

OVERHEAD TRANSPARENCIES USED IN STUDYING

THE EPISTLE TO THE HEBREWS

AT THE STIRLING CHRISTADELPHIAN ECCLESIA, PERTH, WESTERN AUSTRALIA

DURING 2001

(To be continued in 2002, God willing)

STUDY LEADER: Bro Graham Hill (Perth Central Ecclesia)

HEBREWS - WHO WROTE IT?

- * Written under inspiration
- * Written by a person in bonds - Heb 10:34
- * Timothy was his companion - Heb 13:23
- * Obviously written by a jew expert in the Law -
(Acts 22:3)
- * Has similar thoughts & expressions to Galatians

Gal 3:11 The just shall live by faith
Heb 10:38 The just shall live by faith

Gal 3:17 Supremacy of Abrahamic Covenant
Heb 8:6 A better covenant

Gal 4:26 The Jerusalem which is above
Heb 12:22 The heavenly Jerusalem

Gal 3:3 Are ye now made perfect by the
flesh?
Heb 7:11 If therefore perfection were by the
Levitical priesthood

Gal 4:3 In bondage under the elements of
the world
Heb 2:15 All their lifetime subject to bondage

Gal 1:4 (Christ) gave himself for our sins
Heb 2:9 Jesus.....should taste death for
every man!2

HEBREWS - WHO WROTE IT? (continued 2)

* Peter's testimony

1 Peter 1:1 Peter wrote to Jews

In 2 Peter 3:15-17 Peter says

- * Paul had written to them (the Jews)
- * That writing was "an epistle"
- * Some things in it difficult to understand
- * What Paul wrote was "scripture" because he refers to "the OTHER scriptures"
- * If Peter is not referring to Paul as the author of the Epistle to the Hebrews where is the Epistle in Scripture that Paul wrote to the Jews ????????

WHY WOULD PAUL WRITE ANONYMOUSLY?

- * Purpose of Epistle is to exalt Christ - therefore not appropriate to start with "Paul....." (cp 1 Cor 1:1; 2 Cor 1:1; Gal 1:1; Eph 1:1; Phil 1:1; Col 1:1; 1 Thess 1:1; 2 Thess 1:1; etc.)

- * Paul's name odious to Jews (Acts 21:21, 27-31)

- * Paul set out to -

- * show first that he believed the institutions of the Law of Moses were appointed by God
- * carefully explain that the Law itself pointed forward to something "better"

SO THAT

- * they might then be prepared to overcome their prejudice and fully acknowledge the Truth in Christ
- * Paul could be a very tactful brother, who would not prejudice the Truth by what the Jews would have seen as an inflammatory introduction

WHEN WAS HEBREWS WRITTEN?

- * There were priests who still offered gifts according to the Law (Heb 8:4). It therefore appears that the Temple and its institutions still functioned. In addition in Heb 8:34 Paul says that the old Mosaic covenant "decayeth and waxeth old and IS READY to vanish away" indicating that at the time of writing it had not done so, and therefore the date of writing would be prior to AD70.

[Paul's reference in Hebrews 3:17 to the FAITHLESS generation who spent 40 years in the wilderness until they ultimately perished, may constitute an oblique warning to the generation of Hebrews to whom he wrote. There was 40 years from the commencement of the ministry of Christ in AD30 until the destruction of the Temple in AD70. Could Paul be warning his readers that this later 40 years was almost up?]

- * If written from Rome (Italy - Heb 10:24) while Paul a prisoner (Heb 10:34), no mention is made of the Roman/Jewish war which erupted in AD66 and therefore it would appear to be before that
- * Suggested date of writing is AD63-64

THE CLASSES OF PEOPLE IN THE JERUSALEM ECCLESIA

1. Faithful brethren who held true to the Gospel of Christ.
2. Brethren who under pressure of persecution were reverting to Judaism (Heb 10:29-36).

THE THEME OF THE EPISTLE - THAT WHICH IS "BETTER"

Hebrews 1:4

Being made so much BETTER THAN THE ANGELS, as he hath by inheritance obtained a more excellent name than they.

Hebrews 7:7

And without all contradiction the less (Abraham) is blessed of THE BETTER (Melchizedek).

Hebrews 7:19

For the law made nothing perfect, but the bringing in of A BETTER HOPE did; by the which we draw nigh unto God.

Hebrews 8:6

But now hath he obtained A MORE EXCELLENT MINISTRY, by how much also he is the mediator of A BETTER COVENANT, which was established upon BETTER PROMISES.

Hebrews 9:14

HOW MUCH MORE SHALL THE BLOOD OF CHRIST, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

...../2

THE THEME OF THE EPISTLE - THAT WHICH IS
BETTER (continued 2)

Hebrews 9:23

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

Hebrews 10:34

For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven A BETTER AND AN ENDURING SUBSTANCE (i.e the reward of eternal life).

Hebrews 11:16

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

Hebrews 11:35

Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain A BETTER RESURRECTION:

Hebrews 11:40

God having provided SOME BETTER THING for us, that they without us should not be made perfect.

Hebrews 12:24

And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh BETTER THINGS than that of Abel.

**OTHER KEY WORDS
IN THE EPISTLE TO THE HEBREWS**

WORDS OF URGENT APPEAL

<u>LET US</u> fear	4:1
<u>LET US</u> labour to enter	4:11
<u>LET US</u> hold fast our profession	4:14
<u>LET US</u> come boldly unto the throne of grace	4:16
<u>LET US</u> go on unto perfection	6:1
<u>LET US</u> draw near with a true heart	10:22
<u>LET US</u> consider one another	10:24
<u>LET US</u> lay aside every weight	12:1
<u>LET US</u> run with patience	12:1
<u>LET US</u> have grace	12:28
<u>LET US</u> go forth	13:13
<u>LET US</u> offer the sacrifice of praise	13:15

THE WORD CONCERNING "COMPLETENESS" (gk. teleios or its derivatives)

"To make the captain of our salvation PERFECT through sufferings" (2:10)

"Being made PERFECT he became the author of eternal salvation" (5:9)

"Let us go on unto PERFECTION" (6:1)

"If therefore PERFECTION were by the Levitical priesthood" (7:11)

"The law made nothing PERFECT" (7:19)

..../2

OTHER KEY WORDS IN THE EPISTLE TO THE
HEBREWS (continued 2)

- "The son who is CONSECRATED for evermore"
(7:28)
- "Could not make him that did the service PERFECT as
pertaining to conscience" (9:9)
- "By a greater and more PERFECT tabernacle" (9:11)
- "Can never with those sacrifices.... make the comers
thereunto PERFECT" (10:1)
- "For by one offering he hath PERFECTED forever
them that are sanctified" (10:14)
- "That they without us, should not be made
PERFECT" (11:40)
- "Looking unto Jesus the author and FINISHER of
faith" (12:2)
- "And to the spirits of just men made PERFECT"
(12:23)

THE WORD "ONCE"

A characteristic word in this epistle often used to
show the supremacy of the work of God in Christ
over the institutions of the Law of Moses

- "ONCE enlightened" 6:4
- "This he did ONCE" 7:27
- "ONCE every year" 9:7
- "ONCE into the holy place" 9:12
- "ONCE in the end of the world" 9:26
- "ONCE offered" 9:28
- "ONCE purged" 10:2
- "ONCE for all" 10:10
- "ONCE more I shake" 12:26,27

ANALYSIS OF HEBREWS

1. CHRIST SUPERIOR TO THE PROPHETS 1:1-3
(a) Superior in being a son 1:1-3
2. CHRIST SUPERIOR TO THE ANGELS 1:4-2:18
(A) Superior in name 1:4-6
(B) Superior in his authority 1:7-14
(C) Superior in the spoken word 2:1-4
(D) Superior in his responsibilities 2:5-8
(E) Superior in his sacrifice 2:9-18
3. CHRIST SUPERIOR TO MOSES 3:1-19
(A) Superior in building a SPIRITUAL house 3:1-7
(B) Israel fails under the leadership of Moses 3: 8-19
4. CHRIST SUPERIOR TO JOSHUA 4:1-11
(A) Superior in leading people to ETERNAL rest 4:1-11
5. CHRIST SUPERIOR TO AARON IN PRIESTHOOD 4:12-5:10
(A) Superior in his compassion 4:12-16
(B) Superior in being a son 5:1-5
(C) Superior being of Melchizedek order 5:6-10
6. DIGRESSIVE EXHORTATION 5:11-6:20
(A) The Hebrews dull of hearing 5:11-14
(B) The need to progress in understanding 5:1-3
(C) Repentance impossible for some 5:4-8
(D) Be diligent; be faithful; be patient 5:9-12
(E) The example of Abraham 5:13-15
(F) The immutability of God's promise to Abraham 6:16-20

...../2

ANALYSIS OF HEBREWS (continued 2)

