full view of heavenly things immeasurably greater and more glorious than the terrified Israelites saw in a mountain crowned with fire and covered with smoke. The Holy Spirit revealed our holy and heavenly privileges, saying, "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." In these astonishing words the Holy Spirit has revealed our spiritual privileges in Jesus. In this divine revelation the Christians are permitted to see the glories of Mount Zion, the new Jerusalem, the holy angels, the sanctified church, the eternal God, the perfection of the redeemed, and Jesus the only Mediator of the new covenant of redeeming grace.

The Spirit of Truth has said, "Ye are come to Jesus." These are convincing, challenging, and compelling words that reveal the privileges of every man on earth. The weary can come and find rest, the wicked can come and find remission, and the wanderers can come and find restoration. Jesus, the root and offspring of David and the bright and morning star, revealed the universal, unrestricted, and understandable Gospel appeal when He said, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. The precious blood of Jesus that ratified the new covenant has joined in the universal appeal of the Gospel. The shed blood is not only vicarious but it is vocal in that it speaks better things than the blood of Abel, the first Christian martyr.

The very fact that we have such noble privileges in Jesus confronts us with a crisis and a choice. The Apostle said, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that

speaketh from heaven." Ver. 25. These stirring words are spoken in a most serious and solemn manner to warn Christians against turning away from the spiritual benefits provided for them in the expiatory sacrifice of Christ. We can interpret the Apostle as saying, "If the children of Israel escaped not the direful consequences of their want of faith when they refused Him that dealt with them on earth, much less shall we escape the severe punishment meted out to unbelievers if we turn away from God who now speaks to us from Heaven in the person of His Son."

The gracious Holy Spirit enables us to see that by becoming Christians we are identified with the honorable church of the first-born whose illustrious names and notable deeds are recorded in Heaven's family register. Such living truth certainly is a powerful motive to induce us to persevere in the contest for the crown. The exhilarating hope of Heaven is a strong incentive to encourage all real Christians to adhere to their profession of salvation amidst all the temptations, privations, and persecutions surrounding them in the world. The richness of the crown received at the end of the trying contest shall more than compensate us for the bitterness of the conflict which we endure for the sake of Christ.

All faithful children of God are united in hope, holiness, and honor with the eminent saints of all ages past, with the excellent of all the earth, and with the triumphant throng singing the song of deliverance in the heavenly Jerusalem.

(b) The Privileges in Jesus Received. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." Vers. 28, 29.

These consoling words of divine truth make it quite clear that Christ's holy people are the worthy recipients of all the privileges contained in His unshakable kingdom. The prophet was speaking of the permanency of Christ's enduring kingdom when he said, "Thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." Hag. 2:6, 7.

Doubtless the universal agitation foretold by the inspired prophet refers to the final catastrophe foreseen by Peter who said, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." II Pet. 3:10.

When the Holy Spirit interpreted the meaning of the astonishing words of prophecy He said, "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Ver. 27. Some eminent theologians affirm that the Apostle is here saying that the ancient system of religion, which is merely preparatory and typical in character, would be removed. In other words, the Mosaic economy with its mass of ceremonies and sacrifices would be abolished forever. We now know that the superior sacrifice of Jesus Christ has superseded the weak and unprofitable sacrifices made under the Mosaic law. A system of religion that does not offer a man complete deliverance from inherited depravity in this present life has no immovable foundation on which to base its erroneous claims. The unshakable principles incorporated in the moral law given to the trembling

Moses on a quaking mountain are implanted in the hearts of Christ's purified people when they receive the kingdom which cannot be moved. The voice of God that shook the earth at Sinai uttered a promise which embraced in its scope the eternal principles of the mediatorial work of Christ as revealed in the new covenant. We find it to be in harmony with the scope of revealed truth to say that love, life, liberty, law, likeness, and light are the six eternal principles embodied in Christ's unending kingdom. In these permanent principles of the immovable kingdom we possess the full measure of the grace whereby we serve God acceptably with reverence and godly fear: for our God is a consuming fire. The one holy Lord reveals Himself to His people in all ages as being in His very nature a consuming fire. He purifies the hearts of His obedient people by burning up all inbred sin and hereditary depravity in order that they might serve Him in righteousness and true holiness. It also follows, the logical sequence, that to all disobedient unbelievers out of Christ, God is a consuming fire. "See that ye refuse not him that speaketh."

