
I. THE DISPENSATION OF REVEALED TRUTH IN TIME PAST.

"Spake in time past unto the fathers by the prophets." Ver. 1.

God has given the revelation of His plan of salvation in two stages. The first stage was completed in the past. The second stage is the present revelation of His plan of salvation revealed in His Son.

This present stage is final. We are now in the last days, or the last dispensation of grace proclaimed in the Gospel. All indications seem to lead to a soon return of Christ. We cannot know the day nor the hour, but we can discern the seasons.

(1) The measure of the time past. "God . . . spake in time past."

The dispensation of time past evidently extended from the creation of the world to the crucifixion of Christ. The Old Testament time began with the creation of Adam and ended when Christ appeared to put away sin by the sacrifice of Himself. (Heb. 9:26) It was a full, final, and fruitful sacrifice.

The sacrificial offering of the body and blood of Jesus Christ superseded the offerings for sin made under the ceremonial law of Moses. We are now in the Gospel age of the better things promised in the new covenant of grace, and provided for us in the sacrifice of Christ.

(2) The messengers in the time past. "By the prophets."

The Holy Scriptures reveal that God spoke by the mouth of His holy prophets, which have been since the world began. (Luke 1:70) This period of inspired prophecy evidently began with Adam and closed with Zacharias, the father of John The Baptist.

We are told that God spoke "at sundry times", or in many parts. Each inspired prophet contributed an important part to the whole plan of redemption. God did not give the full and complete revelation of His Divine nature and will in one revelation. He disclosed the difference of the character and content of the various revelations "in divers manners," or in many ways by the ministry of the holy prophets.

(3) The message in the time past. "Spoke unto the fathers."

The holy prophets revealed God's promises, patterns and precepts to the holy fathers.

The stern and resolute prophets spoke one message. There were many prophets, but only one message. All prophecy was focused upon the coming Redeemer. The world has not been left to grope in darkness without some rays of divine light to guide the erring feet of lost mankind into the way of salvation.

II. THE DISCLOSURE OF REDEMPTIVE TRUTH IN TIME PAST.

1. GOD DISCLOSED HIS TRUTH IN THE PROMISES.

The sacred writings contain many exceeding great and precious promises. These imperishable promises reveal the intelligence, integrity, and immutability of Almighty God to all mankind. The inspiring and illuminating promises fortified the embattled sons of God with an encouraged heart, an enduring hope, and an eternal happiness, as they made their way toward the fadeless dawn of an endless day.

(a) The promised gift of the Son. "Unto us a child is born, unto us a son is given." Isa. 9:6.

The prophetic words, "A child is born," apparently refer to the incarnation. The inspired words, "A son is given," evidently refer to the global love of God revealed in the gift of His only begotten Son.

The concept of the promised Son was enhanced in a greater measure by the prophetic names given to the Son.

"His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, and The Prince of Peace." These names given to the Son reveal certain inherent qualities of His Divine nature.

The name Wonderful reveals His power to perform miracles, signs, and wonders. We have not ceased to be amazed at the wonders performed in the holy name of Jesus. A sinner transformed by the power of the Son is an astonishing miracle of divine grace.

The name Counselor reveals the authority of the Son to advise and guide His children by His supreme wisdom and sovereign will. The Son is our Advocate with the Father, our Master, and our Teacher.

The name The Mighty God reveals His omnipotent power to defend and deliver His trusting people.

The name The Everlasting Father reveals His abiding presence and parental love. This comforting fact is supported by many glowing promises in Holy Writ. The Everlasting Father comforts His children in sorrow, cares for them in suffering, and cherishes them in sickness.

The name Prince of Peace reveals His eternal kingdom of peace. He has provided peace for us in His cross, produced peace in us by His cleansing, and shall present us in peace at His coming.

(b) The Promised Government of the Son. "The government shall be upon his shoulder." Isa. 9:6-7.

God's anointed prophet saw the cross placed upon the shoulder of the immaculate and invincible Son of God. The burdens and bewilderments of broken and benighted mankind were placed upon the strong shoulder of the suffering Son of God. A rugged cross was placed upon His bruised and bleeding shoulder to provide reconciliation for lost men. The only begotten Son shouldered the tremendous responsibility of *purging our sins, perfecting us in salvation, and preserving us blameless* unto His glorious appearing. He requests the indisputable right to *govern us by His will, garrison us by His Word, and gird us for His work.*

The perfect principles of the Redeemer govern our moral character and conduct in this world and in the world to come. He establishes our hearts in holiness, judgment, and justice. He terminates all inner strife and struggle by the power of His grace, and imparts the inherent qualities of His own blessed peace to our trusting souls.

(c) The Promised Gift of the Spirit. "I will pour out my spirit upon all flesh." Joel 2:28.

The promise contained all the fullness of God. He willed to pour out His limitless love in full measure in the gift of the Spirit.

The outpoured plentitude of the Holy Spirit *enlightens, empowers, and endows* the children of God for labors of love in this world. The holy Scriptures speak of *the seal of the Spirit, the strength of the Spirit, and the supply of the Spirit.* (Eph. 1:13; 3:16; Phil. 1:19)

2. GOD REVEALED HIS TRUTH IN HIS PRECEPTS. "Thou hast commanded us to keep thy precepts diligently." Psa. 119:4.

This divine command has never been changed. The keeping of His holy precepts are as binding in the present as they were in the past. Jesus said He came to fulfill the law; not to eliminate it nor set it aside.

His unchangeable command regarding His precepts is immutable because His divine nature is immutable. In fact, the inherent principles of God's changeless character are contained in every command revealed in His Word

(a) The Moral Law Revealed in the Commandments. "The law of the Lord is perfect, converting the soul." (Psa. 19:7).

The moral law was designed to rule man's moral being, and regulate his moral and mental behavior. God's immutable law revealed in His binding precepts was first written on tables of stone. In the covenant of Grace it is stated specifically that the laws of God shall be written in the hearts and minds of His people. The moral and spiritual law of God was *emphasized, exemplified, and enforced* by the inspired prophets and holy fathers in

Israel. The guilty were punished when they willfully violated the law, and the obedient were rewarded when they observed the law.

(b) The Measure of Love Revealed in the Commandments. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5

Man cannot give more than all his love to God, and he certainly cannot give less than all and expect to be blessed by his Maker.

There is a measure of completeness in love, a mental contentment of love, and a moral consciousness of love. God is love and openly gives us that love.

(c) The Meaning of Life Revealed. "These words, which I command thee this day, shall be in thine heart." Deut. 6:6-9.

This command obviously discloses the pattern of life and the principles of law to be incorporated in the daily deportment of the people. Their conversation, choices, and convictions of life were motivated by obedience to the law of the Lord.

Man's concept of life has been greatly impaired by reason of sin. It has been difficult to impress man with the fact that his chief aim in life should be to serve his Maker. Man was evidently created for the express purpose of sharing life in sacred fellowship with the Creator in time and in eternity. God and man are meant for each other. There is a true sense in which God is alone without the man, and that man is alone without God.

3. GOD REVEALED HIS TRUTH IN THE PATTERNS. "At sundry times and in divers manners." Ver. 1.

The divers manners evidently refer to the various patterns which God employed to reveal Himself to His people. The anointed Apostle speaks of "The patterns of things in the heavens." Heb. 9:23.

(a) The Patterns Revealed Christ in Time Past. "Your lamb shall be without blemish." Exod. 12:3-5.

The patterns disclosed to the prophets and holy fathers in Israel portrayed certain essential facts relative to the redemptive work of Christ. The ritual of the Passover revealed the vast scope of the redemptive sacrifice of Christ. Moses said, "They shall take to them every man a lamb, according to the house of their fathers, a lamb for an house." Mark the significance of the words, "Every man a lamb." Every man must look to the Lamb of God for salvation.

The office of the high priest was a pattern of our Great High Priest, Christ Jesus.

The dedication prayer of King Solomon was a pattern of our Lord's intercessory prayer. This remarkable prayer of King Solomon included every need of God's redeemed people. (See II Chron.6)

God revealed the pattern of the tabernacle, and the patterns of the instruments used in the service of the tabernacle. (See Exod. 25)

(b) The Pattern of the Cross Revealed in Time Past. "Moses made a serpent of brass, and put it upon a pole." Num. 21:9.

A merciful Lord made this provision for the people who had sinned in speaking against Him, and against Moses.

When we look unto Him in simple faith, He removes the condemnation of death from our troubled hearts and heals our sinful souls by the inherent virtue of His divine nature. The forgiveness obtained through faith in Jesus is the only effective cure for the sin of our soul.

The plan of redemption and the pattern of the cross were conceived in the mind of God before the foundation of the world. He calculated the cost of man's redemption and foresaw the sacrificial death of His Son on the cross long before a tree flourished in the fertile soil of mother earth and long before the skillful hand of time carved the hill called Calvary on her wrinkled face.

(c) The Pattern of the Church Revealed in Time Past. "This is now bone of my bones, and flesh of my flesh . . . therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Gen. 2:23-24.

We understand that the creative efficacy that brought the church into being came out of the broken body and shed blood of Jesus Christ.

The pattern of the purity, perfection, and final presentation of Christ's church was vividly indicated throughout the Old Testament.

It is a serious mistake to conclude that the church did not exist before the day of Pentecost. The church always existed in the mind of God.

When Jesus said, "Upon this rock I build my church," This was in the future tense, and Christ has built His church.

(d) The Pattern of the Conquerors Revealed in Time Past. "Thou hast guided them in thy strength unto thy holy habitation."

The pattern of the conquering saints of God is revealed in their song of holy triumph. (See Exod. 15)

God's ransomed people are made invincible because He is invincible. He delivered His people out of the bondage of Egypt in great triumph, and defended them against their foes. He lifted their horizon of hope and disclosed to them their holy habitation. He gave them the promised liberty, the promised leading, and the promised land.

1. GOD HAS SPOKEN IN THE PERSON OF HIS SON, "The brightness of his glory, and the express image of his person." Ver. 3.

"God hath spoken unto us by His Son." When God speaks it is the revelation of Himself, to make known the otherwise hidden thoughts and dispositions of His holy heart.

God fully intends to be understood by men. It is obviously His purpose to communicate His perfect will to all men through the ministry and message of His beloved Son. God would have us know how He loves us and longs for us, how He wants to save and bless, how He would have us draw nigh and live in holy fellowship with Himself.

The message of the Son is God's message of light, life, and love for these last days. The Son's message contains God's last call to repentance, His last call to reconciliation, and His last call to righteousness. The Son's message reveals the final word of conviction, the final word of cleansing, and the final word of confirmation.

God speaks in His Son out of the depth of His heart to the depth of our pulsating heart.

This would be a forlorn, forsaken and forgotten world in which to live if God had not spoken unto us by His Son. It would be a hopeless, helpless, and homeless earth doomed to abide in unutterable loneliness and despair.

Mark the words, "unto us." The lines of divine revelation have fallen unto us. God's well beloved Son can be touched by the outstretched hand of sinners feeling after Him. His truth guides the penitent seekers to the place of salvation.

His stirring messages contained all the passion, all the pleading, all the provision of the Heavenly Father. His inspiring teachings were filled with God's promises, fragrant with His pleasures, and freighted with His pity. He made both friend and foe feel the dynamic power of His penetrating words in His parables and preaching. Of Him it was said, "Never man spoke like this man."

(a) Image of the Son. "The express image of his person."

The Person of the Son is introduced in language which elevates Him beyond all comparison. Even in His deep humiliation and infinite condescension, He is exalted above the holy angels.

The brightness of His glory and the express image of His Person introduce the immaculate Son to be essentially the same in substance as the Father. The brightness of His glory is the revealed splendor of the invisible God. The express image of His Person is that by which all the likeness of the original becomes manifest and is a perfect image of the whole.

Jesus Christ, the Son of God, is the express image of the invisible God because He is very God in Person. This imperishable truth is the sure foundation on which we rest our faith for an uttermost salvation. If Jesus Christ is not the express image of the eternal Father, then He is not the Redeemer of all mankind. If He is not very God in His Divine Nature and Person, then He is not the appointed Heir of all things as set forth in the inspired proclamation.

This is the glorious hope extended to us in the message of the Son, who is the express image of the invincible God.

(b) The Immutability of the Son. "Thou remainest Thou art the same." Verses 11-12. Psa. 102:26-27.

The changeless Christ shall remain forever to comfort and confirm His adoring people by His abiding presence.

The innumerable years which have fled into the dateless past have not impaired the immutable Son, and the oncoming ages will not improve Him. His moral likeness, His meritorious life, and His measureless love are the immutable facts on which we base our faith for eternal redemption.

This assuring truth confirms our faith in the constancy of Jesus, our Lord. Heaven and earth shall pass away, and all creation shall be changed, but Christ continues unchanged in His relationship to His ransomed saints.

Their holiness, their happiness, and their heritage remain to all eternity. These spiritual realities remain constant and comforting because they have been obtained from the changeless character of the Divine Nature of God's immutable Son.

The immutable Son laid the corner stone of creation when time was young. He set the silent stars in their courses and kindled the flaming fires of innumerable suns. He measured the waters in the hollow of His hand, meted out heaven with a span, comprehended the dust of the earth in a measure, weighed the mountains in His scales, and the hills in a balance. All these things shall be changed and the glory of them perish, but the immutable Son shall remain forever to bless and beautify His triumphant saints throughout all ages, world without end.