- 7. CHRIST'S SUPERIORITY BEING OF THE ORDER OF MELCHIZEDEK** 7:1-28
- (A) Melchizedek's superiority as righteous King/priest 7:1-3
 - (B) Super. of Melch. as compared to other priests 7:4-10
 - (C) Levitical priests limitations 7:11-19
 - (D) Superiority of Christ's appointment (by oath) 7:20-22
 - (E) Superiority of an eternal priesthood 7:23-25
 - (F) Superiority of his qualifications and offerings 7:26-28
- 8. THE SUPERIORITY OF CHRIST'S MINISTRY** 8:1-2
- (A) Christ ministers in a better place (heaven) 8:1-2
 - (B) Christ's ministry based on better covenant 8:3-6
 - (C) The superiority of the new better covenant 8:7-13
- 9. THE SUPERIORITY OF CHRIST'S SANCTUARY AND SACRIFICE** 9:1-28
- (A) The worldly sanctuary - a prophecy of better things to come 9:1-10
 - (B) The superiority of Christ's blood 9:11-14
 - (C) Christ's death enables the better covenant 9:15-20
 - (D) The superiority of Christ's sacrifice 9:21-28
- 10. CHRIST'S SUPERIOR OFFERING A FULFILMENT OF THE OLD SACRIFICIAL SYSTEM** 10:1-39
- (A) Need of repetitive sacrifices under Mosaic Law 10:1-3
 - (B) ONE superior offering of Christ all sufficient 10:4-10
 - (C) The eternal efficacy of Christ's offering 10:11-18
 - (D) Christ's blood opens a new and living way 10:19-22
 - (E) An exhortation to revere the better sacrifice 10:23-31
 - (F) An exhortation to preserve the faith 10:32-39

ANALYSIS OF HEBREWS (continued 3)

- 11. WHAT FAITH CAN ACHIEVE** 11:1-39
- (A) A definition of faith 11:1-3
 - (B) Faith's achievements demonstrated 11:4-32
 - (C) Faith's conquerors 11:33-34
 - (D) Faith's sufferers 11:35-38
 - (E) Why faithful followers still await their reward 11:39-40
- 12. THE HOPE SET BEFORE US** 12:1-29
- (A) The greatest example of all - the victor in the race for life 12:1-3
 - (B) The value of chastening 12:4-15
 - (C) An example of faithlessness 12:16-17
 - (D) The two covenants contrasted 12:18-24
 - (E) The impending dissolution of the Jewish Commonwealth 12:25-28
- 13. LIVING THE TRUTH** 13:1-25
- (A) Practical application of the Truth 13:1-7
 - (B) An exhortation "to come outside the camp" 13:8-14
 - (C) Our spontaneous offerings of appreciation 13:15-16
 - (D) Appeal for co-operation with ecclesial leaders 13:17-19
 - (E) God manifestation through Jesus Christ 13:20-21
 - (F) Farewell and benediction 13:22-25

ENCOURAGEMENT AND WARNING IN THE EPISTLE TO THE HEBREWS

Hebrews 2:1

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

Hebrews 2:3

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

Hebrews 3:12

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Hebrews 4:1

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.

Hebrews 4:14

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

..../2

ENCOURAGEMENT AND WARNING IN THE EPISTLE TO THE HEBREWS (continued 2)

Hebrews 6:1

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Hebrews 6:4-6

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Hebrews 6:11

And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:

Hebrews 10:24-25

And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

..../3

ENCOURAGEMENT AND WARNING IN THE EPISTLE
TO THE HEBREWS (continued 3)

Hebrews 10:35

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

Hebrews 12:5-6

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

WHEN HE HAD PURGED SINS

Wuest: Word Studies in the Greek New Testament:
Vol 2, Hebrews, page 39

HEBREWS 1:3

"The Greek here is 'having made purification of sins'. The words 'having made' are the translation of a participle in the middle voice, which voice represents the person as either acting upon himself or in his own interest."

Now while I quote Wuest as a greek scholar as to the meaning of greek words and voices, and tenses etc., we would not want to rely on his theology, but it is interesting to note what he believes the greek means here

"Thus when the Son of God made purification of sins, he did so by himself, acting upon himself, offering himself as the sacrifice for sin (Heb 10:12), and for himself, acting in his own interest."

THE TRUTH ABOUT CHRIST'S SACRIFICE

WHAT THE LORD JESUS CHRIST DID FOR HIMSELF THROUGH HIS SACRIFICE, HE DID THAT WE MIGHT BE SAVED: BUT IF HE HAD NOT BEEN FIRST SAVED OUT OF DEATH THROUGH HIS OWN OFFERING (HIS OWN SHED BLOOD), WE COULD NEVER BE SAVED.

SITTING AT THE FATHER'S RIGHT HAND

- 1. He sat down as a sign of his status and honour**
- 2. He sat down as a sign of his authority as a ruler
1 Peter 3:22**
- 3. He sat down as a sign that his sacrificial work was done - Hebrews 10:12**
- 4. He sat down to intercede for us
Romans 8:34**

**CONSISTENT APOSTOLIC TEACHING ON THE
PRINCIPLES OF THE ATONEMENT.**

Reference	Christ's Relationship to SIN	The Description of His SACRIFICE	The PURPOSE for His Coming in Flesh and Blood	RESULT
Heb. 2:14-15	Partook of flesh and blood.	Through death.	Destroy that which has power of death i.e., the devil.	Deliverance.
Rom. 8:3-4	Likeness of sinful flesh.	By a sacrifice for sin. (R.V.)	Condemned sin in the flesh.	Righteousness.
Col. 1:20-22	Body of his flesh	Through death.	Remove enmity.	Reconciliation.
Eph. 2:15-16	In his flesh.	By the cross.	Abolish the enmity.	Peace.

This chart underlines the importance of the nature of Christ Jesus in the work of Atonement. The apostolic teaching is that by bearing the nature of mankind, flesh and blood, he was able to remove the enmity between God and man. In the putting to death of sinful lusts, the fleshly man was rightly condemned and God's righteousness alone exalted. Thus is emphasised the fundamental principle of God's reconciliation,

*"I will be sanctified in them that come nigh Me,
and before all the people I will be glorified."*

Lev. 10:3; 16:1-2.

**OTHER PARALLELS
IN THE BOOK OF HEBREWS**

Hebrews 2:14

... that through death he might DESTROY HIM THAT HAD THE POWER OF DEATH, THAT IS THE DEVIL;

Hebrews 9:26

... but now once in the end of the world hath he appeared to PUT AWAY SIN by the sacrifice of himself.

to these we should add one from James

James 1:15

and SIN, when it is finished, BRINGETH FORTH DEATH.

"Sin causes death, and the devil causes death. The devil was destroyed by the death of Jesus, and sin was destroyed by the death of Jesus. Surely we can therefore only conclude that the devil is bodily sin.

"All then becomes clear: Jesus, by resisting the power of sin, and by giving up to the cross the body in which sin must always remain a peril, destroyed for ever the power of sin over himself. This made possible for him the first resurrection to immortality. What he achieved for himself is made available to others who give their assent to his work, and so the dominion of sin and death has already been destroyed in principle, and a period set for its survival."

(BRO A D N "Understanding the Bible")

ANALYSIS OF HEBREWS

(Bro H.P. Mansfield)

The Epistle treats with Christ as the new and living way (see Heb 10:20 and compare John 14:6; Acts 9:2; Acts 18:25-26; 19:9,23; 22:4; 24:14,22; Rom 3:17). This is expounded under three major heads:

1. CHRIST - THE NEW & BETTER DELIVERER (Chaps 1-7)
2. HIS OFFERING - THE NEW & BETTER COVENANT (Chap 8 - 10:18)
3. FAITH - THE TRUE AND BETTER PRINCIPLE (10:19 - Chap 13)

These three major sections can be divided as follows:

CHRIST THE SON -

A better	VOICE	than the	PROPHETS	1:1 - 1:3
A better	NAME	than the	ANGELS	1:4 - Ch 2
A better	APOSTLE	than	MOSES	Ch 3
A better	LEADER	than	JOSHUA	4:1 - 13
A better	PRIEST	than	AARON	4:14 -Ch7

THE NEW COVENANT -

Has better	PROMISES	8:6-13
Has a better	SANCTUARY	9:1-14
Has a better	SACRIFICE	9:15-28
Has better	RESULTS	10:1-18

..../2

ANALYSIS OF HEBREWS (Bro H P Mansfield) (continued 2)

FAITH -

The true	RESPONSE	10:19-39
The moving	POWER of the ages	Ch 11
Draws inevitably to	CHRIST	12:1-13
Expresses itself in	PRACTICAL MORALITY	12:14 - 13:21

