

No. 7

AN EXPOSITION

OF THE

EPISTLE TO THE HEBREWS,

IN THE FORM OF

QUESTIONS AND ANSWERS:

DESIGNED FOR

SABBATH SCHOOLS AND BIBLE CLASSES.

BY J. J. JONES, D. D.

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PREFACE.

THE epistle to the Hebrews stands, in importance, next to that to the Romans. Both were written by the same inspired writer. This epistle is replete with the most valuable instructions and heavenly wisdom. It was written to show the spiritual nature of the Christian dispensation; and for this purpose, it is contrasted with the Mosaic economy. One carnal, typical, shadowy, and temporary; the other spiritual, heavenly, and permanent. The inspired writer proves the infinite dignity of the Son of God, and illustrates his official superiority to the angels, to Moses, the Jewish lawgiver, and to the Aaronic priesthood; he explains the nature of the new covenant of which Christ is the Mediator, and how it has superseded the old covenant; he evinces the all-sufficiency of the sacrifice of Christ, and the inadequacy of all animal sacrifices, which were mere types, and never intended to be a real atonement for sin; he shows the way opened, by the blood of Christ, into the most holy place, and the boldness with which we may, under the gui-

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dance of our great High Priest, draw nigh to the mercy seat of God. He exhorts us to maintain our Christian profession steadfast to the end, and exhibits the energy of faith in sustaining Christians in all their trials, afflictions, and sufferings for Christ.

This epistle is worthy of our careful and devout study; and it behoves all professing Christians to form a familiar acquaintance with its interesting contents.

The *catechetical* exposition of it is designed, as that of the epistle to the Romans, "for the use of Bible Classes and their teachers." It is hoped too, that it may be used in the higher classes of Sabbath Schools. For their benefit it is distributed into short lessons; and the portions proper for them to learn are printed in the *large* type. Bible Classes will learn the whole.

The manner in which this little book is to be used is this: the student will study the answers, and when he recites to his teacher, he will lay aside his book, open the New Testament, and look at the verse to which the question refers. The teacher, in asking a question, will always mention the verse on which it is founded, which he will find marked at the end of the question. The portions to be assigned to Bible Classes for a lesson, must be determined by a regard to the age and capacity of the members.

It has been the author's aim, to render the exposition plain, clear, and familiar; so as to bring it down to a level with the youthful mind, for whose benefit it is designed. And such being the design, it would have been improper to go into any deep and laboured critical discussions. Yet he has endeavoured to give not only the true meaning, but the *force* of the inspired writing.

The author is impressed with a conviction of the importance of leading the youth of our churches to an acquaintance with the doctrines and practical instructions contained in the epistles, written by the apostles of Jesus Christ our Saviour. The study of Scriptural history and biography, is certainly interesting and instructive to them; for it stores their minds with many valuable facts, brings them to a knowledge of the great principles of the divine government, and serves to impress them with the belief that God has much to do with the affairs of nations, and the concerns of individuals. But this should be regarded as preparatory to the study of the inspired epistles, which unfold the mysteries of redeeming love, and teach so plainly the great articles of our faith, and the various duties of the Christian life.

The author would suggest, that this exposition, as well as that of the epistle to the Romans, might be profitably used by *associations*, larger or smaller, for mutual instruction; who might all study it.

and appoint one of their number to propose the questions: and by country congregations, who may be willing to study these sacred writings, with the assistance of their pastor, who should preside in their meetings, whether held for the purpose on the Sabbath afternoon, or on a week day.

He further suggests, that these expositions might be profitably used by parents who are desirous of bringing their children to an acquaintance with the great doctrines and duties of our holy religion.

And, finally, he takes the liberty to suggest, that they may be useful to any who have not carefully studied the inspired writings of the apostles of Jesus Christ. In the catechetical mode of instruction there is something interesting. By questions properly proposed, the attention is directed to the *difficulty* to be removed, or to the *point* on which the true interpretation turns; and the mind being aroused, is prepared to receive the answer that removes the difficulty, or furnishes the true interpretation of the passage. By studying a catechetical exposition, a person will obtain a correct knowledge of the inspired epistles with more ease, than by studying an exposition written in a different form.

NEW BRUNSWICK, *May*, 1842.

QUESTIONS AND ANSWERS
ON THE
EPISTLE TO THE HEBREWS.

LESSON I.

CHAPTER I.

QUESTION 1. *Who was the author of this epistle?*

ANSWER. The apostle Paul is believed to have been the author.

Q. 2. *Who were the Hebrews?*

A. They were the descendants of Abraham.

Q. 3. *To what portion of them was this epistle directed?*

A. To those who had been converted to the Christian faith and practice.

Q. 4. *Where did they reside?*

A. In the land of Judea.

Q. 5. *What was the apostle's design in writing this epistle?*

A. To confirm the Hebrew Christians in the faith and practice of the gospel.

Q. 6. *Against what dangers did the apostle endeavour to guard them?*

A. Against the danger of apostasy from the Christian faith, and the danger of corrupting the simplicity of the gospel, by mixing it with Judaism.

Q. 7. *How were they exposed to these dangers?*

A. By the persecution they endured from the unbelieving Jews, and by the seducing influence of Judaizing teachers, who insisted on the observance of the Mosaic institutions and ceremonies.

Q. 8. *On what topics does the inspired writer discourse in this epistle?*

A. He discourses on topics admirably adapted to the end he had in view in composing the epistle.

Q. 9. *Can you name the chief topics?*

A. The chief topics are the following:—1. The different modes in which the law and the gospel were delivered, chap. i.;—2, the Godhead of Jesus Christ, chap. i.;—3, the superiority of his official character to that of the angels, chap. i.;—4, his superiority to Moses in the Church, chap. ii.;—5, his priesthood after the order of Melchizedec, and its superiority to the Aaronic priesthood, chap. v. vi.;—6, the new covenant which he administers, the efficacy of his sacrifice, the law typical of the new dispensation, chap. viii. ix. x.;—7, the importance of faith, chap. xi.;—8, and the permanency of the gospel dispensation, chap. xii.

Q. 10. *With what are these topics intermingled?*

A. They are intermingled with a variety of moral deductions, and important practical exhortations.

Q. 11. *What is contained in this chapter?*

A. The first chapter treats of the manner in which the gospel was delivered;—of the person and offices of Jesus Christ;—and of his *official* superiority to the angels.

Q. 12. *What is found in the first two verses?*

A. A contrasted view of the way in which the law and the gospel were delivered to the world.

Q. 13. *How was the law delivered?*

A. God spake to the fathers by the prophets, at sundry times, and in divers manners.

Q. 14. *How was the gospel delivered?*

A. God spake the gospel to us by his Son.

Q. 15. *Who was the first prophet, who recorded his message?*

A. Moses.

Q. 16. *Who was the last under the Old Testament?*

A. Malachi.

Q. 17. *What space of time intervened between Moses the first inspired writer and Malachi the last?*

A. About eleven hundred years.

Q. 18. *What time intervened between the commencement of our Saviour's public ministry, and the writing of the book of Revelation, which completed the New Testament?*

A. About sixty-five or sixty-six years.

Q. 19. *What is the meaning of the phrase "divers manners," in the first verse?*

A. It refers to the different messages of the prophets, and to the different forms of their instructions, by types, and promises, and predictions; by exhortations, persuasions, and denunciations.

Q. 20. *By whom has God spoken to us under the Christian dispensation? v. 1.*

A. By his SON.

Q. 21. *How was Adam the son of God? Luke iii. 38.*

A. Adam was the son of God by creation.

Q. 22. *How are Christians the sons of God? 2 Cor. vi. 18.*

A. Christians are the sons of God by adoption.

Q. 23. *But how is Jesus Christ the Son of God? v. 1.*

A. Jesus Christ is the Son of God, in a sense in which no mere creature can claim the relation.

He is God's *own Son*. Rom. viii. 32. His *only begotten Son*. John iii. 16.

Q. 24. *What is said of the official character of Christ in the second verse?*

A. The apostle tells us that God has appointed him "Heir of all things."

Q. 25. *Could a mere creature sustain such an office?*

A. No mere creature could receive such a grant, or maintain the government of all things.

Q. 26. *What further proof of the Godhead of the Son do you find in the second verse?*

A. The inspired writer assures us that by him God made the worlds; he is the Almighty Creator.

Q. 27. *What additional proof is presented in the third verse?*

A. The Son is "the brightness of the Father's glory and the express image of his person;" and "by the word of his power, he upholds all things." See Col. i. 15—17.

LESSON II.

Q. 28. *What great work has this Divine person done for us? v. 3.*

A. By himself he PURGED OUR SINS.

Q. 29. *What does this presuppose?*

A. It presupposes the assumption of human nature by the Son, into a personal union with his divine nature.

Q. 30. *How did the Son by himself purge our sins? v. 3.*

A. He accomplished this great work, "by the sacrifice of himself," (chap. ix. 26,) by "bearing

our sins in his own body on the tree." 1 Pet. ii. 24. Thus he satisfied divine justice, and made atonement for our sins.

Q. 31. *What signal honour was conferred on the Son for accomplishing this great work for sinful men?* v. 3.

A. He "sat down on the right hand of the Majesty on high."

Q. 32. *By whom was this infinite honour conferred?*

A. By God the Father. See Ephes. i. 20—23. Phil. ii. 9—11.

Q. 33. *Could the Son receive this honour as God?* v. 3.

A. He received it in his *mediatorial person*, as God and man in one person.

Q. 34. *Could a mere creature be thus highly exalted?*

A. No mere creature could be so highly exalted. The divinity of our Saviour's person qualified him to receive, in his mediatorial character, such infinite honour.

Q. 35. *What is asserted by the apostle in the fourth verse?*

A. He asserts that the Son, as Mediator, is far superior to angels.

Q. 36. *In what respect is he superior to them?* v. 4.

A. The Son, by inheritance, has obtained "a more excellent name than they;" that is, greater honour and glory.

Q. 37. *How does the apostle prove his assertion?* vs. 5—9.

A. By quoting inspired testimony out of the Old Testament, the authority of which was acknowledged by the Hebrews to whom he wrote this epistle.

Q. 38. *What does God say of Christ in the second psalm? v. 5.*

A. He says to him, "Thou art my Son, this day have I begotten thee."

Q. 39. *Was such language ever addressed by God to any angel?*

A. *Collectively* angels are denominated the sons of God; (Job xxxviii. 7,) but no individual angel is ever, in Scripture, styled the son of God, and never said to be begotten of God.

Q. 40. *What is the next testimony quoted by the apostle? v. 5.*

A. It is this: "I will be to him a Father, and he shall be to me a son." See 1 Chron. xvii. 4—15.

Q. 41. *Was this ever applied to any angel?*

A. It is not.

Q. 42. *What is the third testimony? v. 6.*

A. It is very decisive; a proclamation commanding all the angels to worship THE FIRST BEGOTTEN SON OF GOD, our Lord Jesus Christ.

Q. 43. *What is said of angels in the sacred Scriptures? v. 7.*

A. Nothing but what indicates their true character, as creatures of God, made for his glory and service. It is this: "Who maketh his angels spirits, and his ministers a flame of fire."

Q. 44. *What are angels?*

A. They are immaterial beings; holy and happy creatures, who are very active in the service of God, and delight to do his will.

Q. 45. *What is the Son denominated in the eighth verse?*

A. He is styled God.

Q. 46. *What is attributed to him? v. 8.*

A. An eternal throne and kingdom, and a scepter.

tre of righteousness in administering the affairs of his government.

Q. 47. *What are his personal qualifications?* v. 9.

A. He loves righteousness and hates iniquity.

Q. 48. *What is meant by "THE OIL OF GLADNESS" with which the Son was anointed?*

A. Priests and kings were anointed with material oil, signifying the gifts by which they were to be qualified for their respective offices. Here the oil of gladness denotes the rich and abundant gifts of the Holy Spirit by which Christ, our Mediator, was furnished for his offices of prophet, priest, and king of his Church.

Q. 49. *What are we to understand by the phrase ABOVE THY FELLOWS? v. 9.*

A. It denotes the pre-eminent qualifications of Jesus Christ for his office and work. He was anointed by the Holy Spirit exceedingly more than any that exercised office in the Church.

John, his forerunner, testified, that "God giveth not the Spirit by *measure* unto him;" (John iii. 34,) and Paul, that "it pleased the Father that in him should all fulness dwell;" (Col. i. 19;) and again, "In whom are hid all the treasures of wisdom and knowledge," (Col. ii. 3;) and again, "For in him dwelleth all the fulness of the Godhead bodily." Col. ii. 9.

Q. 50. *What more do the Scriptures of the Old Testament testify of Christ? vs. 10—12.*

A. The Scriptures of the Old Testament testify that He is the Creator of the heaven and the earth; that He is eternal and immutable in his being and perfections.

Q. 51. *What further is said of the Son that is no where said of any angel? v. 13.*

A. God has in the one hundred and tenth psalm

said to his Son, what he never said to the highest angel: "Sit thou at my right hand, until I make thine enemies thy footstool."

Q. 52. *What are we to understand by the phrase "until I make thine enemies thy FOOTSTOOL?"*

A. We are taught to believe that God will render his Son completely triumphant over all his enemies, and bring them, either willingly or by compulsion, to full subjection to his sovereign will.

Q. 53. *But what is said of angels in the last verse of this chapter?*

A. They are all ministering servants of Jesus Christ, sent forth by Him to carry on the operations of His providence over this world, and to minister in various ways unto them who shall be heirs of salvation.

Q. 54. *Can you specify an instance of the ministry of angels?*

A. In answer to the prayer of Elisha, the Lord opened the eyes of the young man who attended the prophet, "and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings vi. 17.

Q. 55. *What does David say in Psalm xxxiv. 7?*

A. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

Q. 56. *Who announced the Saviour's birth to the shepherds?*

A. "An angel of the Lord;" who said to them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day a Saviour, which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host, praising God, and

saying, Glory to God in the highest, and on earth peace, good will toward men." Luke ii. 10, 11, 13, 14.

Q. 57. *Who delivered the apostle Peter out of prison?*

A. An angel of the Lord, who freed him from his chains, opened the doors of the prison, and led him to the street. Acts xii. 3—11.

Q. 58. *Who assured Paul that he would be saved, when exposed to the most imminent danger of being lost by shipwreck?*

A. "The angel of God;" who said to him, "Fear not Paul; thou must be brought before Cæsar: and lo, God hath given thee all them that sail with thee." Acts xxvii. 23, 24.

LESSON III.

CHAPTER II.

Q. 1. *What is contained in this chapter?*

A. It contains—1. An exhortation to maintain the faith and obedience of the Gospel—2. The assumption of human nature by Jesus Christ—and 3. The reasons and necessity of this assumption.

Q. 2. *What is the first verse?*

A. An inference from the preceding chapter.

Q. 3. *From what in that chapter is it drawn?*

A. From the infinite dignity ascribed by the inspired writer to Jesus Christ, both in his personal and in his official character.

