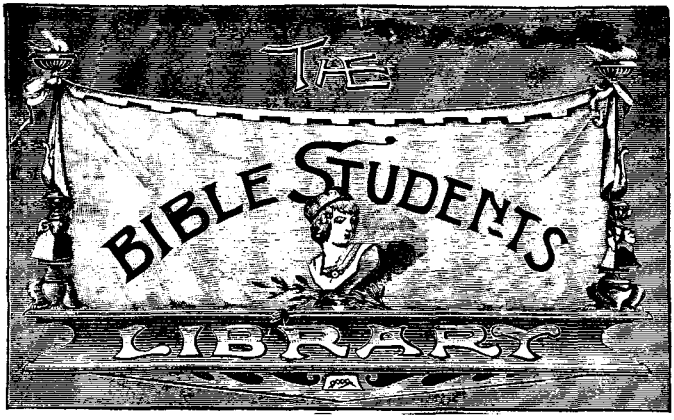
PRICE, 7 CENTS.



"The entrance of thy word giveth light."

THE
BIBLE
STUDENTS'
LIBRARY,
A
Weekly Publication
Devoted to the
Investigation
AND
EXPOSITION
OF
Bible Doctrines.

TERMS:
Three Dollars
PER YEAR.

SABBATH-SCHOOL LESSONS

ON THE

Letter to the Hebrews

FOR SENIOR CLASSES.

OCT. 5 to DEC. 28, 1889.

PUBLISHED BY THE

Pacific Press Publishing Company,

12th and Castro Sts., OAKLAND, CAL.

43 Bond Street, NEW YORK.

COPYRIGHTED 1889.

All Rights Reserved.

Number 20. Oakland, Cal. May 14, 1889.

Entered at the Post-office in Oakland.

THE

BIBLE STUDENTS' LIBRARY.

The Following Numbers are now Ready, and will be Sent Post-paid on Receipt of Price:

No. 1. Bible Sanctification. Price, 10 cents.
No. 2. Abiding Sabbath and Lord's Day. Price, 20 cents.
No. 3. Views of National Reform, Series I. Price, 15 cents.
No. 4. The Saints' Inheritance. Price, 10 cents.
No. 5. The Judgment. Price, 2 cents.
No. 6. The Third Angel's Message. Price, 4 cents.
No. 7. The Definite Seventh Day. Price, 2 cents.
No. 8. S. S. Lessons: Subject, Tithes and Offerings. Price, 5 cents.
No. 9. The Origin and Growth of Sunday Observance. Price, 10 cents.
No. 10. Scripture References. Price, 4 cents.
No. 11. Milton on the State of the Dead. Price, 4 cents.
No. 12. Samuel and the Witch of Endor. Price, 4 cents.
No. 13. Spiritualism a Satanic Delusion. Price, 4 cents.
No. 14. The Sufferings of Christ. Price, 4 cents.
No. 15. Law and Gospel. Price, 2 cents.
No. 16. Christ in the Old Testament. Price, 2 cents.
No. 17. Second Coming of Christ. Price, 10 cents.
No. 18. Vindication of the True Sabbath. Price, 10 cents.

ORDER BY NUMBER.

ADDRESS ALL ORDERS TO

Pacific Press Publishing Co.,

OAKLAND, CAL.,

Or, 43 Bond Street, - - New York.

SABBATH-SCHOOL LESSONS

ON THE

Letter to the Hebrews

FOR SENIOR CLASSES.

Oct. 5 to Dec. 28, 1889.

OAKLAND, CAL.:
INTERNATIONAL SABBATH-SCHOOL ASSOCIATION.
1889.

INTRODUCTORY NOTICE—TO TEACHERS.

There is one thing I would like to impress upon the mind of every teacher; that is, the importance of knowing that his pupils understand the words of the lesson. The letter to the Hebrews is among the things of which Peter wrote (2 Peter 3:16), and not a little study is required to obtain clear ideas of these things.

I have had considerable opportunity to observe that pupils often go groping through their lessons for want of a proper understanding of the terms used. In the letter to the Hebrews are found many words not often heard by young people, the meaning of which may not be perfectly clear to them. In studying such a book as this, the teacher could not engage in a more profitable exercise than to spend a minute or two in questioning the class on the meaning of the words, before he engages in the regular class work. In most cases he will not only find that he has not lost time by so doing, but he will soon perceive that his work has been more satisfactory, the truths of the lessons being more deeply impressed on the minds of the scholars.

J. H. W.

Letter to the Hebrews.

LESSON I.

OCTOBER 5, 1889.

HEBREWS 1:1-7.

1. To whom was this letter written? See note.

2. Compare the opening words of this epistle with those of other epistles and state the differences observed.

3. By whom did God speak in times past? Heb. 1:1.

4. In what different ways has God spoken to men.—*Ib.*; also compare Gen. 15:1; 18:1, 2; 19:1; 20:3; Num. 12:6-8.

5. By whom has the Lord spoken in these last days? Heb. 1:2.

6. What do the words "these last days" mean? See note.

7. To what is the Son appointed heir? Heb. 1:2.

8. Are any others heirs with him? Rom. 8:16, 17; 1 Cor. 3:21-23.

9. By whom were the worlds made? Heb. 1:2. See John 1:1-3; Col. 1:16, and note.

10. In whose glory and image is the Son? Heb. 1:3; Col. 1:15.

11. How only can we learn and understand the glory and fullness of God's power and grace? John 1:18; 14:7–9; 1 John 5:20.

12. How and by whom are all things upheld? Heb. 1:3. All things were made by the Word, and are upheld by the same.

13. How did this mighty and exalted Being purge us from our sins?—*Ib.* Compare chap. 9:26.

14. How could a being of such glory and power purge our sins by the sacrifice of himself. See John 1:14; Phil. 2:6–8.

15. Did this mighty One exist before he came into this world? See John 16:28; 17:5.

16. Where is he now sitting? Heb. 1:3. Compare chap. 8:1; Rev. 3:21.

17. What has he obtained by inheritance? Heb. 1:4.

18. What is that more excellent name? Verses 5, 8.

19. Who are commanded to worship him? Verse 6.

20. What are the angels in their nature? Verse 7.

21. What office do they fill?—*Ib.* Ministers are servants. Compare Rev. 19:10.

22. Describe their power and glory. See 2 Kings 19:35; Eze. 1:14; Dan. 10:6.

23. What assurance does this afford to the saints in the dangers of this world? Ps. 34:7. For an illustration see 2 Kings 6:12–17.

NOTES.

THIS letter evidently was written to those who were familiar with the Scriptures—with those things which the Lord had spoken by the prophets. It is from the very beginning an argument from the Scriptures on the dignity, the messiahship, and the priesthood of Christ. It argues most conclusively the typical character of the sacrifices and services of the Levitical law, and the insufficiency of those offerings to take away sin. It was, no doubt, written "to the Hebrews," being a commentary on their laws. It contains convincing proof of the truth of the gospel as it was then preached by the apostles.

IN all the other epistles, except those of John, the writers place their names at the beginning. This to the Hebrews gives no intimation of its authorship. Luther suggested that it was written by Apollos, and his suggestion has been taken up and followed by a number of writers on the continent of Europe. But we see no reason to believe that he was correct. Paul was a ready writer, having written thirteen letters under his own name, several of them of considerable length. Of Apollos as a writer we know nothing. Paul was a strong and logical reasoner. The letter to the Hebrews shows his cast of mind. Though Apollos was mighty in the Scriptures, of his style we have no possible means of judging. For ascribing this letter to Paul we have good reasons; ascribing it to Apollos is a mere conjecture without satisfactory reasons. It is a striking fact that no early writer ever suggested Apollos as its author.

This letter reminds us of the abrupt manner of the beginning of Genesis and the Gospel according

to John, in announcing God and his works. It does not deal with personal, or private, or even church matters, as do the other letters. We cannot be too thankful for the instruction it contains.