FINAL WORDS -

-13:22-25

WATER FROM THE ROCK

FIRST OCCASION	SECOND OCCASION
EXODUS 17:1-7	NUMBERS 20:7-9
MERIBAH-MASSAH (Proof-Contention)	MERIBAH
Moses takes elders of Israel (These were to prove totally unfaithful in the days of the Lord)	Moses takes Aaron the High Priest (Christ was to become the faithful High Priest)
The rod which had turned into a serpent. (Here a symbol of death)	Aaron's rod that budded (A symbol of resurrection)
The Rock: Hebrew tzur = a huge bolder in the earth (As the immovable bolder in the earth the Lord was able to pour forth living water)	The Rock: Hebrew selah = a high inaccessible crag (He is now inaccessible to men being high - seated at his Father's right hand)
Moses is told to SMITE the Rock (The Lord was smitten by the serpent power wielded by the elders who were strong advocates of the Law of Moses)	He is told to SPEAK to the Rock but smote it! (Would the Jewish Bre who were returning to Moses do what Moses did & figuratively crucify the Son of God afresh? We speak. The Rock hears & intercedes)

WHAT YAHWEH WANTS US TO DO WITH OUR MINDS

TO LOVE HIM WITH ALL OUR MIND

Matthew 22:37

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

TO HAVE THE MIND OF THE SPIRIT

Romans 8:27

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

TO RENEW OUR MINDS

Romans 12:2

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

TO HAVE THE MIND OF CHRIST

Philippians 2:5

Let this mind be in you, which was also in Christ Jesus:

DEVELOPING THE SPIRIT MIND

Bro Robert Roberts - The Bible Companion

Salvation depends upon the assimilation of the mind to the divine ideals, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the gospel, but is by no means completed thereby; it takes a life-time for its scope, and untiring diligence for its accomplishment.

The mind is naturally alien from God and all His ideas (Rom 8:7; 1 Cor 2:14), and cannot be brought at once to the divine likeness. This is a work of slow development, and can only be achieved by the industrious application of the individual to the means which God has given for the purpose; viz., the expression of His mind in the Scriptures of Truth. Spiritual-mindedness, or a state of mind in accordance with the mind of the spirit as displayed in these writings, can only grow within a man by daily intercourse with that mind, there unfolded.

Away from this, the mind will revert to its original emptiness. The infallible advice, then, to every man and woman anxious about their salvation is - read the Scriptures daily. It is only in proportion as this is done, that success may be looked for. The man who sows sparingly in this respect, will only reap sparingly. Much spiritual fructification (i.e. bearing of fruit) is only to be realised in connection with fructifying (i.e. fruit bearing) influences of the Spirit in the Word.

WHAT THE SPIRIT-WORD CAN DO

Psalms 119:11

Thy word have I hid in mine heart, that I might not sin against thee.

Psalms 119:99

I have more understanding than all my teachers: for thy testimonies are my meditation. (cp Luke 2:46-47)

Proverbs 2:1,5

My son, if thou wilt receive my words, and hide my commandments with thee.....Then shalt thou understand the fear of the LORD, and find the knowledge of God.

John 6:62-63

What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

John 15:3

Now ye are clean through the word which I have spoken unto you.

John 17:17

Sanctify them through thy truth: thy word is truth.

WHAT THE SPIRIT WORD CAN DO
(continued 2)

Acts 20:32

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

2 Timothy 3:16-17

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.

THE CARNAL AND
THE SPIRITUAL MIND

Romans 8:6

For to be carnally minded is death; but to be spiritually minded is life and peace.

Romans Expositor P 272

'Those who follow the ways of the flesh merely manifest that which they are by nature. On the other hand, those who are spiritually minded have accepted into their thinking and way of life something which is alien to the natural man.

The understanding and acceptance of the Truth generates a new process of thinking which is "renewed" in knowledge day by day (2 Cor 4:16). Through the constant and regular recharging of the spiritual mind, the thought processes are recurrently fed by the Spirit-Word.

In considering this phrase it should be remembered that God's determination in making known His revelation was to declare the character and purpose of the Creator, and to cause men and women to become transformed by that knowledge, SO AS TO FORM AN EXTENSION OF THAT CHARACTER.

THE CARNAL AND THE SPIRITUAL MIND (continued 2)

The expression "to be spiritually minded" is another form of words to describe the process of God-manifestation. The characters and motivation of all men and women must be measured against the touchstone proverb: "as he thinketh in his heart, so is he" (Prov 23:7) - or as Roherham renders it: "as he hath thought in his own mind, so is he".

For these significant reasons, every believer must bring his mind into subjection to that revealed in the Spirit-Word, and direct his ways accordingly. Only thus will flesh be overcome. When the carnal mind, the "thinking of the flesh" endeavours to assert itself, it may effectively be crushed by the power of the Spirit-Word brought into action against such thoughts. Such an awareness of the reality of this struggle must continue with all who would gain the kingdom.

Paul says, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal 5:17). Such is the absolute reality of faith.'

THE PIONEERS ON THE TEMPTATION OF THE LORD

Bro Thomas - Elpis Israel - P 77

"Jesus was prepared by the exhaustion of a long fast, for an appeal to the desire of his flesh for food. Hunger, it is said, will break through stone walls. 'He was hungry'. At this crisis, 'the Tempter came to him'; WHO HE WAS does not appear. Perhaps, Paul refers to him saying, 'Satan himself is transformed into an angel of light'. SOMEONE 'CAME TO HIM' who was his adversary, and who desired his ruin; or, at least, acted the part of one on the same principle that the adversary was permitted to put the fidelity of Job to the proof."

Bro Roberts - Christendom Astray - P203

"Some think the devil in the case was Christ's own inclinations; BUT THIS IS UNTENABLE in view of the statement that 'When the devil had ended all the temptation, he departed from him for a season'(Luke 4:13). It is also untenable in view of the harmony that existed between the mind of Christ and the will of the Father (John 8:29).

THE PIONEERS ON THE TEMPTATION OF THE LORD
(continued 2)

Bro Roberts - Nazareth Revisited - PP 85-86

"No man is ever tempted (by a supernatural personal devil), but always by the incitements of the flesh, either operating spontaneously within, or presented to us in an objective manner by the suggestions of a person external to ourselves. The whole narrative of the temptation (of the Lord) shows it as a temptation of the latter sort - a temptation brought to bear BY AN EXTERNAL TEMPTER - A PERSON - but not the popular Satan..... WHO HE specifically was in the case of Jesus, we are not informed, and do not know; but his generic identity is unquestionable."

BRO. H.P. MANSFIELD ON
THE TEMPTATION OF THE LORD

Story of the Bible - Vol 8 pp 83-84

"Who was the devil tempting Jesus in the wilderness; a person or an influence? Was it someone speaking with him? or was it human nature asserting itself?

Some feel that it was Jesus himself, and that the temptations came from within. They suggest that very natural thoughts came into the mind of Christ which he instantly repelled. For example, how natural it would be for a man to want bread after hungering for 40 days!

But there are serious objections to this.....
.....

Who, then, could the devil have been?

He must have been a Jew, because he spake of Jesus as the Son of God; he must have known the Scriptures, because he freely quoted them; he must have had some influence in the land because he invited the Lord to submit to his lead.

That is almost all we can say about him.

He could have been a priest in high position, or a leader among the Pharisees or Saducees....."

WHAT THE TEMPTATION ACCOMPLISHED

Bro H.P. Mansfield - Story of Bible Vol 8 pp88-89

'The Lord's three replies came from two closely connected chapters of Scripture. Deuteronomy 6 and 8. They have for their background three significant incidents in Israel's deliverance as a nation: the provision of manna in the wilderness (Deut 8:3), the deliverance from Egypt (Deut 6:12-13), and the supply of water from the rock (Deut 6:16).

The manna, the water, and the deliverance all point forward to the work of Christ.

The three temptations express the three possible forms from whence temptation can come. John wrote: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:16).

The first temptation had played on the lust of the flesh, as the tempter used the natural hunger of the Lord to (try to) draw him from complete trust in the Father.

The second temptation appealed to the pride of life, as from the dizzy heights of the pinnacle of the temple to where the Lord was taken..., the adversary explained the effect such a miracle as he suggested, would have on the people of the land.

WHAT THE TEMPTATION ACCOMPLISHED (continued 2)

The third temptation paraded the lust of the eyes before the Lord, as the tempter described to him the kingdoms of the world and offered him the power and the glory of them.

In Luke's narrative (Luke 4:13) the temptation in the wilderness is described as "every kind of temptation". He varies the order of the temptation to conform to John's statement in 1 John 2:16, whilst Matthew's account records them in the order in which they actually occurred.

All the desires and strong feelings of the flesh can be summed up in these three forms of temptation. They remind us that a person who allows mere emotion of the flesh to guide him into what is truth, or what course of action he should follow, has three most powerful arguments against doing the will of God!

It is most significant, that sin first made its appearance in the world, after the flesh had been played upon through these three emotions. Eve looked upon the forbidden tree, and saw that it was "good for food (lust of the flesh), and pleasant to the eyes (lust of eyes), and a tree to be desired to make one wise (pride of life), and took of the fruit thereof" (Gen 3:6).