Q. 4. *Is the inference well drawn? v. 1.*

A. Certainly; for if a person of such infinite

dignity has condescended to speak to us, we must be under the highest obligations to attend to his instructions.

Q. 5. What did Jesus Christ, and after him, his apostles speak, and what have we heard? v. 1.

A. The doctrines and duties of the Gospel.

Q. 6. What does the exhortation require of us? v. 1.

A. It requires us carefully to regard and diligently to obey the Gospel.

Q. 7. Against what danger does it warn us? v. 1.

A. It warns us to guard against the danger of losing the knowledge and benefit of the Gospel.

Q. 8. Were the Hebrew Christians exposed to this danger?

A. They were; for they were unreasonably attached to the rites and ceremonies of the Mosaic law; they were in danger from false teachers; and they were exposed to severe persecution on account of their Christian profession.

Q. 9. Are we liable to the same danger of losing the knowledge and the benefit of the Gospel?

A. We are; for although we suffer no persecution, yet, unless we watch and strive, we may be drawn away from the truth, by an evil heart of unbelief, by the cares of the world, by the love of riches, honours, and pleasures, by evil examples and sinful customs, and by abounding errors.

Q. 10. What does the duty enjoined require? v. 1.

A. It requires—1. That we cherish a deep sense of the infinite value of the Gospel. 2. That we carefully use the means for growing in the knowledge of divine truth. 3. That we fervently and constantly implore the teaching and gracious aids

of the Holy Spirit; and 4. That we endeavour to perform all the duties of the Gospel.

Q. 11. *How is the exhortation enforced?* v. 3.

A. It is enforced by the certainty of a severe and just punishment.

Q. 12. *How does the apostle prove this?* v. 2.

A. He proves it from the fact, that under the Mosaic economy disobedience to what had been enjoined by the ministry of angels, was severely and justly punished.

Q. 13. *Were angels employed in delivering the law of Moses?* v. 2.

A. They were; for so the sacred writer here informs us. Stephen the first martyr said to the Jews, "Who have received the law by the disposition of angels and have not kept it;" (Acts vii. 53,) and Paul, in his epistle to the Galatians, (ch. iii. 19,) says of the law, "It was ordained by angels in the hands of a Mediator."

Q. 14. *How was the gospel delivered?* vs. 3, 4.

A. It was first preached by the Lord, and then confirmed unto us by his apostles, who had been taught by him, and inspired by his Holy Spirit; and attested by numerous and great miracles, which no human power could possibly work.

Q. 15. *What follows from this contrast of the mode in which the law and the gospel were delivered?*

A. It follows that, if transgressors of the law were severely punished, it will be impossible for those who neglect the gospel to escape a sorer punishment.

Q. 16. *Who neglect the gospel?* v. 2.

A. All who do not carefully attend to its instructions and embrace its salvation, are guilty of this sin.

Q. 17. *Why is the gospel called "so great salvation?"* v. 2.

A. Because it reveals and offers a great salvation.

Q. 18. *Is it a great sin to neglect the gospel?* v. 2.

A. It is the great destructive sin. It disobeys God; (1 John iii. 23) it insults God; (1 John v. 10) it ruins the soul. (Mark xvi. 16.)

Q. 19. *What is meant by the phrase, "the world to come," in the fifth verse?*

A. It means the gospel dispensation, the days of the Messiah's reign.

Q. 20. *To whom is the gospel dispensation subjected?* vs. 5, 8.

A. Not to angels, but to Jesus Christ, their Lord, whom they are commanded to worship.

Q. 21. *Whence did Paul take his quotation in vs. 6—8?*

A. He took it from the eighth psalm.

Q. 22. *Had that psalm reference to Adam?*

A. It may have had reference to Adam; but we are taught by the inspired writer that it had special reference to Jesus Christ.

Q. 23. *How was Jesus Christ made a little lower* than the angels?* v. 7.

A. By the assumption of human nature in its present fallen condition, though without sin.

Q. 24. *What dominion is given to our Saviour?* vs. 7, 8.

A. He has universal dominion; he is crowned with glory and honour; and all things are put under him.

* The original is, *A little while.*

LESSON IV.

Q. 25. *Why did Jesus assume human nature, and thus take a lower condition than angels?* v. 9.

A. He condescended to become man and be lower than his angels, that he might suffer and die for every one of his chosen people.*

Q. 26. *What followed the death of Christ?* v. 10.

A. He was crowned with glory and honour; God his Father set him at his own right hand in heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to his church." Ephes. i. 21, 22.

Q. 27. *What do we see in the humiliation and death of Christ?* v. 6.

A. We see in this amazing transaction an astonishing display of God's kindness and grace, in thus visiting our fallen and sinful race, and the amazing love of his Son Jesus Christ our Lord and Saviour.

Q. 28. *Was the humiliation of the Son of God necessary?* v. 10.

A. So the apostle teaches us. It became God for whose glory all things were made, and who created all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Their salvation could not

* The word *man* is not in the original. The word to be supplied should be taken from the tenth verse, where the writer speaks of *sons*.

have been in any other way effected, consistently with the claims of his justice and law.

Q. 29. *What is meant by the term SANCTIFIETH in the eleventh verse?*

A. In reference to Christ it signifies to consecrate, to render acceptable to God, to purify, and thus fit for the service of God: he is the author of all this to his people. In reference to them it signifies that they receive this consecration, acceptance, and purification from him.

Q. 30. *What is the meaning of the phrase, OF ONE in the same verse?*

A. It denotes *one nature*: Christ and his people have *one common nature*.

Q. 31. *Why is this fact here introduced by the inspired writer? v. 11.*

A. To show that the claims of divine justice referred to in the preceding verse, could be satisfied by him: he had the nature that had sinned, and he had assumed it that he might suffer for his people.

Q. 32. *How was our Saviour made perfect through sufferings? v. 10.*

A. By his sufferings he became fully qualified for the office of leading "many sons unto glory."

Q. 33. *What follows from Christ's being one with his people, by having the same nature? v. 11.*

A. "He is not ashamed to call them brethren."

Q. 34. *Was this feeling of Christ towards his people indicated in ancient prophecy? vs. 12, 13.*

A. It was: and as the apostle was writing to the Hebrews, who had the writings of the prophets in their hands, he quotes several passages to prove it.

Q. 35. *What is said in the former part of the fourteenth verse?*

A. It is stated, that the children were partakers of flesh and blood, that is, had human nature in its

fallen, infirm state; and that Christ took upon him the same nature.

Q. 36. *Why did Christ assume our nature?* vs. 14, 15.

A. To destroy the devil, who had the power of death.

Q. 37. *How did the devil gain the power of death?*

A. By seducing man to sin against God. "By one man sin entered into the world, and death by sin." Rom. v. 12.

Q. 38. *How does our Saviour destroy the devil?*

A. By destroying his works. 1 John iii. 8.

Q. 39. *How was this effected?* v. 14.

A. Christ destroyed the works of the devil, by his own death; by which he made atonement for sin, and procured the influences of the Holy Spirit for the sanctification of his people.

Q. 40. *What is here remarkable?* v. 14.

A. It is worthy of remark, that Christ by his own death destroys death, and the power of the devil over death.

Q. 41. *What is stated as another reason why Christ assumed our nature?* v. 15.

A. That he might free his people from the bondage arising from the fear of death.

Q. 42. *Why do men fear death?*

A. They fear it, because it is the curse of God.

Q. 43. *How are Christians delivered from the fear of death through Christ's death?*

A. Believing in him, they receive the remission of sins, are reconciled to God, justified by him, and made heirs of eternal life. Death becomes a blessing instead of a curse; and they rejoice in hope of the glory of God. 1 Cor. xv. 55—57.

Q. 44. *Why did not the Son of God take the nature of angels?* v. 16.

A. Because he did not undertake to save fallen angels.

Q. 45. *Whose nature did he take?* v. 15.

A. The nature of man, by becoming a descendant of Abraham.

Q. 46. *What is the sum of the apostle's argument?* v. 17.

A. The sum of his argument is, that, in all things, it was necessary for Christ "to be made like to his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Q. 47. *What benefit has resulted from Christ's suffering temptation?* v. 18.

A. He obtained experimental knowledge of temptation, and is, therefore, able to succour his people when tempted.



LESSON V.

CHAPTER III.

Q. 1. *What is contained in this chapter?*

A. It contains—1. The superiority of Christ to Moses. 2. An exhortation to obey him. 3. An exhortation to guard against the sin and punishment of the unbelieving Israelites.

Q. 2. *By what appellation does the apostle address the Hebrews?* v. 1.

A. He addresses them as *holy brethren*.

Q. 3. *Why did he call them brethren?* v. 1.

A. Because they were members with him of the

same blessed and spiritual family, of which Christ is the glorious Head.

Q. 4. *Why did he address them as HOLY?* v. 1.

A. Because he regarded them as holy by their profession, and holy as sanctified by the Spirit.

Q. 5. *What is the HEAVENLY CALLING?* v. 1.

A. The Gospel vocation; which is heavenly in its origin as it comes from God; heavenly in the instrument and agent, the Gospel and the Spirit; and heavenly in its end; they were called to life, holiness, and immortal blessedness.

Q. 6. *Was it a great privilege to be partakers of this heavenly calling?* v. 1.

A. They were, by their participation in it, invested with far richer and nobler privileges, than they derived from their birth in the Jewish Church and descent from Abraham.

Q. 7. *What does the inspired writer invite the Hebrew Christians to consider?* v. 1.

A. They are invited to consider attentively Jesus Christ as the Apostle and High Priest of our profession.

Q. 8. *Who was an apostle?* v. 1.

A. An apostle was *one sent* to deliver a message from God.

Q. 9. *Was Christ an apostle?* v. 1.

A. He was certainly an apostle. Very frequently he declared he was sent by God. "My meat is to do the will of Him that *sent* me." John iv. 34. "My doctrine is not mine but his that *sent* me." John vii. 16. "And the word that ye hear is not mine, but the Father's that *sent* me." John xiv. 24. "As the Father hath *sent* me, even so send I you." John xx. 21.

Q. 10. *Was Christ an High Priest?* v. 1.

A. He was the great High Priest, of whom all the high priests under the law were but types.

Q. 11. *Was he a High Priest after the order of Aaron?*

A. No; but, as we shall see, He was a High Priest after the order of Melchizedec.

Q. 12. *What does the apostle proceed to say of Jesus Christ as an Apostle and High Priest?* vs. 2—6.

A. He proceeds to speak of his faithfulness in executing the high and glorious offices He had received from his Father, and to show his superiority to Moses.

Q. 13. *What is said of Moses in the second verse?*

A. He is commended as having been faithful in all God's house.

Q. 14. *In what respects was Christ superior to Moses?* vs. 3—6.

A. He was superior to Moses in two particulars:
1. Moses was part of God's house; but Christ built or framed this house, the Church of God:—
2. Moses was only a *servant* in the house; but Christ was a *Son* over his own house.

Q. 15. *What may we conclude from the fact that Christ built or framed the house or Church of God?* v. 4.

A. We must conclude that He is the true and Almighty God.

Q. 16. *Who constitute this house, this Church?* v. 6.

A. All who believe, and "hold fast the confidence and the rejoicing of the hope firm unto the end."

Q. 17. *Does faith inspire the heart with confidence?* v. 6.

A. It does; for it "is the substance of things hoped for, and the evidence of things not seen." ch. xi. 1.

Q. 18. *Does the hope of the Gospel authorize rejoicing?* v. 6.

A. Certainly; for it is a glorious and sure hope; the blessings for which it looks are inestimably precious and enduring for ever; so that believers may "rejoice with joy unspeakable and full of glory." 1 Pet. i. 8.

Q. 19. *Why did the inspired writer institute a comparison between Christ and Moses?*

A. The Hebrew Christians entertained a high veneration for Moses their greater lawgiver; and this veneration for him attached them so strongly to his institutions, that they were in danger of being led astray from Christ, and his religion which had set aside the law of Moses and its ceremonies. It was therefore important to show the vast superiority of Christ to Moses, and thus to prove that He had authority to supersede all the rites of their lawgiver; who had, in his institutions, acted merely "*as a testimony of those things which were to be spoken after.*" v. 5.

Q. 20. *What use is made of this doctrine of the superiority of Christ to Moses?* vs. 7, 8.

A. The apostle grounds on it an exhortation to beware of the effects of an *evil heart* of unbelief.

Q. 21. *Why does the inspired writer attribute unbelief to an evil heart?*

A. Because unbelief really springs from such a heart. It is not want of evidence that induces unbelief of the Gospel; for the evidence of its truth is ample: but unbelief arises from the wicked state of the heart; from its pride, from its love of sin and the world, which engender prejudice and opposition to the truth.

Q. 22. *What was the danger to which an evil*

heart of unbelief would expose professing Christians and others among the Hebrews? v. 12.

A. It exposed those among them who did not believe to the danger of continuing to reject the Gospel, and those who professed to believe it, to the danger of renouncing the Gospel.

Q. 23. *What would this involve? v. 12.*

A. The rejection or renunciation of the Gospel would involve a departure from the living God, as really as when the Hebrews left their religion, abandoned the worship of Jehovah, and gave themselves up to the worship of idols. "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him." John v. 22, 23.



LESSON VI.

Q. 24. *How is this exhortation enforced? vs. 7—11.*

A. The apostle enforces it by a quotation from the *ninety-fifth* psalm, included in the parenthesis from verse seven to verse eleven inclusive.

Q. 25. *What is contained in that quotation? vs. 7—11.*

A. It contains an exhortation of David, speaking under the influence of the Holy Ghost, to the men of his generation, not to harden their hearts as their fathers had done in the wilderness; so that they provoked God in anger to swear they should not enter into his rest, the land of Canaan.

Q. 26. *What is meant by the phrase "to-day?"*
v. 7.

A. It means the present time, the season of grace, now while we live.

Q. 27. *How do men harden their hearts?* v. 8.

A. They harden their hearts by sin, by neglecting the means of grace, by resisting the convictions of duty, and the strivings of the Spirit.

Q. 28. *Where do you find an account of the sad transaction to which David refers?*

A. We find a record of it in the fourteenth chapter of the book of Numbers.

Q. 29. *To whom may this example of unbelief and consequent punishment, be held up as a warning?*

A. It was held up as such by David to his generation, and, by being on record, to all subsequent generations of his people; it was held up by Paul to the Hebrews to whom he wrote; and it is held up as a solemn warning to all who shall read this epistle: and ministers of every age may direct the attention of their people to it, and say to them as David did, and as Paul did, "To-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness."

Q. 30. *How are we to guard against the danger of which the inspired writer apprizes us?*
v. 13.

A. He directs us to the important duty of exhorting one another daily, lest any should be hardened through the deceitfulness of sin.