THE expression "these last days" does not mean the same in all places of its occurrence. When spoken before the advent of the Saviour, it generally means the last dispensation, the gospel age. Joel 2: 28 is not rendered "the last days" in the English version, but Acts 2:16–20 contains an inspired comment on the text, and proves that it means the last days. The original will bear that construction. Acts 2 also shows, by the events prophesied of, that the expression there covers the entire gospel dispensation. But when spoken *in* this dispensation, as in 2 Tim. 3:1 and 2 Peter 3:3, it refers to the last days, or last part of this dispensation. The words of Jesus in John 6:39, 40, 44, 54, refer "the last day" to the day of his coming and the resurrection. Hence the last days of this age are the days just preceding his coming. In Heb. 1:2 the last dispensation is meant.

As God made the worlds by his Son, and all things are upheld by him, and as "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19), it follows that we see and know absolutely nothing of God the Father, either in creation, providence, or in salvation and redemption, but what is revealed to us through his Son. The Lord Jesus Christ is, in every respect, the manifestation of God to man. "For it pleased the Father that in him should all fullness dwell." Col. 1:19.

HEB. 1:3 corresponds to Col. 1:16, 17, which

says that by him, that is Jesus, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." The word "consist" means, literally, "stand together;" and the text means that as Christ created all things so he preserves them; he upholds them by the word of his power—the same word that caused them to exist.

LESSON II.

OCTOBER 12, 1889.

HEBREWS 1:8-14.

1. OF whom does the first chapter of Hebrews speak? Verse 2.

2. Who speaks to the Son of God in verse 8?

3. What does he call him?—*Ib.*

4. How came the Son to have this name? Heb. 1:4.

5. Is it anything unusual for the Son to have the name of his Father?

6. What is said of his throne? Verse 8.

7. Is the Son of God now on a throne? Heb. 8:1.

8. Is that throne the throne of the Son? Rev. 3:21.

9. Will he always continue to sit upon that throne? 1 Cor. 15:24.

10. How long will he possess his own throne? Luke 1:32, 33; Ps. 89:29, 35-37.

11. What is meant by a scepter of righteousness? See Isa. 32:1, and note.

12. What is the meaning of the word "iniquity?" See note.

13. Who hath anointed the Son of God? Heb. 1:9.

14. What class of people were anointed by order of the Lord? *Ans.*—Priests, prophets, and kings. See Ex. 29:5–7; Lev. 16:32; 1 Sam. 9:16; 10:1; 16:1, 12, 13; 1 Kings 19:16. *Christ* in the Greek, and *Messiah* in the Hebrew, mean the *Anointed.*

15. What is meant by anointing him with the oil of gladness above his fellows? Ps. 21:1, 6. Fellows means companions or associates; it does not imply equality. Isa. 61:1–3.

16. Who laid the foundations of the earth? Heb. 1:10.

17. In what manner shall the heavens and earth perish? Verses 11, 12. They shall be changed. Compare 2 Peter 3:5, 6; Rev. 21:1, 5.

18. What is said of the unchangeable nature of Christ. Heb. 1:12; 13:8.

19. To whom did the Lord say, Sit thou on my right hand? Verse 13; Ps. 110:1. See note.

20. By the words, "To which of the angels," etc., does the writer mean that the Lord ever said this to an angel? *Ans.*—No; it is a question implying a negation; as if he had said, Was there ever such an instance?

21. Until what time does he sit at the right hand of his Father? Heb. 1:13; 10:12, 13.

22. Who shall put the enemies of the Son under his feet? See 1 Cor. 15:28.

23. Does this imply that those enemies shall be converted?

24. What will the Son of God do with his enemies, when they are given to him, or put under his feet? Ps. 2:7–9; Luke 19:27.

25. What office do the angels fill? Heb. 1:14.

26. To whom do they minister?—*Ib.*

NOTES.

THE scepter is an emblem of kingly power. A scepter of righteousness implies just what Isa. 32:1 says, "A king shall reign in righteousness." In Gal. 2:17 the apostle declares that Christ is not the minister of sin; that is, he does not serve the cause of sin; he does not advance sin. But he is the minister of righteousness, or right-doing. Compare 1 John 3:7. As the commandments of God are righteousness (Ps. 119:172), he who does righteousness keeps the law of God. See Deut. 6:25; Isa. 51:7.

INIQUITY means, literally, lawlessness; workers of iniquity (see Matt. 7:23) means breakers of the law. However much we may call on the name of Christ, and profess faith in him, he will not accept us unless we also do the will of his Father; he will not accept law-breakers. While we cannot be justified, or please God, without faith (Rom. 5:1; Heb. 11:6); so faith without works is dead, being alone. James 2:17, 20. Compare Rev. 14:12.

VERSES 10–12 are quoted from Psalm 102:25–27. By the reading of the psalm we could not deter-

mine that this was spoken to the Son rather than addressed to the Father. And this is the case with a number of quotations in the New Testament from the Old. We should never think of applying them to the Son of God, if Inspiration did not so apply them. And is this not an assurance to us that the Son of God occupies a much larger place in the Scriptures of the Old Testament than is generally supposed? Is it not reasonable to believe that many other texts in that book refer to him, in which he is not generally recognized? The great efforts that are being made, in these days, to do away with the Old Testament, or to weaken its authority, is a direct blow against the divinity and work of the Lord Jesus Christ. The Scriptures are not read with that carefulness and feeling of dependence on the Spirit of God that is necessary to appreciate it as a revelation of God through his Son.

"THE Lord said unto my Lord." Psalm 110:1. In this text two different Hebrew words are rendered Lord. Thus the original reads: Jehovah said unto Adonai. And so in other places, as Isa. 6:3, 4, 12, Jehovah is used; in verses 1, 8, 11, it is Adonai. But this distinction is not recognized in the Greek language. As Jehovah is a proper name, and not a title, it should never be translated or rendered Lord. If it were transferred as a proper name, the distinction would be recognized in every language.

THE apostle Paul tells us in Rom. 8:14 that if we are led by the Spirit of God we are the sons of God; and John (1 John 3:2) says that we are even now sons of God. The angels also are called sons of God (Job 38:7), and Luke (3:38) says that

Adam was the son of God. But all these are sons in a far different sense from what Christ is. The angels are sons by creation, just as Adam was, who was created a little lower than they. But Christ is the "only begotten Son of God," having "by inheritance a more excellent name than they." We are "by nature the children of wrath" (Eph. 2:3), since we partake of the fallen nature of Adam; but we become sons by adoption, and the Spirit of God is the seal of that adoption. As adopted sons of God, we become heirs of God and joint heirs with Christ. Rom. 8:14–17. We shall be allowed to share the glory and dominion of God's own Son. Well may the beloved disciple exclaim: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

LESSON III.

OCTOBER 19, 1889.

HEBREWS 2: 1–8.

---

1. To what does the word "therefore" refer? Verse 1. See note.

2. Why should we take more earnest heed?

3. On what condition only can the hearing and reading of the sacred Scriptures be profitable to us?

4. Does the query, "How shall we escape?" imply that there may be found some way to escape? Verse 3. *Ans.*—No; such a question is the very strongest negative. Escape will be impossible.

5. What relation does the word "neglect" bear to the caution in verse 1? *Ans.*—To hear without giving earnest heed, and to suffer the truth

to slip away from our hearts and minds, is utter neglect.