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(c) The Immortality of the Son. "Thy years shall not fail." Ver. 12.

Our faith for everlasting life rests on the assuring words of the triumphant Christ who said, "I am he that liveth, and was dead, and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:18. The immortal Savior had triumphed over hell and death by the power of His endless life. It pleased Him to announce His signal victory to His astonished disciple in exile on the desolate and dreary isle called Patmos. The immortal Son of God has abolished death and brought life and immortality to light through the Gospel. Defeat could not overwhelm Him,

death could not overcome Him, and devils could not overthrow Him. He came into this world of death and destruction on a mission of mercy with a message of eternal life

The immortal Son **sustains life, satisfies life and secures life.** He maintains us in poverty and in plenty, in want and in wealth, in sighing and in song. His supply of life always equals the demands, and His resources always equal our requirements.

2. GOD HAS SPOKEN BY THE POSSESSION OF HIS SON. "His Son, whom he hath appointed heir of all things." Ver. 2.

God's proclamation **reveals the immortal, invincible, and immutable Son** to be the appointed Heir of all things.

(a) The Revelation of the Heir. "Thou art my Son, this day have I begotten thee." Ver. 5, Psa. 2:7.

These words do not imply that the Son is not co-equal and co-eternal with the Father. These words of the Psalmist focus attention on certain significant facts relative to the birthright.

Holy Writ reveals that the fathers in Israel bestowed the birthright blessing upon the firstborn son. We see this custom disclosed in Abraham, Isaac, and Jacob. The firstborn son was made the legal heir of his father's estate. It was his duty to give the legal heirs their portion of the inheritance.

The custom of bestowing the birthright blessing on the firstborn son was obviously a pattern revealing that the Heavenly Father has bestowed the birthright blessing on His only begotten Son, whom He hath appointed Heir of all things. It is apparently true that the Son of God is now Possessor of all things contained in the birthright blessing which the Heavenly Father has willed to all His children. The Father would have us understand that He has appointed His Son Heir of all things for the express purpose of bestowing the birthright upon all His legal heirs.

The birthright was not bestowed upon the firstborn son unless he was worthy of such honor. Isaac rejected Esau because he sold his birthright for a morsel of meat. (Gen. 25:13). Isaac bestowed the birthright blessing upon Jacob, whom he evidently considered to be the better of the two sons. Jacob proved himself worthy of the blessing by submitting to the will and purpose of God. (Gen. 32:24-30).

Jacob rejected the licentious Reuben and bestowed the birthright blessing upon the twelve tribes of Israel. (Gen. 49).

The Creator evidently bestowed great and gracious possessions on Adam. But Adam was disinherited as a consequence of his unjustifiable transgression. The birthright blessing reverted to God, the original owner. It has pleased the Heavenly Father to bestow Adam's forfeited

possessions upon the well beloved Son, whom He hath appointed Heir of all things.

The firstborn Son of God has inherited a more excellent Name than the holy angels. (Ver. 4). "Therefore, the angels are commanded to worship the Holy Heir of all things. It is written, "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him." Ver. 6.

Seeing that these high and holy beings are commanded to worship the Son, it is certainly becoming of all members of the redeemed family in heaven and in earth to humble themselves before the appointed Heir of all things and devoutly confess that He is Lord to the glory of God, the Father.

(b) The Resources of the Heir. "Appointed heir of all things."

The vast scope of the Son's possessions cannot be grasped by the mind of man unaided by the Spirit of God. The Scriptures reveal that it is God's will to give us all things pertaining to life and godliness through faith in His Son. It is written, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. We recall that Jesus said, "All things are delivered unto me of my Father." Matt. 11:27.

There are three great spiritual realities contained in the birthright, which the appointed Heir wills to bestow upon the children of God. The birthright blessing contained the right of kings, the right of priests, and a double portion of the estate. We perceive these three spiritual blessings revealed in the birthright which Jacob bestowed upon his twelve sons. (See Gen. 49). The right of kings was given to Judah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The blessing of the priesthood was, apparently bestowed upon Levi and the double portion bestowed upon Joseph and his two sons.

Peter made these gracious spiritual realities clear when he said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." I Pet. 2:9.

It certainly is not difficult to perceive that the state of grace disclosed by the Apostle Peter would include the double portion of the Spirit of God, the right of kings, and the right of priests.

(c) The Right of the Heirs. "Heirs of salvation." "Ver. 14.

The message of the Son contained in the Hebrew Epistle is focused upon the heirs of salvation. Their inalienable right to receive the birthright blessings is the central truth disclosed in the Epistle. This being true, we

must therefore conclude that salvation is an inheritance obtained through faith in the Son, whom the Father has appointed Heir of all things. Salvation is obviously a completion of all things lost to mankind in the fall of Adam.

When the Author speaks of the heirs of salvation he is referring to the children of God, who are the only legitimate heirs of God. Paul made this important distinction when he said, "Thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4:7.

We evidently do not receive our inheritance at the moment we are delivered from the servitude of sin. Our inheritance will come when we receive our final salvation at the appearing of Christ.

When considering salvation as an inheritance it is well to keep in mind that the Author of the Epistle is dealing with the entire scope of salvation. It is apparent that we are not saved to the uttermost extent of Christ's redemptive work when we are born again. There is to be a final phase of our salvation; when we are carried into the very presence of our Redeemer. The work of divine grace completes us in the experience of full salvation, but it does not perfect us in final salvation. Saving grace brings us into full relationship with God and secures us with the seal of the Holy Spirit. This provides us with the guarantee of our inheritance.

Peter speaks of an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

(I Pet. 1:4-5).

Christ's works of regeneration and sanctification constitute the essential fitness of character to receive the inheritance reserved in heaven for the forgiven family of God.

God's legal heirs have a right to claim their birthright blessing of a holy heart from the appointed Heir of all things pertaining to full and final salvation. God's people need to stress the importance of possessing the peace and purity, without which no man shall see the Lord. Christ stands ready and willing to bestow the blessing upon the heirs of God who come to Him in implicit faith.

There is a true sense in which all the sons of Adam's fallen race are heirs of salvation. Adam's unborn generations were disinherited in the fall. The Son of God came into this world to restore to all mankind the possessions lost through the fall of Adam. Every son and daughter of Adam's race has a right to come to the Son of God to receive salvation by grace through faith. God's forgiveness is available for any and all.

We consider this to be the message of redeeming grace delivered unto us in these last days by the Heir of all things.

3. GOD HAS SPOKEN BY THE POWER OF HIS SON. "Upholding all things by the word of his power." Ver. 3.

The Author's assuring statement relative to the power of the Son shows us that His teachings are maintained by His invincible power. There is not the slightest possibility that His teaching shall be destroyed by the cunning craftiness of wicked men. Evil men may deny the validity of His teachings, but they cannot disprove them. God's foundation stands sure and steadfast, being certified and confirmed by His veracity and integrity. The immortal teachings of Jesus Christ shall abide to bless and benefit His worshipping saints long after the wicked have perished in their folly, and their deceptive doctrines and disgusting dissertations forgotten by all mankind.

(a) He Upholds Us in Our Cleansing. "When he had by himself purged our sins." Ver. 3.

Note the significance of the words, "by himself" He suffered alone in His hour of anguish on the middle cross. The holy angels could not join Him in such an hour of intense sufferings for our sins. No animal could be substituted for the Lamb of God. Our great Redeemer was sufficient within Himself to achieve complete victory over sin and death, He could not give more than Himself, and He did not offer less than Himself. He gave *all He is in Person, all He is in power, and all He is in prayer to purge our hearts from sin.*

(b) He Upholds Us in Our Character. "Upholding all things by the word of his power." Ver. 3.

When the Author of the Epistle speaks of all things he is speaking of "all things" pertaining to Christ's redemptive works of grace. The redeeming work of Christ performed in the heart of man is a masterpiece of His creative skill. We are God's workmanship, created in Christ Jesus. (Eph. 2: 10).

He imparts the inherent qualities of His own Divine Nature to us when He purges our hearts from indwelling sin.

Christian character and conduct are so intimately related that one cannot exist without the other. Jesus affirmed this truth, saying, "A good man out of the good treasure of his heart bringeth forth that which is good." Luke 6:45. He was teaching us that the good treasure of the heart is exemplified in the consistent living of a good man.

The Son continues to uphold our moral character and conduct as we journey toward the City of God. In other words, the same divine power of the Son that upholds the whole created universe while in movement is the

same divine power that upholds His people while they continue on their way to the Father's house.

Creation is evidently maintained by certain fixed laws that govern the movements of worlds. A redeemed soul is not governed by certain fixed laws which cannot be broken. Man is capable of making a choice that God's laws cannot govern without the consent of man's will. Therefore the Son's chief concern is the welfare of His people.

The Savior upholds the right decisions of the will, the normal desires of the heart, the impulses of pure love and the motives of a good conscience. The potentialities of the mind are ruled and regulated by the sayings of the Savior. We have the mind of Christ, and the meditations of Christ. Our constant prayer is, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Psa. 19: 14. We are secure in Christ!

(c) He Upholds Us in Our Conflicts. "Sit on my right hand, until I make thine enemies thy footstool." Ver. 13.

Our great Redeemer, after He had offered one complete sacrifice for sin forever, sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. We have every right to expect Him to uphold us in all our conflicts by His sustaining strength and sovereign might. We have many desperate and designing foes to overcome in these last days. The *sinful world is against us, the selfish wicked are against us, and the satanic warfare is against us,* but God is for us. "If God be for us, who can be against us?"

The conquering Christ is seated on the mediatorial throne to intercede for us. His *intercession, intelligence, and integrity uphold us* in life's conflicts.

4. GOD HAS SPOKEN BY THE PRE-EMINENCE OF THE SON. "Unto the Son he saith, Thy throne, O God, is for ever and ever." Ver. 8.

The words of this glowing tribute to the exalted Son were spoken by the inspired Psalmist. (Psa. 45:6-7.) This holy prophet and jubilant songster foresaw and foretold the ultimate triumph of the glorified Redeemer and Prince of the kings of the earth.

(a) The Authority of the Son. "Thy throne, O God."

It is well to notice that the authority of the Son is the same as the authority of God, for He is very God in His *Divine person, power and pre-eminence.* The Son *speaks to us with authority, sustains us with His authority, and sends us with authority.* He has authority on earth *to pardon our sins, purify our souls, and preserve us in salvation.* He has full *authority to deliver us from all evil, defend us from all enemies, and direct us to our*

eternal home. The Son has a throne and an everlasting dominion. **His truth shall abide forever, His testimony shall endure forever, and His teachings shall continue to all eternity.** The throne of the Son is the throne of Mercy, the throne of glory, and the throne of government. He governs His vast dominion with the sceptre of uprightness.

(b) The administration of the Son. "A sceptre of righteousness is the sceptre of thy kingdom." Ver. 8.

The sceptre is the emblem of Christ's everlasting sovereignty. **He reigns supreme in regal splendor and righteousness for evermore.**

The inherent principles obtained in Christ's redemptive work are plainly revealed in His love of righteousness and hatred of iniquity. It is not difficult to find these same fundamental facts disclosed in the new covenant of grace. These abiding principles of the Saviour's redemptive work are implanted and worked in our minds and hearts by the Spirit of God.

We find the principles of our Lord's saving grace vividly set forth in Paul's lucid statement relative to the new creature in Christ. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." II Cor. 5:17.

These glowing words of the Apostle leave no doubts in our minds concerning the complete transformation that takes place in the soul of the new man created in Christ Jesus, our Lord. It is evident to all that the redemptive works of Christ **create a new being in life, cause a new beginning in life, and control a new behavior in life.**

(c) The Anointing of the Son. "God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Ver. 9.

The Holy Scriptures clearly reveal that the kings, priests, and the holy prophets were consecrated to their sacred offices by the holy anointing oil. This solemn and sacred anointing patently signified the gracious gifts and enablement's of the Holy Spirit. The Scriptures disclose the amazing fact that Jesus was anointed with the Holy Spirit and with power.

(Acts 10:38)

Christ Jesus is the Anointed One. Perhaps the inspired words relative to the anointing of the Son include the joyful festivities which shall attend the crowning of Christ. It will be a glorious event when the saints come marching in to celebrate the gladsome day of the Saviour's complete triumph over all sin and death. It is written, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The holy prophet saw the crowning day from afar, and uttered this glowing testimony of unwavering faith. (Isa. 35:10)

THE SUFFICIENT SALVATION

1. THE PLEADING OF THE SPEAKER. "We ought to give the more earnest heed." Ver. 1.

It is exceedingly difficult for us to comprehend the vast scope and measureless extent of so great salvation, but we certainly owe it to ourselves to devote some time to ponder seriously the fundamental facts relating to the sufficient salvation provided for us through the immeasurable sacrifice and sufferings of Christ on the cross.

(a) The Lord Has Spoken unto Us at the First. "At the first began to be spoken by the Lord." Ver. 3.

The compassionate Lord has spoken to us first relative to our need of so great salvation. The Divine Speaker gives us *the first call to salvation, the first conviction for sin, and the first command to seek.*

The fact that our Lord speaks to us first regarding our salvation reveals the importance of giving the more earnest heed to His plea.