Q. 31. *Had the phrase "WHILE IT IS CALLED TO-DAY" any particular significancy in reference to those whom Paul addressed?* v. 13.

A. It had; it referred not only to the day of

each individual, but to the day of God's forbearance towards their nation.

That day was almost expired, and God was about to visit them, on account of their unbelief and rejection and crucifixion of his own Son, and their continued and obstinate opposition to his blessed gospel, and malignant persecution of Christians; and to bring upon them most tremendous judgments, by which they would be destroyed, both as a nation and as a Church.

Q. 32. Were the Hebrews exposed to peculiar danger of being hardened through the deceitfulness of sin? v. 13.

A. They were thus exposed. It was a season of bitter persecution.

Their unbelieving countrymen used every measure and device for shaking their faith in Christ, and bringing them back to Judaism. In these circumstances they needed the utmost circumspection, lest their hearts, naturally sinful and fond of ease, safety, and pleasure, should lead them astray from the path of duty, to avoid persecution and to secure their temporal possessions; and thus provoke God to give them up to their own sinful inclinations and consequent hardness of heart.

Q. 33. But have we not reason to guard against the deceitfulness of sin? v. 13.

A. Undoubtedly; for sin is exceedingly deceitful, and we have need of constant watchfulness and unceasing prayer, in the use of all appointed means, to guard against its various delusions, so as to escape its pernicious and ruinous influence.

Q. 34. How shall we know that we are partakers of Christ? v. 14.

A. We may know it by the continued exercise of faith in him; by holding our confidence in him firm unto the end.

Q. 35. Is that faith which lasts only for a time a genuine faith?

A. By no means; it is spurious. "They went

out from us," says John, "but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us." 1 John ii. 19.

Q. 36. *Is perseverance, then, in faith, necessary to salvation?*

A. Certainly; for faith is the bond of union with Christ; and it is affirmed only of those who are *in Christ*, who walk not after the flesh, but after the Spirit, that "there is no condemnation." Rom. viii. 1. The branch that is separated from Christ, the vine, must wither and die; and to bear fruit we must abide in Christ. John xv. 4—6.

Q. 37. *Does the apostle dwell on the warning not to harden our hearts? v. 15.*

A. He does; for he well knew the danger to which the Hebrews were exposed, and he was solicitous to guard them against it.

Q. 38. *Did all the Israelites that were led out of Egypt provoke God, so as to be excluded from the promised land? v. 16.*

A. Not all; there were some exceptions. Caleb and Joshua stood eminent among the exceptions.

Q. 39. *With whom was God grieved, offended, forty years? v. 17.*

A. "With them who had sinned, and whose carcasses fell in the wilderness."

Q. 40. *In regard to whom did the Almighty swear they should not enter into his rest? v. 18.*

A. The oath referred to those who did not believe his promise of giving to them the land of Canaan.

Q. 41. *What is the rest spoken of in this place? v. 18.*

A. The land of Canaan.

Q. 42. *Why could they not enter? v. 19.*

A. The grand reason of their exclusion was their wicked unbelief.

This was the cause of all their murmurings against God and his servant Moses, and of all their provoking disobedience. Had they believed the promise of God to put them into possession of that goodly land, that fair inheritance, they would have marched forward at his command, and not feared the warlike inhabitants of that country. But yielding to the disheartening influence of unbelief, they forgot the omnipotence and faithfulness of the promises, and considered only their own weakness and the power and number of their enemies. The consequence was, their hearts fainted within them; they murmured against Moses and Aaron; they wished they had died in the land of Egypt, they proposed to choose a captain and to return to Egypt; and when Joshua and Caleb nobly exhorted the congregation, not to rebel against the Lord, nor to fear their enemies; but to march forward, under the guidance and protection of Jehovah; the whole congregation determined to stone them, and would have put them to death, had not "the glory of the Lord appeared in the tabernacle of the congregation, before all the children of Israel." Numb. xiv.

LESSON VII.

CHAPTER IV.

Q. 1. *What is contained in this chapter?*

A. In this chapter the apostle speaks of the Christian's rest;—2, he proves there is such a rest;—3, he speaks of the power of God's word; and then—4, he exhorts us to use the precious privilege we have obtained through our glorious and gracious High Priest.

Q. 2. *What is the first verse?*

A. It is a deduction from what was stated in the preceding chapter.

Q. 3. *What is this deduction? v. 1.*

A. It is this: a promise of entering into God's rest being left to us, we ought to profit by the exclusion of the unbelieving Israelites from the rest of Canaan, and fear lest any of us should even seem to fail of entering into it.

Q. 4. *What is this rest? v. 1.*

A. The rest which a true believer enjoys in having his sins pardoned, in being at peace with God, in having his nature sanctified, in the hope of eternal glory; and that future rest in heaven, where his present imperfect rest on earth, will be perfected, and remain for ever undisturbed and unimpaired.

Q. 5. *How does it follow, from the preceding chapter, that such a rest is proposed to those who live under the gospel? vs. 3—6.*

A. David, speaking by the Holy Ghost, denominated the land of Canaan God's rest, in allusion to the Sabbath, which was so called; and this land, promised to the descendants of Abraham, as an everlasting inheritance, was intended to be a type of a spiritual rest on earth and of a glorious rest in heaven. Hence David, long after the Israelites had gained possession of the promised land, exhorted his generation not to harden their hearts as their fathers had before done, but to hear God's voice, and enter into rest.

Q. 6. *What kind of fear does the apostle mean? v. 1.*

A. Not a slavish dread that is destructive to true obedience, but that salutary and cautious fear which ought to be produced by contemplating the providential dealings of God with the unbelieving Israelites; a fear, arising from an apprehension of dan-

ger, that will prompt us to watch over ourselves and over our brethren, and to use every means to guard ourselves and others against being brought into the same condemnation that came upon the disobedient Israelites.

Q. 7. How does the apostle enforce his exhortation? v. 2.

A. By showing the similarity of our circumstances to theirs. We have the gospel preached to us, as they had; that is, the promise of rest in the goodly land, as a type of a better rest, was announced to them; and the promise of that better rest is announced to us. They failed to enter that land, because they did not believe the promise; and we shall fail to enter into that spiritual rest and that heavenly rest, which were typified by the land of Canaan. Fear, therefore, is reasonable.

Q. 8. Who enter into rest? v. 3.

A. They who believe enter now into the rest provided for them on earth, and will hereafter enter into that glorious rest that remains for them in heaven.

Q. 9. What is the design of the apostle in verses 3—10?

A. His design is to prove that there is a rest for believers under the gospel.

Q. 10. How many rests does he refer to? vs. 3—10.

A. He refers to three; that of the Sabbath, that of the promised land, and that of which they both were types.

Q. 11. What does the sacred writer prove in the third and fourth verses?

A. He proves that the rest he referred to in the first part of the third verse, was not that of the seventh day; for this rest had commenced from

the foundation of the world, and David in his day (v. 5,) speaks of a rest to be entered.

Q. 12. *What is proved in verses 7—10, included in a parenthesis?*

A. The inspired writer proves that the land of promise was not the rest which David especially regarded; for Joshua had long ago led the Israelites into this land, and if this land had been the rest ultimately contemplated, David would not have afterwards spoken of another day for entering into rest.

Q. 13. *What is the inference from these proofs? v. 9.*

A. If neither the rest of the Sabbath, nor the rest of the promised land was that to which David especially referred, it follows that there is a rest distinct from these rests, though typified by them, for the people of God; a spiritual rest on earth, and a future more complete and glorious rest in heaven.

Q. 14. *What is the meaning of the tenth verse?*

A. The believer, who by faith has entered into his rest, has, as God did, after completing his work of creation, rested from his labour. Ceasing from the vain toil of attempting to obtain justification and peace with his offended Sovereign, by his own imperfect and sinful works, he calmly and joyfully depends upon the merits of Jesus Christ; and, by the grace of the Holy Spirit, abandoning his former wicked practices, he is set free from the dominion of sin. Thus he rests; and lives in the anticipation of that more complete and glorious rest in heaven, where he will cease from every sin and temptation, every toil and sorrow.

Q. 15. *With what is the eleventh verse connected?*

A. It is connected with the sixth verse, from

which it is separated by the intervening verses, which are included in a parenthesis.

Q. 16. *What is the exhortation in the eleventh verse?*

A. To labour to enter into that rest of which the apostle had spoken.

Q. 17. *How are we to labour? can we merit it by our works?*

A. By no means: this was the ruinous error of the Jews, who went about to establish a righteousness of their own, and did not submit to the righteousness of God. Rom. x. 3.

Q. 18. *How then are we to labour? v. 11.*

A. We are to use diligently all appointed means; such as reading and hearing God's holy word, meditating on divine truth, earnestly praying for renewing and sanctifying grace, resisting temptations and the solicitations of sin; and especially by endeavouring to do the great work which God requires of us; believing "on him whom he hath sent." (John vi. 29.) "This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment." (1 John iii. 23.) "Christ is the end of the law for righteousness to every one that believeth." (Rom. x. 4.)



LESSON VIII.

Q. 19. *How do men fail to enter into the Christian's rest? v. 11.*

A. They fail just as the Israelites failed to enter the land of Canaan, by *unbelief*. "He that believeth on him is not condemned: but he that

believeth not is condemned already, because he hath not believed on the name of the only begotten son of God." (John iii. 18.)

Q. 20. By what additional arguments does the sacred writer enforce his exhortation? vs. 12, 13.

A. By arguments drawn from the energy and power of the divine word, and from the omniscience of God our Judge.

Q. 21. To what is the word of God compared? v. 12.

A. To a two-edged sword: it is sharp, and penetrating, and cutting in its effects; it searches our whole nature, and discerns our very thoughts, and the intents of our hearts.

Q. 22. Whence does the word derive this surprising efficacy? v. 13.

A. It derives all its efficacy from its Almighty and Omniscient Author; who sees all things, and knows all things, and from the notice of whose all-searching eyes, none can hide himself. *Psa. cxxxix. 7—12.*

Q. 23. Why did Paul reason so much from the Old Testament Scriptures?

A. Because he wrote this epistle primarily for the instruction and edification of the Hebrew Christians, who acknowledged the divine authority of these Scriptures, and would, therefore, feel the force of any arguments drawn from those inspired writings.

Q. 24. What duty is laid down in the fourteenth verse?

A. To hold fast our profession.

Q. 25. What is that profession? v. 14.

A. Our profession is that Jesus Christ, the Son of God, is the Saviour of sinners, our great High Priest, who offered up himself a sacrifice for sin,

and ever lives to intercede for them who believe, before the throne of God.

Q. 26. *What was the great aim of this epistle?*

A. The great aim of it was to keep the Hebrew Christians steadfast in this profession; unmoved, either by the teaching of those who wished to corrupt the simplicity of their faith in Christ, by leading them to depend, at least in part, for justification on the observance of circumcision and the law of Moses; or by the fear of persecution, in whatever form it might assail them, or in whatever terrors it might array itself against them.

Q. 27. *To whom were they to look for protection and assistance? vs. 14, 15.*

A. They had a great High Priest, who, as the high priest on earth went, on the great day of the atonement, through the veil, into the most holy place, to offer incense there, had passed through the heavens, into the presence of God, to intercede for them before the throne; Jesus the Son of God, who was far greater than Moses, their far famed lawgiver, and far greater than their high priest, when wearing the appointed magnificent and glorious robes of his office. 'To him they were to look for protection and assistance.

Q. 28. *What additional encouragement does the inspired writer present? v. 15.*

A. In addition to the consideration drawn from the infinite dignity of our High Priest, which rendered him so worthy of their faithful adherence and steady obedience, he presents the consideration drawn from his tender compassion for his people. He is "touched with the feeling of our infirmities;" he "was in all points tempted like as we are, yet without sin;" he, therefore, knows, by experience, what temptations are, and is thus in-

clined, as well as by his infinite love, to succour his people.

Q. 29. *What privilege does the apostle deduce from the office of Christ as our great High Priest?* v. 16.

A. The privilege of approaching to the throne of grace.

Q. 30. *In what manner are we to approach the throne of grace?* v. 16.

A. The apostle directs us to come *boldly*.

Q. 31. *What does he mean by this term?* v. 16.

A. He does not mean that we are to lay aside *reverence*; for we must remember that on this throne of grace sits INFINITE MAJESTY, before whom angels prostrate themselves.

Q. 32. *What then does he mean?* v. 16.

A. He means by the term BOLDLY, *freedom of speech*, and confidence, such as children who confide in the kindness of their parents use when they present to them their requests.

Q. 33. *For what are we to apply to the throne of grace?* v. 16.

A. We are to apply for *mercy* to pardon our sins, and for renewing and sanctifying *grace* to help in time of need.

Q. 34. *When is it a time of need?* v. 16.

A. With poor sinners, as we all are, it is always a time of need; and consequently it behoves us to come to the throne of grace daily and constantly.

Q. 35. *But are there not special times of need?* v. 16.

A. There are; such as a time of sickness, or of bereavements, a time of affliction by disappointments or by losses, a time of temptation, a time of inward darkness, or of the prevalence of sin, a time of declension or of backsliding in religion,

a time of reproach and of persecution for Christ's sake, and the hour of death. These are all seasons of special need, when we have reason to come very frequently to the throne of grace, earnestly imploring succour from our compassionate High Priest.

Q. 36. *Were believers under the Mosaic economy, indulged with such freedom of access and confidence to the throne of God? v. 16.*

A. They were not; they were in bondage under the elements of the world, and in the condition of *servants, though children*; but believers, under the present economy, enjoy the adoption of sons, the condition of an heir arrived at manhood, who has received the inheritance into his own hands.

Q. 37. *To whom do we owe the great superiority of our condition? vs. 14—16.*

A. We owe it to the Lord Jesus Christ, our great High Priest, who lived, and died, and rose again, and ever lives to intercede, for us. To him be the glory.



LESSON IX.

CHAPTER V.

Q. 1. *What is contained in this chapter?*

A. It treats of the High Priesthood of Christ, and administers a reproof to the Hebrew Christians on account of the little progress they had made in divine knowledge.

Q. 2. *What was the office of the High Priest under the Mosaic law? v. 1.*

A. He was ordained for the benefit of men, in

reference to things pertaining to God, to offer both gifts and sacrifices for sin.

Q. 3. *Why were gifts offered?* v. 1.

A. In acknowledgment of our dependence on God for the fruits of the earth, and as an expression of gratitude for them.

Q. 4. *Why were sacrifices offered?* v. 1.

A. As an acknowledgment of our sins and desert of punishment, and for the expiation of them.

Q. 5. *Could the blood of dumb animals make a real atonement for sin?* v. 1.

A. By no means; they merely typified the great atonement made by the Son of God.

Q. 6. *Was it lawful for the people under the Mosaic economy to offer their gifts and sacrifices, without the intervention of the Priests?* v. 1.