She desired to be as God (R.V.), a hope that is set before all that do His will (see Zech 12:8; Rom 5:3; 2 Pet 1:4; Rev 3:12). But she took the wrong way to

WHAT THE TEMPTATION ACCOMPLISHED (continued 3)

attain unto this honoured state, grasping at that which was then forbidden her.

Where she failed, the Lord succeeded. She brought sin into the world; the Lord manifested the righteousness of God.

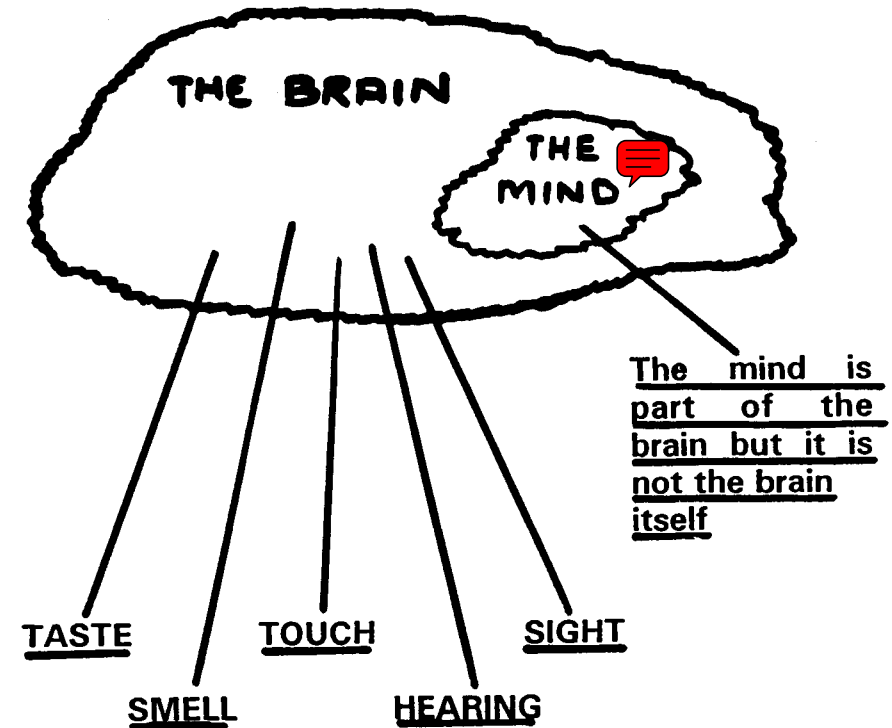
Whereas she grasped at equality with God, the Lord thought it "not a thing to be grasped" (Phil 2:6 R.V.), but instead "humbled himself, and became obedient unto death, even the death of the cross".

Because of that: "God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow..... And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil 2:9-11).

This humbling of himself in obedience, this exaltation of the Lord in triumph was foreshadowed on that lonely day when accosted by the tempter, the Lord rejected every form of temptation, and at the last, angels came and ministered unto him.

The preparation of his mind during the forty days' fasting and meditation, his triumph over the trial to which he was ultimately subjected (by the tempter), helped to fit the Lord for his public ministry which now began."

THE BRAIN AND THE MIND NOT SYNONYMOUS



"The mind is the part of the brain used to think and work things out"

"The brain can think and remember. We call the part of the brain that does this 'the mind'".

THE LORD and FEELING THE WEAKNESS OF THE HUMAN FRAME

Did the Lord feel the weakness of the human frame?
Yes he did!

Did the Lord feel hunger? Yes, and hunger can lead to the sin of stealing or gluttony.

Did the Lord feel tired? Yes, and tiredness can lead to the sin of being short-tempered.

Did the Lord feel pain? Yes, and pain can lead to swearing etc..

Did the Lord feel emotion? Yes, and emotion can lead to irrational thought.

Did the Lord see things? Yes, and some things which are seen can lead to wrong thoughts which are sin.

BUT UNDERSTAND THIS - feeling, seeing, hearing etc. are functions of the organs and nerves connected to the brain. But the brain and the mind are not synonymous.

Can we (for example) control the function of our kidney or liver or temperature by the mind or thought? The answer is No! The brain controls those things. Thought is a function of the brain but it is not the brain itself.

Confusion arises when we talk about feeling, seeing, hearing etc. as THOUGHTS. The brain registers what we see, hear, smell, taste, and feel. We may choose not to see, hear, smell, taste, or feel. But sometimes

for example, we see things whether we want to see them or not. From what the brain registers MAY ARISE THOUGHTS which lead to transgression, or thoughts which are wrong in themselves. This happens where our minds (or thought processes) are not controlled. However wrong thoughts (which are sin) and transgression will not occur where a person's mind or thought processes are wholly centred on the Father and His purpose.

This was the situation with the Lord. Tiredness may register in our brain, as it did in the Lord's, but if our thoughts are wholly centred on God this will not lead to sin. Hunger will register in our brain, but where the mind is dominated by the spirit-word this will not lead to stealing etc.. We may inadvertently see things we would rather not, but this will not lead to sin if we have developed the mind of Christ.

COMMENTS ON EXPRESSIONS SOMETIMES USED IN DISCUSSING THIS SUBJECT

QUOTATION: "Some Christadelphians say that evil thought is only sin if it is harboured"

COMMENT: This is a case where "some Christadelphians" don't express themselves clearly or precisely. Lets take the Lord's illustration in Matthew 5:28. For a man's brain to register that a woman is attractive is not sin. He **MAY** even think about that in a wholesome way without sinning. But if he thinks about it for the purpose of lusting after her, it certainly is sin - that is an evil thought. The thinking about it for the purpose of lusting is what "some Christadelphians" mean by harbouring. However, "evil thought" is EVIL thought, and is sin whether harboured or not. Thoughts can be evil from the very beginning, e.g. we can look WITH THE PURPOSE of lusting, or the moment we think about some things lust arises.

QUOTATION: "Involuntary evil thoughts are the offspring of an uncontrolled mind.."

COMMENT: Yes! But the Lord didn't have any involuntary evil thoughts because he was one with the Father. But he was sin-proned. He did have "a body of sin" (Romans 6:6). He did have a body which had to be crucified. He did have within him

...../2

COMMENTS ON EXPRESSIONS SOMETIMES USED IN DISCUSSING THIS SUBJECT (continued 2)

impulses which in every other man have led to sin. BUT he had the mind of his Father. He said "He that hath seen me hath seen the Father" (John 14:9).

QUOTATION: "To contend that we may have some wrong thoughts, calling them urges, impulses, longings, cravings, desires, promptings, etc etc...is totally without foundation in the Bible."

COMMENT: People who contend that **WRONG THOUGHTS** are urges, are either wrong or speak imprecisely. Urges, impulses, longings, cravings, desires, promptings, are part of our sin-proned constitution. They register in our brain and can LEAD to wrong thoughts (or wrong action) which is sin.

QUOTATION: (On the subject of Hebrews 4:15) "there are those who expect you to believe that Jesus was tempted precisely in every way that fallen, weak, sinful, man is tempted, including being tempted from within"

COMMENT: The word 'tempt' is often used in the A.V. for 'test'. Testing often arises from external sources. Temptation arises from within. We are put under test by external factors: the temptation comes when our sin-prone constitution urges us to respond in a way that is unlawful.

..../3

COMMENTS ON EXPRESSIONS SOMETIMES USED
IN DISCUSSING THIS SUBJECT (continued 3)

We do not expect people to believe that the Lord was tempted precisely in every way that we are, because he wasn't. In fact no two people are tempted in exactly the same way. What is temptation for one person may be no temptation to another. There are things today (e.g. cars, videos, picture theatres, casinos) which are a great temptation to some people, but which did not even exist in the days of the Lord.

However, we do not believe the clean-flesh theory. We believe that the Lord was sin-proned. Those sin-proned propensities (urges - call them what you will) would have led to sin in the Lord if -

1. Yahweh was not his Father
2. He was not the body prepared
3. He did not fully co-operate with his Father
4. He did not wholly concentrate his mind on Divine things

One of the reasons that the temptation of Matthew 4 has to be external is because with a mind wholly centred on Divine things, it was not possible for the Lord to have the EVIL THOUGHTS which originated in the mind of the tempter and which were subsequently put to him by the tempter.

**WAS THE LORD EVER TEMPTED
FROM WITHIN**

He was put under test by external forces - by the circumstances in which he found himself - in the Garden of Gethsemane for example. Here the temptation came from within as he struggled mightily to keep his mind centred on Divine things. So great was the struggle between the man of the flesh and the man of the spirit that his sweat became great drops of blood falling to the ground. We do the Lord a great dis-service, and FAIL TO GIVE HIM THE GLORY when we don't recognize the enormity of the INTERNAL struggle - this temptation from within which he overcame.

Bro. Roberts describes it in Nazareth Revisited. The following extracts are from pages 488 and 489.

"The struggle lay in the demand made for his voluntary submission to an experience FROM WHICH HIS WHOLE NATURE REVOLTED....."

"THERE WAS A STRONG INCLINATION TO AVOID WHAT WAS REQUIRED IN THIS CASE, as shown by the terrible perturbation which the prospect of it caused him....."