6. What was it that began to be spoken by the Lord? Verse 3; Matt. 4: 17; Mark 1: 14, 15.

7. How did God bear witness to the preaching of the gospel? Heb. 2: 4.

8. Are these gifts according to the will of man? —*Ib.*; 1 Cor. 12: 8–11.

9. Were the gifts to remain longer than for the confirmation of the gospel by the apostles? Eph. 4: 11–13.

10. When will they pass away? 1 Cor. 13: 9, 10.

11. Were all things ever put under, or in subjection to, man? Gen. 1: 26.

12. Did man retain this dominion? Gen. 3: 17–19.

13. Are all things now either under man or the Son of God? Heb. 2:8; 10:12, 13.

14. Under whom are they? Luke 4: 5, 7.

15. To whom will the dominion be given? Micah 4:8; Gal 3:16; Rom. 4:13; Gal. 3:29.

16. What title does Paul give to Christ in 1 Cor. 15:45.

17. How did the first Adam lose dominion over the earth? Gen. 3:17–19.

18. What was the consequence of his action? Rom. 5:12.

19. How does the last Adam gain the dominion? Heb. 2:9.

20. Was Jesus ever made lower than the angels? —*Ib.*

21. For what purpose?—*Ib.*

NOTES.

SCHOLARS should be taught, and it should be impressed upon their minds, that, in studying the Bible, they should pay no attention to the divisions of chapters. They often break the connection in a manner to cause the reader to lose much of the force of the Scriptures.

"The word spoken by angels." It is certain that when the law was given on Mount Sinai, there were present myriads of holy ones, as it reads in Deut. 33 : 2. Ps. 68 : 17 says: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." The words of Stephen plainly indicate that the angels had some office to fulfill on the occasion of the giving of the law: "Who have received the law by the disposition of angels." Acts 7: 53. Yet just what part they had to act, is not revealed. Professor Stuart, after noticing a number of opinions on this subject, says:—

"We may stand aloof from being thus wise above what is written, and content ourselves simply with what our author teaches us, and what the Scriptures confirm, viz., that angels did assist at the giving of the law, or were in some way employed as ministering spirits by Jehovah on the occasion of its being promulgated. This is all that the text can well be interpreted as meaning, and all that is requisite for the argument of the apostle."

These words we can adopt, and here we shall have to rest content. In this last dispensation God has spoken to us by his own Son, the Maker and Upholder of all things; and to turn away from the words of such a Being, or to hear them idly, indifferently, or carelessly, is to become guilty in the highest degree.

LESSON IV.

OCTOBER 26, 1889.

HEBREWS 2 : 9-16.

---

1. FOR whom did Christ die? Heb. 2 :9.

2. Will all be saved for whom he died? 2 Peter 2:1; John 3:16; 5:40.

3. Were the sufferings of Christ necessary to our redemption? Heb. 2:10, 17.

4. Wherein did it "become" God to have Christ suffer? See note.

5. Did the Son of God need to be made perfect in character? Heb. 4:15; 7:26.

6. Was he lacking either in power or glory? Heb. 1:2, 3; John 17:5.

7. In what sense could Jesus be made perfect through sufferings? See note.

8. How is he the Captain of our salvation? *Ans.*—He is our Commander, Leader, going before us through all our obedience, trials, temptations, and sufferings.

9. How is it that the sanctifier and sanctified are all of one? *Ans.*—God is the Father of all, and they are united in one. See John 17:21.

10. Who are the brethren of Christ? Matt. 12:50.

11. Notwithstanding his greatness and glory, what condescension does Christ show? Heb. 2:11.

12. Of whom will he be ashamed? Mark 8:38.

13. What nature did he assume? Heb. 2:16, 17.

14. Why did he assume our nature?—*Ib.;* Heb. 2:14, 17.

15. Whom will he destroy through his death? Verse 14; Rom. 16:20.

16. How and by whom was death introduced into the world? Rom. 5:12; 1 John 3:8.

17. What did Christ come to bring? John 3:17; 10:10; 1 John 5:11.

18. Can death, then, be the friend of man? 1 Cor. 15:26; Jer. 31:15–17.

19. What effect does the fear of death have on man? Heb. 2:15.

20. By whom alone can this fear and bondage be removed?—*Ib.;* Rom. 8:14.

NOTES.

IT became the Father to make his Son perfect through suffering. The attributes of God, both love and justice, required that a worthy sacrifice should be offered for man's redemption. Rom. 3: 25, 26 shows that the sacrifice of Christ was necessary that God might be just, maintain the integrity of his government and law, and yet justify penitent sinners. In this view it was indeed fitting, or becoming, in the Father to provide such a sacrifice as the sufferings and death of his Son. In no other way could God's justice be honored; in no other way could sin be removed. Heb. 9:22.

IN what sense was he made perfect through suffering? To some the idea may seem to be a great mystery, but it contains the richness of the gospel; not only in purchasing us by his blood, but in partaking of our trials, temptations, and afflictions, he

is brought near to our consciousness. Thus there is a unity insured which could not be without his suffering.

Were a man of immense wealth, who had never known suffering and care, to approach the poor and wretched and endeavor to offer them consolation, his words would be but sounds of mockery in their ears. But suppose one who had been immensely wealthy, and had resigned all, had become poor for the sake of the poor, had taken their severest sufferings upon himself, and even died that they might have life, then the poor hungry souls would hang upon his words with comfort and delight. Every tear that he shed would fall like a balm. There would be a union of hearts, for they would know his heart; they would understand and appreciate the strength of his sympathy, the depth of his love. Such a Saviour has the Father given to us, and the Scriptures assure us that he can be touched with the feeling of our infirmities, because of the temptations and agony through which he has passed. Had he never suffered, he could never be all that the weary heart longs for; but by his sufferings he can satisfy every longing heart, because by his own experience he is able to enter the secret chambers of human woe. Thus it is easy to see that his perfect adaptation to our every want is through his sufferings. Thanks be to God for such a Saviour.

WILL the object of the death of Christ be accomplished? Will he destroy Satan? Most expositors pass this idea by, as though this were a work too great to be accomplished, or which the Saviour had no desire or thought of accomplishing. It seems to be taken for granted that Satan has, by some means, gained a right to eternal life. We cannot imagine

that the existence of Satan, or of any moral evil, can be a desirable thing in the universe of God. The Lord did not originate sin, he never created an evil being. Angels and men were all created upright, but they fell, and have become desperately wicked. Now it appears reasonable and just, yes, necessary, that God should place intelligent creatures on probation, and permit them to form their characters as they should choose, for there could be no character at all without choice; and he reserves all to the decisions of the Judgment. But we could not vindicate the government of God if he had originated sin, and planted moral evil in the hearts of his creatures. And it would likewise disparage his character and government, if, after sin had intruded itself into his fair creation, and marred it with its hateful work, he would perpetuate it and give it an eternal abiding-place in his dominions. Said the Saviour, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. 15:13. It is a cheering thought that the universe of God will be restored to its sinless, happy state, in which it was created. See Rev. 5:13.

THE idea that Christ laid not hold of angels, or partook not of their nature, brings up the question of representation in the fall and recovery of man. Adam's sin involved his whole posterity in ruin. He stood as their representative, and the gifts of God to him were intended for all his race. See Gen. 1:28; Ps. 115:16. But as none of Adam's posterity represented a race, none of them could involve his posterity by his action. And therefore none of them has sinned after the similitude of Adam's transgression. See the argument on representation in the fall and recovery, in Rom. 5:11–21.

LESSON V.

NOVEMBER 2, 1889.

HEBREWS 2 : 17 ; 3 : 1-12.

1. WHEREIN was Jesus made like unto his brethren? Heb. 2:17. See verse 14.

2. For what reason was he made like his brethren? Verse 17, last part and verse 18.

3. How does the priesthood of Christ relate to things pertaining to God? Heb. 2:17. See also 9:15. In making reconciliation for sins he vindicates the law of the Father. Pardon recognizes the authority of law, and the justice of the condemnation.