The loving Lord seeks us with infinite patience, and speaks to us with gentle voice, saying, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

We are the keeper of the door of our own hearts. We are capable of opening our immortal souls to welcome the Son of God to abide within us for evermore. So great salvation, purchased at so great sacrifice, merits our undivided attention. We must give the Saviour *the first place in our hearts, the first place in our honor, and the first place in our hope.* Our chief concern in life should be to obtain so great salvation.

(b) The Lord Has Spoken to Us by the Facts. "The things which we have heard." Ver. 1.

The things which we have heard are vast in scope and far-reaching in extent. The Word of God places great emphasis upon our willingness to hear the message of eternal truth proclaimed in the Gospel of Christ.

We have heard about *the crucifixion of the Son, the cleansing of the soul, and the crowning of the saints.* These abiding facts constitute the unshakable substructure supporting our implicit faith in Christ.

We have no justifiable reason to expect the Lord to prevent the rain, the floods, and the winds of adversity from beating upon our house; but we can expect Him to fortify us with the enduring facts to support us in life's trying times of *storms, stress, and strain.*

(c) The Lord Has Spoken to Us about Faithfulness. "Lest at any time we should let them slip." Ver. 1.

This sobering exhortation merits our thoughtful consideration. The anointed Speaker uttered a timely warning when he said, "Lest at any time we should let them slip. We must be careful to identify the things which can slip away. This is not in reference to our relationship, but in regards to our fellowship and the realities of blessings. "We are in grave danger of allowing the gracious spiritual realities to slip from our grasp through carelessness and indifference. The Speaker is saying in effect, "Lest at any time we should let the things of salvation, not salvation itself, carelessly pass by us, or flow by us."

"If we neglect so great salvation?" We do well to keep in mind that our experience of salvation is received by faith through grace. Our rewards are affected by our works but not our salvation.

Our faithful Savior admonished us regarding these things when He said, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man." Luke 21:34-36.

We are crowded and congested by the multiplicity of earthly things. We are careful and troubled about many things. We find it difficult to keep in close touch with our Savior because we live in such close touch with our substance.

We are paying a high price for our low living. Stuff comes between us and God and we reap the consequences. Sin must be dealt with.

The neglect of accepting God's gift of salvation will result in eternal condemnation.

2. THE PROVISION FOR OUR SINS. "How shall we escape?"

We are confronted with this challenging question from our birth to our burial. "How shall we escape?" We must face the unalterable truth that without the saving grace of Jesus there is no escape from sin's inevitable consequences. Our only hope for escape is found in the redemptive sacrifice of Christ on the cross.

(a) Christ Provides an Escape from Our Past Sins. "Every transgression and disobedience."

The evil deeds of our unholy lives are recorded on the pages of the history we have made in this present world. The dark stains of our iniquities are indelibly stamped on our guilty souls, and the intolerable burden of our accumulated evils rests on our unclean hearts like the weight of the hills. We are constantly reminded that God has said, "All have sinned, and come short of the glory of God." This unqualified indictment charges us with the sins of our past, the sins of our practice,

and the sins of our passions. Our only way of escape from our past sins is through faith in the Son of God, who was manifested to take away our sins. He has power on earth to forgive sins. **We can flee to Him for pardon, call on His Name in prayer, and trust in His mercy for peace.**

(b) Christ Provides an Escape from the Principle, of Sin. "Every disobedience."

We cannot consistently overlook the obvious fact that man is disobedient to God in principle and practice; that **man is disposed to sin, dominated by sin, and deceived by sin.** The principle of sin **rules the will, the ways, and the wisdom of man.** The innate principle of sin **binds the sinner, blinds his senses, and blights his soul.** The sinner is a helpless victim of his own **perverseness, perniciousness, and passions.** Christ has provided the only way of salvation for lost men.

(c) Christ Provides an Escape from the Punishment for Sin. "Every transgression and disobedience received a just recompense of reward." Ver. 2.

The just and righteous law of a Holy God demands that the sinner be punished for his willful transgressions and insolent disobedience. God's Word declares, "The soul that sinneth, it shall die." Ezek. 18:20.

God's comforting word of hope is, "Where sin abounded, grace did much more abound." Rom. 5:20.. There is an escape from the punishment for our sins because there is efficacy in the passion of the Savior. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." There is apparently no escape from the consequences of sin in this present life. This is saying that the effects of sin on the body and mind are not removed when we are pardoned for our transgressions.

The scars of sin remain to trouble us in body and mind until they are removed by the power of the resurrection.

3. THE POSSESSION OF THE SPIRIT. "Gifts of the Holy Ghost, according to his own will." Ver. 4.

Jesus placed great emphasis on the promised gift of the Holy Spirit. He had much truth in His teachings relating to the Comforter and the Spirit of truth. It is apparent that His teachings relative to the gift and gifts of the Holy Spirit are incorporated in the doctrine of salvation proclaimed in the Epistles.

(a) The Spirit Completes Us in the Will of God. "According to his own will."

God's Word reveals that *the gift of the Son, the gift of salvation, and the gift of the Spirit are given according to the will of God.*

The experience of the new birth and the receiving of the Holy Spirit occur simultaneously. A man must be born of the Spirit.. Jesus stated specifically that the world could not receive the promised gift of the Comforter.

The promised gift of the Holy Spirit completes us in purity of heart according to the will of God in Christ. Peter gave a clear testimony to this fact, saying, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15:8-9.

(b) The Spirit Confirms Us by the Witness of God. "God also bearing them witness." Ver. 4.

The Scriptures reveal that we are confirmed in our experience of salvation by *the will of God, by the works of God, and by the words of God.* These three basic facts satisfy our hearts and stabilize our hopes while we journey in the narrow way which leads to the Father's house of many mansions. These three conscious realities constitute the witness of the Spirit. We have received the full assurance of our faith when we know that God's will, and works, and words have been fulfilled in us through Christ Jesus our Lord. These comforting facts *remove all doubt, discontent, and distress from our hearts and minds.*

The assuring witness of the. Spirit imparts a conscious sense of God's love shed abroad in our hearts. We sense the fact that His love is complete, constant, and changeless.

The witness of the Spirit enables us to understand that *salvation is a rest, a refuge, and a restoration through faith in Christ,* The work of the Spirit *relieves us of our burden, releases us from our bondage, regulates our behavior, and rewards us with His blessing.*

(c) The Spirit Comforts Us by the Words of God. "The world to come, whereof we speak." Ver. 5.

When Jesus said, "I go to prepare a place for you," He confirmed the faith of His people by revealing to them the final consummation of His redemptive purpose.

It is apparent that the world to come is the future state of glory which the glorified saints shall share with the glorified Savior. This pleasing prospect shall be fulfilled by the Son to the glory of the Everlasting Father and the eternal admiration and joyful acclamation of His adoring saints. To this we say, "Even so, come Lord Jesus."

GOD IS MINDFUL OF MAN

1. GOD IS MINDFUL OF MAN'S CREATION. "What is man?" Ver. 6.

The anointed Apostle called attention to God's concern for man by quoting the testimony of David. (Psa. 8:4-8)

The Holy Scriptures reveal God's grave concern for all men. His perfect provision for the redemption of man is the central theme of the Gospel message.

A merciful God evidently considered man's redemption to be worth the price paid in sacrifice and suffering to ransom fallen man.

Christ is the only answer to the question, "What is man?" When we see Jesus, we see the Man approved of God, and the perfect pattern of all the redeemed.

(a) The Pattern of Man's Creation. "God said, Let us make man in our image, after our likeness." Gen. 1:26.

Man is evidently the only being in heaven and on earth created in the image and likeness of God.

It is apparent that each Person in the Holy Trinity imparted His image and likeness to the first man in the original creation. "God said, Let us make man." The creation of man was planned in the council chamber of the Godhead before the foundation of the world. The Everlasting Father, Beloved Son, and Holy Spirit imparted the inherent qualities of their image and likeness to the man. The first man was a revelation of the Godhead, an express image of the Triune Maker.

(b) The Purpose of Man's Crowning. "Thou crownest him with glory and honour, and didst set him over the works of thy hands."

This was true of Adam in his state of innocence, for he was set over all the works of God in this world.

"Thou hast put all things in subjection under his feet." Ver. 8.

The intelligent Creator evidently had a definite purpose in mind when He crowned man with glory and honor and set him over the works of His hands. Perhaps the Infinite God designed the crowning of the first man to be a revelation of the crowning of the exalted Christ.

Almighty God did not abandon His eternal purpose when Adam sinned and forfeited his crown of glory and honor. A loving God visited the sons of Adam in the Person of Jesus Christ.

The incarnate Son of God gave His life to restore the sons of Adam to the image and likeness of God, and gave them the inalienable right to be crowned with glory and honor and reign with Him to all eternity.

(c) The Possibilities of Man's Capacity. "We see Jesus." Ver. 9.

It is apparent that man has the mental and moral capacity to see the Savior revealed in His sufferings and death on the cross. Man has the capacity to behold his Redeemer and believe on Him for life everlasting.

We see the revelation of God, the righteousness of God, and the relationship with God when we see Jesus. These three fundamental facts are clearly emphasized in the message of the Gospel of Christ.

Man has the spiritual capacity to know the love of God, the life of God, and the likeness of God. He has the capacity to experience the holiness of God, become the habitation of God, and possess the heritage of God. It has been revealed to man that he has the mental capacity to choose his own destiny, complete his own destruction, and consent to his own death. He can obey or disobey the truth, believe or disbelieve the truth, and receive or reject the truth. He is capable of comprehending the effectual provision of Christ, and complying with the essential principles of Christ, and cooperating with the eternal purpose of Christ. These abiding truths have been revealed to man.

2. GOD IS MINDFUL OF MAN'S CONDITION. "Now we see not yet all things put under him." Ver. 8.

It is not difficult to perceive that man's present moral state does not reflect the image and likeness of God. We do not see the man crowned with glory and honor reigning in spiritual excellence and supreme authority over all the works of God's hands. Something tragic and terrifying has happened to man as a direct result of his disobedience to Almighty God.

{a}We See the Fall of Man Revealed. "Thou madest him a little lower than the angels." Ver. 7.

"Thou madest him a little lower than the angels," obviously refers to the fall of man.

Careful study discloses that this can be translated as "Thou hast placed man for a little while inferior to the angels." The man created in the image and likeness of God was made higher than the angels, but by sin he was brought low, and subject to death. It is obvious that the man was greatly reduced in rank and dignity as a consequence of his willful transgression. The man was defiled, depraved, and demoted as a direct result of sin.

It is written, "By the offense of one judgment came upon all men to condemnation . . . By one man's disobedience many were made sinners."

Rom. 5:18-19. Humanity is a fallen son of Adam, a forlorn soul, and a foolhardy sinner.

The inane teachings of false prophets and faithless preachers have failed to provide an answer to the problem of sin and death in the world.

(b) We See the Forfeiture by Man Revealed. "He left nothing that is not put under him. But now we see not yet all things put under him." Ver. 8.

These words reveals that something has been forfeited by man. He has forfeited his dominion and his dignity. He has departed in shame from the presence of God and the peaceful garden, and entered a world of disease, desolation and death.

Adam forfeited his moral image, identity, and integrity. His sinful act was punished by the loss of his holiness, his happiness, and his heritage. He forfeited the companionship, the consolation, and the confirmation of his Creator when he violated the sacred trust by his willful transgression. The fallen man forfeited the likeness, the life, and the liberty inherited from the Divine Nature of the Triune God, and departed from His presence without His comforting peace, certified purity, and constant pleasure.

A merciful Lord is mindful of man's weakness, wickedness, and wretchedness. The promise of a Redeemer has lifted man's horizon of hope.

(c) We See the Fears of Man Revealed. "Through fear of death were all their lifetime subject to bondage." Ver. 15.

The fear of death was produced in the soul of the first man the day he disregarded and disbelieved God's irrevocable ultimatum, "In the day that thou eatest thereof thou shalt surely die." The evil fruit of disobedience to God produced the fear of eternal death. Guilty man knows intuitively that he is destined to die, deserves to die, and shall be deserted to die unless he repents of his sin and calls, on the Savior for pity and pardon.

A man may have no fear of committing sin, but he does have fear of the consequences of sin. The fact that he is glad, gratified, and godless during his lifetime does not lessen his fear of death nor relieve his conscience of remorse. He knows that it is impossible for him to evade, erase, and escape the tormenting truth of his misspent yesterdays for which he shall be judged by an impartial Judge.

Into this seething caldron of misery and nightmare of fear came the Son of God, vested with authority and power to deliver them who through fear of death were all their lifetime subject to bondage.

There is hope and help for the penitent sinner that calls on Jesus for remission of sins and release from the bondage of fear.

3. GOD IS MINDFUL OF MAN'S CLEANSING. "He that sanctifieth and they who are sanctified are all of one." Ver. 11.

God's mindfulness for man's sanctification is clearly revealed in the Scriptures.

(a) The Condescension of the Savior. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Ver. 9.

This is a remarkable revelation of the humiliation of Christ. The infallible Word declares that Jesus tasted death for every man. The Son of God paid the full price for man's redemption when He tasted death for every man. His triumph over death was complete and eternal. It was not possible for death to conquer the immortal and invincible Christ. A borrowed sepulchre could not hold Him, a Roman seal could not hinder Him, and Satan's power could not chain Him. The immortal Son entered death in order to end it, and obeyed death in order to overcome it. He tasted death by the grace of God and triumphed over death to the glory of God.

(b) The Completeness of the Sanctified. "All of one." Ver. 11.