"While we must hold such an issue to have been morally impossible, still its latent possibility as a recognised ingredient in the case helps us to

WAS THE LORD TEMPTED FROM WITHIN?
(continued 2)

understand the nature OF THE MENTAL STRUGGLE which caused Christ to 'sweat as it were great drops of blood.....'

"The strengthening would be mental strengthening by appeals to that faith which overcomes, and which is LIABLE TO FAIL IN MOMENTS OF WEAKNESS"
(End of quotations)

Was this not temptation from within? I believe that there can be no question that it was. Did not the Lord feel the 'REVOLT' of which Bro. Roberts speaks? Of course! And as Bro Roberts says there was the "STRONG INCLINATION" to avoid what was required of him. This inclination registered in his brain. HE EXPERIENCED IT. The Lord's struggle was to keep his mind on his Father's purpose and the joy set before him, and to KEEP OUT FEELINGS AND THOUGHT PROCESSES WHICH MIGHT LEAD TO SIN.

"SIN" IS USED IN TWO PRINCIPLE SENSES IN SCRIPTURE

ELPIS ISRAEL pp126-127

"The word *sin* is used in two principle acceptations* in the scripture. It signifies in the first place, '*the transgression of the law*'; and in the next, it represents that physical principle of the animal nature, which is the cause of all its diseases, death and resolution into dust. It is that in the flesh '*which has the power of death*', and it called '*sin*', because the development, or fixation, of this evil in the flesh, was the result of transgression. Inasmuch as this evil principle pervades every part of the flesh, the animal nature is styled '*sinful flesh*', that is '*flesh full of sin*'; so that sin, in the sacred style, came to stand for the substance called *man*. In human flesh 'dwells no good thing'; and all the evil a man does is the result of this principle dwelling in him (Rom 8:18,17). Operating upon the brain, it excites the '*propensities*', and these set the '*intellect*' and '*sentiments*' to work."

*ACCEPTATIONS = "A particular sense or the generally recognised meaning, of a word or phrase" (Oxford English Dictionary).

THE LORD OFFERING FOR HIMSELF

BRO JOHN CARTER: LETTER TO THE HEBREWS p83

"That there was a sense in which he must offer for himself would appear from the fact that Aaron had so to so before he offered for the people; and Jesus is the antitype. If it should be said that this was a necessary preparation in Aaron's case, it might be asked, was there no necessary preparation in Christ's case? There was; and the Scriptures give the reason. We get a clue in the words of Peter: 'who his own self bare our sins in his own body on a tree' (1 Peter 2:24). He was there as our representative, partaking of the nature that was common to us all - a nature under sentence of death because of sin."

BRO R ROBERTS: CHRISTADELPHIAN 1875 p375 **QUOTED UNITY BOOK p81**

"As a sufferer from the effects of sin, he had himself to be delivered from those effects; and as the mode of deliverance was by death on the cross, that death was for himself first, not for sins of his own committing, but for deliverance from the (effect of the) sin of Adam from which he suffered in common with his brethren, and from the sins of his brethren which were laid upon him."

CHRIST'S OFFERING ACHIEVES:

1. The FORGIVENESS of OUR transgressions
2. The REDEMPTION of the human BODY which the Lord had in common with us all

6 FOUNDATION ITEMS BELONGING TO MOSAIC SYSTEM

BRO J CARTER - THE LETTER TO THE HEBREWS pp 59-62

"It is important that we remember that these words (in Heb 6:1-3) were addressed to Hebrew Christians who were in danger of leaving 'the apostles doctrine' and returning to Judaism. The language here, as elsewhere in the letter, must be interpreted as it would be understood by them, whatever secondary lessons we, as Gentiles, may draw from it.

"Instead of progressing after Pentecost, they had gone back in thought; while the years passed (Paul) did not witness any growth in understanding in these Hebrews. Hence the appeal to leave the foundation elements of their religion, and to go on to a fuller grasp of the truth which is in Jesus the Messiah.

The six items enumerated as belonging to the foundation are thus seen to be ELEMENTS OF THE JEWS' RELIGION. They are NOT called foundation truths of the Christian religion, although some of them in amplified form, find a place there. Says the apostle, 'Wherefore let us leave the word of the beginning of Christ, and press on unto full growth; not laying a foundation of repentance from dead works, and of faith towards God, and of teaching of washings, and of laying on of hands, and of resurrection of the dead, and of eternal judgement' (R.V. with margin). We glance at the six items.

...../2

6 FOUNDATION ITEMS BELONGING TO THE MOSAIC SYSTEM (continued 2)

"REPENTANCE FROM DEAD WORKS". The phrase 'dead works' occurs again in 9:14, where the apostle says that while the sacrifices of the law served to the purifying of the flesh, 'how much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?' The dead works were the regulations of the law, 'dead' in their powerlessness to give life. The works of the law proved a constant snare, lulling them into the idea that the sacrifices being offered, their position before God was satisfactory. But God 'hated' such procedure, and called for 'mercy, and not sacrifice, and the knowledge of God rather than burnt offerings' (Hos 6:6).....

"FAITH TOWARDS GOD" was a characteristic of every Jew, and an essential element of Judaism. To go on to full growth in this particular was to exercise faith in Jesus, the Son of God, whom God had raised up to be their Saviour and King.

"THE DOCTRINE OF BAPTISMS" or washings. The word is plural, and does NOT refer to the baptism which Christ enjoined (Mark 16:16). As Trench has pointed out (*Synonyms of the N.T.*) the form of the word used here 'has not....in the New Testament....arrived at the dignity of setting forth Christian baptism at all. By *baptismos* in the usage of the New Testament we must understand any
...../3

6 FOUNDATION ITEMS BELONGING TO THE MOSAIC SYSTEM (continued 3)

ceremonial washing or lustration, such as either has been ordained by God (Heb 9:10) or invented by man (Mark 7:4,8); while by *baptisma* we understand baptism in our Christian sense of the word (Rom 6:4; 1 Peter 3:21; Eph 4:5), yet not so strictly as to exclude the baptism of John (Luke 7:29; Acts 19:3)'. In Heb 9:10, 'divers washings' refers to the various ablutions of the law, as, e.g., Exodus 29:4; 30:19, 21; 40:12; Lev 14:8, 9; 16:4, 24 etc. Why then not here (Heb 6:2), in the same epistle? So viewed the words have a natural meaning in the letter to the Hebrews; but the form of the word and especially the plural form makes a reference to Christian baptism improbable.

"LAYING ON OF HANDS"....Under the law there was a laying on of hands by which the offerer was identified with the offering. This was an integral part of the law's arrangements (Exod 29:10, 15, 19; Lev 1:4; 3:2; 8:14, 18; 16:21, etc.). The phrase coupled with 'doctrine of washings', points to the legal ceremonies of cleansings and sacrifices.....

"RESURRECTION OF THE DEAD". This was a doctrine of Judaism held tenaciously by the Pharisees against the materialistic Sadducees (Acts 23:6-9). The doctrine is clearly revealed in the Old Testament (Gen 22:17, with Exod 3:15 and Matt 22:31-33; Ps 16:10, of the Messiah; Ps 17:15; Job 14:14, 19:26; Isa 26:19; Dan 12:1,2 etc.). But the relationship
...../4

6 FOUNDATION ITEMS BELONGING TO THE MOSAIC SYSTEM (continued 4)

of the resurrection to the 'time and manner of time' of 'the suffering of Christ and the glory that should follow' must have been obscure. With the advent of Messiah and his cutting off in death, followed by his resurrection, the subject received a fuller revelation (1 Cor 15:; 1 Thess 4:13-18; 2 Tim 4:1,8; Rev 20:1-6).

"**'ETERNAL JUDGEMENT'**. This item, like the last one, is revealed in the Old Testament, but receives extended amplification in the New Testament (see John 5:19-29, and references in the last paragraph).

"For the Jew to go on to perfection in all these matters was to understand their connection with the work of Jesus, the author and captain of salvation. As the foundation of life under the law they covered the mental and moral aspects of his religious life. But they were ordained until the time of reformation, and to remain content with them when the Son of God had appeared was to stay as children instead of growing up to manhood's estate, and receiving, as Paul puts it in Gal 4:15, the status of 'sons'. "Let us go on.... and this will we do if God permit'."

WILFUL SINS FOR WHICH THERE IS NO FORGIVENESS

1. MATTHEW 12:31

This sin is called "blasphemy against the Holy Spirit" and refers to a wilful denial of a clear and unmistakable demonstration of the power of God.

2. HEBREWS 6:4-6

This sin constitutes a deliberate rejection of spiritual benefits which have been clearly understood and experienced, and in particular refers to those who had been endowed with Holy Spirit gifts.

3. HEBREWS 10:25-31

This sin comprises a rejection of the Truth by a person who "received the knowledge of the Truth". It refers to a person who casts the Truth aside in contempt as a thing of no profit.