A. It was not: they were required to bring them to the temple, that the priests might offer them to God.

Q. 7. *What qualification was required in the High Priest?* v. 2.

A. Compassion for his ignorant and erring fellow men.

Q. 8. *How did he learn this compassion?* v. 2.

A. He learnt it from his own infirmities and failings. Having, as well as others, a depraved nature, he was liable to err and sin, as well as they; and thus was taught by personal experience how to exercise compassion for others.

Q. 9. *For whom did the High Priest offer sacrifices?* v. 3.

A. He offered sacrifices for his own sins, as well as for the sins of the people. (Levit. xvi. 11.)

Q. 10. *Who had a right to the office of High Priest among the Israelites?* v. 4.

A. It was utterly unlawful for any man to as-

sume it, unless called to it by God himself, who instituted the office, and determined who should fill it.

Q. 11. *To whom was this high office assigned by Divine appointment?* v. 4.

A. It was assigned to Aaron and his successors.

Q. 12. *Did the man Christ assume this office uncalled?* v. 5.

A. He was appointed to that high and glorious office by God, who said unto him, "Thou art my Son, to-day have I begotten thee."

Q. 13. *After what order was Christ a priest?* v. 6.

A. He was a priest for ever after the order of Melchisedec.

Q. 14. *How long did the Jewish High Priest retain his office?* v. 6.

A. During life.

Q. 15. *But how long does Christ retain his?* v. 6.

A. For ever; for after death he rose again to resume his office in heaven.

Q. 16. *What does the apostle say our great High Priest did in the days of his flesh?* v. 7.

A. He "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death."

Q. 17. *Did he fear death?* v. 7.

A. Death, in its ordinary form, would have created in his mind no alarm. As he was going to Calvary to be crucified, he said to the women that bewailed and lamented him, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children;" and when the Roman soldiers were crucifying him, he said, "Father, forgive them, for they know not what they do." (Luke xxiii. 28, 34.)

Q. 18. *Why then did the Saviour offer up his supplications with such strong crying and tears?* v. 7.

A. His death and his sufferings were such as no mortal ever endured. He stood in the place of sinners; he bore their punishment; he endured the curse of a violated law; Divine justice exacted from him the utmost farthing.

He had an inexpressible sense of the awful nature of sin, and felt in his soul a degree of anguish which no created mind can conceive. In his agony in the garden of Gethsemane, he poured out his soul to God, sweating great drops of blood; and said to his disciples, "My soul is exceeding sorrowful even unto death." (Matt. xxvi. 37—42.)

LESSON X.

Q. 19. *Did our Saviour pray to be delivered from death?* v. 7.

A. His prayer was conditional, and indicated the natural aversion of human nature to suffer, and the amazing load of suffering he had to endure. His prayer was, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." And again he said, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Matt. xxvi. 39, 42.)

Q. 20. *Was the Saviour heard?* v. 7.

A. He was heard. The cup did not pass from him; he drank its very dregs; he died an accursed death, and suffered unutterable agonies in his soul. But he was supported; an angel appeared unto him from heaven, strengthening him; (Luke xxii.

43) he became calm and was carried triumphantly through his conflicts and sufferings. Thus he was "delivered from that which he feared."

Q. 21. *Was the Saviour spared on account of his infinite dignity as the Son of God, and the love the Father bore to him?*

A. He was not spared: he had to suffer all that justice demanded from him in expiating sin; and by suffering he learned obedience. He was always free from sin and perfectly holy; yet each successive step in his work of suffering prepared him for that which was to come, and increased his submission and obedience to God.

Q. 22. *What was the consequence of all this?* v. 9.

A. He was perfected as a High Priest; he "became the author of eternal salvation unto all them that obey him;" and was fitted to take his seat at the right hand of God, and there, in the holiest of all, in the highest heavens, make intercession for them.

Q. 23. *What followed?* v. 10.

A. When the Redeemer was thus perfected and honoured, he was called, denominated, saluted by God, "an High Priest after the order of Melchisedec."

Q. 24. *Does the inspired writer proceed immediately to discourse of Melchisedec?* vs. 11, 12.

A. He does not.

He first administers a reproof to the Hebrews for making such slow progress in the knowledge of divine things; and to prepare them for what he had to say of this eminent person and type of the Redeemer, he interposes remarks on the danger of apostasy, and incites them to increasing diligence in securing their salvation.

Q. 25. *What is meant by the phrase "HARD TO BE UTTERED," in the eleventh verse?*

A. It does not mean that it was difficult for him to write or utter what he was about to say, but that, owing to the feeble capacities of the Hebrews, and their little acquaintance with inspired truth, it would be difficult for them fully to understand his heavenly discourse.

Q. 26. *What progress in knowledge ought these Hebrews to have made?* v. 12.

A. They should have so profited by their opportunities for making improvement, as to be qualified to act as teachers.

Q. 27. *Was this their case?* v. 12.

A. Far from it; they stood in need of being taught again the first principles or elements of the oracles of God.

Q. 28. *To what does Paul compare them?* vs. 12, 13.

A. To babes.

As babes are nourished with milk, and incapable of using meat, so babes in knowledge must feed upon the milk of the word, on its first and plainest principles; they are unskilful in the word of righteousness, imperfectly acquainted with the blessed gospel, which reveals that glorious righteousness by which sinners are freely justified.

Q. 29. *To whom does strong meat belong?* v. 14.

A. To men of mature age, whose senses of seeing, hearing, and tasting being exercised on their proper objects, can discern both good and evil.

Q. 30. *Who are meant by this?* v. 14.^a

A. Well instructed Christians, who, by diligent study and careful improvement of opportunities for learning, have become acquainted with the mysteries of divine truth, and can relish and be edified by discourses that treat of the sublime doctrines of the gospel.

Q. 31. *Is the condition of these Hebrews unusual?*

A. Too many, who enjoy the best opportunities for becoming acquainted with all the great truths of religion, remain babes, and do not go beyond its first principles.

Q. 32. *How does this happen?*

A. The cause is indolence. Such persons may hear many discourses, and attend many religious meetings; but they do not read and think enough; the word heard passes through their minds, like water, without making suitable impressions, not being retained there by meditation.

Q. 33. *How is such conduct to be regarded?*

A. It should be regarded as inconsistent and ungrateful, injurious, and reproachful.

Q. 34. *How is this reproach to be avoided?*

A. To avoid it, we must realize the responsibility, which our advantages for improving in religious knowledge impose on us, carefully hear the word preached, diligently read the Holy Scriptures and other religious books, allot to these duties as much time as our circumstances will allow, and accompany all by fervent prayer for the teaching and illumination of the blessed Spirit of God.

LESSON XI.

CHAPTER VI.

Q. 1. *What is contained in this chapter?*

A. The sacred writer exhorts the Hebrews to grow in knowledge of divine things;—2, he

shows the danger of apostasy ;—3, he expresses a favourable opinion of them ;—4, he urges them to diligence ;—5, he animates them by the value and the immutability of God's promises.

Q. 2. *What is proposed by the apostle in the first verse?*

A. He proposes not to discourse on the principles of the Christian religion ; but to go on in the knowledge of its sublime doctrines towards perfection.

Q. 3. *What is meant by the PRINCIPLES of the doctrine of Christ?*

A. They are specified in the first and second verses.

Q. 4. *To what are they compared in the first verse?*

A. They are compared to a foundation : for they are the foundation of our holy religion ; its fundamental doctrines.

Q. 5. *Are they not very important? v. 1.*

A. They are of the highest importance.

Q. 6. *What is then meant by leaving these doctrines? v. 1.*

A. The sacred writer did not mean, that the Hebrews should neglect or forget them ; for it behoved them repeatedly to meditate on them, so as to keep them firmly fixed in their memory and familiar to their minds. But he meant that they should not remain contented with this measure of religious knowledge, and with occupying the condition of babes. He wished them to aim at higher attainments in divine knowledge, and to seek the condition of those who, having reached mature age, were capable of being nourished by the strong meat of the word.

Q. 7. *What was meant by the expression as to the apostle himself? v. 1.*

A. His meaning was, that, as he had formerly taught these fundamental doctrines of religion to them, he would not discourse on them in this epistle, but proceed to treat of the higher and more mysterious doctrines of the gospel.

Q. 8. *What is meant by DEAD WORKS?* v. 1.

A. The works of men spiritually dead; works destitute of the vital principle of faith and love; and therefore deserving death.

Q. 9. *What is the meaning of the DOCTRINE OF BAPTISMS?* v. 2.

A. The apostle refers to the baptism of water and to the baptism of the Spirit; (Matt. iii. 11,) and he may also refer to the various ablutions under the law, denoting the necessity of inward purity in those who worship God.

Q. 10. *What does the apostle mean by LAYING ON OF HANDS?* v. 2.

A. The gifts of the Holy Ghost were imparted by the laying on of the apostles' hands; (Acts viii. 17,) and ministers of the gospel were ordained by the imposition of hands. To these the inspired writer refers; and perhaps he may too refer to the laying on of the hands of the worshipper on the head of the victim, which he presented as a sin-offering at the temple.

Q. 11. *Can you now specify the first principles of Christianity?* vs. 1, 2.

A. They were repentance from dead works, faith toward God, baptisms, the resurrection of the dead, and eternal judgment. These, and what they implied, were fundamental truths, necessary to be known by every Christian.

Q. 12. *What is said in the third verse?*

A. The apostle announces that, with divine permission, he would accomplish his purpose of leading the Hebrew

Christians to higher attainments in divine knowledge, by explaining to them the sublimer doctrines of the gospel; such as the Priesthood of Jesus Christ; the order of his Priesthood typified by that of Melchisedec; the nature and efficacy of his sacrifice; the heavenly sanctuary in which he ministers; the better covenant of which he is the mediator and surety; and the abrogation of the former covenant with the Church, by the introduction of this new and better covenant.

Q. 13. *What is contained in the fourth, fifth, and sixth verses?*

A. A description of the character of apostates, and of their sad and miserable end.

Q. 14. *Can you explain the parts of the description? vs. 4, 5.*

A. The persons of whom the apostle spoke, were once so far enlightened as to understand divine truth with a degree of clearness; they had tasted of the heavenly gift, meaning the Holy Spirit, who is called the gift of God; (Luke xi. 13,) and were made partakers of the Holy Ghost in an extraordinary degree; being endowed with the gift of tongues or of prophecy, or with the power of working miracles; they had tasted the good word of God, had experience of its excellence and power, and, like the stony ground hearers, received it with joy, and rejoiced in its light for a time; they had tasted too the powers of the world to come, had enjoyed such views of the great realities of the future world, and of the awful solemnities of the final judgment, as deeply impressed their minds. Such had been their experience, yet they had fallen away into wilful apostasy; they had, in opposition to all their light and convictions of the truth, renounced the truth and the profession of it, and become its open and avowed enemies.

Q. 15. *What is affirmed of apostates? vs. 4—6.*

A. The apostle affirms it to be impossible to recover such from their apostasy, and to lead them back by repentance and faith to their forsaken duty.

Q. 16. *What influence should their fearful doom have on our minds?*

A. It should excite in us a holy jealousy over ourselves, and lead us to search our own hearts, that we may know whether they have been truly enlightened and regenerated by divine grace; and it should dispose us to guard, with the most sedulous care, against the danger of apostasy, and to tremble at the very thought of it.

LESSON XII.

Q. 17. *Does what Paul says apply to those who decline or backslide in religion?*

A. No; for such have been recovered from their backsliding; and it is made our duty to try to restore a wandering brother. James v. 20.

Q. 18. *Does it apply to all apostates?*

A. It does not; for Peter denied his Lord and Master, with oaths and curses; yet Peter was renewed again to repentance; and he was pardoned, and highly honoured by his Redeemer, who sent him forth, with his fellow apostles, to preach the gospel, and to found his kingdom in the world.

Q. 19. *Why could not these apostates be recovered?* v. 6.

A. Because they had insulted the Lord that bought them, in the vilest manner and contrary to the claims of truth which they well knew; they had crucified to themselves the Son of God afresh, and put him to an open shame, making him a public example; they had blasphemed his blessed name, justified his crucifixion, and applauded his murderers. Thus they had sinned against the Holy Ghost; they had committed a sin which shall never be forgiven.

Q. 20. *How is this subject illustrated? vs. 7, 8.*

A. It is illustrated by the manner in which a man treats his ground. That which is productive under cultivation and the fertilizing rain of heaven, he regards as blessed of God, and continues its cultivation; but that which remains sterile under all the influences of heaven and the labours of man, he regards as worthless, and abandons it to the scorching effects of drought and a burning sun. So God treats the believing and obedient; and so he treats the wilful apostate, who shuts his eyes against the truth, stifles all his convictions, and shamefully dishonours his blessed Lord and Master.

Q. 21. *Why did the apostle thus write to the Hebrew Christians? v. 9.*

A. He addressed them thus, not that he entertained an unfavourable opinion of them; for he expresses the contrary. He thus spake to caution them, to awaken them to a salutary fear of danger, and to secure the better their attention to the interesting contents of his epistle, and to preserve them, unmoved by the terrors of persecution or the blandishments of the world, in the faith and profession of the gospel of Christ.

Q. 22. *What commendation does he pass on them in the tenth verse?*

A. He commends their kind ministrations to the saints, which, in their circumstances of danger, could be prompted only by love, and performed only by patience in well-doing. Of this Christian labour he assures them God was not unmindful, and that he would assuredly reward it, as if done to himself.

Q. 23. *What exhortation follows? v. 11.*

A. The apostle expresses his desire that every one of his Hebrew Christian brethren, would evince

the same diligence in this labour of love, till he had gained the full assurance of hope, and had entered into his everlasting rest.

Q. 24. *To what are they exhorted in the twelfth verse?*

A. The apostle warns them against slothfulness, and exhorts them to be imitators of those who by faith and patience now inherit the promises, by having entered on the enjoyment of the blessings contained in them.

Q. 25. *What great motive does he urge? vs. 13—14.*

A. He draws his motive from the immutable nature of the promises.

Q. 26. *What establishes the stability and immutability of the promises? vs. 17, 18.*

A. The *word* and *oath* of the true and faithful God.

Q. 27. *When did God confirm his promises by an oath? v. 13.*

A. When Abraham had displayed the strength of his faith, by offering to sacrifice his only son Isaac, at the command of God. See Gen. xxii. 15—18.

Q. 28. *Was the oath of God necessary to impart certainty to his promises?*

A. By no means: it is impossible for God to break his promises.

Q. 29. *Why then did he interpose his oath?*

A. In condescension to human infirmity, and to strengthen our faith.

Q. 30. *By whom did he swear? v. 13.*

A. By HIMSELF; because there was none greater than himself, or equal to him.

Q. 31. *How should we regard this transaction?*

A. We should contemplate it with adoring reverence and admiring gratitude, as a stoop of amazing and infinite condescension.