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### HEBREWS, CHAPTER XIII

1. Let brotherly love continue.
2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.
3. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.
4. Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, not forsake thee.
6. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.
7. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.
8. Jesus Christ the same yesterday, and to day, and for ever.
9. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.
10. We have an altar, whereof they have no right to eat which serve the tabernacle.

11. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13. Let us go forth therefore unto him without the camp, bearing his reproach.

14. For here have we no continuing city, but we seek one to come.

15. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18. Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19. But I beseech you the rather to do this, that I may be restored to you the sooner.

20. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

21. Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

22. And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23. Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24. Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25. Grace be with you all. Amen.

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## THE STUDY OUTLINED

Subject: CHRIST SUFFERED TO SANCTIFY CHRISTIANS

Text: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12.

### 1. THE CLEANSING OF GOD'S PEOPLE.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12.

(a) Christ's Sanctified People. "That he might sanctify the people with his own blood." Ver. 12.

(b) Christ's Separated People. "Let us go forth therefore unto him without the camp, bearing his reproach." Ver. 13.

### 2. THE CONTENTMENT OF GOD'S PEOPLE.

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." Heb. 13:5.

(a) The Presence of the Lord Gives Contentment. "For he hath said, I will never leave thee, nor forsake thee." Ver. 5.

(b) The Possessions of the Lord Give Contentment. "Be content with such things as ye have." Ver. 5.

### 3. THE COURAGE OF GOD'S PEOPLE.

"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6.

(a) The Undaunted Christians. "I will not fear what man shall do unto me." Ver. 6.

(b) The Unchangeable Christ. "Jesus Christ the same yesterday, and today, and for ever." Ver. 8.

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### THE OUTLINE ENLARGED

1. THE CLEANSING OF GOD'S PEOPLE. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Heb. 13:12.

The closing chapter of the Epistle contains several solemn exhortations relating to the performance of various practical duties. The spirit in which these duties are performed and the

spiritual strength to observe them spring from a sanctified heart. A thoughtful study of these exhortations as they relate to Christian conduct enlarge our views of both the nature and the necessity of the epochal experience of entire sanctification.

(a) Christ's Sanctified People. "He might sanctify the people with his own blood." Ver. 12.

Throughout the entire Epistle the Savior's anointed Apostle has emphasized the fact that the Son of God spontaneously gave Himself that He might sanctify the people with His own precious blood. The marvel of the atonement is disclosed in the fact that the Immaculate Son was made a sin offering for sinful human beings. It is written, "For he hath made him to be sin (sin-offering) for us, who knew no sin; that we might be made the righteousness of God in him." II Cor. 5:21.

When Jesus carried His heavy cross through the gate it signaled the end of the old covenant of works, and the beginning of the new covenant of grace. When the meek and lowly Son of God went forth bearing a Roman gibbet it signified that the Aaronic priesthood had been superseded by the Priesthood of the Immortal Son, and that the sacrifices made under law had been superseded by the one offering of the body and blood of Jesus Christ.

The fact that the redemptive work of Christ was consummated outside the walls of the capitol city of the chosen people speaks much to us in this Gospel age. It is apparent that the greatness of His vicarious sufferings had a meaning and a message which could not be confined within such limited boundaries. The efficacy of His cross was for all men, and His sufferings and death outside the walls of Jerusalem illustrated His accessibility to all nations of the earth. Jesus disclosed the unrestricted extent of His atonement when He said, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. His radiant cross beacons our pathway to God, and the power of His infinite love draws our hearts and minds to accept His sacrifice for our holiness, hope, and Heaven.

The Holy Spirit brought the expiatory sacrifice of Jesus, the divine Sufferer, to a focal point when He said, "Jesus also, that he might sanctify the people with his own blood, suffered without the gate." The Spirit of Truth shows us that Jesus, the changeless High Priest and deathless Intercessor, entered the sanctuary in Heaven and offered His own precious blood to emancipate His people from the besetting sin, and eradicate the root of bitterness from their humble hearts.

The word "sanctify," as here used by the Holy Spirit, refers to the cleansing of God's people. When the word "sanctify" is used with reference to a place of worship, or to a vessel used in worship service, it can only be construed as meaning to consecrate, or to dedicate, or to set apart. The sanctifying of places and things is merely ceremonial because such things are unmoral in the sense that they cannot commit sin. But when the Apostle affirms that Jesus suffered to sanctify the people he is speaking of an epochal work of divine grace that means immeasurably more than mere ceremonial dedication. When any man speaks of the sanctification of Christ's people as meaning nothing more than consecration, he obviously overlooks his own need of deliverance from original sin. A man can ill afford to overlook his own need of holiness. The Sacred Writings show that God's people do not have the measure of grace required to serve Him acceptably with reverence and godly fear until they have been sanctified wholly through faith in the blood of Christ.