4. What strong assurance have the tempted sufferers that Jesus can sympathize with them and help them? Heb 2:18.

5. Because of these things what are we exhorted to do? Heb. 3:1.

6. Why is Jesus called an apostle? John 17: 3, 8, etc. See Webster. Apostle means "one sent."

7. Than whom was he counted worthy of more glory? and why? Heb. 3 : 3.

8. Who built all things? Verse 4.

9. What bearing has this fact on the glory of Christ? Compare Heb. 1 : 2; John 1:1-3.

10. In what capacity did Moses act over his house? Heb. 3 : 5.

11. What purpose of God did he fulfill? See note.

12. Over whose house does the Son preside? Verse 6.

13. What is Christ's house?—*Ib.*

14. On what condition are we Christ's house? —*Ib.*

15. Is not our faith, our conversion, sufficient evidence that we are the house of Christ? Compare Matt. 24:14; Rom. 2:7; 1 Cor. 9:27; 2 Peter 1:10.

16. From what scripture does the apostle quote in Heb. 3:7-11?

17. To whom does he apply the warning? Verses 7, 12.

18. What is the character of an unbelieving heart? Verse 12.

19. Who wrote the psalm which is here quoted? Heb. 4:7.

20. Whose words did David write? Heb. 3:7.

21. What other apostle spoke of David as a prophet? Acts 2:29, 30.

21. What did Christ say concerning the psalms? Luke 24:44.

23. How, then, should we regard the book of Psalms?

NOTE.

MOSES was a servant, as a testimony of those things to be spoken after. That is, Moses, in his official capacity, was a type of Christ. See Deut. 18:15. And, of course, his house, the house of Israel, bore the same relation to the household of faith that he bore to Christ. This is *the second point* in the apostle's argument on the Hebrew Scriptures concerning

the dignity of Christ. First, he proves by the prophets that the Messiah is above the angels; that they are commanded to worship him; he is the Son of God, by whom all things were made. Secondly, being a Son, he is superior to Moses, who was but a servant. As the one by whom the worlds were made, he must have more honor than the creatures he has made. It will be seen, as we proceed, that the writer constructs his argument on the main points of the Scriptures which they knew and believed, so as to settle and establish them in the faith of the gospel; for it was to Hebrew converts to Christianity, to the brethren, that he was writing.

LESSON VI.

NOVEMBER 9, 1889.

HEBREWS 3:13; 4:1-5.

1. WHAT warning did the apostle give to his brethren in Heb. 3: 12?

2. What did he direct them to do? Verse 13.

3. What did he say would befall them if they failed to do this?—*Ib.*

4. What is the nature of sin?—*Ib.*

5. How was it that the first sin on earth was committed? 1 Tim. 2: 14.

6. On what condition are we partakers of Christ? Heb. 3:14. Compare verse 6.

7. Did all provoke the Lord who came out of Egypt? Verse 16.

8. How many were so faithful as to go into the promised land? Num. 14: 30.

9. Why could not the others enter into this rest? Heb. 3:19.

10. How did they regard Caleb and Joshua for their faithfulness? Num. 14:6–10.

11. What fear is held before the brethren? Heb. 4:1.

12. What rest is spoken of in this verse and in chapter 3?

13. Was the gospel preached to them that fell in the wilderness? Verse 2.

14. Are the same gospel and the same promise preached to us?—*Ib.*

15. Why did not the word preached profit them? —*Ib.*

16. Was the same faith required of the Israelites that is required of us? See note.

17. What is said of those that believe? Verse 3.

18. Is this rest now received? or is it a matter of promise? Verses 1, 9.

19. When were the works of God finished? Verse 3.

20. How is this proved? Verse 4.

21. What relation has this fact to the rest promised to us? See note.

22. What is the meaning of the expression, "If they shall enter into my rest"? Verse 5, and margin of 3:11. *Ans.*—It is a Hebrew method of expressing a strong negative, and in this sense is transferred to the Greek. It is correctly rendered, "They shall not," etc.

NOTES.

WHEN the house of Israel is spoken of in distinction from the household of faith, we shall greatly mistake if we suppose that faith was not required of Israel. It will be seen by the whole argument in this letter that it was. There have never been two systems of salvation. As children of the covenant of Abraham, of which their circumcision was the token (John 7:22; Gen. 17:10–14), they were under covenant obligation to have the faith of Abraham.

THE rest to which the children of Israel were journeying, was the land of Canaan. To the two tribes and a half who chose their land on the east of Jordan, Moses said: "The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, . . . until the Lord have given *rest* unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan." Deut. 3:18–20. Again: "For ye are not as yet come to the *rest* and to the *inheritance*, which the Lord your God giveth you." Deut. 12:9. The rest and the inheritance are the same. Joshua led them over Jordan, and to the two tribes and a half he said: "The Lord your God hath given you rest, and hath given you this land. . . . Ye shall pass before your brethren armed, all the mighty men of valor, and help them; until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them." Josh. 1:13–15. When all was accomplished, the record says: "And the Lord gave unto Israel all the land which he sware to give unto

their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he sware unto their fathers; and there stood not a man of all their enemies before them." Josh. 21: 43, 44. The rest unto which the Lord was leading them, and which they who fell in the wilderness never entered into, was the peaceable possession of the land of Canaan—the land of promise.

LESSON VII.

NOVEMBER 16, 1889.

HEBREWS 4 : 6–16.

1. WHAT was the rest to which the children of Israel were going when they left Egypt?

2. Has the Lord determined that some shall enter into his rest? Heb. 4: 6.

3. Why did they not enter into it?—*Ib.*

4. By whom did he speak concerning his rest long after the time of Moses? Verse 7.

5. Where were those to whom David spoke?

6. If they were then in the land of promise, why were they warned against the example of their fathers, lest they should also fail to enter the rest of God? See note.

7. Did Joshua give the people rest? Josh. 21: 43, 44.

8. Did Joshua give the people the seventh-day Sabbath?

9. Did the Lord ever declare in his wrath that the people should not keep the Sabbath?

10. Is it not, then, evident that the Sabbath is not the rest spoken of in this chapter?

11. Was the rest that Joshua gave them the true rest promised to the faithful people of God? Heb. 4: 8.

12. If the true rest had been already given, would he hold out a future hope concerning it? —*Ib.*

13. What is meant by the expression, "Then would he not afterward have spoken of another day"? *Ans.*—Barnes paraphrases this passage thus: "Then God would not have spoken of another time when that rest could be obtained." This must be correct.

14. What is the conclusion from this argument? Verse 9. See note.

15. Have the people of God yet entered this rest? Verse 10. See note.

16. To what intent are the brethren further admonished? Verse 11.

17. What is said of the word of God? Verse 12.

18. What is that word of God that will discern every thought and intent of the heart? Eccl. 12: 13, 14.

19. Before whom are all things open? Heb. 4: 13.

20. What is the evident intention of these verses? See note.

21. What is Jesus called in verse 14?

22. What assurance is given in verse 15? Compare chap. 2: 10, 17, 18.

23. How may we come to the throne of grace? Heb. 4: 16. *Ans.*—With confident assurance, but not presumptuously.

24. What shall we find at the throne of grace? —*Ib*

NOTES.

It has been seen that Moses was typical of Christ, and the house of Israel represented, in like manner, the household of faith. This being so, analogy would prove that the land of Canaan is typical of the true rest which God promises to his people. The children of Israel inherited that land according to a promise made to the fathers; but the promise made to Abraham and his seed was of the earth, or the world, which God first gave to Adam, and which he lost by sin. The seed of the woman who was to bruise the head of the serpent, became also the seed of Abraham, and heir of the promises—heir of the world. Gal. 3 : 16; Rom. 4 :13. Through him all the faithful become heirs to the promise to Abraham. Gal. 3 : 29; and they shall inherit the earth. Matt. 5 : 5. Ps. 37 : 11 says: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." When this is fulfilled, then the antitype of the peaceable possession of the land of Canaan by the children of Israel will be fulfilled. Then shall the weary saints of God have rest. The words of our Saviour, the King, at his coming, show the relation that Heb. 4 : 3 bears to our future rest. Then will he say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25 : 38.