Q. 32. *What may we learn from this?* v. 16.

A. We may learn from it, that, on suitable occasions, for confirming facts and terminating strife between men, it is lawful to appeal to God by an oath.

Q. 33. *What did God design by his condescension?* vs. 17, 18.

A. He designed to confirm the faith of his people, and, by evincing to them the immutability of his purpose, to inspire them with strong consolation.

Q. 34. *For what may believers hope?* verses 18, 19.

A. They may hope to receive all needful blessings here, and happiness and glory hereafter.

Q. 35. *What is this hope styled?* v. 18.

A. It is styled a *refuge*: and such it is; a refuge to which Christians may repair for safety and protection, in every season of trial and danger.

Q. 36. *To what is it compared in the nineteenth verse?*

A. To a strong and powerful anchor, which, firmly fixed on the bottom of a river or bay, holds a vessel safely, while the tempest blows.

Q. 37. *Where is this anchor cast?* v. 19.

A. It is cast within the veil, in heaven itself; for the Christian's hope towers above all earthly things, and fastens itself on things invisible and eternal.

Q. 38. *Who is the great object of hope?* v. 20.

A. The Lord Jesus Christ, the ever blessed Saviour of the world.

Q. 39. *Whither has he gone?* v. 20.

A. He has passed through the veil, these lower heavens, and entered into the highest heavens.

Q. 40. *In what character has he entered into heaven?* v. 20.

A. He has gone there as our *forerunner*, to take possession of heaven for us; and he has entered as our glorious *High Priest* for ever after the order of Melchisedec, there to intercede for us before the mercy-seat, and to secure to us all the blessings purchased by his blood.

LESSON XIII.

CHAPTER VII.

Q. 1. *What is contained in this chapter?*

A. In this chapter the apostle shows—1, in what respects Melchisedec was a type of Christ;—2, the superiority of Christ's priesthood to that of the law;—3, he proves the abrogation of the Levitical law and priesthood;—and 4, he evinces the ability of Christ to save.

Q. 2. *Who was Melchisedec?* v. 1.

A. He was king of Salem and priest of the Most High God.

Q. 3. *Whom did he meet?* v. 1.

A. He met Abraham, returning from the slaughter of the kings.

Q. 4. *What did he do to Abraham?* v. 1.

A. He blessed Abraham in an *authoritative* manner, as a priest whose office Abraham acknowledged.

Q. 5. *How did Abraham make this acknowledgment?* vs. 2, 4.

A. By giving to Melchisedec the *tenth* of all the spoils taken from the slaughtered kings.

Q. 6. *What interpretation does the inspired writer give of the name and place of Melchisedec?* v. 2.

A. He interprets the first to signify *king of righteousness*, and the second *king of peace*.

Q. 7. *Was Melchisedec really without father and without mother?* v. 3.

A. The apostle does not mean this, but only that no record is found of his parentage. He appears in sacred history without descent, that is, no genealogy is given of him.

Q. 8. *Why?* v. 3.

A. This was designed; the pen of Moses was guided by inspiration to say no more of this extraordinary personage than he has written, that he might be a more complete type of Christ, the great High Priest who was to come.

Q. 9. *Was Melchisedec without beginning of days, or end of life?* v. 3.

A. No; he was born and he died: but no record is found of his birth or of his death, for the reason assigned in the preceding answer.

Q. 10. *Was Melchisedec SHEM, the son of Noah?*

A. He was not; for we know Shem's parentage.

Q. 11. *Was he the SON OF GOD himself in human form?* v. 3.

A. He was not; for it is said he was *like* to the Son of God; a type of him.

Q. 12. *What proof of his greatness does the inspired writer notice in the fourth and sixth verses?*

A. Abraham, who was a priest, and to whom God had given such great and glorious promises,

acknowledged his superiority by paying him tithes of the spoils, and receiving from him an official and authoritative blessing.

Q. 13. *Who is the greatest, he who gives, or he who receives, the blessing?* v. 7.

A. An inferior may invoke a blessing on his superior; but when a person bestows with authority an official blessing, he is, in that act, greater than the person on whom he bestows the blessing.

Q. 14. *Who, by the Levitical law, was authorized to receive tithes of their brethren?* v. 5.

A. The priests, the sons of Levi.

Q. 15. *What is inferred from the fact of Abraham's paying tithes to Melchisedec?* vs. 6—10.

A. The apostle infers, that Levi and all his sons, the priests, may be said to have paid tithes to Melchisedec in Abraham; for they were at that time unborn.

Q. 16. *What is intended by the term PERFECTION in the eleventh verse?*

A. It means that perfection for which a priesthood was appointed by God.

Q. 17. *What was that?* v. 11.

A. Complete expiation of sin, pardon of sin, reconciliation with God, peace of conscience, the hope of eternal life, and that spiritual and acceptable worship, that filial freedom and confidence in approaching to God in prayer, which we enjoy, through Christ, under the Christian dispensation.

Q. 18. *Could the Levitical priesthood impart perfection?* vs. 11, 19.

A. It could not.

Q. 19. *What proves the incompetence of the Levitical priesthood, and of the law that instituted it?* v. 11.

A. The intimation God had given, by David,

that another priest, after the order of Melchisedec, and not after the order of Aaron, should arise; for, if perfection could have been effected by the Levitical priesthood, there would have been no necessity for another priest of a different order.

LESSON XIV.

Q. 20. *What follows a change of the priesthood? v. 12.*

A. A change of the law instituting and directing the priesthood.

Q. 21. *What proofs are presented of the change of the priesthood and of the law? vs. 13—16.*

A. Two are presented:—1, the well known fact that our great High Priest sprung from the tribe of Judah, which had no right to the priesthood by the law of Moses;—2, the prophecy of David, that another priest after the similitude of Melchisedec should arise.

Q. 22. *What is the law of Moses instituting the priesthood of Aaron called? v. 16.*

A. A carnal commandment; which required sacrifices of beasts, a system of external worship, and a succession of mortal men to fill the office of the priesthood.

Q. 23. *Was Christ constituted a priest according to this carnal commandment? v. 16.*

A. No; he had *endless* life; he was constituted a priest suited to his qualifications: he had ability to discharge the duties of his office *forever*.

Q. 24. *What proof does the apostle offer of this? v. 17.*

A. The testimony of the inspired writer David:

“Thou art a priest for ever after the order of Melchisedec.”

Q. 25. *Why was the Levitical law disannulled?* vs. 18, 19.

A. It was abrogated, because it was weak and unprofitable, and could not make the worshippers perfect, or expiate their sins and render them acceptable to God.

Q. 26. *What produces this perfection?* v. 19.

A. The introduction of Jesus Christ as our great High Priest into the world, who has laid the foundation of a better hope, than the Levitical law could inspire; and, now, cherishing this hope, acting faith in Christ, we can with boldness draw nigh to God.

Q. 27. *How was Jesus constituted a priest?* v. 20.

A. By the *oath* of God, as the apostle proves from Psal. cx. 4. “The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec.”

Q. 28. *How were the Levitical priests constituted?* v. 21.

A. They were constituted without an oath.

Q. 29. *What follows?* vs. 20, 22.

A. It follows from this difference, that the priesthood of Christ is far superior, and that the covenant or testament of which he is *surety* is much better than the former covenant or testament.

Q. 30. *What is a SURETY?* v. 22.

A. A surety is one who undertakes for another, and engages that either the person for whom he undertakes shall fulfil his obligations, or that he himself will fulfil them.

Q. 31. *Who was the surety of the old covenant?*

A. The High Priest, who offered the appointed sacrifices for the sins of the people, and entered in their behalf into the holiest of all to sprinkle on and before the mercy seat the blood of the sacrifice. He was a typical surety of a typical covenant.

Q. 32. *Can you name another point in which the priesthood of Christ excelled that of the law?* vs. 23, 24.

A. The priests under the law held their office only for a few years; they soon died, and were succeeded by others: but Christ ever lives, and has a perpetual and unchangeable priesthood.

Q. 33. *What inference is drawn from the perpetuity of the Saviour's priesthood?* v. 25.

A. The inference is just and conclusive, that our glorious High Priest is able to save them who come unto God by him, unto the uttermost; that is, completely and for ever.

Q. 34. *What is the salvation which our great High Priest effects?* v. 25.

A. It is a spiritual and eternal salvation. He saves from sin and all its penal consequences; he bestows pardon, justification, sanctification, adoption, victory over death, a glorious resurrection from the dead, and eternal life and glory.

Q. 35. *What special reason does the apostle assign for this official ability of our High Priest?* v. 25.

A. He assigns as a special reason the delightful fact, that he ever lives to intercede for his people; and thus pleads for them, before the throne of the Most High, the merits of that all-sufficient sacrifice of himself, which he offered for the expiation of their sins, and the purchase of their complete and eternal salvation.

Q. 36. *What kind of a High Priest was necessary for us?* vs. 26—28.

A. Just such an High Priest as has been provided for us; the Son of God constituted by an oath a priest and consecrated for ever;—who was perfectly holy—exalted above the heavens, at the right hand of God—and who, by one sacrifice of himself, was able to expiate fully all the sins of his people.

Q. 37. *What were the high priests under the law? vs. 27, 28.*

A. They were sinful men, who were under the necessity of offering sacrifice, first, for their own sins, and, then, for the sins of the people; and to repeat these sacrifices from time to time.

Q. 38. *What was the design of the inspired writer, in instituting this comparison between Jesus, our glorious High Priest, and the High Priest under the Levitical law?*

A. His design was to set forth the official superiority of our High Priest to those appointed by the law, and his perfect qualifications for his high office; and thus, primarily, to convince the Hebrew Christians, that the Levitical law was abolished, and that the Jewish high priesthood, having fulfilled its design as a type, was superseded by the coming of its great antitype; and, then, to instruct the whole church, in all subsequent ages, on points so interesting to know, so confirming to our faith, and so pregnant with the richest consolations.

LESSON XV.

CHAPTER VIII.

Q. 1. *What is contained in this chapter?*

A. It contains—1, a summary of the apostle's preceding argument, in relation to the Priesthood

of Christ, and its effect on the Levitical priesthood, and to the new covenant of which he is the Mediator, which abrogated the old covenant;—2, a further illustration and confirmation of his argument.

Q. 2. *What kind of an High Priest have we under the present dispensation? v. 1.*

A. Not an high priest ordained by the law, as Aaron and his successors; but Jesus, the Son of God, constituted by his Father's oath, who having offered an all-sufficient sacrifice for the sins of his people on earth, went into the heavens to present his expiation there before God, and then sat down at the right hand of the Majesty in the heavens.

Q. 3. *How were these acts typified under the law?*

A. They were partially typified by the conduct of the high priest in the tabernacle set up by Moses; for, on the great day of the atonement, the high priest offered his sacrifices in the first tabernacle, and then carried the blood of them into the second tabernacle, called the "holiest of all," and sprinkled it on the mercy-seat, and before the mercy-seat.

Q. 4. *What is denoted by the phrase, "who is set on the right hand of the Majesty of the heavens?" v. 1.*

A. It denotes, that Jesus Christ our Saviour is exalted to the highest honour, as a reward for his humiliation and sufferings on earth, and that he reigns over all the world, for the salvation of his Church. See Phil. ii. 6—11. Ephes. i. 20—23.

Q. 5. *Of what is our High Priest minister? v. 2.*

A. He is minister, not of the tabernacle which man pitched or constructed, but of the *true* tabernacle, which that typified, and which the Lord pitched or constructed.

Q. 6. *Is the term true to be referred to the sanctuary as well as to the tabernacle? v. 2.*

A. Certainly: for, if the tabernacle signify, as some suppose, the human nature of Christ, which was typified by the temple, it is as true that the Lord constructed the heavens, as that he constructed the Saviour's human nature. Besides, the original may be rendered, as Dr. Macknight has translated it, "A minister of the HOLY PLACES, *namely*, of the true tabernacles which the Lord pitched, and not man."*

Q. 7. *What is meant by the true tabernacle? v. 2.*

A. It is that tabernacle, which the Lord constructed, and not man; the tabernacle in which our glorious High Priest officiated.

Q. 8. *In what tabernacle did he officiate? v. 2.*

A. He ministered, first on the earth, in which he offered up *himself* as the victim sacrificed for sin; which may be considered as the first tabernacle, in which he, the High Priest ministered, and in which Christians, who are styled priests unto God, also minister; and, then, passed through the veil, into heaven, signified by the sanctuary or the holiest of all. This was the magnificent and glorious tabernacle of which Christ, our High Priest, is minister; the earth and the heavens, the workmanship of the Almighty.

Q. 9. *What is essential to every high priest? v. 3.*

A. It belongs to his office to offer gifts and sacrifices; for this purpose he is ordained; and, therefore, unless he offer gifts and sacrifices, he could not be a high priest.

Q. 10. *Does it follow from this that Jesus, our great High Priest, should offer something? v. 3.*

* See chap. ix. 24, where the *same term* is applied to the sanctuary or holy places.

A. It belongs to his office, as High Priest; and his offering was necessary, not only to fulfil the type, but to expiate sin, and save his people.

Q. 11. *What is said in the fourth verse?*

A. The apostle says of Christ, that "if he were on earth, he could not be a priest, seeing there are priests that offer gifts according to the law."

Q. 12. *Does this mean that he could not at any time minister on the earth, nor offer here his sacrifice? v. 4.*

A. By no means; for he himself said, "The Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many:" (Matt. xx. 28,) and Peter says, "Who his ownself bare our sins in his own body on the tree, that we being dead to sins, might live unto righteousness; by whose stripes ye were healed." 1 Pet. ii. 22.

Q. 13. *What then is the meaning of the apostle? v. 4.*

A. He means that, if our High Priest, after he had offered up himself, had remained on the earth, he could not have performed the other acts of his office; because he did not come to minister in the tabernacle in which the priests offered gifts, according to the law; nor could he minister in that tabernacle in which it was lawful only for the Levitical priests to officiate. To carry on his ministry, as a priest, it was necessary for him to enter into heaven; and in that sanctuary of God (Ps. cii. 19,) to present the evidence of his sacrifice, and to intercede for his Church.

LESSON XVI.

Q. 14. *What was the design of the institution of the Levitical priesthood, of their services in the tabernacle, and of the erection of the tabernacle?* v. 5.

A. All were *typical*; an “*example and a shadow of heavenly things.*”

Q. 15. *Was the ancient Church aware of this fact?* v. 5.

A. God had given them intimations of this important truth; for, at the time of their appointment, he had admonished Moses to be careful “to make all things according to the pattern showed” to him, “in the mount.”

Q. 16. *How long was the Levitical priesthood, its ministry, and tabernacle to remain?* v. 5.

A. They were to remain until their great Anti-type came to set them aside, by offering his sacrifice on earth, and ascending as our High Priest into the heavenly sanctuary. Their design being then accomplished, they became useless and were set aside by the will of God.