(b) Christ's Separated People. "Let us go forth therefore unto him without the camp, bearing his reproach." Ver. 13.

This earnest exhortation speaks to all Christians as if they were going forth with Jesus when He was led away to be crucified. Such Christians demonstrate a willingness to be identified as followers of the suffering Son of God who was numbered with the transgressors and put to death as a common criminal. These resolute children of God exhibit a firm determination to follow their Savior and share with Him the derision, the scorn, and the contempt which inevitably follow such a momentous decision.

The real meaning of the cross of Christ can be obscured by a pompous system of ritualism. In many modern churches in Christendom today the cross is considered as being nothing more than an outward symbol of the profession of Christianity. We have reason to fear that many nominal Christians purporting to be cross-bearers know nothing about the true meaning of the cross of Christ. Doubtless they have never perceived that the cross signals the crucifixion of the body of sin. Paul confirmed this fundamental fact of the cross, saying, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

The strong appeal to go unto Jesus without the camp signified that the believers must reject the whole system of religious observances contained in the Mosaic economy. This is to say, they were instructed to look beyond the shadow and behold the substance. When they saw the superior sacrifice of the crucified Christ they were moved by the Holy Spirit to reject a vain religion and receive a victorious Redeemer.

We in this age of the Gospel need to hear the Apostle say, "Let us go forth therefore unto him without the camp, bearing his reproach." Multitudes are now bound -- soul, mind, and body -- by doctrines and dogmas that offer no hope of deliverance from original sin. If the believing people ever receive the freedom from innate sin provided for all men in the one offering of Jesus, they must reject the whole system of impotent doctrines and inconsistent dogmas and go forth unto Jesus without the camp, bearing His reproach.

The Lord is willing to receive the people at the point of their complete separation from all uncleanness. It is written, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:17, 18.

It has been God's immutable purpose in all ages to have a separated and a sanctified people. He requires His people to separate themselves from all unholy persons, pursuits, and pleasures in order to be acceptable unto Him. When they confess their need of holiness of heart, sever all ties with the world, and yield themselves to the Savior, He will sanctify them instantaneously and completely by the fiery baptism with the Holy Ghost.

When once we receive this epochal experience of complete cleansing from inbred sin, we will suffer reproach from preachers and people who, in their blind unbelief, oppose the doctrine of true holiness. They consider Christ's sanctified people to be emotionalists, extremists, and plain

fanatics. But the pleasures received in the blessing of a pure heart are ample compensation for the epithets of reproach endured for the sake of Jesus, the great Sanctifier.

## 2. THE CONTENTMENT OF GOD'S PEOPLE.

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." Heb. 13:5.

The Greek word rendered "conversation" means manner of living, or turn of mind, or character, or disposition. The Greek word translated "content" denotes satisfaction. It is permissible to interpret the Apostle as saying, "Let your character, or manner of living, be free from the love of money; and be satisfied with such things as ye have."

When God revealed His righteous law to the people, He said, "Thou shalt not covet." Exod. 20:17. Paul said the sin of covetousness was a form of idolatry. (Col. 3:5.) We recall that Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15.

(a) The Presence of the Lord Gives Contentment. "For he hath said, I will never leave thee, nor forsake thee." Ver. 5.

These immortal words of promise reveal the unshakable foundation on which the contentment of God's people rests. The valiant Joshua was supported throughout all the days of his eventful life by these assuring words of the Lord. (Josh. 1:5.) Seeing that the intrepid successor of Moses placed his implicit confidence in the Lord, surely we can place our solid trust in God's certified promise to sustain us in the struggles of life. When the faithful Lord said, "I will never leave thee, nor forsake thee," He fully intended to show His people that their restful contentment springs from a conscious sense of His abiding presence. In the clear light of this truth we see that our contentment in life remains constant just so long as we retain the pleasurable realness of His holy presence. Therefore let your Christian character be free from the love of earthly things, and be content with your lot in life.

(b) The Possessions of the Lord Give Contentment. "Be content with such things as ye have." Ver. 5.

Nothing less than the grace of entire sanctification can free the heart of mortal man from his greed for earthly gain and give him complete contentment with his lot in life. Paul, the pattern of believers, disclosed the most noble possession a Christian can have in this world when he said, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." I Tim. 6:6-8.