The apostle has now reached *the third point* in his argument to the Hebrews. The first and sec-

ond were the superiority of Christ to angels, and to Moses. Moses was called to lead the children of Israel into the land of promise; but he failed in a single point, and was not permitted to cross over Jordan. Joshua was appointed his successor, and under him the people inherited the land, and obtained rest from their homeless wanderings. But here we learn that Joshua did not give them the rest contemplated in the promise to Abraham and his seed. Another leader must bring them into that rest, when Abraham himself shall inherit the land. See Acts 7:5; Heb. 11:9, 13. This leader, the Captain of our salvation (Heb. 2:10), must be as far superior to Joshua as the antitype is superior to the type; as the peaceable and everlasting possession of the earth redeemed is superior to a temporary residence in the land of Canaan, surrounded by envious foes.

"THE word of God is quick [living] and powerful . . . and is a discerner of the thoughts and intents of the heart." It may be thought that this applies to more than the law alone. But those who think so forget the exceeding breadth of the law. It is infinite, and includes all revelation, the entire Bible, including the life of Christ, for that is but a commentary on the law of God—an expansion of its principles.

MUCH misapprehension exists in regard to this verse. If the rest remains, and if the brethren are warned lest they should fail to reach it, the conclusion is unavoidable that that rest is altogether future, and that the saints have not yet entered into it. Yet some claim that it is a present blessing, but contrary to the whole tenor of the apostle's argument. Lange's Commentary says: "From the nature of the rest of God it follows that for the people of God,

so long as they are still on their pilgrimage to their final goal, it must of necessity be in the future." The whole argument proves it to be a future inheritance, not a present blessing.

VERSES 12 and 13 are a fitting sequel to the warnings that have been constantly urged upon the brethren, to make sure work to enter the rest of God. No deception can be practiced upon him with whom we have to do.

LESSON VIII.

NOVEMBER 23, 1889.

HEBREWS 5 : 1-7.

---

1. WHAT office does Jesus now fill?

2. For whom do the priests from among men serve? Heb. 5:1.

3. In, or concerning what, do they officiate?—*Ib.* Compare 2:17.

4. What did they offer? Heb. 5:1.

5. For what are sacrifices offered?—*Ib.*

6. What is sin? 1 John 3:4.

7. Why is sacrifice necessary? Rom. 3:23.

8. Why can such a priest have compassion? Heb. 5:2:

9. For whom must such a priest offer for sins? Verse 3.

10. Do men take the office of priest upon themselves? Verse 4.

11. Did Aaron take the office upon himself? or was he called of God? Ex. 28:1; Num. 18:1.

12. Did Christ take the priesthood upon himself? Heb. 5:5.

13. Did he seek to glorify himself?—*Ib.* See John 8:50.

14. Of what order was his priesthood? Heb. 5:6. See note.

15. How long was his priesthood to endure?—*Ib.* See note.

16. What did he offer up in the days of his flesh? Verse 7.

17. What is meant by the days of his flesh? *Ans.*—The day of his earthly or mortal life. Compare chap. 2:14 and 1 Cor. 15:50, 53.

18. In what manner did he pray? Heb. 5:7.

19. Where did he pray in such agony? Matt. 26:36, 38, 39; Luke 22:44.

20. To whom did he pray? Heb. 5:7.

21. Was his prayer heard?—*Ib.* Instead of, "in that he feared" (verse 7), the margin reads, "for his piety." The Revised Version is probably the best, "heard for his godly fear."

22. How was his prayer heard? See Ps. 21:1–7.

23. In what prophecy did Jesus express his confidence that his Father would give him life? Ps. 16:8–11. Compare Acts 2:29–32.

24. How did the Father hear and answer his prayer? Rom. 6:9.

25. For whom did he die?

NOTES.

THE apostle has now reached the *fourth* and *final main point* in his argument. After the heav-

enly beings, the angels, the Hebrews revered the name of Moses, their leader from the land of Egypt, through whom they received their rites, their ecclesiastical and civil laws; and Joshua, the successor of Moses, who led them into the promised land, and who so victoriously conquered their enemies; and Aaron, who was consecrated a priest to make atonement for them, and whose sons alone held that office. In this letter One is introduced of whom the Scriptures speak as receiving the worship of angels, who made all things, and who bears the name of God. He is above Moses, who was but a servant, and a witness of the things relating to Christ; above Joshua, who gave them but a temporary rest, the true rest remaining to be given by the Messiah; he is above Aaron; he is a priest after the order of Melchizedek. The difference of the two orders occupies specially the attention of the writer. The priesthood whereby comes the atonement being the central point of their whole system, is the main point of consideration in this letter.

"THOU art a priest forever." So it was said to Aaron and his sons: "Their anointing shall surely be an everlasting priesthood throughout their generations." Ex. 40:15; Num. 25:13. This signified that the priesthood should be theirs as long as it endured. So also of Christ; he should be priest continually and without interruption or succession. For this is often the meaning of everlasting and forever. See Ex. 21 : 6. The servant was to serve his master forever, which meant as long as he lived. The priesthood of Christ will remain with him only, but it will also end. His priestly robes will be changed for "the garments of vengeance." Isa. 59 : 17. Then he will come to take vengeance

on his foes. 2 Thess. 1:6–8. The day of salvation, during which he pleads for man, will be succeeded by the great day of the wrath of the Lamb. Rev. 6:16, 17.

LESSON IX.

NOVEMBER 30, 1889.

HEBREWS 5:8; 6:8.

1. WHY can priests from among men be compassionate?

2. Was Jesus a priest of that class? Heb. 2:17.

3. As the Son of God, was he subject to suffering and temptation? Heb. 5:8. See chap. 2:18; 4:15.

4. What did he learn by suffering? Heb. 5:8.

5. In what sense did he learn obedience by suffering? *Ans.*—By experience he learned to take part with those for whom he acts as priest; to sympathize with them in their efforts to serve the will of God.

6. Being made perfect what did he become? Verse 9.

7. By whom was he called a high priest after the order of Melchizedek? Verse 10; also verse 5.

8. Was Melchizedek called a high priest? Gen. 14:18.

9. What does Paul say of Melchizedek? Heb. 5:11.

10. Why were the things of which he was speaking difficult to utter? See note.

11. What is meant by the expression, "When for the time?" Verse 12. *Ans.*—They were not new converts. For a long time they had known the truth, so that they ought to have been able to teach but had been negligent of their privileges. This made it difficult to expound deep truths to them.

12. Of what had they need? Verse 12.

13. What is meant by the first principles of the oracles of God?—*Ib.* *Ans.*—The context shows that he referred to the primary truths of Christian life and doctrine.

14. What does he exhort or incite them to do? Heb. 6:1, 2.

15. What is meant by leaving the principles of the doctrine of Christ? *Ans.*—The word rendered principles means beginning. Not that they should neglect the primary truths of Christianity, but progress to greater knowledge and piety.

16. What were the principles, or first truths, to which he referred? Verses 1, 2. See note.

17. What are we to understand by eternal judgment? Verse 2. See note.

18. How is the foundation for repentance laid again by Christians?—*Ib.* *Ans.*—By backsliding. See Rev. 2:5: "Remember therefore from whence thou art fallen, and repent, and do the first works." They had to begin again, at the very beginning.

19. What is said of those who were once enlightened, and fall away? Heb. 6:4–6.

20. What does the description of their attainments here indicate? See note.

21. How is the Son of God treated by an apostate from the truth? Verse 6.

22. Is not a person deeply guilty who treats thus the Saviour, who has loved him, and given him grace from the throne of Heaven?

23. What lesson is taught in verse 7? *Ans.*—It is encouragement to the brethren to persevere in the way of right.

24. And what in verse 8? *Ans.*—It is a solemn warning against slighting the grace and blessing of Heaven.

NOTES.