Q. 17. *Of what is Jesus the Mediator?* v. 6.

A. He is the Mediator of a better covenant, which was established on better promises.

Q. 18. *What does this prove?* v. 6.

A. It proves that his ministry is far more excellent than the ministry of the Levitical priesthood, who officiated under an inferior covenant.

Q. 19. *Was the first covenant faultless?* v. 7.

A. It was not: for, if it had been faultless, it would have remained, and there would have been no reason for substituting another in its place.

Q. 20. *Were any intimations of this given to the ancient Church of God? v. 8.*

A. God had plainly told them, that the time was coming, when he would "make a new covenant with the house of Israel and with the house of Judah." Jer. xxxi. 31—34.

Q. 21. *When and where was the first covenant made? v. 9.*

A. It was made with the Israelites, when they had, after their departure from Egypt, arrived at Mount Sinai, in the wilderness.

Q. 22. *Where do you find a record of this transaction?*

A. It is recorded in Exod. xxiv. 3—8.

Q. 23. *Were these covenants two different and distinct covenants? v. 9.*

A. They were.

Q. 24. *What does God promise in the new covenant? v. 10.*

A. He promises to "put his laws into the minds of his people, and write them in their hearts."

Q. 25. *Did the first covenant contain such a provision?*

A. It did not.

Q. 26. *What is the next promise in the new covenant? v. 10.*

A. It is this: "I will be to them a God, and they shall be to me a people."

Q. 27. *Was such a promise found in the first covenant?*

A. God did in that covenant promise to be the God of Israel by an external relation; but not by a spiritual relation, according to the full and glorious import of the promise in the new covenant.

Q. 28. *What is the next provision of the new covenant? v. 11.*

A. It is this: "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least unto the greatest."

Q. 29. *Can this engagement be found in the first covenant?* v. 11.

A. It cannot.

Q. 30. *Does this promise render all teaching unnecessary?* v. 11.

A. It does not; but it sets aside the teaching formerly required, and secures a more effectual teaching.

Q. 31. *What is the last promise mentioned in the twelfth verse?*

A. This: "I will be merciful unto their unrighteousness, and their sins and their iniquities will I remember no more."

Q. 32. *Did the first covenant include such a promise?* v. 12.

A. The first covenant appointed offerings for sins; but the sacrifices could not take away guilt from the conscience, nor expiate sin in this respect; (ch. x. 4,) they only removed ceremonial uncleanness, and sanctified to the purifying of the flesh; (ch. ix. 13,) so that the offerer became again fit for the instituted worship.

Q. 33. *What does the name new covenant imply?* v. 13.

A. It implies that the first was become *old*, and would cease to operate.

Q. 34. *What was its condition when the apostle wrote this epistle?* v. 13.

A. It had waxen old; it had lost all its authority in the Church; its sacrifices and priesthood had become useless, and all its rites and ceremonies insignificant.

Q. 35. *What intimation was given by the sacred writer in his closing words, is ready to vanish away? v. 13.*

A. He refers to that tremendous ruin, predicted by our Lord, that shortly after came on the Jewish nation, the destruction of their city Jerusalem and its temple, and the entire overthrow of their whole civil and ecclesiastical state; by which judgment of heaven, their pompous worship, their rites and ceremonies, established by the first covenant, have been swept away from the earth; and they rendered utterly unable ever to restore them; for their distinction of tribes is lost, and they cannot possibly discover who belong to the tribe of Levi, or to the family of Aaron.

LESSON XVII.

CHAPTER IX.

Q. 1. *What is contained in this chapter?*

A. The apostle, for the conviction of the Hebrews, presents a fuller view of the typical nature of the first covenant;—asserts the defective nature of its appointed sacrifices, and the perfect efficacy of the great sacrifice of the new covenant;—and proves that the one offering of Christ is all-sufficient, and needs not to be repeated.

Q. 2. *What belonged to the first covenant? v. 1.*

A. Ordinances of divine service and a worldly sanctuary.

Q. 3. *Why was the sanctuary called worldly?*

A. Because it was made of earthly materials, and constructed by human art.

Q. 4. *How was the tabernacle divided? vs. 2, 3.*

A. It was divided into two apartments.

Q. 5. *What were they called?* vs. 2, 3.

A. The first was called *the sanctuary*; the second, the *holiest of all*, or *most holy*.

Q. 6. *What did the sanctuary or first apartment contain?* v. 2.

A. In the sanctuary were placed the golden candlestick, the table, and the shew bread.

Q. 7. *What separated the first apartment, or the sanctuary, from the holiest of all, or the second apartment?* v. 3.

A. The second veil.

Q. 8. *What were deposited in the most holy place?* vs. 4, 5.

A. The golden censer and the ark of the covenant overlaid with gold.

Q. 9. *What did the ark contain?* v. 4.

A. It contained three things; the golden pot that had manna—Aaron's rod that budded—and the tables of the covenant.

Q. 10. *What were the tables of the covenant?*

A. The two tables of stone, on which God had engraved the ten commandments.

Q. 11. *What was over the ark?* v. 5.

A. The cherubim of glory, overshadowing the mercy-seat.

Q. 12. *What was the mercy-seat?* v. 5.

A. The lid or covering of the ark, which was the symbolical seat of Divine Majesty; from which Jehovah delivered his oracles to his ancient people.

Q. 13. *Of what was the mercy-seat a type?* v. 5.

A. It was a type of Christ, our propitiation; in whom God meets sinners, and through whom he grants them pardon of sin and every blessing.

Q. 14. *Who were permitted to enter into the sanctuary, or first apartment of the tabernacle?* v. 6.

A. The priests went into it, and there performed their daily service.

Q. 15. *What was this service?* v. 5.

A. They trimmed the lamps;—they burned incense on the altar;—they kept in order on the table the shew bread;—and they sprinkled the blood of sacrifices before the veil.

Q. 16. *Who was permitted to enter into the second apartment, the most holy place?* v. 7.

A. No one but the high priest: it was death for any other man to enter that sacred place.

Q. 17. *Was the high priest allowed to enter daily?* v. 7.

A. He could lawfully pass the second veil, and appear before God in the most holy place, only on the great day of atonement, which occurred but once in the year.

Q. 18. *How was he directed to enter?* v. 7.

A. By the blood of the appointed sacrifices; first, with the blood of the victims slain for himself; and, then, with the blood of the victims slain for the people.

Q. 19. *What was designed by these restrictions in the worship of God, and the distance at which the people were kept from the mercy-seat?* v. 8.

A. The Holy Ghost, who inspired Moses to write and arrange the tabernacle service, signified, by these things, that the way into the Most Holy Place was not yet open and apparent; and that, till the coming of our great High Priest, the Church could not consistently be indulged with that freedom of access to the throne of grace, and filial worship which she now enjoys.

Q. 20. *What is the tabernacle with its services denominated?* v. 9.

A. It is denominated, and was intended to be,

a *figure*, a *type*, which referred to what was to come.

Q. 21. *What was the defect of the gifts and sacrifices offered in the tabernacle? v. 10.*

A. They could not make the offerer *perfect*, in regard to his conscience; they could not effect a *real* atonement for sin, and remove a sense of guilt.

Q. 22. *Why could not this appointed tabernacle service accomplish this end? v. 10.*

A. From its very nature, its insufficiency to produce this desirable effect is manifest.

Q. 23. *In what did it consist? v. 10.*

A. It consisted "only in meats and drinks, and divers washings, and carnal ordinances:" between which and the real expiation of sin there could be no connection.

Q. 24. *Why were these things appointed? v. 10.*

A. They were appointed by God for wise reasons, to answer typical purposes, and prepare the way for a better dispensation of mercy and grace; and while they were privileges to his ancient people, they were a burden imposed on the Church, suited to her minority, until the time of the reformation to be effected by Christ; who was to introduce his Church to that better dispensation of light and grace.

LESSON XVIII.

Q. 25. *What is said of Christ in the eleventh verse?*

A. He is a High Priest of good things to come, who performs his service in a greater and more

perfect tabernacle, than that of Moses or of the temple.

Q. 26. *Has he entered into the holy place?* v. 12.

A. He has gone into heaven, the true tabernacle.

Q. 27. *Did he our great High Priest enter without BLOOD?* v. 12.

A. He did not; the type was fulfilled.

Q. 28. *With what blood did he enter?* v. 12.

A. He entered into heaven, not with the blood of goats and of calves, but with his own most precious blood; which was shed on the earth, the first tabernacle, and then presented to God in the heavens, the second tabernacle, which he entered once, and where he will remain till he shall come to close his gracious dispensation.

Q. 29. *What has he obtained?* v. 12.

A. By his one sacrifice on the cross he has obtained *eternal redemption* for us.

Q. 30. *How does the apostle illustrate this?* vs. 13, 14.

A. By comparing his sacrifice with the legal sacrifices.

Q. 31. *What were they?* v. 13.

A. They were all dumb animals, whose blood and ashes were used to make atonement, and to purify the unclean.

Q. 32. *What could they effect?* v. 13.

A. They purified the *flesh*; they removed ceremonial uncleanness, and thus restored those who had been debarred from the temple service by such uncleanness, to their privilege of appearing there with others; and they exempted the offerers from that temporal punishment to which the breach of certain duties exposed them.

Q. 33. *Whence did they derive this influence?* v. 13.

A. From the sovereign will or appointment of God; who was pleased to impart this influence to them, that they might typically exhibit the glorious effects that were to be produced by the future sacrifice of Christ.

Q. 34. *What was the offering of Christ?* v. 14.

A. He, the Son of God, through the Eternal Spirit; who had anointed him to the office of High Priest, qualified him for it, succoured him in his temptations, and sustained him under his immense and agonizing sufferings; "offered HIMSELF, without spot to God."

Q. 35. *What effects are attributed to this wonderful sacrifice?* v. 14.

A. The blood of Christ, being sprinkled on a sinner, purges his conscience from the guilt and stains of dead works; (works that deserve death,) and thus, reconciling him to God, enables him, through the renewing and sanctifying grace of the Holy Spirit, procured for him by the atonement of Christ, "to serve the living God," in an acceptable manner.

Q. 36. *What conclusion does the inspired writer draw from the effects produced by animal sacrifices?* vs. 13, 14.

A. He draws this just conclusion, that, if they, the mere types of Christ's sacrifice, produced their intended effects, the blood of Christ, the great Antitype, must, more efficiently and more certainly, produce its intended effects.

Q. 37. *What is the connexion between the sacrifice of Christ and its effects?* v. 14.

A. The connexion was not like that between animal sacrifices and their effects, merely *arbitrary*, resulting from the sovereign appointment of God. He was indeed appointed by God to his office of Saviour and High Priest;

but, when we consider who he was, the eternal Son of God, and what he did and suffered, his perfect obedience to the divine law, and the sufferings he endured, we must see, that he made a *real* atonement for sin, and a *real* satisfaction to divine justice; so that it is fit and right, becoming the majesty and glory of God, to pardon all who believe in him, and, in the exercise of infinite mercy and grace towards them, to bestow on them, for Christ's sake, full salvation and eternal glory.

Q. 38. *What is Christ denominated in the fifteenth verse?*

A. He is denominated the *Mediator* of the NEW TESTAMENT.

Q. 39. *As the original word has heretofore been translated COVENANT, why is it here rendered TESTAMENT? v. 15.*

A. The original word signifies a *testament*, as well as a covenant; and as the apostle speaks, in the two following verses, of a *testator*, and of the necessity of his death to give validity to his testament; it appears that his argument is founded on the nature of a testament; it was, therefore, proper to translate the word as they have done.

Q. 40. *Why is the first covenant denominated a TESTAMENT? v. 15.*

A. Because it was typical of the new covenant, which is here denominated a *testament*.

Q. 41. *Was the new covenant of the nature of a testament? v. 15.*

A. So it appears to be; for Christ, the Mediator of the new covenant, has the power of dispensing its blessings according to his will; and when he was about to die, he bequeathed them to his disciples, saying, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." (John xiv. 27.) "I appoint unto you a kingdom, as my Father hath appointed unto me." (Luke xxii. 29.)

Q. 42. *Why is Christ called the Mediator of the New Testament?* v. 15.

A. Because he had to *mediate* between God and men, in order to obtain as Mediator, authority to bequeath the blessings contained in the New Testament.

Q. 43. *By what means did he obtain this authority?* v. 15.

A. By means of his death. His death, comprehensive of all his humiliation and sufferings, and the termination of them, was the price he paid for the blessings bequeathed by him to his people.

LESSON XIX.

Q. 44. *How extensive is the influence of the death of Christ?* v. 15.

A. It reaches from the beginning to the end of time.

He died for the redemption of the transgressions that were committed under the first testament, as well as for those under the new testament. Believers under the former were saved by his anticipated obedience unto death; and believers under the latter are saved by his obedience unto death actually rendered: or, in other words, both classes of believers obtain the eternal inheritance through faith in the same atonement and righteousness of the same Redeemer.

Q. 45. *How was the first testament dedicated?* v. 18.

A. By the blood of slaughtered animals.

Q. 46. *Why was this done?* v. 18.

A. It was done to prefigure, by a type, the death of Christ, by which the new testament was established and made valid.

Q. 47. *How did Moses dedicate the first testament? v. 19.*

A. First, he spoke every precept in the law, to all the people, and then he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people.

Q. 48. *What else did Moses sprinkle? v. 21.*

A. He sprinkled with blood both the tabernacle, and all the vessels of the ministry.

Q. 49. *Why was this sprinkling of blood used? vs. 22, 23.*

A. To purify these things for the use of sinful men.

Q. 50. *What general assertion do you find in the twenty-second verse?*

A. That "almost all things are by the law purged with blood; and without shedding of blood is no remission."

Q. 51. *Is the last member of the verse without exception? v. 22.*

A. It is; for no sin can be remitted without regard to the shedding of Christ's blood.

Q. 52. *What were the book of the covenant, the tabernacle, and its ministry? v. 23.*

A. They were patterns, types of heavenly things.

Q. 53. *Could the heavenly things that were typified by earthly things, be purified by animal sacrifices? v. 23.*

A. By no means; the heavenly things required a far nobler sacrifice, even that of the Son of God.

Q. 54. *Who entered into the holy places made with hands? v. 24.*

A. The Levitical Priests and High Priest.

Q. 55. *What were these holy places? v. 24.*

A. They were figures, types of the true holy places.

Q. 56. *Into which has Christ, our High Priest, entered?* v. 24.

A. He has entered into the true holy places. He has gone into heaven itself, there to appear in the presence of God for us; thus he fulfilled the type of the Levitical High Priest entering annually into the most holy place, with the blood of the prescribed victims.

Q. 57. *Did the High Priest under the law offer yearly sacrifices, before he entered the most holy place?* v. 25.

A. He did offer yearly sacrifices.

Q. 58. *How often did Christ offer sacrifice?* vs. 25, 26.

A. He offered but *one* sacrifice. Once only did he appear in the world, at the commencement of the new and last dispensation, to put away sin by the sacrifice of HIMSELF.