The following story related by Rev. W. B. Godbey serves to enhance our understanding of Paul's timely instruction. The King of England, riding along in his gilded vehicle, saw a ragged boy digging briars in the fence corner. He halted a moment and said, "Boy, what do you get for your work?" The astonished lad said, "I get my victuals and clothes." The King responded, "Go ahead, boy, for I am the King of England, and that is all I get."

We do well to consider the deeper meaning of the words "such things as ye have." Let us look beyond the transitory things of life and fix our gaze upon eternal possessions. Perhaps we have been so preoccupied with things of least importance that we have failed to consider the things of greatest importance. An inventory of our spiritual possessions reveals that we have Christ's promises, His power, and His peace to comfort us in this world. We have His fullness, His faithfulness, His favor, His faith, and His fellowship to satisfy the desires of our yearning hearts. We have an honorable heritage, a hallowed hope, a holy heart, and a heavenly home. We possess these eternal things by virtue of our relationship to Him. It is written, "All things are yours . . . and ye are Christ's; and Christ is God's." I Cor. 3:21-23. Therefore be content with such things as ye have.

For Christians to be content with such things as they have does not in any sense, mean that they have no interest in possessing the things pertaining to life in this world. Our Lord gave His people the proper view of life when He said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." John 6:27.

"If riches increase, set not your heart upon them." Psa. 62:10. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." I Tim. 6:9, 10.

### 3. THE COURAGE OF GOD'S PEOPLE.

"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:6.

The interesting word "helper" is derived from a Greek word which means to run to the aid of those who cry for help, or to advance to the assistance of anyone in trouble.

(a) The Undaunted Christians. "I will not fear what man shall do unto me." Ver. 6.

The amazing word "helper" presents the Lord as One who runs hurriedly to aid those who cry to Him for help. The import of the word "helper" emphasizes the fact that our loving Lord does not hesitate one moment to advance to the assistance of any trusting saint. He never arrives one moment too late and with too little when His suffering people cry unto Him for help in an hour of distress or imminent danger.

The Holy Spirit stimulated our courage by directing our attention to the courage of the Psalmist who said, "I called upon the Lord in distress: the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear: what can man do unto me?" Psa. 118:5, 6. The words "The Lord is my helper" express the same truth as the words, "The Lord is on my side." We may boldly say, "The Lord is my helper," or "The Lord is on my side."

The fact that the Lord is our helper, or that the Lord is on our side, does not in any way imply that He will prevent evil men from troubling us in this unfriendly world. Our Lord said, "It is impossible but that offenses will come." Luke 17:1. Paul said to Timothy, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim. 3:12. The persecutions, rebuffs, and insults of ungodly persons can be expected as long as we live in full obedience to the will of God in Christ Jesus. The Lord's messengers of the good news of full salvation will discover that evil men can do many things to hinder the message of saving truth. "The time cometh," said Jesus, "that whosoever killeth you will think that he doeth God service." John 16:2.

If our blessed Lord did not help us, our courage would certainly fail and our fears overwhelm us in times of trouble. Let each Christian consider the valid promise of divine assistance in the most practical manner and say, "The Lord will hurry to help me in a time of trouble." If we hurry to help our children when they cry aloud for fear, shall not our Heavenly Father hurry to help His children when they cry unto Him in times of distress?

(b) The Unchangeable Christ. "Jesus Christ the same yesterday, and to day, and for ever." Ver. 8.

The unchangeable Christ is presented in the clear light of divine revelation to encourage the undaunted believers to persevere in the new and living way of true holiness. The gracious Spirit of Truth would have us understand that the Christ who had sustained His trusting people in former times was the same today, and would be the same forever. The preservation of Christ's resolute saints is founded on His immutability. If our great Redeemer were fickle, vacillating, and changeable in His character there would be nothing to encourage us to overcome our fears and to triumph in our faith. Who would know how to shape his conduct if the principles of Christ's redemptive work were not always the same?

The words of the text support the truths relating to every phase of Christian character and conduct mentioned in the chapter. The clear affirmation, "Jesus Christ the same yesterday, and to day, and for ever," expresses the absolute confidence of God's trustworthy children. The fact that He abides unchanged for all time and eternity is the unshakable rock on which the children of the Most High base their hope for life everlasting. He who in the yesterdays of life stopped the mouths of lions, quenched the violence of fire, and turned to flight the armies of the aliens, is the same Christ who is our Almighty Helper today, and shall continue to be our strength, our shield, our song, and our salvation until our earthly sojourn is ended and we enter the Father's house of many mansions.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. 13:20, 21.

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THE END