SOME judicious critics do not refer this expression in Heb. 5:11 to Melchizedek, but render it thus: "Concerning which we have many things to say," and refer it to the subject of the Melchizedek priesthood. It is not true, as sometimes supposed, that Paul could not or did not say what he desired, for his comments on the Melchizedek priesthood are very clear and complete. Nor did he say that the things of which he was speaking were difficult to express, as our translation, "hard to be uttered," would indicate. The meaning is, as the original shows, that those things were hard to be explained to them, seeing they were dull of hearing; not well instructed in the faith they professed. The following verses, even to chap. 6:9, are all constructed on this fact. He had strong meat to give them, while they had only the capacity of children to receive it. Their dullness of hearing not only made it difficult for him to give them the instruction he desired to give, but their failure to make progress in Christian life and doctrine, was likely to endanger their salvation, unless they would change their course and go "on unto perfection." The

human mind, as the earth which was once cultivated and watered by rains from heaven, does not stand idle. If it is not made to produce desirable fruits, it will soon grow up to thorns and briers. This is a most important passage for every Christian to consider.

"Seeing ye are dull of hearing" does not express the sense of the original, which says, "ye are become dull of hearing." And this indicates that they had been in a better state; a state where they could better appreciate the truth. This assertion of their backslidden condition adds greatly to the force of the admonitions following. It is a fact, worthy of careful consideration, that lukewarm professors, neither cold nor hot, are the most difficult of all men to arouse to a true sense of their condition. The conscience of the infidel, the openly profane, may be touched and aroused, but lukewarm Christians are so stupefied by self-complacency, so satisfied with themselves, that they are exceedingly difficult to reach. See Rev. 3:14–18.

There is no mention in the Scriptures that Melchizedek was a high priest. We have no reason to believe that such a distinction could have been known in his time. As will be seen in the progress of this argument, neither Melchizedek nor Aaron was a complete type of Christ. It took both together to present all the essential truths of the gospel in the priesthood of Christ. He was of the order of Melchizedek, but he was also the antitype of Aaron (Heb. 8:1–5), and fills the office of high priest, as the high priest alone made the great atonement.

THE apostle enumerates a few points of doctrine, which, in the light of the Scriptures, are so plain that every novice in the faith was supposed to understand. But one expression, "the doctrine of

baptisms," has been the occasion of much trouble to commentators. Some have inferred that he referred to the difference between the baptisms of the Jews and Christian baptism. But the Jewish baptisms certainly could find no place in this connection. The following remarks by Professor Stuart are worthy of notice:—

"Another explanation is, that *baptismon* does not differ in any important respect from *baptismou*."

He then gives a number of instances, on different subjects, where the plural is used in the sense of the singular, and continues:—

"Storr supposes *baptismōn* to be used here in a kind of distributive sense, as the Hebrew plural often is, so that the sentiment is, 'the doctrine that every believer must be baptized.' But however this may be, no great stress can be laid upon the use of the plural. Accordingly, the Syriac version has the singular here. In regard to the doctrine of baptism being an elementary doctrine, there can be no difficulty. The rite itself was an initiatory one, for all who professed to be Christians."

It is of course admitted that elementary truths, lying at the very beginning of Christian faith and life, should be, and of necessity are, plain truths. It is a great pity that party interests have been permitted to obscure the doctrine of baptism, and make it a question for the schools, to be understood and made known by those only who are versed in theology and languages. If left to the words of the Saviour and his apostles, a few texts would settle the question with every earnest soul who is honestly and candidly seeking to follow the Saviour in his example and precept.

WE are not to suppose that eternal judgment means, *eternally judging* or *eternally being judged.*

It means a judgment the decisions of which are final; its consequences are eternal. On this form of expression, the Critical Greek Lexicon of Bullinger has the following just remarks on "eternal punishment" (Matt. 25: 46):—

"The nature of which must be looked for in other parts of the Scriptures as being there clearly defined as a result and not a process. Eternal punishment is an expression analogous to eternal judgment in Heb. 6:2 (not judging); eternal redemption, Heb. 9:12 (not redeeming); eternal salvation, Heb. 5: 9 (not saving); *i. e.*, the eternal effect of an act."

It is an awful thought that very soon that decision, that can never be reversed or modified, will be made.

THE apostle's description of graces and attainments (Heb. 6: 4, 5) applies to those who have enjoyed no small degree of gospel blessings. And on this subject there is great liability to misjudge. When we see one whose attainments in the divine life are considered high, who is esteemed especially rich in grace, it is quite common to think that his title is "clear to mansions in the skies." But great graces bring great responsibilities; and responsibilities are always accompanied by corresponding dangers. True graces, gifts of the Spirit, are not merits of the individual possessing them; they are favors by the free grace of Him who sits on the throne of grace. If these favors are abused, the recipient is more guilty than he who has never been thus blest. And, of course, the greater the gift, the greater the guilt in its abuse. Compare with Heb. 6:4–6; 2 Peter 2:21; Heb. 10:26–29.

LESSON X.

DECEMBER 7, 1889.

HEBREWS 6: 9–18.

1. WHAT was the condition of the people to whom Paul wrote this letter?

2. In what words did he give them a most solemn warning? Heb. 6:8.

3. How did he express his hope of them. Heb. 6:9.

4. For what did he commend them? Verse 10.

5. How does the Lord regard his erring people?—*Ib.* Rev. 3:19.

6. Does this give any warrant to presume on his mercy? Ps. 85:5–8; Num. 14:18, 19.

7. What was his desire in regard to them. Heb. 6:11.

8. What should the Christian not be? Verse 12.

9. Whom should they follow?—*Ib.*

10. Who was most remarkable for faith and patience? Verse 13. Compare Rom. 4:16–22.

11. What did God say to Abraham? Heb. 6:14.

12. What is the meaning of this form of promise: "Blessing I will bless thee, and multiplying I will multiply thee"?—*Ib.* See note.

13. How greatly was his seed to be multiplied? Gen. 13:16; 15:5; 22:17.

14. Did he obtain the promise? Heb. 6:15.

15. Did his seed become as numerous as the dust of the earth?

16. How, then, did he obtain the promise? *Ans.*—After his long and patient waiting, he received the son in whom the promise was to be fulfilled. His faith embraced the promise in its fullness.

17. By whom do men swear? Verse 16.

18. Why did God swear by himself? Verse 13.

19. Would an oath by an inferior object be solemn, and expressive of obligation?

20. Of what is God willing that we should have full proof? Verse 17. Compare Mal. 3: 10.

21. Who proved the Lord, and were still unbelieving? Heb. 3:9, 11, 19.

22. Have we not reason to believe that many are doing the same thing even in this day?

23. What two immutable things are referred to in Heb. 6 : 18?

24. To whom is this intended to give assurance? Verse 17.

25. Who have the privilege of laying hold of it? Verse 18.

26. Of what do we lay hold?—*Ib.* See note.

27. Where is this hope set? Verse 18.

28. Does hope ever look back to the past? See Rom. 8: 24.

NOTES.

HEB. 6:14 is an intensive form of expression not uncommon in the Hebrew. It denotes certainty. Two instances are found in Genesis 2. Verse 16 reads: "Of every tree of the garden eating thou shalt eat." It is translated, "Thou mayest freely eat." Verse 17 reads: "In the day that thou eat-

est thereof dying thou shalt die." Rendered, "Thou shalt surely die." These translations are literally correct, the words freely and surely representing the certainty contained in the form of the original. Again in Ex. 3:7 the Lord said, "Seeing I have seen the affliction of my people." Stephen, quoting this (Acts 7: 34), expressed the intensive of the original by a repetition: "I have seen, I have seen the affliction of my people." And indeed duplication is another method of expressing intensiveness in the Hebrew, as "good good," for very good. Our version very correctly translates Ex. 1:7, "I have surely seen."