4. 1 JOHN 5:16

This describes a "sin which is unto death" because the person acts wilfully practising sin without any pangs of conscience or fear of having offended God. In effect such a person throws Yahweh's law back in His face adopting a 'couldn't care less' attitude to sin.

THE CITIES OF REFUGE NUMBERS 35:11-15

Christadelphian Expositor - Numbers. Bro H.P. Mansfield

NUMBERS 35:11

THEN YE SHALL APPOINT YOU CITIES TO BE CITIES OF REFUGE FOR YOU; THAT THE SLAYER MAY FLEE THITHER, WHICH KILLERETH ANY PERSON AT UNAWARES

The Hebrew word rendered 'unawares', signifies *by error*. The word defines a manslayer in contrast to a murderer. The Cities of Refuge were designed for such. They were to be easily accessible (vv6-14; Deut 4:41-43; Josh 20:7-8), and therefore to be situated on both sides of the Jordan (v14). If necessary the number could be increased to nine (Deut 19:8-9). Special roads were to be built to converge on them (Deut 19:3) so that every means of safety and accessibility were provided for the accidental manslayer.

According to Jewish tradition, in order to aid the fugitive, it was the business of the Sanhedrin to keep the roads leading to the Cities of Refuge in the best possible repair. Cuttings had to be made through hills, every river bridged, and the roads leading to them were to be broad highways. At every turn, guide posts were to be erected bearing the word *refuge*; two students of the law were appointed to accompany the fleeing man, and to pacify, if possible, the Avenger, should he overtake the fugitive.

...../2

THE CITIES OF REFUGE (continued 2)

All these provisions are important when the type is considered, for these Cities of Refuge foreshadowed the redemption obtainable in Christ Jesus.

NUMBERS 35:12

AND THEY SHALL BE UNTO YOU CITIES FOR REFUGE FROM THE AVENGER

The word in the Hebrew for "Avenger" is *Gael*, elsewhere rendered *next of kin*, and *redeemer* (e.g. Job 19:25). The work of such an Avenger is dramatically described in 2 Samuel 14:6-7. It is thought provoking that the *Gael* was both the Avenger and Redeemer, because Yahweh, through the Lord Jesus Christ, acts in that dual capacity. He is both Redeemer, and Avenger (Rom 12:19). When Job declared, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth" he recognised in the title *Gael*, there rendered *Redeemer*, both his Avenger and Deliverer.

But how can Yahweh be the *Gael* of believers on earth, seeing that the word denotes a next of kin, and it is the duty of the such to avenge, or deliver, their close relatives who suffer? The answer expresses one of the most beautiful principles of the title of Yahweh as Redeemer, or Next of Kin, Yahweh became Next of Kin to Israel by manifesting Himself in flesh (1 Tim 3:16). In doing so, He identified Himself with members of that family He desired to save.

..../3

THE CITIES OF REFUGE
(continued 3)

Jesus Christ, as an Israelite, is Next of Kin to Israelites. He acts as Redeemer and Avenger of only such. It is vital, therefore, for Gentiles and Jews to be baptised into His Name, if they would be saved. They then become members of the Israel of God (Gal. 6:16) of which he is the chief (Col. 1:12-14, 18-22). His duty, under the O.T. requirements of the head of the family is to overshadow it for its good, and act as Protector and Redeemer of its members. His work in that particular was foreshadowed in the provision of the Cities of Refuge.

THAT THE MANSLAYER DIE NOT

The manslayer was one who accidentally killed a man. The Law rightly discriminated between the deliberate murderer, and the one who might inadvertently, through accident, destroy a man. Christ will discriminate between the deliberate, persistent sinner, and the one who accidentally, through weakness of the flesh, is led astray.

UNTIL HE STAND BEFORE THE CONGREGATION IN JUDGMENT

The killer seeking refuge, in a city of refuge had to justify his right of entrance into the city to which he had fled, by satisfying a deputation of its elders that he had a case for acquittal (Josh. 20:4-6). Temporary immunity was then granted until his full case was heard by the judges (Josh. 20:4-6).

...../4

THE CITIES OF REFUGE
(continued 4)

If, on investigation, it was found he was guilty of murder, and not accidental homicide, he was delivered up into the hands of the Avenger (Deut. 19:12), whose duty it was to put him to death. If innocent, he had to remain in the City of Refuge until the death of the High Priest (Num. 35:25). This law regarding the avenging of blood, goes back to the days of Noah (Gen. 9:5-6).

This preliminary investigation types the Ecclesial examination to which applicants for baptism are subjected before immersion (See 2 Tim. 6:12-13).

YE SHALL GIVE THREE CITIES ON THIS SIDE JORDAN, AND THREE CITIES SHALL YE GIVE IN THE LAND OF CANAAN, WHICH SHALL BE CITIES OF REFUGE

The cities were strategically placed, situated on both sides of the river Jordan, so as to provide the greatest convenience for the manslayer. So also with the refuge provided in the Gospel. Yahweh through His son, has provided for easy access to those who recognise their need, and seek His help. So important was this provision of the Law, that Moses personally attended to the arrangements before his death. See Deut 4:41-43; Josh 20:7-9.

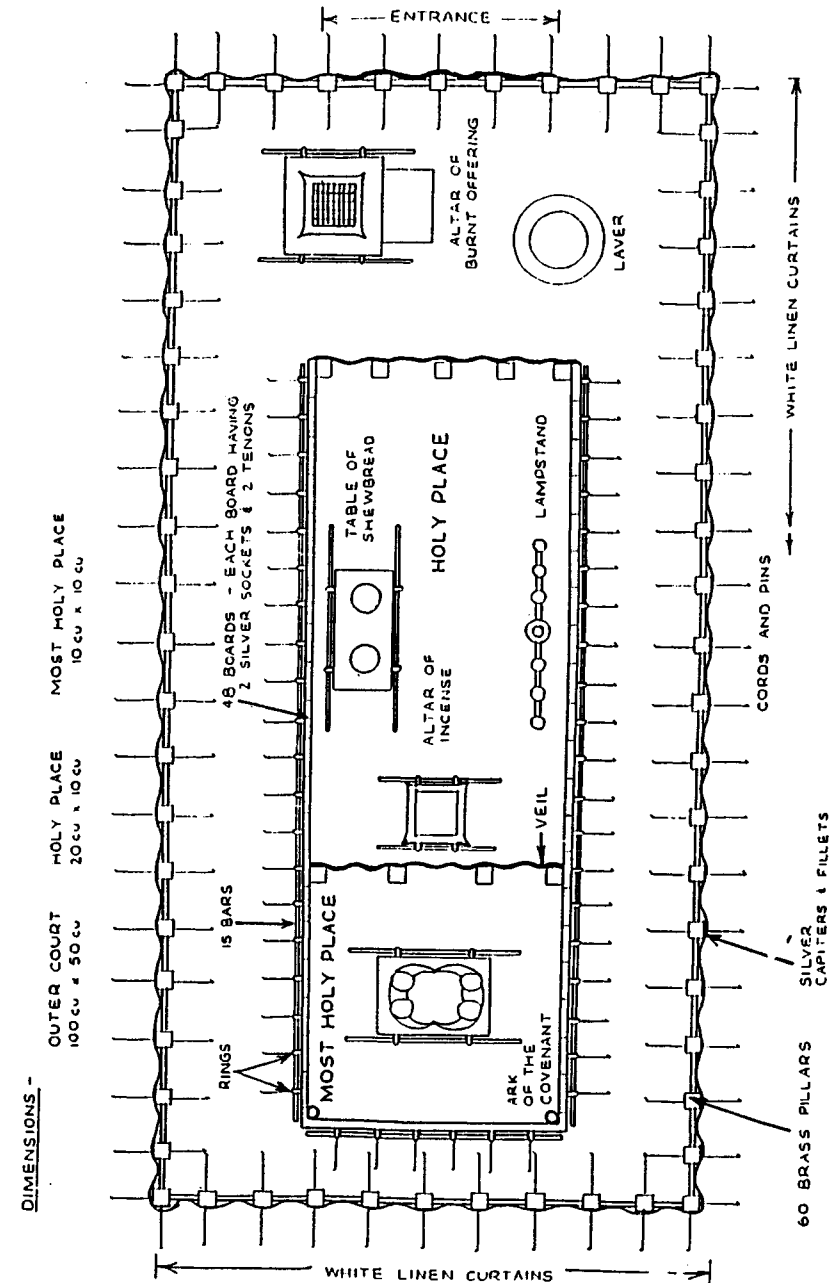
BRO JOHN CARTER ON HEBREWS 7:27

The Letter to the Hebrews page 81

"Certainly Paul did not mean that Jesus had need to offer for personal sins. He has affirmed that he was 'without sin' (Heb 4:15); and in the context here he speaks of him as holy and guileless. That there was a sense in which he must offer for himself would appear from the fact that Aaron had so to do before he offered for the people; and Jesus is the antitype. If it should be said that this was a necessary preparation in Aaron's case, it might be asked, was there no necessary preparation in Christ's case? There was; and the Scriptures give the reason. We get a clue in the words of Peter: 'who his own self bare our sins IN HIS OWN BODY on the tree' (1 Peter 2:24). He was there as a representative partaking of the nature that was common to all - a nature under the sentence of death because of sin. He died to declare God's righteousness, as Paul says (Rom 3:21-26); and this could not have been done if he could not righteously have died.