This positive declaration reveals the Saviour's relationship to His purified people.. They are all one in the Father, one in His family, one in His flock, one in His fold, one in His favor, and one in His fellowship.

Our Lord provided for our oneness with God in His passion, prevailed for our oneness with God in His prayer, and perfected us in oneness with God by His power. It is not difficult to discover these three great cardinal truths relative to oneness revealed in the Scriptures.

The sanctified enjoy oneness with Christ in purity, in peace, and in purpose. They are one in His inherent likeness, one in His infinite love, and one in His immortal life. The sanctified have the mind of Christ, the ministry of Christ, and the merits of Christ. They are comforted by Him, confirmed by Him, and cherished by Him. They are made partakers of His holiness, made perfect in His holiness, and made presentable by His holiness.

(c) The Confession of the Son. "For which cause he is not ashamed to call them brethren." Ver. 11.

The Son, who is the brightness of God's effulgent glory, the express image of the Divine Person, and exalted in dignity and honor above all created beings is not ashamed to identify Himself with all His holy people, and acknowledge them as His brethren.

Our great Savior has obviously conferred the Holy Name of God upon His ransomed people as a token of His infinite love for them.

Unless we recognize His protective presence, and fortify ourselves with this comforting fact, we shall not achieve the victory over sin and Satan in this present world.

(d) The Commitment of Our Souls. "I will put my trust in him." Ver. 13.

Such a thorough commitment of our souls unto Jesus involves a decision of our will. We must make our commitment a complete decisive choice of implicit faith in Jesus. This commitment must be made without the slightest indication of unwillingness, reluctance, or reservation.

We yield ourselves unto the Savior with the understanding that it means a giving of all we are in body, mind, soul, and strength to Him in faith. We cannot expect to succeed in life unless we make a thorough and radical commitment of ourselves unto the Savior.

(e) The Captain of Their Salvation. "To make the captain of their salvation perfect through sufferings." Ver. 10.

The triumphant Son of God is the Captain of our salvation. It is the Son's high and holy purpose to bring the redeemed family of God unto the promised possession of their eternal inheritance in glory. Their heavenly inheritance was purchased for them by the sufferings of Christ, whom the Father has appointed Heir of all things. Therefore, the Son is the qualified Leader and Prince of our salvation.

The final victory of the cross was decisive. The power of Satan was destroyed, and the sting of death was removed. It was ordained of God from all eternity that the Seed of the woman should bruise the head of the serpent.

The Captain of our salvation is able to sustain us in sore trials and severe temptations. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Ver. 18.

The Captain of our salvation understands our weakness and want. He is a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the faults and failures of His people. He is able to succour us in temptation, sustain us in trials, and share with us in our tears. He gives us riches for our wants, rest for our weariness, and rewards for our witnessing.

Let us not forget that the Captain of our salvation has been appointed by our Heavenly Father to bring us unto glory. We must have faith to trust Him to counteract the powers of Satan, consummate the purpose of His sufferings, and crown His people with salvation.

CONSIDERATION OF CHRIST

1. CONSIDER THE PROFESSION OF CHRIST. "The Apostle and High Priest of our profession, Christ Jesus." Ver. 1.

When we seriously consider Christ Jesus in the light of divine revelation we perceive that He is the first cause, the fixed center, and the final conclusion of everything in God's plan of redemption.

Our profession must include an acceptance by faith of all that Christ is revealed to be in His Divine Person. Christ Jesus is the Apostle of our profession because He is the One sent of God, and vested with full authority to be the Messenger, the Minister, and the Mediator of the new covenant of redeeming grace. He is the appointed High Priest of our profession. The Heavenly Father has chosen the beloved Son to be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. (Heb. 9:17)

The Hebrew had difficulty in understanding and accepting that God had written "finished" over all of his religious observances, associations, and concepts, which he held so dearly essential. A new day had dawned!

(a) The Calling of Christ. "Holy brethren, partakers of the heavenly calling." Ver. 1.

The holy brethren are persons consecrated to Christ, and called to holiness of love, holiness in life, and holiness in labors.

The heavenly calling is an invitation. We are invited to leave the bondage of sin and enter the kingdom of God. We are made partakers of the heavenly calling when we embrace the good news of the Gospel, and are brought into a state of salvation by faith. We are made partakers of the heavenly calling, the high calling, and the holy calling in Christ Jesus our Lord. We are made partakers of His rest, His riches, and His righteousness. We are to contemplate Christ's Titles and His Truth.

(b) The Children of Christ. "Christ as a son over his own house; whose house are we." Ver. 6.

This is apparently speaking of Christ as a Son over His own household, or family of believers. We are His children and members of the redeemed family of God. The writer would have us perceive that Christ, the Son, is pre-eminent in His household, present with His family, and pleased with His children. The church is the household of Christ and the Bride of the Lamb. Our Lord has established the body of blood-washed believers upon the firm foundation of unwavering faith. He has endued, endorsed, and endowed His faithful family with His more excellent Name, and empowered them by His Spirit to achieve ultimate and final victory over

Satan, sin, and death. He has assured them that the gates of hell shall not prevail against His invincible company of believers.

The Apostle reminded us of this salient fact when he said, "He that built all things is God." Ver. 4..

It is essential that we consider these assuring facts when we consider Christ as a Son over His own house.

We must not overlook the obvious truth that the faithful Christ intends to bring His redeemed family into their inheritance. This is the essence of the message concerning Christ as a Son over His own household.

(c) The Confidence in Christ. "If we hold fast the confidence and the rejoicing of the hope firm unto the end." Ver. 6.

The word, which is here translated confidence, means freedom of speech and liberty of access to God. When the Author said, "If we hold fast the confidence," he would have us understand that we are Christ's church, and members of His household, and shall continue to be such, and be acknowledged by Him.

Our attention has been called to the fact that Moses was faithful in all his household, as a servant, but the people did not hold fast their confidence unto the end. They defeated the purpose of God by refusing to enter the promised land. (See Ver. 5) Therefore they missed out on the blessings and benefits of God in the promised land.

We are admonished to hold fast our freedom of speech and liberty of access to God.. Our endurance is found through Him; in Him and with Him. He is our endurance due to the reality that we are in Him. Ephesians emphasizes our standing as "in Christ." Peter said that we are kept by the power of God. There is **safety, security, and satisfaction** in the knowledge that Christ keeps us, and we are not left to our own strength.

The children of Christ have a valid claim and an inalienable right to the promises of God and the provision of His grace. The faithful Son is the appointed Heir of all things pertaining to our inheritance. He wills to bestow the birthright blessing on the heirs of salvation. We are joint heirs with Him to everything.

The Author would have us understand that it is the will and purpose of Christ to bring the regenerated sons of God into the inheritance heavenly happiness, even as it was God's purpose to bring His people into the promised land under the leadership of Moses.

This truth is the central theme of the Hebrew Epistle. This accounts for the exhortation to consider the Apostle and High Priest of our profession, Christ Jesus.

2. CONSIDER THE PARTAKERS OF CHRIST. "We are made partakers of Christ." Ver. 14.

According to the words of the Apostle, we are made partakers of the Holy Christ and the heavenly calling. These two cardinal facts afford us much comfort in our consideration of Christ.

(a) The Sharers of Christ. "We are made partakers."

The partakers are the companions, associates, and sharers with Christ. They are made partakers of His Divine Nature and sharers of His more excellent Name. Christ has willed that His holy people shall enjoy an unbroken fellowship with Him in all time and to all eternity.

God's faithful people are made sharers with Christ in the eternal inheritance received from the Heavenly Father. It is written, "If children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8:17.

It has been revealed that the Son is the appointed Heir of all things. The Author obviously has this fact in mind when he speaks of partakers of Christ. We share with Christ in all things pertaining to so great salvation. It is evident that we shall share with Him in His final triumph over sin and death, and share jointly with Him in the inheritance of eternal life. According to His promise *we shall share in His gracious consolation, share in His grand coronation, and share in the glory of His final consummation.*

(b) The Security in Christ. "If we hold the beginning of our confidence." Ver. 14.

This plain statement discloses that our security is in Christ's redemptive purpose and we can hold to that truth in confidence. This word means to place or stand on a firm foundation. It refers to the foundation on which something else is built, and by which it is supported. It is apparent that the word confidence refers to something basic and fundamental, received at the beginning of spiritual life. These fundamental principles obtained at the beginning of spiritual life constitute the foundation on which something else relating to salvation is built, and by which it is supported.

The Word of God reveals that the basic principles of spiritual life begin in the experience of the new birth. Seeing that this is true, we must conclude that we receive the beginning of our confidence in the experience of regeneration. However our final experience has not come yet; we will receive that final experience of our full and final salvation when He returns.

When we embraced the plan of so great salvation we were made heirs of salvation. Our faith in Christ entitles us to receive all the benefits of Christ's redemptive work in this world and in the world to come. We have the inalienable right to receive complete fulfillment of all the exceeding great and precious promises relative to the eternal glories in the Father's house of many mansions.

The writer admonishes the children of God to hold the fundamental principles of their regeneration firm, and in confidence, until they receive the birthright blessing of holiness through faith in the appointed Heir of all things. When the children of God receive their birthright in Christ they are made partakers of the inheritance among them which are sanctified by faith. (See Acts 26:18)

The gracious experience of entire sanctification is an inheritance received in this life by faith in Jesus. It is the fitness of moral character necessary to receive the eternal inheritance in a holy heaven with the saints in light. This is the obvious truth set forth in the Hebrew Epistle and confirmed by the Spirit of God.

(c) The Steadfast in Christ. "Steadfast unto the end."

A thoughtful consideration of the truth revealed in the immediate context enables us to perceive the imperative necessity of continuing steadfast in complete confidence until the end of this life and our entrance into our full and final inheritance.

The Speaker would have us see that the promised rest is the grand objective obtained through faith in Christ. The land of Canaan was a type of the promised rest and heavenly calling which the people of God received when Moses brought them out of Egyptian bondage. Their deliverance from bondage was the beginning of their confidence. They could have inherited the promised land if they would have placed their trust in God. We receive our promised inheritance when we place our trust in Christ.

These facts taken from the history of Israel are emphasized by the Author to show us the importance of placing our faith in God. We have no justifiable reason to expect Christ to maintain us in blessed fellowship with Himself unless we have trusted Him for our salvation. The faithful servant of Christ shows us that we prove ourselves to be faithful children of God in that we hold the beginning of our confidence steadfast until the final goal of our faith is reached, and we enter into the birthright blessing of rest.

Our standing in Christ does not depend on our ability, but on His ability to keep us. Peter said it well when he said "We are kept by the power of God.

3. CONSIDER THE PLEADINGS OF CHRIST. "Today if ye will hear his voice, harden not your hearts." Ver. 15. Psa. 95:7-11.

We are confronted with the astonishing truth that a loving Lord finds it necessary to make such an appeal to His people. Christ's urgent appeal reveals the pitiful plight of a people blinded and bewildered by their ungodliness and unbelief.

(a) The Willingness to Hear. "If ye will hear his voice."

The implications revealed in these words of the Holy Spirit are startling. Much depends on our willingness to listen to the voice of the Spirit when He speaks to us regarding our obedience to the Saviour. Much depends on our ability to discern the truth we hear.

We must have the capacity to hear the concern to hear, and the conviction to hear. It is possible for a person to lose the capacity to hear the voice of Christ. We must have ears to hear the message of the Master. It is possible to lose all concern about hearing the voice of Christ unless we truly know the Voice of God. It is possible to become indifferent and unmoved by the Word of truth. It is possible to lose conviction regarding the message of hope revealed in the Gospel. It is possible for God to withdraw from a person. The scripture reveals the destruction of the flesh that the soul may be saved. God is serious concerning our obedience and faithfulness to Him.

We must be disposed to hear the voice of the Savior. We must have a desire to hear His voice, and make a firm decision to hear His voice. The man who is unwilling to hear the voice of Christ will probably never hear His voice. Such a disobedient soul is in grave danger of being left to live in a voiceless void, of silence from God.

If we have the right attitude toward the truth, and give serious attention to the truth, and show a willingness to accept the truth, our gracious Lord will speak to us the message of truth. A man is obviously in a deplorable state of moral and mental darkness when he has no serious concern to hear the voice of the Savior calling him to salvation. We are admonished to walk while we have the light, lest darkness come upon us. (John. 12:35)

(b) The Warning to Heed. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Ver. 12.

This is a stern and sobering warning relative to the dreadful consequences of unbelief.

It is apparent that unbelief proceeds out of an evil heart. The depravity of man's unholy heart is the direct cause of his unbelief and consequent unwillingness to accept the redemptive work of Christ. The inherent

antagonism of the evil heart of unbelief was clearly demonstrated when the people refused to enter the land of promise under the faithful leadership of Moses.

The Author has called our attention to this tragic event in the history of Israel for the obvious purpose of warning us regarding the promised rest of faith. It is written, "I swear in my wrath, They shall not enter into my rest." Ver. 11. Psa. 95:11.

The lost are confronted with an important decision when they hear the voice of the Savior pleading with them to enter into His rest of faith. The Apostle and High Priest of our profession, Christ Jesus, is the faithful Leader appointed to bring His children into their inheritance. When the faithful Speaker issued his warning relative to the evil heart of unbelief he was saying in effect, "Take heed,, lest there be in any of you an evil heart of unbelief, in turning you away from the living Christ when He pleads with you to receive the birthright blessing of a holy heart."