Q. 59. *Could the types perfectly represent the offices and work of Christ?* vs. 25, 26.

A. The types were defective, although numerous. We find a general resemblance between the types and the antitypes, and various points in which they differ.

Q. 60. *Why did the Levitical High Priest offer yearly sacrifices?*

A. Because the sacrifices he offered were insufficient to effect a real atonement for sin. They could atone only for political offences, and purify from ceremonial uncleanness; and thus restore to the people the privilege of divine worship in the tabernacle or temple.

Q. 61. *What correspondence between certain*

events is noticed by the apostle, in the twenty-seventh and twenty-eighth verses?

A. The correspondence between the death of men, considered as a punishment, and the offering of Christ; and between the future judgment and his second appearance.

Q. 62. *Can you state the correspondence? vs. 27, 28.*

A. To men it is appointed, by our offended judge, once to die; this is the curse pronounced on all men on account of sin; so Christ was offered but once to bear the sins of many, and thus to save from the *curse* of death, though not from actual death, all who believe in him. Judgment, by divine appointment, follows death, when the final sentence of the law will be pronounced and executed on all who shall not be saved; so will Christ appear the second time, at the end of time, without sin, to save from the condemnatory sentence of the law, all who, believing in him, look for his appearance, according to his promise, to give them a glorious resurrection from the dead, and to pronounce on them a glorious sentence of acquittal, and adjudication to eternal life.

Q. 63. *What is the meaning of the phrase, "without sin?" v. 28.*

A. When Christ first appeared in this world, he came to offer himself as a sacrifice for sin; and, therefore, he appeared in the likeness of sinful flesh, having all the sinless infirmities of our nature, and was treated according to the design of his coming, as a sinner; he suffered, bled, and died. But, at his second appearance, he will come for a widely different purpose; not to present himself as a sin-offering, but to exhibit his own glory, and all the glorious effects of his one all-sufficient sacrifice for sin, the eternal salvation of his believing people. He will "present the Church to himself a glorious Church, not having spot, or wrinkle, or any such thing, holy and without blemish." Eph. v. 27.

LESSON XX.

CHAPTER X.

Q. 1. *What is contained in this chapter?*

A. This chapter contains a further illustration of the apostle's great argument in the three preceding chapters, the inefficacy of legal sacrifices, and the all-sufficiency of Christ's sacrifice;—2, sundry exhortations, grounded on his argument;—3, the destructive nature of wilful apostasy;—and 4, the certain reward to be bestowed on the faithful followers of Christ.

Q. 2. *What does the sacred writer denominate the law? v. 1.*

A. The law was "a shadow, and not the very image of good things to come;" it was but an imperfect representation of them.

Q. 3. *What did the law prescribe? v. 1.*

A. The offering of sacrifices year by year.

Q. 4. *To what particular season for offering sacrifices does the apostle refer? v. 1.*

A. He refers to the annual sacrifices that were offered by the High Priest, for the nation, on the great day of the atonement. See Levit. xvi.

Q. 5. *What are "THE GOOD THINGS TO COME," to which the inspired writer refers? v. 1.*

A. The good things enjoyed under the Christian dispensation; such as the advent of Christ, his sacrifice, and the blessings resulting from it.

Q. 6. *What could not the law do? v. 1.*

A. It could not by its services and sacrifices make the worshippers under it perfect.

Q. 7. *What is meant by the word PERFECT? v. 1.*

A. It means that the law could not impart to the worshippers a real pardon of sin, real reconciliation with their offended Sovereign; could not place them in a state of acceptance with him, nor open for them that freedom of access to him in worship, which we enjoy under the gospel, nor furnish that supply of the Spirit now vouchsafed, nor enrich them with a title to the heavenly inheritance.

Q. 8. *What proof of the inefficacy of the legal sacrifices is offered by the apostle? vs. 1—3.*

A. He proves their inefficacy from the fact, that they were required to be repeated from year to year; and from the fact that, in repeating them, a remembrance of sin was required by the law.

Q. 9. *How is the conclusion drawn from these facts? vs. 2, 3.*

A. The apostle reasons thus: If the legal sacrifices had made a real atonement for sin, and rendered the worshippers perfect, they would not have been annually repeated; and their consciences, being freed from guilt, would not have agitated them with apprehensions of the punishment of their sins.*

* Dr. Owen justly remarks, on this passage, "that true believers have a *conscience* judging and condemning them for sin, no less than they had under the law; but this trouble doth not arise hence, that sin is not *perfectly expiated* by the sacrifice of Christ, but only from an apprehension that they have not a *due interest* in that sacrifice and its benefits. On the contrary, under the Old Testament, they questioned not their *due interest* in their sacrifices, which depended on the performance of the rites belonging to them; but their consciences charged them with the guilt of sin, through an apprehension that their sacrifices could not perfectly expiate it; and this they found themselves led to by God's instituted repetition of them, which had not been done, if they could ever make the worshippers perfect: but in the use of them, and their frequent

Q. 10. *What reason does the apostle assign for the inefficacy of the legal sacrifices?* v. 4.

A. He assigns their very nature as the reason: they offered only the *blood of bulls and of goats*; and how was it possible for this blood to expiate sin? what connexion is there between the blood of a *dumb* animal and the sin of a *rational* creature?

Q. 11. *Was the insufficiency of these sacrifices taught to the ancient church more plainly?* vs. 5—7.

A. It was plainly taught in prophecy, which foretold the coming of a better sacrifice to be offered by the promised Messiah. Psal. xl. 6—9.

Q. 12. *Whose language does the apostle quote in the fifth, sixth, and seventh verses?*

A. He quotes, from the fortieth psalm, the language of the Saviour about to come into this world to save it.

Q. 13. *What does the Saviour assert?* vs. 5—7.

A. He asserts two things: first, that God did not desire sacrifice and offering, and that he had no pleasure in burnt offerings and sacrifices for sin: secondly, that he was coming to do his will, in a body prepared for him by God, or by the assumption of human nature to offer up himself a sacrifice for sin. John x. 17, 18.

Q. 14. *Were not the legal sacrifices instituted by divine appointment?*

A. They were; and all the rites connected with them were particularly prescribed by God.

Q. 15. *How then does the statement in the quotation consist with this fact?* vs. 5, 6.

repetition, they were taught to look continually to the *great expiatory sacrifice*, whose virtue was laid up for them in the promise, whereby they had peace with God." Vol. iv. p. 12.

A. God had pleasure in them, when they were offered according to his appointment, and for the typical end for which he had instituted them; but when the worshippers depended on them for a *real* expiation of their sins, they abused them and offended God. For the accomplishment of this great purpose, they were not appointed, and, in this respect, when thus abused, he had no pleasure in them.

Q. 16. *Had the coming of the Messiah been predicted before the writing of the fortieth psalm? v. 7.*

A. This psalm itself states the fact. His coming had been predicted in the first promise, (Gen. iii. 15,) in the promises to Abraham, (Gen. xvii. 7, xxii. 18,) and in other places in the writings of Moses, who preceded David.

Q. 17. *What does the Messiah's language, quoted by the apostle, and then repeated in the eighth and ninth verses, prove?*

A. It proves that, by the introduction of the *true* and *great expiation* for sin to be made by his Son, God intended to abolish the whole system of Levitical sacrifices.

LESSON XXI.

Q. 18. *What benefit do believers receive from the accomplishment of the Divine will by the Son? v. 10.*

A. They are sanctified; the *guilt* and *pollution* of their sins are taken away by the one offering of the body of Jesus Christ.

Q. 19. *What contrast between the priests and Christ is stated, in the eleventh and twelfth verses?*

A. The priests daily ministered, and repeatedly

offered their typical and ineffectual sacrifices for sin; but Christ, our great High Priest, offered but one sacrifice for sins, and then sat down for ever on the right hand of God.

Q. 20. *What will follow from his exaltation in heaven?* v. 13.

A. All his enemies will be made his *footstool*: they will submit willingly, or be compelled to submit to his sovereign authority.

Q. 21. *Why did our High Priest, after having offered one sacrifice for sins, sit down for ever on the right hand of God?* v. 14.

A. The inspired writer assigns the reason in the *fourteenth* verse. By that one offering, he effected a complete expiation for sin, so that nothing more, in the way of an atoning sacrifice, could be required. He also secured the progressive sanctification of believers, and liberty of access to God in worship; he laid the foundation for the complete and everlasting salvation of all his people.

Q. 22. *Who are meant by the term SANCTIFIED, in the fourteenth verse?*

A. It denotes those who by the sprinkling of the blood of Christ are dedicated to God, and fitted for his worship and service. See chap. ix. 13, 14.

Q. 23. *What is the meaning of the term PERFECTED in the fourteenth verse?*

A. It means, as appears in the answer already given to the *twenty-first* question, that Christ has completely expiated their sins, given them freedom in worship, and secured their salvation.

Q. 24. *What testimony is adduced by the apostle, to prove that Christ, by his one offering, hath perfected for ever them that are sanctified?* v. 15.

A. The testimony of the Holy Ghost.

Q. 25. *Where is it found?* vs. 16, 17.

A. In the book of Jeremiah the prophet, which

he had quoted already in the *eighth* chapter, and which he here repeats.

Q. 26. *What is that testimony? vs. 16, 17.*

A. It is this; the new covenant, which God promised to make with his Church, and of which Jesus Christ is the mediator and surety, engages—1, that his people should have his laws inscribed on their hearts and minds, so that they should know, approve, love, and do them; and 2, that their sins and iniquities should be no more remembered against them, to their condemnation; in other words, that God would fully and for ever pardon them.

Q. 27. *What inference does the apostle draw from these covenant engagements? v. 18.*

A. He infers, from the promise of God no more to remember the sins and iniquities of his people, that this blessing having been secured to them by the one offering of the Mediator of the covenant, no other offering for sin can ever be needed or demanded.

Q. 28. *What is now finished?*

A. The great argument of the apostle in relation to the priesthood of Christ, the superiority of his priesthood to that of Aaron and his successors; the perfection and efficacy of his one offering for sin; the consequent influence of it on the state and privileges of his believing people; the shadowy, typical nature of the Levitical services and sacrifices for sin; and the effect of the introduction of the promised Messiah into the world, and the accomplishment of his great work for the salvation of believing sinners, in abolishing the typical services and sacrifices that had been instituted to prefigure the good things to come, and to prepare the world for the new and better dispensation of divine grace. This great argument, so interesting to the Church, and so replete with heavenly consolation, was begun in the *seventh* chapter, carried on through the *eighth* and *ninth*, and finished at the *eighteenth* verse of this, the *tenth* chapter.

Q. 29. *On what premises does the apostle reason with the Hebrew Christians?*

A. His premises are all drawn from the Old Testament Scriptures, the inspiration and divine authority of which were admitted and acknowledged by them; and on such undeniable premises he founds all his arguments, and shows by them most conclusively all the great principles he wished to establish, in order to confirm the faith of the Hebrews, and to keep them steadfast and unwavering in the profession of the blessed gospel.

Q. 30. *What follows this discussion?*

A. Sundry practical exhortations, founded on the preceding all-important doctrines.

Q. 31. *What privilege have we gained by the blood or sacrifice of Christ? v. 19.*

A. We have secured to us *boldness, liberty, and confidence*, to enter into the holiest.*

Q. 32. *Had the church under the law this boldness of entrance? vs. 19, 20.*

A. By no means. The priests, and not the people, could enter the first apartment, the holy place; and into the second, the most holy place, none dare enter, on pain of death, except the High Priest alone; and he was allowed the privilege only on one day of the year. Thus the church was kept at a distance, and had no boldness in approaching God in the temple service. But now the church is indulged with *liberty and confidence* to enter into the most holy place, and worship God.

Q. 33. *How is the way denominated? v. 20.*

A. It is denominated a *new and living way*.

Q. 34. *Why is it called a NEW WAY? v. 20.*

A. It is called *new way*, in opposition to the *old way* by the blood of animal sacrifices.

* In the original *holy places*, and, consequently, the most holy place; for there were two holy places; the one holy, the other most holy.

Q. 35. *Why is it denominated a LIVING way?*

A. It is called a *living way*, because it imparts life, and will never decay.

LESSON XXII.

Q. 36. *Who has consecrated this way for us?*
v. 20.

A. Jesus Christ.

Q. 37. *How did he consecrate it for us?* v. 20.

A. He consecrated it for us "through the veil, that is to say, his flesh."

Q. 38. *What does this mean?* v. 20.

A. It means that he has consecrated it for us by the sacrifice of himself; by his broken body and shed blood, by his sufferings and death.

Q. 39. *Why did the apostle express the truth in the terms he uses?* v. 20.

A. He chose this mode of speech to show the fulfilment of a type.

Q. 40. *What was the veil in the tabernacle?*

A. It was a large curtain, strongly and curiously wrought, that separated the holy from the most holy place.

Q. 41. *Of what was it a type?* v. 20.

A. It was a type of the flesh or human nature of Christ.

Q. 42. *What proves this?* v. 20.

A. His flesh is here denominated a veil in allusion to the veil of the tabernacle: and when Jesus yielded up the ghost, it is recorded, "And, behold, the veil of the temple was rent in twain from the top to the bottom." Matt. xxvii. 51.

Q. 43. *How did the Jewish High Priest enter into the most holy place?*

A. By turning aside the veil.

Q. 44. *How did Christ enter into heaven, as our great High Priest?*

A. He entered heaven by the rending of his flesh, his human nature; by his sufferings and death; not "by the blood of goats and of calves, but by his own blood he entered in once into the holy place." Chap. ix. 12.

Q. 45. *Does the term HOLIEST, in the nineteenth verse in this chapter, mean heaven, which our High Priest has entered?*

A. It does not; it means the place or state of worship we are permitted to enter, while we remain on earth, and in which we are exhorted to draw near unto God. vs. 19—22.

Q. 46. *Was the most holy place then typical both of heaven, and of the near approach to God granted to us under the Christian dispensation?*

A. It was; just as the temple was a type of our Saviour's body, and a type of the church.

Q. 47. *What was signified by the rending of the veil from the top to the bottom, when the Saviour died?*

A. This act of Divine Providence was designed to teach us, that the veil was no longer needed; that the mysteries of the sanctuary were opened to our view; and that the whole church had granted a liberty of approaching to God never granted to the Jewish High Priest.

Q. 48. *What other blessing does the apostle advert to in the twenty-first verse?*

A. He reminds us, that we have a great High Priest over the house, the Church of God; who

appears in his presence for us, and is constantly watching over the interests of his Church.

Q. 49. *What exhortation is founded on the fact, that we have such a High Priest, and that we have boldness to enter into the holiest by the blood of Jesus?* v. 22.

A. The exhortation is this: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Q. 50. *To what does the sacred writer here allude?* v. 22.