"All the sacrifices of the law meet in him, including that which Aaron offered for himself as well as that which he offered for the people. But all the sacrifices are included in his one offering. All concern redemption in one phase or another; and while Jesus is the redeemer he is so because he has obtained redemption (Heb 9:12)..."

The Outer Court & Tabernacle Building



HEBREWS 9:6-7 - COMPARISON OF WORK OF PRIESTS AND HIGH PRIESTS	
PRIESTS	HIGH PRIEST
HEBREWS 9:6	HEBREWS 9:7
PriestS	High Priest ALONE
always (i.e. continuously; constantly)	ONCE every year
first tabernacle (i.e Holy Place)	the second (i.e. the Most Holy Place)
service	with the BLOOD of the sacrifice offered for HIMSELF and PEOPLE

**LEVITICUS 16:16
SAVING HIMSELF
THAT HE MIGHT SAVE OTHERS**

Bro. H.P. Mansfield - Leviticus Expositor p. 155

AND HE SHALL MAKE AN ATONEMENT FOR THE HOLY PLACE
(Leviticus 16:16)

"By "holy place" is meant the Most Holy. Typically, this foreshadowed 'the greater and more perfect tabernacle, not made with hands' (Heb 9:11), even Christ's tabernacle. The Lord himself is an integral part of the Tabernacle, so that the type clearly taught THAT HE BENEFITED FROM HIS OWN DEATH. THAT HIS DEATH WAS AN IMPORTANT ELEMENT IN HIS OWN 'COVERING'. He declared of himself: 'For their sakes I sanctify myself, that they also might be sanctified by the truth' (John 17:19). As the good shepherd, as the head of the multitudinous body, he led the way for the other members to follow. If there had been no atonement provided for the Holy Place, there would have been no medium of worship for the people. So also with the salvation of the Lord: HE SAVED HIMSELF (see Zech 9:9 mg) THAT HE MIGHT SAVE OTHERS."

(Emphasis added).

THE FREQUENCY AND EXTENT OF THE NATIONAL CEREMONIAL (I.E. REGULAR) OFFERINGS

DAILY

Each day for first 6 days of week
Morning and Evening
1 Lamb U
Numbers 28:3-8

WEEKLY

Each Sabbath
Morning and evening
2 Lambs B
Numbers 28:9-10

MONTHLY

Each New Moon
Daily Offerings plus
7 Lambs B
2 Young Bullocks B
1 Ram B
1 Kid of Goats S
Numbers 28:11-15

YEARLY

1. Passover
14th Day of 1st Month
Daily Offerings
No other offerings specified
Numbers 28:16

2. Unleavened bread
15th-21st 1st Month
sabbath of harvest
Daily offerings plus
2 Young Bullocks B
1 Ram B
7 Lambs B
1 Kid of the goats S
Numbers 28:17-25

3. Firstfruits
1st Day of week
after passover
Daily offerings plus
Unleavened bread Offerings plus
1 Ram B
Leviticus 23:11-12

4. Weeks (Pentecost)
50 days after firstfruits
(i.e. early 3rd month)
Daily offerings plus
Unleavened bread offerings plus
MORNING*
7 Lambs B
1 Young bullock B
2 Rams B
1 Goat S
2 lambs P
Leviticus 23:18-19

5. Trumpets
1st Day of 7th Month
Daily offerings plus
1 Young Bullock B
1 Ram B
7 Lambs B
1 Kid of the Goats S
Numbers 29:1-6

6. Atonement
10th Day 7th month
Daily offerings plus
1 Young Bullock B
1 Ram B
7 Lambs B
1 Kid of Goats S
Numbers 29:7-11

EVENING*
2 Young Bullocks B
1 Ram B
7 Lambs B
1 Kid of the Goats S
Numbers 28:26-31

7. Tabernacles
15th-22nd 7th Month
For first 7 days
Daily offerings plus
13 Young Bullocks** B
2 Rams B
14 Lambs B
1 Kid of the Goats S
**Reducing by one each day

CODE:
B = Burnt
S = Sin
P = Peace

*Because there is a difference between the offerings listed in Leviticus and Numbers it is suggested that one was a morning and the other an evening offering

Then on the 8th day
Daily offerings plus
1 Bullock B
1 Ram B
7 Lambs B
1 Kid of the Goats S
Numbers 29:12-38

YEARLY STATISTICS CEREMONIAL ONLY	
Numbers offered (Approximate)	
Lambs	1013
Bullocks	92
Rams	29
Goats	20

**CHRIST HIMSELF
BENEFITED BY HIS OWN DEATH**

BRO ROBERTS - "THE BLOOD OF CHRIST"

"....let us notice one strong point of contrast between the popular and the Scriptural views. The popular view is that Christ's blood was shed that we might go free on the principle that a man about to be beheaded has been supposed to go free if someone comes and takes his place. The day of the execution arrives, and some strong lover of the doomed man rushes forward in the crowd, and says 'Behead me instead of him'. The proposal is accepted; the substitute beheaded, and the other goes free: so Christ's blood is shed, and we go free of our condemnation.

NOW THIS CANNOT BE THE RIGHT VIEW for this remarkable reason, that Christ himself is exhibited to us as COMING UNDER THE BENEFICIAL OPERATION OF HIS OWN DEATH, thus Hebrews 13:20 - 'Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, THROUGH THE BLOOD OF THE EVERLASTING COVENANT'.

This is stated perhaps still more clearly in Hebrews 9:12..... 'Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*'. You will observe that the two words, 'for us' are not in the original. They are added to the translation, and they are added in defiance of grammatical propriety. The verb is in the middle voice, and the meaning of this is remarkable in this connection. We have no middle voice in English: we have passive or active voice: you either do or are done to in English; but in the Greek, there is another voice - a middle voice - a state of the verb in which you do a thing to yourself. 'Having obtained in himself eternal redemption'. In Philippians 2:8 we have the idea more literally expressed - 'He became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted him'. Orthodox conceptions of this subject leave no room for the idea that Christ was benefited by his own death, and exalted by reason of submission."

THE SIGNIFICANCE OF THE BLOOD OF THE BULL AND THE GOAT TAKEN INTO THE MOST HOLY PLACE ON THE DAY OF ATONEMENT

Bro H.P. Mansfield - LEVITICUS EXPOSITOR

LEVITICUS 16

V3 WITH A YOUNG BULLOCK FOR A SIN OFFERING

Aaron had to approach with a sacrifice that recognised the need to put to death the flesh in order to meet with Yahweh. He had to obtain this for himself, purchasing it with his own money. The Lord Jesus was the antitypical High Priest and sin offering: and though "he did no sin" he came in sin's flesh which had to be put to death; for active sin springs out of sinful tendencies within. Christ's sin offering was not merely for himself, but was also for the multitudinous Christ of which he is the chief member, or head. As applying to, or representing, himself, his sin offering taught that he had "put to death" the motions of the flesh, and had rendered perfect obedience to the Father. In that regard, the word "sin" is used in the Bible, not only for actual transgression of the law, but also for the fallen state of human nature that came as the result of sin in the first instance. Of the Lord it is taught "In that he died, he died *unto sin once*; but in that he liveth, he liveth unto God" (Rom 6:10). In that statement "sin" does not denote actual transgression, but is used to describe the nature of flesh which he possessed in common with all humanity. The Lord's death upon the cross dramatised what he did every day, in denying the flesh in order that he might serve God. Because he came in our nature which is sinful in its tendencies, it was essential that he figuratively "put to death", or deny it, in order to do this. Otherwise he would have sinned, and the grave would have held him in bondage. His sin offering, as made on his own behalf taught that truth.

...../2

THE SIGNIFICANCE OF THE BLOOD OF THE BULL AND THE GOAT TAKEN INTO THE MOST HOLY PLACE ON THE DAY OF ATONEMENT

(continued 2)

LEVITICUS 16

V6 WHICH IS FOR HIMSELF

In this chapter the bullock (of the High Priest's sin offering) is three times described as the "sin offering *for himself*" (Vv6, 11, 11), whereas the atonement made by it is said to be "for himself *and his house*" (Vv6, 11, 17). In the antitype, we are told that Christ "obtained eternal redemption" (Heb 9:12 - the words "for us" are incorrect, as the Greek is in the middle voice denoting something done for oneself), by which the hope of redemption was opened for his house (Heb 3:6). Thus, in this prophetic foreshadowing of Christ's work of redemption, that of the High Priest was closely associated with that of his house. So it is in the antitype.