The evil heart of unbelief has caused many to turn away from the complete cleansing provided for them in the sacrificial death of Jesus. Many of these unfortunate souls have become victims of unscriptural doctrines which offer no assuring hope of deliverance from indwelling sin in this life. Many unhappy souls have been misguided and confused by their own unbelief and by the unbelief of false teachers. They have missed the way to holiness of heart and peace of mind. They have not considered that Christ Jesus was manifested to purge their hearts from inherited depravity, and give them the joy of full deliverance from sin.

(c) The Wanderings of the Heart. "They do alway err in their heart; and they have not known my ways." Ver. 10. Psa. 95:10.

This startling statement vividly discloses the wilderness wanderings of a people suffering the disastrous results of their unwarranted and inexcusable unbelief. When God said, "They do always err in their heart," He is saying in substance, "They continue to wander aimlessly in a desert of unrest and uncertainty." This dreary and dreadful roaming is set in contrast with the peace and plenty of the land of promise. It was evidently not the purpose of God in the beginning to sentence the people to suffer forty years of aimless wanderings in a desert land, and in a waste howling wilderness. Their deplorable plight was the inevitable consequences of their evil heart of unbelief. Their evil record has been written indelibly on the pages of sacred history by the hand of a Holy God for the express purpose of warning us relative to the dire results of unbelief.

The children of God, who deliberately refuse to accept His promise, purpose, and plan for their life will be doomed by their own choice to wander aimlessly in a wilderness of fears and failures all the days of their lives. They will suffer constantly from disturbing doubts and distressing defeats. They will live all their disconsolate days outside of the perfect will of God, and never know the pleasure resulting from a pure heart and a

tranquil mind. Their salvation will not be affected, but their blessings and benefits from God will be withheld. Unless they believe God, it will be said of them, as it was said of unbelieving Israel, "They have not known my ways." As God's Children it is vital that we maintain our fellowship with God and thus avoid this same experience.

4. CONSIDER THE PROVOKING OF CHRIST. "For some, when they had heard, did provoke." Ver. 16.

In our study of these startling facts it is necessary to keep in mind that God is speaking of the rebellious unbelievers. (See Num. 14)

We must not consider their stubbornness and hardness of heart to be an example of true Christian conduct. God obviously intends to make these things serve as a warning to us in these last days. Yet the scripture does teach us that we can grieve and hinder the Spirit of God.

(a) The Displeasure of the Spirit. "I was grieved with that generation." Ver. 10.

God's chosen people had the greatest opportunities ever given to any generation on earth before the birth of Christ. They had received the promise of Christ in the covenant of Abraham. They had been delivered out of the bondage of Egypt by the mighty arm of God. He protected them by His presence, provided for them by His power, and preached to them by His prophets. He promised to give them the land of Canaan for an everlasting possession, and make of them a great nation to dwell on the face of the earth. "But with many of them God was not well pleased; for they were overthrown in the wilderness."

They rejected the earnest entreaties of God's faithful servants, and grieved the Holy Spirit by their contumacious spirit and hardness of heart. These obstinate unbelievers died in a desert land unmourned and unmissed as consequence of their willful disobedience, and were buried in unmarked graves among the infamous and nameless dead.

Let us not overlook the fact that God has spoken unto us in these last days by His Son, whom He has appointed Heir of all things. The Holy Spirit is speaking unto us in these last days, saying, "Today if ye will hear his voice, harden not your hearts, as in the provocation." We will suffer the displeasure of the Spirit if we refuse to enter into the cleansing provided for us in the sacrifice of Christ. This blessed experience is our land of promise. It is God's purpose in His beloved Son to give us an inheritance among them which are sanctified by faith. Let us not grieve the Holy Spirit by disobeying the pleading voice of the Saviour.

Concerning the unbelieving Israelites, God said, "Your fathers tempted me, proved me, and saw my works forty years." Ver. 9. Take note of the fact that they saw the works of God for forty years, and proved Him to be

worthy of their trust and obedience, yet they provoked Him and grieved Him constantly with their hardness of heart and unbelief. Let us give serious consideration to the challenging question confronting us in this enlightened age of the Gospel. "With whom was he grieved forty years? was it not with them that had sinned, whose carcass fell in the wilderness?" Ver. 17.

(b) The Deceitfulness of Sin. "Lest any of you be hardened through the deceitfulness of sin." Ver. 13.

The Author obviously has in mind the evil report of the ten spies. We are reminded that the people refused to enter the land of promise after hearing the evil report of the ten frightened and faithless men. The faithful Author cites this tragic event in the history of Israel to warn us, lest we be hardened through the trickery of sin and sinners. The people in this day and age of the Gospel are being deceived and misinformed by the deceitfulness of unbelievers. It is not difficult to find certain teachers who belittle the truth of salvation through the blood of Christ and the concept of sanctification through the Spirit as He sets us apart for His service. These blind leaders of the blind deceive the people, and turn them from the way of salvation in Christ.

We are also aware that certain persons have rejected the light of true forgiveness revealed in the Word of God.. These deceitful sinners bring back an evil report of the land of perfect rest and peace, and cause some people to miss the way to their inheritance.

We frequently find persons who are disposed to look at the faults and failures of others, and allow these inconsistencies to prevent them from entering the way of God. These unbelieving souls have become hardened through the trickery of their own sinful hearts.

It is possible for a man to be deceived by his own sinful heart, and convince himself that he has no need of God. He can persuade himself that he is capable of making his way through the severe trials and subtle temptations without the sanctifying grace of Christ. Such an unfortunate person has become hardened through the deceitfulness of sin, and blinded by his own self-confidence and self-conceit.

Knowing that these things are true, we should diligently exhort one another daily, while it is called today, lest any be hardened through the trickery and deception of sin, Satan, and sinners.

(c) Disinherited by the Savior. "And to whom swore he that they should not enter into his rest, but to them that believed not?" Ver. 18.

The Author raises this disturbing question to direct our attention to the awful punishment meted out to the unbelievers. It is exceedingly difficult for us to comprehend God's anger. There is evidently some place where God's patience ends and His righteous wrath begins. There surely

must be something desperately wicked and despicably wanton in the conduct of unbelievers to merit eternal exclusion from the heavenly rest promised to the people of God. Let us not overlook the obvious fact that Adam was deprived of all his possessions, expelled from the peaceful garden, and disinherited as consequence of his unbelief and disobedience. In the clear light of this terrifying truth we have reason to believe that *all persons who willfully reject the truth of salvation, and continue to abide in their unbelief, shall be disinherited in this life, deprived of all hope, and disavowed by the Lord in the day of judgment.* If such hapless and misguided persons persist in their unbelief, and continue to sin against the clear light of divine revelation, they shall perish utterly in the dark despair of God's wrath.

Mark well the Speaker's startling statement, "So we see that they could not enter in because of unbelief." Ver. 19. The walled cities and armed foes did not prevent Israel from entering the promised land. It was their unwarranted unbelief that kept them out of their promised possession. The combined forces of evil cannot prevent God's people from entering into His rest if they believe His immortal promises.

When we stand in the white light of the judgment, and hear the Judge of all the earth pronounce the sentence of doom and death upon all unbelievers, we will understand in a measure the frightful consequences of unbelief.

THE PROMISED REST OF FAITH

1. THE REST REVEALED TO THE PEOPLE OF GOD. "We which have believed do enter into rest."

The Author's emphatic statement places great emphasis upon the nature and necessity of the rest revealed to the people of God. Much of the preceding chapter has been devoted to a timely warning against hardness of heart and unbelief resulting from the deceitfulness of sin. The Author now focuses attention on the promised rest of faith.

{a} The Rest Revealed in the Promise. "A promise being left us of entering into his rest." Ver. 1.

The Author speaks on behalf of the present generation. He assures us that we have not been born too late to claim the valid promise of God, enter into His rest of faith and enjoy the rich benefits provided in Christ.

This particular rest must be considered as a spiritual legacy left to the heirs of salvation. The Author would have us understand that this promised rest is an inheritance received through faith in the Son, whom the Father has appointed Heir of all things.

The promised rest is an experience entered into through the new birth. It is the faith of the children of God which carries them into His rest. The Author is saying that entering into the rest of faith is a fact which characterizes us as being true believers in Christ.

The faithful Author uttered a sobering admonition when he said, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Ver. 1.

The words of this searching exhortation warn us regarding the consequences of unbelief. We are reminded that the Israelites forfeited all rights to the promised rest of Canaan through blind unbelief, and perished in a desert land under the frowning displeasure of God.

Seeing the significance of this terrifying event in Israel's early history, let us therefore fear, lest we come short of the promised rest of soul through willful unbelief. It is dreadful to think of missing the way to salvation and rest of soul through rejection and disbelief. When we miss the way of salvation we miss the way to heaven. No matter how near we are to the blessing of spiritual rest, it avails us nothing if we come short of it. Let us not fail to take the last step of implicit faith to obtain the promise being left us of entering into His rest. Every true believer should expect to find the fulfillment of the gracious promise in Christ, and believe that the rest of soul is obtainable in these last days.

(b) The Rest Revealed in the Pattern. "If they shall enter into my rest." Ver. 5.

The Lord gave the land of Canaan unto His people for an everlasting possession. (Gen. 17:8.) The promised possession was evidently a type or pattern of the rest of faith promised to the children of God.

The word, which is here translated rest, denotes a permanent place of rest, or a state of settled cessation. The Apostle uses this term several times in his message relating to the rest of faith.

The Israelites did not enter into a permanent state of rest the day God delivered them from the bondage of Egypt. They were not settled in their promised possession until they entered the land of Canaan under the efficient leadership of Joshua.

This obvious fact shows that believers do not enter into their final promised rest of faith when they are born of the spirit. They enter a form of rest in this world but still have to deal with the old nature until they enter that final state of permanent rest. The Apostle has labored faithfully to make this truth clear to the devout believers.

Some true believers evidently thought that the promised rest of faith had been fulfilled when Joshua brought Israel into the land of Canaan. The Apostle corrected this error, saying, "If Jesus (Joshua) had given them rest, then would he not afterward have spoken of another day." Ver. 8. He points out the obvious fact that the Holy Spirit had spoken of another day in the inspired words of the Psalmist, long after the people had entered into the land of promise. They had to do battle for the promised land.

We have reason to believe that many devout Christians have failed to enter into the rest of faith because they have not seen the promise. There are some who do not believe that the children of God can enter into a settled state of spiritual rest in this present world. These hapless souls have failed to see the truth revealed in the Gospel of Christ. They have come short of the rich promise of soul rest through unbelief. Even though "there remains" a rest for God's people; they can experience rest in Christ in this present world. And one day experience their final rest.

(c) The Rest Revealed in the Preaching. "Unto us was the gospel preached, as well as unto them." Ver. 2.

It should be perfectly apparent to all devout persons that the rest of faith is an important part of the message of the Gospel for these last days. The Author of the Epistle shows us that the promised rest was the central theme of the good tidings spoken unto the fathers by the prophets.

It is evidently God's purpose to enlighten all true believers regarding the rest of soul provided for them in the sacrifice of Christ.

It is clearly revealed that *the Gospel message precipitates a crisis of faith, presents the conditions of faith, and proffers the choice of faith,* to enter into the promised rest. We are aware that it is possible for people to derive no spiritual benefits from the glad tidings preached unto them in

the Gospel message. The Word preached did not profit the Israelites, not being mixed with faith in them that heard it (Ver. 2). This deplorable state of unbelief prevented them from obtaining fulfillment of the certified promise of God. They forfeited all the blessed benefits pledged to them by a gracious and generous Lord. Jesus gave the parable of the soils to illustrate this same truth. Not all who hear will respond in belief and receive Christ.

Faith must be mixed with all we hear in the Gospel message in order to make the living Word of God effectual to our personal salvation. Unless we combine faith with the tidings of truth we hear relative to the rest of soul, we cannot enter into the blessed inheritance.

The failure to mix faith with the truth of the Gospel has resulted in some distressing problems in this age. A multitude of misguided souls have sincerely assented to the Word preached, but they have not combined faith with what they have heard. This deplorable situation accounts for the doubts, defeats, and discontent in the church today. We find God's people without commitment, and dedication for service; due to being without deliverance from sin.

2. THE REST RECEIVED BY THE PEOPLE OF GOD. "Do enter into rest."

Everything provided in the redemptive works of Christ can be obtained by faith. All the promises of God in Christ are yea, and in Him Amen, unto the glory of God. (II Cor. 1:20)

(a) The Believer Has Ceased from His Own Works. "He also hath ceased from his own works, as God did from his." Ver. 10.

The Author is saying that the believer has entered into a state of settled cessation. The true believer has ceased from his own works in order to enter into the rest of faith. It is difficult for people to perceive that they cannot enter into Christ's rest by their own efforts. They try to effect an entrance into the rest of faith by their own feeble strivings, and by so doing miss the way of simple faith. Such meaningless and misguided efforts can bring a measure of mental relief, but all such useless strivings can never bring moral and spiritual rest to their troubled souls.

Faith is an act of the will which places all we are in ourselves in the hands of God. We follow the example of Jesus, saying, "Into thine hand I commit my spirit." Psa. 31:5. This is based upon man's choice.

Such a decisive act of the will includes the surrender of self to the will of God, the submission of self to the will of God, and the sacrifice of self to the will of God. We must give all of self in order to receive all of the Savior.