As faith rests only on the word of God (Rom. 10: 17), so hope rests only on the promise of God. Where God has not spoken there can be no faith. There may be opinion, or conjecture, or strong feeling, and even much confidence, but no faith. So where there is no promise of God there may be feeling, and strong self-confidence, but no true hope. And a promise fulfilled is no longer a promise—it is a matter of the past. Hope can no longer rest upon it, "for hope that is seen is not hope." Once received, it is no longer hoped for. Losing sight of this evident truth many have been led to indulge false hopes. They will profess to hope in God, while there is not a promise within their reach. For all the promises of God rest on conditions, and if we neglect the conditions, we cannot rightfully claim the promises. Claiming God's promises without fulfilling their conditions is not an indication of faith but of presumption. But if indeed we have fled for refuge to Christ, and have laid hold upon the hope set before us, what a strong consolation we have in the sure promise of

God confirmed by his oath, brought near by the blood and intercession of our high priest in the heavens!

LESSON XI.

DECEMBER 14, 1889.

HEBREWS 6:19 to 7:3.

1. ON what does our hope rest?

2. What does a true hope afford?

3. What is our hope called? Heb. 6:19.

4. What is said in the Scriptures of the hope of the hypocrite? Job 8:13, 14.

5. Is there any likeness between an anchor and a spider's web?

6. How many hopes are recognized in the Bible? Eph. 4:4.

7. What is the condition of those who have not obtained an interest in the promises of God? Eph. 2:12; 1 Thess. 4:13.

8. What is the nature of a true hope? Heb. 6:19.

9. To where does our hope point us, or reach? —*Ib.*

10. Who has entered within the veil for us? Verse 20.

11. In what scripture may we learn concerning the veil? Ex. 26:31–33.

12. Was there more than one veil to the sanctuary? Heb. 9:3.

13. Were the two veils alike? Compare Ex. 26: 31 and 36.

14. What was their use? Ex. 26:33, 36.

15. To which veil does Heb. 6:19 refer? See note.

16. Whose office was it to go into the sanctuary? *Ans.*—The priest's. Ex. 28:43; Num. 8:1, 7.

17. Who had a special commission for the work of the sanctuary? *Ans.*—The high priest?

18. Who was Melchizedek? Heb. 7:1.

19. What is said of him in the Scriptures? Gen. 14:18–20.

20. Do we learn anything more of him in the Old Testament?

21. What did Abraham give to him? Heb. 7:2; Gen. 14:20.

22. Can you tell how Abraham learned about the duty to pay tithes?

23. What is the meaning of the name Melchizedek? Heb. 7:2. See note.

24. What is said of his parentage, or descent? Verse 3. Revised Version.

25. In his priesthood, whom was he like in these respects?—*Ib.* See note.

NOTES.

It is not possible within the space of a Sabbath-school lesson to give a full description of the work of the priest in the sanctuary. Every day in the year the priests ministered in the holy place, or the first room of the sanctuary. Ex. 27:20, 21; 30:1, 7, 8; Heb. 9:6. The tenth day of the seventh month was the day of atonement, on which the high priest went alone into the most holy place, and sprinkled blood upon the mercy-seat, over the

ark which contained the law of God. Ex. 16. By this act he cleansed the sanctuary from all the defilement of sin. This was a type of the day of Judgment. Our Lord ascended on high in the year A. D. 31. He said to his disciples, "I will pray the Father, and he shall give you another Comforter." John 14: 16. And, "If I go not away, the Comforter will not come unto you." John 16: 7. Within ten days after his ascension to his Father, his priesthood in the sanctuary in the heavens (Heb. 8:1, 2) begun, for on the day of Pentecost his prayer was answered, and the Comforter came. Acts 2. This was the beginning of his priesthood, and he was then of course officiating in the holy, or the first of the two holy places. It is not until the seventh trumpet sounds, which is near the close of this dispensation, that the temple in heaven is opened where the ark of the testament is seen. Rev. 11:14–19. This is the most holy, within the second veil. Now, as Paul wrote the letter to the Hebrews in A. D. 64, but a little more than thirty years after the beginning of Christ's priesthood, the veil within which he then entered must have been the first.

PAUL says of the name Melchizedek, that it is "by interpretation, king of righteousness." It is compounded of two Hebrew words, *melek*, king, and *tzedek*, righteousness. Most Hebrew proper names were thus significant. As Salem means peace, king of Salem is, also, king of peace. In both these names Melchizedek fitly represented the Son of God, who is truly the king of righteousness and the king of peace. It is on the throne of grace that he is our peace. Eph. 2:14; Zech. 6:12, 13.

HEB. 7:2, 3 contains some of the most significant and interesting of all the statements of this

wonderful argument. All that is known of Melchizedek is contained in Gen. 14:18–20, and in these two verses in Hebrews 7.

The truth is, that if we could ascertain his genealogy, all the force of Paul's reasoning would be lost, and he would no longer serve as the type of the priesthood of Christ. For it is the evident intention of the record to give Melchizedek as the type of Christ, in whose priesthood no genealogy or succession can be reckoned. Christ has indeed a genealogy, but that serves solely to prove his heirship to the throne of David, and does not refer at all to his position as a high priest on the throne of his Father in Heaven. This will be seen with more and more clearness though all this chapter.

The original Greek says he was *agenealogeetos*, literally, without genealogy. Authorities to almost any extent may be quoted to show that the method of expression used in Heb. 7:3 was common among the Hebrews where no genealogical record was preserved.

LESSON XII.

DECEMBER 21, 1889.

HEBREWS 7:4–14.

1. UNTO whom was Melchizedek like in his priesthood?

2. Will Christ have any successor in his priestly office? See Heb. 5:6.

3. How was the greatness of Melchizedek proved? Heb. 7:4.

4. Who took tithes in the Mosaic dispensation? Verse 5.

5. From whom did the priests descend?—*Ib.*

6. Who confers a blessing, the less or the greater? Verse 7.

7. Who conferred the blessing according to Gen. 14:19, 20?

8. Who then was accounted the greater? See note.

9. What is the intention of the entire argument in Heb. 7:4–10? *Ans.*—To magnify the order of priesthood after which Christ was called.

10. If perfection had been by the Levitical priesthood, would any other order have been required? Verse 11.

11. When was the change made from the Aaronic to the Melchizedek priesthood? Verse 12. See Col. 2:14; also note on chap. 6:20, on the beginnning of the priesthood of Christ.

12. What else had to be changed on the change of the priesthood? Heb. 7:12.

13. Does the law of ten commandments say anything about the priesthood?

14. Would the ten commandments, or any one of them, need to be changed on the change of the priesthood?

15. Was there any law concerning the priesthood? Ex. 28:1; 40:13.

16. What would have been the consequence if any but the sons of Aaron had tried to act as priest? Num. 3:10.

17. Did anyone not a Levite try to act as priest? 2 Chron. 26:1, 16–18.

18. What was the result of his presumption? Verses 19, 20.

19. Of what tribe was king Uzziah?

20. Of what tribe was our Lord Jesus Christ? Heb. 7:14.

21. If the priesthood was so strictly given to Aaron, how could Christ be accepted as priest? Verse 12.

22. If that law (Num 3:10, etc.) confining the priesthood to Aaron and his sons, had continued in force, could Christ have acted as priest?

23. What law, then, had to be changed in order to have a change of priesthood?

24. Was there ever a priest before Christ of the tribe of Judah? Heb. 7:13, 14.

NOTE.

WE are led, by all the Scriptures, to believe that Melchizedek was greater than Abraham only in respect to his position or office as priest-king. Abraham was not a king; he was only a stranger and pilgrim in the land. The priesthood of Melchizedek and of Aaron were both typical of that of Christ; but as a type the former stood highest, because Aaron had no kingship connected with his priesthood. It is this fact that gives the priesthood of Melchizedek superiority over that of Aaron. Inasmuch as Aaron had no kingship, were it not for Melchizedek we should have but a limited and very imperfect type of the priesthood of Christ. In other respects, Abraham doubtless was not inferior to Melchizedek.

LESSON XIII.

DECEMBER 28, 1889.

HEBREWS 7: 15-26.