AND MAKE ATONEMENT FOR HIMSELF AND HIS HOUSE

See Paul's comments in Heb 7:27-28; 9:7. Did Christ offer for himself? Paul answered in the affirmative. He declared "For every High Priest is ordained to offer both gifts and sacrifices: wherefore it is of was necessity that this man have somewhat to offer" (Heb 8:3). But having said that, it is also necessary to recognise that Christ's "offering for himself", is different from that of Aaron's offering for himself, or Christ's "offering for his house". Christ offered unto the Father by denying the flesh (the sin offering) to give his life entirely in performing the Divine will (the burnt offering). Because of the perfection of all that he did, he was brought again from the dead unto eternal life (Acts 2:24). As "the good shepherd", he declared: "therefore doth my Father love me, because I lay down my life that might take it again". The preposition *hina* rendered "that" signifies *in such a manner as to ensure a result*, in this case, his resurrection from the grave. Thus death, therefore, was a most important element in his own personal redemption to eternal life.....

..../3

**THE SIGNIFICANCE OF THE BLOOD OF THE BULL AND THE
GOAT TAKEN INTO THE MOST HOLY PLACE ON THE DAY OF
ATONEMENT
(continued 3)**

**V11 AND AARON SHALL BRING THE BULLOCK OF THE SIN
OFFERING WHICH IS FOR HIMSELF**

There were imperfections in Aaron's service before Yahweh, for which he had to make atonement. But this action also foreshadowed the offering of the Lord who was perfect in all his ways. It was through the blood of the anti-typical bullock, i.e. his own blood, that the Lord was "brought again from the dead" to inherit eternal life (Heb 13:20). The Lord needed redemption from the mortality which he inherited as a member of the human race, and this was the way appointed by Yahweh (see John 10:17-18). Appearing in the likeness of sinful flesh (though never falling under its influence), he recognised the need of putting the lusts of the flesh to death. His crucifixion dramatised in fact, what he figuratively accomplished in life. Both in life and in death, therefore, he witnessed to the need of denying the flesh if one would attain unto eternal life. He came in our nature, a nature that has inherited mortality through sin in the beginning, and therefore is personified as "sin" (see Rom 5:19-21; 6:1,6,10, etc. 2 Cor 5:21; Heb 7:27, 9:12).

THE RED HEIFER - NUMBERS 19

Numbers Expositor - Bro H.P. Mansfield

"THE REALITY OF DEATH, and its association with sin, having been dramatically brought home to the nation by the awful judgement that followed Korah's rebellion, and its increased incident being implied by the condemnation of the old generation to perish in the wilderness, some means must be devised for nullifying its taint.

"DEATH IS TREATED AS DEFILING because it is both a reminder of sin that caused it, and is a negation of Yahweh's purpose in Creation (Isa 45:18). And now, due to the failure of the old generation that left Egypt, it is about to become extremely common. If 600,000 men over twenty are to die in the wilderness within 38 years, and an equal number of women likewise, each year will average 30,000 deaths, or some 85 per day! Therefore, in mercy, Yahweh provides a sacrifice efficacious in cleansing those defiled by contact with it.

"This is the ritual of the Red Heifer; an offering that is to be unique among the sacrifices of the Law in that it not only can be shared by all, but remains efficacious to cleanse (from the defilement of death) long after the actual slaying of the animal. The sacrifice is to be reduced to ashes, to be kept in a 'clean place', and drawn upon as needed. In a remarkable manner this points forward to the 'one sacrifice' for ever as offered by the Lord."

HEBREWS 9:12 HAVING OBTAINED ETERNAL REDEMPTION

Bro John Carter - Letter to the Hebrews - page 95

"It has many times been pointed out (Blood of Christ page 9; Law of Moses, pages 91 and 172) that the italicized words "for us" in the A.V. are an unwarranted addition. They are omitted by the R.V.. If any words are added they should be "for himself" - but the fact that *he obtained* eternal redemption involves this. And here it may be remarked that he needed redemption, otherwise how could it be said that he obtained it? And it was by his own blood that he obtained it. He was himself a sharer in the effects of his own sacrifice, because he was a member of a race that is mortal because of sin."

THE COVENANT VICTIM

Bro H.P. Mansfield - Genesis Expositor Gen 15:10

HE DIVIDED THEM IN THE MIDST

The Hebrew *bathar, divided* is found elsewhere in Song 2:17; Jer 34:18. It has relation to the dividing asunder, into two equal parts, of a covenant victim. In ancient times, a covenant was confirmed by the two contracting parties, passing through a divided sacrifice, and proclaiming the terms of the agreement. Reference to this practice is found in Gen 31:33 (Heb *cut a covenant*), and more directly in Jer 34:18-19. The idea behind this practice was to emphasise that a covenant was binding unto death. Typically, the two parties agreed that if the covenant was broken, the fate of the (covenant) victim becomes that of the defaulting party. Hence, Yahweh declared through Jeremiah, of those who "had transgressed My covenant, which have not performed the words of the covenant which they had made before Me, when they cut the calf in twain, and passed between the parts thereof,..... I will even give them into the hand of their enemies,.... and their dead bodies shall be for meat unto the beasts of the earth" (Jer 34:18-20).

Christ is our covenant-victim, and our covenant with Yahweh through him is binding unto death. Paul wrote -

"For where a covenant is, the death of the covenant victim to come is necessary, for a covenant over dead victims is steadfast, since it is of no force at all while the covenant victim liveth' (Heb 9:16 - Young's Literal Translation and Diaglott)

As the covenant-victim, Christ "confirmed the promises made unto the fathers" (Rom 15:9), and made their fulfilment certain. What of those who break the covenant made with Yahweh through Christ? Their fate is to be figuratively "cut asunder" (Matt 24:51; Luke 12:46).

THE COVENANT VICTIM
(continued 2)

In the upper room Christ declared: "This is the new covenant in my blood, which is shed for you" (Luke 22:20). We celebrate Christ as the covenant-victim when we assemble at the table of the Lord, and in so doing the ordinance goes back to the time when Abram did so typically. The solemn nature of the memorials is such that we can "eat and drink condemnation to ourselves" if we are not careful.

Thus it was that when Yahweh directed Abram to take the animals and birds specified, and treat them as recorded in Genesis 15, He made known to him the way in which the patriarch would inherit the promises: it would be through the solemn, unbreakable covenant Yahweh would enter into through the covenant-victim He would provide.

**YOUNG'S LITERAL TRANSLATION OF
HEBREWS 9:15-17**

15 And because of this, of a new covenant he is mediator, that, death having come, for the redemption of the transgressions under the first covenant, those called may receive the promise of the age-during inheritance,

16 for where a covenant is, the death of the covenant-victim to come in is necessary,

17 for a covenant over dead victims is stedfast, since it is no force at all when the covenant-victim liveth

THE PARABLE OF EXODUS 24

And Moses wrote all the words of Yahweh	Exod 24:4
The Lord was the word made flesh	John 1:14
And Moses built an altar	Exod 24:4
The Lord Jesus Christ is our altar	Heb 13:10
Moses surrounded the altar with 12 pillars	Exod 24:14
The Lord surrounded himself with 12 disciples	Mark 3:14
Moses selects certain young men (who were the priests of that day)	Exod 24:5
Today Christ's followers are a royal priesthood	1 Peter 2:9
The young men offer burnt and peace offerings	Exod 24:5
Thus teaching that dedication is necessary if peace with Yahweh is to be obtained.	
Moses sprinkled the altar, book, and the people with the animal blood of that covenant	Exod 24:6,8 Heb 9:19
Those to be redeemed are figuratively sprinkled with the precious blood of Christ	1 Peter 1:2
Moses ascends into Sinai for 40 days	Exod 24:15
Now like Moses the Lord is absent	
During Moses' absence Israel apostatises	Exod 32
During the Lord's absence many grow weary and say "the Lord delayeth his coming"	Luke 12:45
Moses returns from the Mount	Exod 32:15
The Lord will certainly return	
Moses finds a minority faithful	Exod 32:26
The Lord will find a minority faithful	Matt 7:14

THE 2 COVENANTS - HEBREWS CHAPTER 9

9:1	First Covenant	9:15 8:6 2 Cor 3:6	New Covenant Better Covenant New Covenant
9:4	Tables of Stone	8:10 10:14-16 2 Cor 3:3	Covenant in their heart - Jews later Covenant in their heart - Us now Fleshly tables of the heart
8:7,13	Faulty; old; obsolete	9:15 8:6	New Covenant Better Covenant
9:8	First Tabernacle	9:11 8:2	Greater & More Perfect Tabernacle True Tabernacle
9:12,18-20	Blood of Covenant from bulls and goats	9:12,14,23 10:29 Matt 26:28	Christ's own blood Blood of the Covenant My Blood of the New Covenant
7:28	Mortal man High Priest	7:28 9:11	The Son of God is High Priest Christ is High Priest
9:7	Mortal man is Mediator	8:6	Christ is Mediator
9:7	Enters man made Sanctuary	9:24	Enters Heaven itself