The obedient soul enters into rest, enjoys rest and exemplifies the rest in daily deportment. We neither purchase the rest of soul by our works, nor

produce rest of soul by our works, nor procure the rest of soul by our works. We must cease from our own works as God did from His.

"We which have believed do enter into rest." We cannot enter into His rest a moment before we believe, but we do enter into His rest the moment we do believe. There is no element of risk in faith, but there is an experience of rest received through faith.

(b) The Believers Receive Completeness in God's Works. "The works were finished from the foundation of the world." Ver. 3.

The Author assumes that we are acquainted with the story of creation which declares, "God did rest the seventh day from all his works." He would have us perceive that God's finished works of creation are a pattern of His finished works in redemption. The Word reveals that a redeemed soul is a new creation in Christ Jesus.

Keep in mind that it required six consecutive acts of God to complete the present order of creation. Let us also keep in mind that it requires several acts of God to complete the new creation in Christ Jesus. These works of divine grace are integral parts of the whole plan of redemption. Each work of grace is complete, but it requires all the works of grace to finish the eternal purpose of God in redemption.

Conviction for sin is a work of God's preventive grace, but conviction does not complete the works of Christ in redemption. Regeneration is a finished work of grace, but regeneration does not complete the plan of salvation. Sanctification is also a complete work of grace, but this blessed cleansing of the heart does not complete us in the grace and glory of the resurrection and final glorification. These obvious facts are clearly revealed in the entire scope of divine revelation. Our final experience of God's complete work in us awaits us when He returns to carry us out of this world and into His full rest.

The regenerated sons of God are entitled to the rest of faith by virtue of their Sonship. The Author affirms this fact, saying, "We which have believed do enter into rest." He is saying in effect, "We believers, who have embraced the promised rest by faith, do enter into rest." Entering into the promised rest is a present fact which proves that we are true believers in Christ. We now enjoy the promised rest of soul obtained by faith in the Lord. We do not claim to be complete in the work of final salvation, but we do claim to be complete in work of full salvation. We are not fully soul, but we are fully delivered from penalty of sin.

(c) The Believers Have Contentment in God's Works. "If they shall enter into my rest." Ver. 5.

For the purpose of clarity, let us emphasize the words, "My rest." These words denote a state of spiritual rest like God's state of rest. We which have believed do enter into a state of peaceful rest of soul like the perfect

rest manifested in the life of Jesus in this world. Our gracious Lord wills to give us an untroubled heart in this troubled world. He wills to share the inherent qualities of His own rest with us in this disturbed and disquieted age. Jesus would have us understand that we can enter into His own peaceful rest and enjoy a full measure of spiritual contentment of heart and mind in this restless world. There is no real and lasting contentment to be found in this turbulent earth without Christ. He is The Prince of Peace. *The earthly possessions, pleasures, and pursuits of this peaceless age of strife and struggle cannot provide us with a permanent state of restful contentment.*

Focus attention on the implications contained in the words, "If they shall enter into my rest." Consider what possibilities of grace and glory can be enjoyed by the people of God, if they will enter into His rest by simple faith. Think of the innumerable blessings missed by the Lord's people when they fail to enter into the contentment of His rest.

Our confidence and courage depend on the inherent qualities of God's rest received through faith in Christ. We cannot achieve the victory over Satan and sin in this world unless we are fortified by a rest of soul and peace of mind. We cannot cope with the doubts and disappointments incident to life unless we have the anchor of spiritual rest to hold us secure and steadfast in life's stress and strain.

Let the true believers give all diligence to enter into the rest provided for them in the sacrifice of Christ. Let us look to the Son of God, who is the appointed Heir of all things relating to the promised rest and contentment of soul.

3. THE REST REMAINING FOR THE PEOPLE OF GOD. "There remaineth therefore a rest to the people of God." Ver. 9.

The word translated rest, denotes a spiritual Sabbath as a sacred kind of rest, of which both body and soul partake. This is true, whether we understand the Sabbath rest as referring to the rest of heart, or to the final rest in heaven.

This sacred Sabbath of rest remaining for the people of God obviously does not refer to the Millennium. The glorious millennial reign of our Lord continues for one thousand years, but this sacred Sabbath of rest continues to all eternity. This Sabbath rest remains for the people of God after they have entered into the settled state of abiding rest and cleansing of heart.

The cleansing of heart is the spiritual fitness prerequisite for entrance into the final Sabbath rest remaining for the people of God. According to the holy Scriptures, the redemptive purpose of Christ will not be fulfilled until He appears the second time without sin unto salvation. He disclosed this truth to His disciples, saying, "I will come again, and receive you unto myself; that where I am, there ye may be also." John. 14:3.

(a) The Rest of the Eternal Day Remains. "God did rest the seventh day from all his works." Ver. 4.

The Author apparently employed the word Sabbath in order to identify the rest remaining for the people of God with the rest enjoyed by the Lord Himself when He blessed and sanctified the Seventh Day.

This sacred Sabbath of rest is not an ordinary rest, but one which receives actual fulfillment; God's own rest. The faithful people of God reach a definite stage of spiritual contentment and satisfaction when they enter into His Sabbath of perfect rest. The significance of the Sabbath rest lies in its being God's rest which the true believers share with Him to all eternity. God's peculiar rest is His satisfaction with His people; but this satisfaction can be full and complete only when His people are in perfect harmony with Him. God could not rest from all His creative works until man was created in His image, after His likeness. When man appeared God was satisfied, for here was one in His own image. Here was a creature that would require God's resources and resourcefulness, and call forth the deepest love in His Divine Nature. God's rest is not perfect until He receives His people unto Himself in the final consummation of an uttermost salvation.

The Seventh Day is obviously a period of eternal light. The record of creation makes no mention of a cycle of time in the Seventh Day. The six days of God's creative works have a movement of time from evening to morning. The movement of time was through the increasing darkness

toward the approaching dawn. The Seventh Day has neither evening nor morning.

In this world system we have seasons of sunshine and shadows, light and darkness. But God's Day of eternal rest has no lingering shadows of sorrow and suffering to disturb the Sabbath of everlasting rest and supernal peace in the highest heaven. The Seventh Day was blessed and sanctified by the Maker of all things and designed to prefigure the endless Day of rest provided for His holy people. The Sabbath of perpetual peace and rest began when God's immutable purpose in creation had been accomplished and the Maker of all things rested from His works.

Let us hold fast our profession of faith until the day of deliverance dawns with resplendent glory and the shadows of the long night flee away. "In his favor is life: weeping may endure for a night, but joy cometh in the morning." Psa. 30:5.

(b) The Rest of Eternal Deliverance Remains. "Touched with the feeling of our infirmities." Ver. 15.

It is apparent that we which have believed do not obtain rest and relief from our mental and physical infirmities in the present way of life. We find much comfort in the fact that our great High Priest can be touched with the feeling of our infirmities. Our great Redeemer has made an ample provision to sustain us in life's tests and trials which tend to weaken our resistance to temptations.

We are frequently perplexed, perturbed, and plagued by our mental and physical hindrances and human limitations. We long to be delivered from these distressing afflictions and bewildering handicaps. We yearn to triumph over our trials and tears, and join the blood-washed throng in the songs of final redemption. In the clear light of these sobering facts we must conclude that God has provided a rest of eternal deliverance for His faithful people. The treasure which we now have in earthen vessels shall some day be revealed in all its beauty and enjoyed in its blessedness.

The assuring truth that our great High Priest can be touched with the feeling of our infirmities includes much more than His ability to sustain us in trials and temptations in this world. Christ Jesus has been so deeply touched by our pitiful plight that He has provided an eternal deliverance for us in His finished work of eternal salvation. The sufferings of this present world are not worthy to be compared with the glory which shall be revealed in us on the morning of the glorious resurrection.

(c) The Rest of an Eternal Dwelling Remains. "We have a great high priest, that is passed into the heavens." Ver. 14.

Our great High Priest, Jesus the Son of God, is now seated at the right hand of the Majesty on High in the eternal abode of God. According to His consoling promise, He will come again, and receive us unto Himself.

Jesus revealed this same blessed truth in His immortal prayer, saying, "Father, I will that they also, whom thou hast given me, be with me where I am." John. 17:24.

The original creation had no place for a redeemed soul. Therefore it was necessary for Jesus to provide a place for His ransomed people. This world is not our permanent abiding place. We are strangers and pilgrims on the earth. There are no homeless children in the city of God. All shall dwell in stately mansions throughout the endless day.

It affords us great pleasure to know that we shall dwell in the Father's house. The very fact that we are homeward bound enables us to fight the good fight of faith.

Some day He will open the gates of life with His nail-scarred hands, wipe away all tears from our eyes and, rolling back the burdensome years of time, make us His prize for evermore. We shall enter into His rest, and dwell in the Father's house of many mansions throughout the endless day.

4. THE REST RETAINED BY THE PEOPLE OF GOD. "Let us hold fast our profession." Ver. 14.

The writer exhorts God's people to retain their Christian confession, or profession. The profession apparently includes the state of spiritual rest which is the central idea of the Apostle's message.

(a) Believers Retain the Rest by Obeying the Truth. "The word of God is quick, and powerful." Ver. 12.

We should keep in mind that we are dealing sincerely with God's Word of promise relating to the rest remaining for His people. God's Word of promise is a living and powerful force in our souls. The writer is saying that the living Word is active, effective, and still accomplishing the finished works of God's promised rest in the hearts of all true believers. The living Word of promise assures us of fellowship with God in time and to all eternity. The thoughts and intents of our hearts must be in full accord with the will of God revealed in His infallible truth. Our inmost desires and intentions are discerned and examined in the clear light of truth. In the light of the living Word it is infallibly discovered and determined whether we truly love God and sincerely seek to please Him in all things.

It is not impossible to please our Heavenly Father. "This is the love of God, that we keep his commandments: and his commandments are not grievous." We which have believed do retain the rest of soul by obeying the infallible Word of God.

(b) Believers Retain the Rest by Overcoming Temptation. "Was in all points tempted like as we are, yet without sin." Ver. 15.

These remarkable words reveal that our great High Priest, Jesus the Son of God, has suffered the same temptation and endured the same ills as we have in this wicked world. The fact that He Himself has suffered being tempted proves conclusively that He is able to comfort them that are tempted. This comforting truth is our safeguard against all forms of doubts relating to God's concern for us in the trials of life.

The wise Author would have us understand that Jesus has felt in His consciousness the difficulty of being holy in this ungodly world. He knows the subtle temptations and strong inducement that incline men to turn from God.

We must keep in mind that one great difference between our temptations and those of Jesus is that His temptations never resulted in sin. "He was in all points tempted like as we are, yet without sin."

There are many militant and malicious forces arrayed against us in these last days. Every step toward heaven and home is bitterly contested by a malignant opposition to cleanliness of heart and life.

Jesus the Son of God, will enable us to overcome temptations.

(c) Believers Retain the Rest by Obtaining Mercy at the Throne. "Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need." Ver. 16.

Our sympathetic and victorious High Priest can be approached with perfect confidence. We can touch Him at the throne of grace with the our unfaltering courage and unfeigned faith.

Prayer is evidently an integral part of the divine plan of salvation. The throne of grace is an essential part of God's economy of grace. He has established the throne of grace for the express purpose of giving aid and comfort to His embattled saints through the medium of prayer. We are invited to approach the throne of grace with implicit confidence in our Lord's willingness to give us all things pertaining to life and godliness in this evil world.

There must be some underlying cause for such an urgent appeal for mercy and grace. The fact that we are tempted in all points of our physical, mental, and moral being makes it imperatively necessary to seek mercy and grace through earnest prayer. One of the most dangerous of all temptations is to believe that we can triumph over temptations by our own strength, unaided by the help of our merciful Savior.

There is sustaining grace to be found in time of need. Assistance in hours of severe temptation must be timely or it is useless. The Lord's help is never given one moment too late to meet our urgent needs. He is not indifferent to our plea for mercy, neither is He reluctant to give us help in time of need. The fact that we have entered into His rest gives us the, inalienable right to come boldly to the throne of grace, that we may obtain mercy and grace to retain the rest of soul.

1. THE AUTHOR'S PERFECTION IN ETERNAL SALVATION. "And being made perfect, he became the author of eternal salvation."

The word translated perfect, refers to the completion of the Savior's intense sufferings which ended with His crucifixion.

Christ's perfect unison with the will of God purchased a full, finished, and free salvation for all mankind.

(a) The Producer of Eternal Salvation. "He became the author of eternal salvation." Ver. 9.

This word, author, denotes a causer, or originator, or producer. It is not exceedingly difficult to understand that the Son of God is the Causer, Originator, and Producer of eternal salvation. He is the first cause and only producer of the inherent qualities and essential graces received in the experience of so great salvation.

The Son of God humbled Himself and became obedient unto death, even the death of the cross, for the express purpose of providing eternal life for us and producing the enduring principles of eternal salvation within us..

(b) The Priesthood of the Son. "Thou art a priest for ever after the order of Melchisedec." Ver. 6. Psa. 110:4.

The eternal priesthood of the Son is an essential part of His eternal salvation. His Priesthood and Saviour-hood are both inseparably interwoven in the whole divine plan of salvation.

The Son was called of God, and made a High Priest according to the high order of Melchisedec, priest of the most high God, King of righteousness, and King of peace. (Heb. 7:1-2)

There is great comfort in the fact that our High Priest is ordained for men in things pertaining to God.