1. To whom was the priesthood given in the law of Moses?

2. How strict was the law on this subject?

3. How, then, could Christ become a priest?

4. How were the first priests said to be made? Heb. 7: 16.

5. What is meant by a carnal commandment? See notes.

6. How was Christ made a priest?—*Ib.*

7. Why was the former commandment disannulled? Verse 18.

8. Why was it unprofitable? Verse 19, first part.

9. What was brought in when that was disannulled? Verse 19. See note.

10. How did the Father declare the priesthood of his Son? Verses 20, 21.

11. What did this indicate? *Ans.*—The oath of God, from which he would not turn, indicated the honor and dignity of the priesthood of Christ, to show which is, indeed, the object of this entire chapter.

12. Of what did he become surety? Verse 22.

13. What is meant by his becoming surety of a covenant? See note.

14. Why were there many priests under the old covenant? Verse 23.

15. Why is the priesthood of Christ perpetual? Verse 24. Perpetual, not transferred from one to another, gives a better idea of the fact stated than the word unchangeable.

16. What further assurance does this give to us? Verse 25. See note.

17. How is it that such a high priest became us? Verse 26. This means that he is a high priest in every way suited or fitted to our wants. The Aaronic priests could not meet our necessities—could not take away sin.

18. What is the character of our high priest? —*Ib.*

19. Did any of the Levitical priests resemble him in this respect? *Ans.*—The laws concerning the purity, in both person and character, of the high priest, were very strict. But no man ever bore the character here described.

20. What is meant by his being higher than the heavens? See Eph. 1:18, 22; 1 Peter 3:22.

NOTES.

CARNAL means fleshly; a carnal commandment means a commandment pertaining to the flesh. Carnal does not always nor necessarily mean sinful or evil. The Levitical system was not spiritual; perfection was not by nor in it. The word seems here to have reference to the frailty and mutability of mortal priests. This is rendered quite certain by the contrast: They were made priests by a carnal commandment; he after the power of an endless life.

OF course the commandment that is disannulled is the same as the law of Heb. 7:12. There was a disannulling of the entire ecclesiastical law of that dispensation, of which the priesthood was the center. Verse 19 is obscured by the common rendering. The first clause should certainly be in parentheses. "For there was verily a disannulling of the preceding commandment, for the weakness and unprofitableness thereof (for the law made nothing perfect), but [there was] the bringing in of a better hope by which we draw nigh unto God." The actual contrast in the passage is destroyed by the introduction of the word "did," in our version. There was a disannulling of the one and there was a bringing in of the other. The first made nothing perfect—by the second we draw nigh unto God. The first had to be taken away, that the second might have place. There is a force to the expression "by which we draw nigh unto God," that is generally overlooked. Thus it is said that Moses drew nigh unto God, while the people stood afar off. Ex. 20:21; 24:1. And so the priests drew nigh unto God in his sanctuary, even into his presence, but it was death to the people to come near. But under the intercession of our high priest we are all said to draw nigh unto God. See the same contrast presented in 2 Cor. 3:12–18. What gracious privileges are conferred through the gospel of Christ.

BECOMING the surety of the covenant is a strange expression; such an idea is nowhere else found in the Scriptures. Jesus is not only the mediator of the better covenant, but he becomes surety—he seems to assume the responsibility of seeing that the object of the covenant shall be accomplished. This is an additional assurance to those who place

their cases in his hands. But in this word, or in this transaction, there is no room given for presumption. It may not be said, I will do nothing, or, I have nothing to do; Jesus is my surety, and he will do all in my behalf. In any transaction no one would become surety for another who made no effort to be just. The first covenant had no surety, for the priests could not insure perfection, either in obedience, or by virtue of their offerings. How great reason have we to be thankful, for, with such a high priest as we have, there can be no failure in this covenant, unless it be through our own neglect or willfulness.

BECAUSE Christ has unending life and a perpetual priesthood, he is able to save completely—to the uttermost—them that come to him. No case can be forgotten or neglected in the transfer of office from one to another, or by reason of the infirmity and inefficiency of the advocate. Everything connected with his priesthood is calculated to give encouragement and assurance to those who put their trust in him.

VALUABLE BOOKS

— FOR —

S. S. TEACHERS.

The Black-board in the Sunday-school.

By FRANK BEARD.

A practical guide for superintendents and teachers. The purpose of the book is to show how the black-board can be used in Sunday-school, and to furnish such instruction in drawing upon it as shall enable all who desire to adopt it to do so understandingly and effectually.

Very fully illustrated. Price, $1.25.

Plain Uses of the Black-board.

By W. F. CRAFTS.

Visible and verbal illustrations in the Sunday-school and the home, to which is added illustrative teachings in the primary or infant school, by Mrs. W. F. Crafts. The exercises are suggestive rather than elaborate, the desire being to stimulate study, rather than take its place.

Price, $1.00.

Other Helps, Etc.

Teachers and Teaching	$ 1.00
The Model Superintendent	1.00
Uses of Illustration (pamphlet)	15
Art of Questioning (pamphlet)	15
Art of Securing Attention (pamphlet)	15
Children's Meetings, and How to Conduct Them (cloth)	1.00
" " " " " (paper)	50
Clark's Commentary on the Bible (6 vols., sheep)	20.00
Bible Atlas and Gazetteer	1.50
Christ in the Gospels	1.50
Cruden's Concordance (cloth)	1.50
First Steps for Little Feet in Gospel Paths (cloth)	50
Story of the Gospel, for Children (cloth)	50
" " Bible (cloth)	1 00
Hand-book of Bible Geography	2.25
" " " Manners and Customs	2.25
Mosheim's Ecclesiastical History (3 vols. in one)	3.00
Smith's Bible Dictionary, teachers' edition	2.00
" Comprehensive Bible Dictionary (cloth)	5.00
" " " " (sheep)	6.00

Send us your order for anything you need in Sabbath-school work, either in books or supplies, and we shall esteem it a pleasure to fill your orders. We have special facilities for securing *any book* in the market. Send us your list of "wants."

PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

Or 43 Bond St., New York.

THE

SENTINEL LIBRARY,

A Semi-monthly Publication,

Treating upon the Various Phases of

The National Reform Movement, ◆ ◆ ◆
◆ The Union of Church and State, ◆
◆ ◆ ◆ and Civil and Religious Liberty.

Everybody who is Interested in Sunday Legislation, which is one of the Leading Questions of the Day, should Subscribe for the SENTINEL LIBRARY.

The following numbers are now ready:—

No. 1. *The National Reformed Constitution.* Price, 3 cents.
No. 2. *Religious Liberty.* Price, 1 cent.
No. 3. *Evils of Religious Legislation.* Price, 1 cent.
No. 4. *The Blair Sunday Rest Bill.* Price, 7 cents.
No. 5. *The Blair Educational Amendment.* Price, 3 cents.
No. 6. *Purity of National Religion.* Price, 1 cent.
No 7. *National Reform and Rights of Conscience.* Price, 2 cents.
No. 8. *The American Papacy.* Price, 2 cents.
No. 9. *The Salem Witchcraft.* Price, 1 cent.
No. 10. *National Reform is Church and State.* Price, 2 cents.
No. 11. *What Think Ye of Christ?* Price, 1 cent.
No. 12. *Bold and Base Avowal.* Price, 2 cents.
No. 13. *The National Reform Movement an Absurdity.* Price, 2 cents.
No. 14. *The Republic of Israel.* Price, 1 cent.
No. 15. *National Reformed Presbyterianism.* Price, 4 cents.
No. 16. *A Lutheran View of National Reform.* Price, 3 cents.
No. 17. *Religion and the Public Schools.* Price, 4 cents.
No. 18. *The National Sunday Law.* Price, 25 cents.

Sent post-paid on receipt of price. Address all orders to

PACIFIC PRESS PUBLISHING CO.,

Twelfth and Castro Sts., OAKLAND, CAL.
Or, 43 Bond St., NEW YORK.