The mental and moral darkness and deception of sin has produced a multitude of conceited unbelievers and egotistical liberalists who deny the faith once delivered unto the saints and speak evil of the things of saving grace which they know not. Let us not overlook the astonishing fact that one may be versed in the knowledge of religion, yet be lacking in the true knowledge of salvation. It is entirely possible to know the rituals of religion but never know the Redeemer.

It is apparent that ritualism has, to a great extent, displaced the vital realities of redemption. It is possible to emphasize good works more than God's Word, and stress the program of the church more than the presence of Christ. The lost are without freedom, and out of the way of favor and fellowship with the Author of eternal salvation. Their moral

blindness has caused them to turn away from the only way of peace, purity, and pleasure in this world. The lost do not know the way of true holiness, true harmony, and true happiness provided for all mankind in the sacrifice of Christ.

The blood of the sacrifices was taken into the most holy place by the high priest, and presented unto God as an offering for sins. This sacred ritual so carefully observed by the Levitical priesthood was a figure of the true Priesthood and Saviour-hood of Christ.

At no time has Jesus Christ ever hesitated to give all that He is in Himself to us when we meet Him at heaven's holy altar and mercy seat with the complete gift of ourselves.

There must be no attempt on our part to evade these great issues relative to the eternal salvation by offering our earthly substance and human services instead of offering the sum-total of ourselves to God.

We must give all in order to receive all. He claims this on our part, and nothing less will satisfy Him. He made our hearts to be filled with Himself.

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c) The Prayers of the Savior. "He had offered up prayers and supplications with strong crying and tears." Ver. 7.

The intercessory prayers and fervent supplication of Jesus, our High Priest, are integral parts of eternal salvation. "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.

When the writer speaks of "strong crying and tears," he may be referring to the Saviour's agonizing prayers in Gethsemane. Luke 22:44.

Why should the Son of God feel sorrow and cry in agonizing prayer for lost mankind? We find the answer to all our perplexing questions in the consoling fact that Jesus, our great High Priest, can have compassion on sinful humanity.

He filled every day of His life on earth with prayers and supplication. He was in constant touch with the throne of grace, and enjoyed unbroken fellowship with the Father.

The Savior made prayer an essential part of His daily life. The Word affirms that the Son offered up prayers and supplications "unto him that was able to save him from death." The fear of impending death moved the Son to pray with great agony of soul in the days of His flesh..

It is obvious that Christ took part of flesh and blood that He might deliver the children of God from the fear of death. He makes the seed of Abraham, the children of God, the object of His redeeming grace. God would have us understand that His Son has taken on Himself the obligation to pilot His children safely through the straits of" sorrow and sighing, and bring them into the placid harbor of final deliverance from the fear of the second death.

Let us keep in mind that Jesus, our High Priest, can have compassion on the ignorant, and on them that are out of the way. What do we mortals know about the terrible sequences of sin? Can mortal man comprehend the terrifying significance of the lake of fire? Can the wise man measure the depth of the bottomless pit? No man knows the unutterable despair that shall overwhelm all workers of iniquity when they hear the Lord say, "Depart from me, ye that work iniquity."

The terrifying consequences of sin moved the compassionate Son to offer up prayers and supplications with strong crying and tears unto Him that was able to save all men from the awful fear of death.

Let us devoutly consider the comforting fact that the effectual fervent prayers of the righteous Son, and great High Priest, achieve much in these last days. He is now saying to all His people, "Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that your faith fail not."

Let us now appropriate His assuring promise, "He that overcometh shall not be hurt of the second death." Rev. 2:11.

3. THE AUTHOR'S PRINCIPLES IN ETERNAL SALVATION. "The first principles of the oracles of God." Ver. 12.

The word, translated principles, denotes the primary elements, or rudiments, of Christian profession. The term translated oracles denotes a divine communication, or a divine revelation.

It should not be difficult for anyone to see that the first principles, or primary elements, of salvation are communicated to us by the Author and High Priest of eternal salvation. It is also evident that the Author of eternal salvation produces the primary elements of the oracles of God in our hearts in the initial stages of Christian experience. These first principles of the divine revelation are the firm foundation on which we build moral character for the endless ages of the world to come.

(a) The Power of the Son's Endless Life. "Thou art my Son . . . Thou art a priest forever." Psa. 2:7. Psa. 110:4.

It is obvious that the Priesthood of Jesus has its basis in His Divine Sonship, and is therefore eternal and changeless.

The Priesthood of the Son is eternal and changeless because He Himself is immortal and immutable.

The endless life which dwells in the Son of God and the eternal life which He produces in the hearts of His people are the same in essence and substance.

Christ is a merciful and faithful High Priest in things relating to God. He can be touched with the feeling of our infirmities.

(b) The Power of the Son's Endless Love. "Thou art my Son; this day have I begotten thee." Psa. 2:5-8.

It was the power of the Son's endless love that constrained Him to give His life to provide eternal salvation for all them that obey Him.

This same compelling power of endless love moved the Son to produce a full measure of divine love within our hearts through faith.

The enduring love of Jesus is implied in the fact that He loved His own which were in the world.

We should strive to excel in holy living that we may: be counted worthy to receive the fadeless crown of eternal life. The power of Christ's enduring love can make us more than conquerors in this evil world. *His enduring love is pure, pleasing, and protective. His endless love constrains us, comforts us, and calms us in life's tensions and troubles.*

His everlasting love gives us *contentment, confidence, and certitude* in the more excellent way leading to the Father's house. He loves his own in all time, and shall continue to love them throughout all the endless ages of the world to come.

(c) The Power of the Son's Endless Liberty. "The author of eternal salvation." Ver. 9.

We understand eternal salvation to mean a salvation in which all the conditions, pleasures, privileges, and heavenly rewards surpass all conditions, circumstances, and limitations of time

The sufferings of this present world are not worthy to be compared with the resplendent glory which shall be revealed when Christ appears the second time without sin unto salvation. The agonizing groans of the suffering saints shall cease when the trumpet of God shall announce the hour of the resurrection of the sainted dead and the rapture of the triumphant living. The ransomed of the Lord have many sweet memories of Christ's goodness in the land of the living.. We have frequent tokens of love from Him to remind us that He has not forgotten His promise to come again, and receive us unto Himself. He that came the first time to taste death for us will surely come the second time to triumph over death for us.

It is high time to awake out of sleep: for now is our salvation nearer than when we first believed.

3. THE AUTHOR'S PEOPLE IN ETERNAL SALVATION. "Unto all them that obey him." Ver. 9.

Let us keep in mind that the Son of God was consecrated both High Priest and Lamb of God when He offered Himself without spot to God.

(a) His People Procure Eternal Salvation by Obedience. "Obey him."

The obedient Savior will not withhold His infinite mercy and grace from us when we exercise faith in His atoning blood.

The Holy Scriptures convince us that no man can obtain eternal salvation unless he assumes full responsibility for his past and present sins, reveals the innate defilement of his unclean heart, renounces all sinful ways and yields himself to Christ... A true confession of sin is something more than merely admitting wrong-doing. A real confession takes full responsibility for sins committed. We cannot escape from our personal sin problem by blaming others for our faults and moral failures.

We are encouraged to sever all connections with sinful pursuits, pleasures, and practices. We cannot receive the gracious benefits contained in this immortal promise unless we comply with the prescribed condition set forth by the Lord Almighty.

(b) His People Progress in Eternal Salvation by Obedience. "Strong meat belongeth to them that are of full age." Ver. 14.

The word, "full age," means full-grown. It is a term denoting spiritual adulthood, or maturity. There is a great difference between a babe in Christ and a mature Christian. 1 Corinthians emphasizes this reality.

Instead of accumulating a wealth of spiritual knowledge through the years, they had lost much of the realness of the essential elements of true Christianity. They had stunted and sluggish spiritual life resulting from past neglect of advantages and opportunities.

The deep things of spiritual life belong to them that are full-grown, even those who by reason of use have their senses exercised to discern good and evil. (Ver. 14)

According to the plain teachings of Jesus, His followers make great progress in the more abundant life by obeying the voice of the Shepherd.

(c) His People Persevere in Eternal Salvation by Obedience. "Unto all them that obey him." Ver. 9.

We were reconciled to God and harmonized with His supreme will by obedience to Christ; by accepting His finished work on Calvary.

The path of the just is marked by the footprints of God's obedient people who have walked in His ways throughout all ages. The obedient children of God keep their solemn covenant with Him, and He is faithful to keep His changeless covenant with them. We have no gloomy feeling of insecurity when we love Christ and obey His will in all matters of life. It is written, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved." Psa. 55:22.

1. COMPLETE IN THE PRINCIPLES OF CHRIST. "The principles of the doctrine of Christ." Ver. 1.

The word principles, denotes a commencement, or a beginning of things, or first place. The word doctrine means the word spoken to us, or the simple teaching of Christ, or the teaching which children in Christ can understand.

(a) The Essential Principles of Christ's Doctrine Revealed. "Things that accompany salvation." Ver. 9.

The things accompanying salvation are the spiritual graces and inherent qualities which belong to the experience of saving grace. These vital spiritual realities are confirmed and certified to us by the witness of the Holy Spirit. We receive the witness of the Spirit at the very beginning of son-ship. It is written, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. 4:6.

It is apparently true that the first principles received in the teachings of Christ are the same in every true Christian. These inherent principles of initial salvation are imparted to us by the indwelling Spirit of Christ.

(b) The Essential Principles of Christ's Doctrine Received. "'The foundation of repentance from dead works, and of faith toward God." V 1.

It is obviously true that repentance for sin and faith toward God are clearly revealed in the teachings of Christ. True repentance for all past sins and implicit faith in Christ are the conditions to be met in order to receive the things that accompany salvation. The Scriptures show us clearly that the revelation of eternal life, the relationship of eternal life, and the realization of eternal life are received through faith in Christ.

Christ gives us an understanding to assure us of our hope Of eternal life based on our relationship with God, This assurance received by divine revelation is an essential principle of the doctrine of Christ.

(c) The Essential Principles of Christ's Doctrine Realized. "Made partakers of the Holy Ghost." Ver. 4.

It stimulates our faith and enhances our understanding of the fundamental principles of redeeming grace when we consider Paul's assuring affirmation relating to the foundation of God. The anointed servant of Christ said, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." II Tim. 2:19.

The loving Lord affixes the certifying seal of ownership on His purchased people when He gives the promised Holy Spirit to abide with them forever. The willing Savior responds immediately to our faith by giving us a *change of heart, and confirmation of hope and citizenship in heaven.* (Phil. 3:20-21)

2. COMPLETE IN THE PERFECTION OF CHRIST. "Let us go on unto perfection." Ver. 1.

The word perfection, means completeness as opposed to what is partial and limited. It means to be without shortcoming in respect to certain standards of character. It has to do with maturity, not a sinless condition. The word is used to denote a state of moral and spiritual being and behavior.

The perfect mindedness refers to the essential qualities of a consecration that counts all things loss for the excellency of the knowledge of Christ.

(a) The Condition for Receiving Perfection in Christ. "And have tasted the good word of God, and the powers of the world to come." Ver. 5.

In the clear light of these spiritual realities we must conclude that these believers had been regenerated by the word and power of God. Now they are encouraged to go forward and be mature in their lifestyle.

The great truth of Christian maturity is clearly revealed in *the purpose of God, in the preaching of the Gospel, and in the provision of grace.* We find it disclosed in the prayer of the Savior and in the promise of the Spirit.

A faithful Christ stands ready to cleanse us from all sin on the condition that we confess our deep need of holiness. (I John. 1:9)

(b) The Constraint to Receive Perfection in Christ. "Let us go on unto perfection." Ver. 1.

There is something compelling in these words of the Apostle. We also find a strong spiritual compulsion to purity revealed in son-ship. John stated this truth, saying, "Every man that hath this hope in him purifieth himself, even as he is pure." I John. 3:3.

A man does not possess one moral quality that can be developed to such a degree that it will purify his unholy heart.

According to the original, he is saying, "Let us be carried on to perfection." The Apostle is speaking of personal surrender to the will and power of Christ when he speaks of going on to perfection. To grow in grace requires yielding to Christ. As we yield to Him; He enables us to grow in Spirit and in Truth.

(c) The Crisis of Receiving Perfection in Christ. "If they shall fall away." Ver. 6.

This is one of the scriptures used to imply "saved today – lost tomorrow" beliefs. This verse is used by those to "prove" that one can lose their salvation. There are three important elements to be considered here....

[1] An unavoidable implication {6:6} "they fell away"

It is obvious that these people had been fully enlightened to the truth of the gospel. And now they were faced with a choice. Would they go on to perfection or would they draw back? The word is used only here in a translation of Ezekiel 14:13 and 15:18 and refers to Israel's apostasy.

[2] An unconditional impossibility {6:6} It is impossible to "renew them again to repentance" It is the condition of a hardened heart.

[3] An unpardonable impiety – A deliberate refusal of obedience to God and His call to salvation. {6:6} No forgiveness is offered to those who "crucify to themselves the Son of God afresh" This is not a sin of ignorance, but of willful rejection. {6:6} They put Him to open shame.

Their final end is then revealed in 6:7 – 8 This is truly a most solemn warning. To trifle with God's grace is to offer a final insult to God. Final rejection of Christ brings one to a final rejection from God.

3. COMPLETE IN THE PROMISES OF CHRIST. "Followers of them who through faith and patience inherit the promises." Ver. 12.

The Holy Scriptures have much to say regarding the boundless promises of God in Christ Jesus. It is written, "All the promises of God in him are "yea, and in him Amen, unto the glory of God." II Cor. 1:20.

(a) The Heirs of God's Promises in Christ. "Inherit the promises."

The inspired writer would have us keep in mind that we are joint heirs with the appointed Heir of all things.

Let us keep in mind that the babe is an heir of the promises, and the person of full age is also an heir of the promises. The great difference pointed out by the Apostle is that the babe cannot receive his inheritance until he is of full age. Gal. 4:1-2.

When the child comes of age, or arrives at adulthood, he reaches the time appointed by the father to give him the inheritance.

The Holy Spirit is not bestowed upon the children Of God as the result of their mental and moral development. The Holy Spirit is given at the time of salvation: without the Spirit we are none of His..

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(b) The Heritage of God's Promises in Christ. "Followers of them who through faith and patience inherit the promises." Ver. 12.

The pages of Holy Scripture are filled with promises relating to every need of mortal man in this world and in the world to come. Christ's redeemed people have inherited the promises of prayer, the promises of prosperity, and the promises of His presence. They have found the resources, the righteousness, and the rewards of His promises.

They have received the promise of salvation, strength and sufficiency. They are comforted by His promises, confirmed by His promises and shall be crowned according to His promises.

The Apostle gives us two sincere admonitions relating to the promises of God.

The first admonition is, "Be not slothful."

The word translated slothful means sluggish, or lazy, or dull of perception, or slow of understanding.

The second admonition is, "But followers of them who through faith and patience inherit the promises."

The word translated followers means to imitate, or follow as an example, or strive to resemble. The Apostle labors to show us that we can follow the pattern of the eminent saints who have received the full benefit of God's promises through the ages past. They inherited these promises through faith in Him who is invisible, and who, they knew, would not fail to keep His word. These towering saints patiently endured the many difficulties and adversities of life because they appropriated the promises of God by an unwavering faith.

(c) The Hope in God's Promises in Christ. "Hope unto the end." Ver. 11.

God's Word has much to say about hope. The Apostle shows us that we have hope in our labors, hope in our love, and hope in our loyalty.

To this fact the faithful servant of God witnesses, saying, "God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." Ver. 10.

The word translated forget means to disregard, or put out of mind, or be neglectful. It would be utterly inconsistent with the Nature of God to forget the faithful labors of love shown toward His redeemed family. This fact should greatly encourage the faith of the servants of Christ who sacrifice and serve in the harvest fields of earth. Many have gone through life unnoticed and unappreciated by those they have faithfully served. They have been compensated for their labors of love by innumerable blessings from the Lord of all the earth. There will come a time when the Lord shall show that He has not forgotten His promises to reward His faithful children. The gracious Savior disclosed this blessed truth, saying, "Then

shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me; in: naked, and ye clothed me: I was in prison, and ye came unto me . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one Of the least of these my brethren, ye have done it unto me." Matt. 25:34-40. This is the glad hour of triumph foreseen and foretold by the Savior. It will be a sufficient reward to all the faithful sons of God to come to the end of the way and receive such a sublime benediction as our Lord has revealed in this remarkable promise.

THE HEIRS OF PROMISE

1. GOD'S COUNSEL REVEALED TO HIS HEIRS. "To shew unto the heirs of promise the immutability of his counsel." Ver. 17.

The word counsel, denotes purpose, design, determination and decree of will. It is apparent that Almighty God has a changeless purpose concerning the heirs of promise. It is certainly not difficult to find the changeless counsel of God revealed in the Saviour hood, sacrifice, and sovereignty of the only begotten Son.

The heirs of promise will never be defeated, deserted and dismayed in this evil world.

(a) The Pattern of the Sacrifice. "And hast not withheld thy son, thine only son." Gen. 22:16.

It certainly is not difficult to perceive that the offering of Abraham's only son { Genesis 22 } was a perfect type, or pattern, of the offering of God's only begotten Son. It was God's immutable purpose from the beginning to offer His well beloved Son in supreme sacrifice to redeem us from all iniquity.

We have no valid reason to doubt the truth that it is God's immutable purpose to remove the sin of the world through faith in His only begotten Son. He has purposed to take away the condemnation of sin, the captivity of sin, and the contamination of sin.

(b) The Power of the Savior. "Thy seed shall possess the gate of his enemies." Gen. 22:17.

This remarkable promise evidently refers to the power of the conquering Christ. To possess the gate means to possess the city. Christ commands the entrance to the citadel of Satan and sin. Our loving Lord has power to open the doors of the prison and release the prisoners held captive by the powers of evil. It is written, "When he ascended up on high, he led captivity captive, and gave gifts unto men." Eph. 4:8.

Our great Redeemer has power to dispossess the strong man of sin residing and reigning in the soul of man. He only asks that we open the doors of our hearts and surrender all to Him. He has power to expel the sin and emancipate the sinner. He was manifested to destroy the works of the devil and deliver us from the depravity, defilement and dominion of sin.

(c) The Promise of the Seed. "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." Gen. 22:17.

This encouraging promise refers to Christ and His people. The Word declares that Christ is the Seed of Abraham.

When the Author of the Epistle to the Hebrews speaks concerning "the heirs of promise," he is obviously speaking of Christ's seed, or children. Paul stated this astonishing truth, saying, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

The Word of God discloses some very illuminating and inspiring facts concerning the heirs of promise. The Scriptures reveal that Isaac was a child of promise. (Gen. 17:6.) Christ was a Child of promise. (Isa. 9:6.) God's redeemed people are heirs of promise and joint-heirs with the Son, whom the Father hath appointed heir of all things.

(d) The Preaching of Salvation. "And in thy seed shall all the nations of the earth be blessed." Gen. 22:18.

Paul enabled us to understand this promise made to Abraham, saying, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3:8.

It is through the preaching of the Gospel and the witnessing of God's redeemed children that the nations of the earth receive the message of salvation.

It is evidently God's immutable purpose to call all mankind to salvation through the preaching of the Gospel.

In clear light of the truth of redeeming grace, we are able to comprehend the meaning of the message relating to God's immutable counsel disclosed to the heirs of promise. Our resources in Christ are great, and our responsibilities to Him are great.

2. GOD'S CONFIRMATION REVEALED TO HIS HEIRS. "Confirmed it by an oath." Ver. 17.

The word, confirmed, means an act as mediator. The Apostle uses this term to show us that Christ has placed Himself between God and the heirs. The Scriptures affirm that Christ is the only mediator between God and man.

The astonishing fact is that Christ has brought in Himself as surety for the complete fulfillment of God's immutable counsel. He has placed Himself under a solemn oath to give the full benefits of eternal redemption to the heirs of promise.

(a) Christ Confirms Us in the Will of God. "Wherein God, willing more abundantly." Ver. 17.

It is obviously true that all the rich benefits contained in God's promise made to faithful Abraham can now be fulfilled in us through faith in Christ. Jesus Christ, the Minister and Mediator of the new covenant of Grace, stands ready to fulfill the Heavenly Father's will in the hearts of all the legal heirs of promise.

We do not need to strive and struggle to obtain the blessing of a holy heart. All we need to know is that God is willing and able to perform His immutable purpose in our hungry hearts.

When the children of God perceive that God has willed to give them the blessing of a pure heart they will not find it difficult to obtain their inheritance from the appointed Heir of all things.

(b) Christ Confirms Us by the Works of God. "By two immutable things, in which it was impossible for God to lie." Ver. 18.

It is exceedingly important to keep in mind that God's oath and promise confirm His changeless purpose to the heirs of promise.

These two immutable things seem to be; The promise made to Abraham and the oath that rests on the very being of God.

The significance of this pledge is seen by illustration in Abraham's experience in his willingness of offering Isaac. The pledge used as an illustration is of great significance. Abraham received what God had pledged, and so shall we.

The sacredness of this pledge is emphasized through God's promise or pledge. God, who cannot lie, accommodated Himself to human weakness by confirming His word with an unbreakable oath.

The security of this pledge is seen also in verse 18. This security is so strong that the writer could only say of our hope that we have it as "an anchor of the soul, a hope both sure and steadfast, and which entereth into that within the veil."

(c) Christ Confirms Us by the Word of God. "In which it was impossible for God to lie." Ver. 18.

This is indeed an astonishing and assuring statement. Almighty God is the Source of all truth. It would be utterly impossible for Him to deceive us in any matter relating to life. A lie would be a contradiction of all He is in His Divine Nature. God would have us understand that His imperishable word confirms us in the grace of regeneration and entire sanctification..

We have the fruit of the Spirit, the fellowship of the Spirit, and freedom in the Spirit.

We are fully aware of the presence of the Spirit, the pleasure of the Spirit, and the power of the Spirit. The blessed Savior gives us the cleansing, the comfort, and the confirmation of the Spirit in the full measure of His grace. These basic and fundamental principles are the same in each child of God. There are no exceptions to this rule of redemption.

3. GOD'S CONSOLATION REVEALED TO His HEIRS. "We might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." Ver. 18.

The word consolation means encouragement, or incitement, or persuasion. It is indeed true that God has given us a strong encouragement to lay hold of the eternal hope in Christ.

(a) The Full Assurance of Hope. "We desire that every one of you do shew the same diligence to the full assurance of hope unto the end." Ver. 11.

The fruit of salvation should be clearly discerned in the believer's life. 6:9 The writer seems to have a full conviction that these readers are not apostates, but genuine believers. There seems to be evidence of this. 6:10 It is a good thing when the fruit of salvation is clearly discerned; however is is even better when the fruit of salvation is being continually developed The full Assurance of Hope motivates believers to continuously deliver good works for the glory of God.

God's promises have a trust element in them that is to be grasped by faith; and a time element that is to be grasped by patience. 6:13 – 14. Abraham received the promise or pledge through faith and patience.

(b) The Firm Anchor of Hope. "Which hope we have as an anchor of the soul, both sure and steadfast." Ver. 19.

The inspired writer compares our hope to an anchor which holds the soul sure and steadfast in the storms of life. The severe storms of life continue to batter us and bewilder us for only a short time.

This anchor of hope will hold us securely in God's infallible truth revealed in His immutable purpose in redemption.

Our anchor of hope does not drag and it does not break, because it is firmly fixed in the sure Rock, Christ Jesus.

Faith, like the cable, is the connecting medium between the ship and the anchor, or the soul and its hope of heaven; faith sees the haven, of rest; hope desires and anticipates that rest; faith works, and hope holds fast; and shortly, the soul enters into the haven of eternal rest.

(c) The Final Award of Hope. "Entereth into that within the veil; whither the forerunner is for us entered, even Jesus." Ver. 19-20.

The Apostle speaks of "that within the veil." He has carried us on the wings of faith and hope to the end of the journey of life. He would have us meditate on the glory, honor and praise reserved for us in highest heaven. Our enduring home is within the veil, our eternal heritage is within the veil, and our everlasting happiness is within the veil. Our glorified Redeemer and great Rewarder will greet us at the veil between time and

eternity and welcome us into the city prepared before the foundation of the world. The Apostle would have us see the consoling fact that Jesus, the Forerunner and High Priest, "is for us entered." He has carried the anchor of our hope into the holy place in heaven.

We find heartening hope in the fact that Jesus, the Forerunner, has gone before us to explore and prepare the way to the Father's house of many mansions. He knows the trials and temptations incident to life in this world; He is leading us to our heavenly home.. *His way is our way, His will is our will, and His wisdom is our wisdom.*

The final triumph of the Redeemer was revealed to the Psalmist who had fled to the Lord for refuge. The victorious King of glory speaks to the keepers of the gates to the city, saying, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? The Lord of hosts, he is the King of glory." Psa. 24:7-10.

Let us press on until we enter into that within the veil; where the Forerunner is for us entered, even Jesus our High Priest.

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

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.

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

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

His power to save is unlimited in efficiency, undiminished 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.

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.

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.

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 word, "uttermost," means completely, thoroughly, to all intents, degrees, and purposes.

This term, used under the leadership of the Spirit, discloses the efficiency, effectiveness, and extent of Christ's inherent ability to save the people from sin.

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 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.

Humanity is 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.

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

The word "offered" means to present a gift or to offer up a sacrifice unto God. **The mysteries, merits, and miracles of His redeeming grace surpass all human reasoning and understanding.**

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.

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

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

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

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

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 Mosaic law found and left the blighted, bewildered, and benighted man helplessly struggling in the bonds of iniquity, condemned him for his uncleanness, and consigned him to eternal death for his wickedness.

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 saved by faith in the vicarious sufferings and death of Jesus Christ.

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. This vain delusion has deceived, defeated, and destroyed multitudes in all ages.

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.

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

The word "surety" means a pledge put into one's hand. We may interpret the 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. It is a guarantee against any failure to accomplish all the provisions, plans, and purposes for which it was established.

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.

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

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.

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 great and gracious doctrine of Christianity is based on the firm foundation of the Son's changeless Priesthood.

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 word "holy" means pious, pure, and devout.

The word "harmless" means innocent, or blameless.

The word "undefiled" means sincere, unimpaired, and unstained.

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.

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 word "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 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.

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 saints in this evil world until they overcome all enemies and join the rejoicing throng in the city of God.

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.*

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.

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.

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.