A. He alludes to what took place under the law in conducting divine worship. There was a drawing near to God, by approaching the altar and the mercy-seat; and there was a sprinkling with blood, and washings with water.

Q. 51. *What then is meant by drawing near to God?* v. 22.

A. It means worshipping God.

Q. 52. *What is meant by a TRUE heart?* v. 22.

A. It means a *sincere* heart, free from dissimulation or hypocrisy.

Q. 53. *What is meant by FULL ASSURANCE OF FAITH?* v. 22.

A. An assured conviction of the truth of the great doctrines taught in this epistle, in relation to our great High Priest, the efficacy of his atonement, and the liberty of worship granted to the Church.

Q. 54. *What is meant by an EVIL CONSCIENCE?* v. 22.

A. Here it signifies a conscience stained with the guilt of allowed sin.

Q. 55. *How is the heart SPRINKLED from an evil conscience?* v. 22.

A. By having the blood of Christ *sprinkled* or applied to it. (Ch. ix. 14. 1 John i. 7.)

Q. 56. *What is meant by having our BODIES WASHED WITH PURE WATER?* v. 22.

A. It refers to the washings required by the law, and signifies the necessity of cleansing ourselves from the stains of outward conduct, as the other qualification referred to our inward man, the state of our mind and heart.

Q. 57. *What is the exhortation in the twenty-third verse?*

A. To "hold fast the profession of faith without wavering."

Q. 58. *What encouragement is urged?* v. 23.

A. The faithfulness of God in fulfilling his exceeding great and precious promises. (2 Pet. i. 4.)

Q. 59. *What duty do Christians owe to one another?* v. 24.

A. To watch over one another, and to endeavour to excite to increased love and good works.

Q. 60. *Do Christians discharge this duty?*

A. Alas! they sadly fail in doing it.



LESSON XXIII.

Q. 61. *What duty is pressed in the twenty-fifth verse?*

A. The duty of punctual attendance on public worship, and of exhorting one another.

Q. 62. *What motive is presented to enforce these duties on the Hebrew Christians?* v. 25.

A. The apostle urges them to diligence in these duties, by the consideration that the day was ap-

proaching when the judgments predicted by our Saviour, would come on the Jews; when their city would be taken, their temple destroyed, and their whole national and ecclesiastical state overthrown.

Q. 63. *What is meant by the wilful sin spoken of in the twenty-sixth verse?*

A. The apostle means a *wilful apostasy*, by any Hebrew professing the gospel; after having seen and acknowledged the clear and demonstrative proofs of the truths of the gospel, by the miraculous agency of the Holy Ghost, producing such great miracles for its confirmation and establishment in the world.

Q. 64. *What was the condition of such? v. 26.*

A. They were lost; for they rejected the only sacrifice for sin which God had provided; and it was certain no other would be provided.

Q. 65. *What remained to such apostates? v. 27.*

A. "A certain fearful looking for of judgment and fiery indignation that shall devour the adversaries."

Q. 66. *What proof of their terrible punishment is presented? v. 28.*

A. The apostle reminds the Hebrews of the fact, that "he that despised Moses' law died without mercy under two or three witnesses." (Num. xv. 30, 31. Deut. xvii. 6.)

Q. 67. *What inference is drawn from this fact? v. 29.*

A. The apostle infers from it, that apostates from Christianity would have inflicted on them a much sorer punishment than death.

Q. 68. *Is this inference justly drawn? v. 29.*

A. It is; for the guilt of such apostates was

greater than that of the despisers of Moses' law; they were guilty of treading under foot the blood of the Son of God, of counting the blood of the covenant wherewith he was sanctified an unholy thing, and of insulting the Spirit of grace.

Q. 69. How is the certainty of this terrible punishment proved? vs. 30, 31.

A. The apostle proves it, by referring to passages in the Old Testament, in which God claims to himself the character of a Judge, who will not fail to punish sin.

Q. 70. How does the inspired writer express the greatness of the punishment? v. 30.

A. He does it very emphatically, by exclaiming—"It is a fearful thing to fall into the hands of the living God!"

Q. 71. How are the Hebrew Christians encouraged to be steadfast in their faith and profession? vs. 32—34.

A. The apostle reminds them of what they had been enabled, by the grace of God, both to do and to suffer, for the honour of Jesus Christ.

Q. 72. What had they done and suffered? vs. 32, 33.

A. After their conversion, they had endured a great fight of afflictions; being "made a gazing-stock by reproaches and afflictions," and by becoming "companions of them that were so used."

Q. 73. Had they shown kindness to the apostle? v. 34.

A. They had; for when he was in bonds, in their country, they had testified their sympathy to him.

Q. 74. What more had they done? v. 34.

A. They had submitted joyfully to the spoiling of their goods.

Q. 75. *What sustained the Hebrews in these trying circumstances? v. 34.*

A. They were supported by knowing that they had in heaven a better and a more enduring substance, than any earthly riches; a substance which could not be lost, nor taken away.

Q. 76. *What follows in the thirty-fifth verse?*

A. The apostle exhorts them not to cast away their confidence. They had felt a full confidence in the certain truth and immense importance of the Christian religion; and, animated and sustained by divine grace, they had boldly professed it, in the face of danger. This confidence the apostle exhorts them not to cast away, but to hold fast.

Q. 77. *What encouragement is subjoined to the exhortation? v. 35.*

A. The apostle reminds them of the rich and glorious reward that would crown their steadfast adherence to the truth, and bold profession of it to the end of life.

Q. 78. *In doing the will of God what is needed? v. 36.*

A. Patience and perseverance.

Q. 79. *What will follow? v. 36.*

A. We shall receive a fulfilment of the promise of an eternal inheritance.

Q. 80. *Of what does the apostle speak in the thirty-seventh verse?*

A. He speaks of the coming of Christ to judge the world, and, as preparatory to this, of his coming to receive his people individually by death, to himself that they may be where he is. (John xiv. 3.)

Q. 81. *Will he tarry? v. 37.*

A. He may, in our view, seem to tarry; but

he will not tarry: he will assuredly come at the appointed time.

Q. 82. *How do the just live?* v. 38.

A. The just man is made righteous through *faith* in the righteousness of Christ. He continues to live by faith, receiving from the Saviour's fulness daily supplies of grace; and by faith he lives in expectation of receiving the great promise of eternal life.

Q. 83. *What is said of apostates?* v. 38.

A. It is written by the pen of inspiration, as expressive of the Divine mind: "If any man draw back," apostatize from his profession of the gospel, "my soul shall have no pleasure in him."

Q. 84. *Did Paul apprehend this sad occurrence in regard to the Hebrews?* v. 39.

A. He entertained a favourable opinion of them, as well as of himself; for he says, "We are not of them who draw back unto perdition; but of them that believe," and continue in the exercise of faith and the bold profession of it, "to the saving of the soul."



LESSON XXIV.

CHAPTER XI.

Q. 1. *What is contained in this chapter?*

A. It contains an account—1, of the nature of faith;—2, of the necessity of faith;—3, of the glorious achievements of faith.

Q. 2. *What is faith?* v. 1.

A. "Faith is the substance of things hoped for, the evidence of things not seen."

Q. 3. *What are the objects of faith?* v. 1.

A. Things invisible, future, and promised.

Q. 4. *What is the meaning of the term SUBSTANCE in the first verse?*

A. It means that faith gives reality to things hoped for, a kind of present subsistence to them.

Q. 5. *What is the meaning of the term EVIDENCE in the same verse?*

A. It means that faith imparts that strong conviction, that firm persuasion of mind, which arises from a demonstration of a truth.

Q. 6. *What did the elders obtain by faith?* v. 2.

A. They obtained a good report: they were testified to by God, that they were righteous and acceptable to him.

Q. 7. *Who were the elders?* v. 2.

A. They were the illustrious men spoken of in this chapter.

Q. 8. *What do we understand by faith?* v. 3.

A. By faith we understand, in a way that reason cannot teach, that "the worlds were framed" in all their beauty, order, and magnificence, out of *nothing*, "by the word of God." This is taught us by his revelation; and, by believing his testimony, we know it and are assured of it.

Q. 9. *What is said of Abel?* v. 4.

A. "By faith he offered unto God a more excellent sacrifice than Cain."

Q. 10. *What did Cain offer?* (Gen iv. 3.)

A. Cain brought as an offering the fruit of the ground.

Q. 11. *What did Abel offer?* (Gen. iv. 4.)

A. "Abel brought of the firstlings of his flock, and of the fat thereof." He presented an animal sacrifice.

Q. 12. *Why was Abel's sacrifice more excellent than that of Cain?*

A. Cain, by bringing of the fruits of the ground an offering to God, acknowledged him as the Creator, Preserver, and Proprietor of all things; but Abel, by bringing of the firstlings of his flock, and offering it as a *sin-offering*, acknowledged himself to be a sinner deserving death, but hoping for pardon, through the great sacrifice typified by his sacrifice.

Q. 13. *Was his sacrifice accepted?* (Gen. iv. 4.)

A. It was; for we are told, "God had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect."

Q. 14. *Why this difference in God's regard to the offerers?*

A. The reason was this: Abel felt himself to be a sinner, needing pardoning mercy; and this he acknowledged by his sin-offering, agreeably to divine institution; but Cain was unconvinced and unhumiliated; and, therefore, he, by his offering, merely acknowledged his dependence on Divine Providence, and his indebtedness for its bounties.

Q. 15. *Were animal sacrifices instituted by divine appointment?* v. 4.

A. They were divinely instituted from the beginning, and directed to be offered, as types of the future sacrifice of Christ; for, if they had been a human device, Abel could not have offered his in faith, which has respect to some divine commandment; nor would his sacrifice have been accepted by God.

Q. 16. *What testimony did Abel receive from God?* v. 4.

A. By accepting his offering, God testified, that Abel was righteous, and, therefore, acceptable in his sight.

Q. 17. *How did Abel become righteous?* v. 4.

A. His sacrifices could not make him righteous, any more than they could render the Jews in subsequent times righteous. He was righteous through the righteousness of Christ, to whom he looked by faith; and God was pleased to signify this by accepting his gifts.

Q. 18. *What instruction may be derived from Abel's faith?* v. 4.

A. We may learn to imitate his faith; for, although he is dead, yet, by his faith recorded in Scripture, he speaks, and exhorts us to imitate his faith, and to apply for pardon and life to the same source to which he applied, the infinite grace of God in Christ.

Q. 19. *What further may we learn from Abel's faith?* v. 4.

A. We may learn this important lesson, that the way of salvation for sinners has, in every age, been one and the same, *by faith*, and not by works.

Q. 20. *What is said of Enoch?* v. 5.

A. He was translated from earth to heaven, without being, like other men, subjected to death.

Q. 21. *What became of Enoch's body?* v. 5.

A. It remained in connexion with his soul; but it was changed, rendered incorruptible, spiritual, and glorious; just as will occur to those believers who may be found living at the end of time, when Christ will come to judge the world. (1 Cor. xv. 51, 52.)

Q. 22. *When Enoch was translated, what was done by his fellow men?* v. 5.

A. They sought for him, but they could not find him.

Q. 23. *What was testified of him before his translation?* v. 5.

A. God had given him tokens of his favour, and approbation of his holy life.

Q. 24. *What was the great animating principle of this illustrious patriarch's exemplary life?* v. 5.

A. Faith in the word, and promise, and mercy of God, was the great animating principle, that led him on to such eminent piety, as secured to him such a glorious, but gracious reward.

LESSON XXV.

Q. 25. *What is necessary to please God?* v. 6.

A. Faith: for without faith we cannot please God, neither in worshipping him, nor in our general conduct.

Q. 26. *What is the meaning of the phrase, "HE THAT COMETH TO GOD?"* v. 6.

A. It means he that approaches God to worship and serve him.

Q. 27. *What is required of such a person?* v. 6.

A. He must believe—1, that God exists; and 2, that he is a rewarder of them that diligently seek him.

Q. 28. *Can human reason furnish ground for this faith?*

A. It cannot; for human reason cannot teach men how to worship God acceptably; nor can it teach them how to obtain forgiveness of sin; and under its tuition all men have become idolaters.

Q. 29. *What is said of Noah?* v. 7.

A. God had warned him of the approaching

deluge; he believed it; and being moved with fear, he prepared, according to divine direction, an ark for saving himself and his family.

Q. 30. *Was this a remarkable display of faith?*
v. 6.

A. It was; for he acted in direct opposition to the views of all other men; and while building the ark, at a great expense of time and labour, and preaching righteousness and denouncing the coming judgments of heaven, he must have been exposed to the ridicule, scoffs, and insults of that wicked generation.

Q. 31. *What was the result of his conduct?*
v. 7.

A. It condemned the world; his faith condemned their unbelief; and his obedience, their wickedness.

Q. 32. *What did Noah gain by his faith?*
v. 7.

A. He was adopted into the family of God, and "became heir of the righteousness which is by faith;" through that glorious righteousness, which was in a future age wrought out by the Son of God, he was pardoned, justified, sanctified, and saved.

Q. 33. *What were the achievements of Abraham's faith?* vs. 8—10.

A. 1. By faith he obeyed the divine call to leave his native land, and went to another country with which he was unacquainted;—2, there, in a land of strangers, he dwelt, with Isaac and Jacob, his children, and heirs with him of the same promises, in *tabernacles*;—3, he believed that he and his descendants should possess that land in which they were only sojourners, as an inheritance;—4, he looked by faith for a heavenly city, planned

and built by God, on firm and immovable foundations.

Q. 34. *What is said of Sarah, Abraham's wife?* v. 11.

A. By faith, relying upon the power and faithfulness of the promiser, she received strength, when she had past the age of bearing, to conceive and bring forth a son.

Q. 35. *What wonderful effects resulted?* v. 12.

A. An innumerable posterity descended from Abraham; who, at his age, was, according to the course of nature, incapable of begetting a son.

Q. 36. *How did the believers of whom the apostle had spoken, DIE?* v. 13.

A. They all died in *faith*.

Q. 37. *How did they die in FAITH?* v. 13.

A. The promises made to them had not been fulfilled; but they, having confidently embraced them, and looking for their accomplishment, although the event was at a distant period, departed this life, in the assured faith that the promises would, in due time, be fulfilled, and all their joyful hopes be realized.

Q. 38. *How did they regard themselves while on the earth?* v. 13.

A. They regarded and confessed themselves to be strangers and pilgrims on the earth.

Q. 39. *What inference is drawn from this profession?* v. 14.

A. The apostle infers from it, that they were seeking a country, their *native* country as the original signifies. The inference is manifest from their profession; evidently included in it.

Q. 40. *What did they seek as their NATIVE country?* v. 15.

A. Not the land from which Abraham had

come, and in which he had been born; for, if this had been sought by them, it would have been easy for them to return; but they did not return, nor did they make any efforts to return.

Q. 41. *What follows from such conduct of the patriarchs?* v. 16.

A. The conclusion that evidently follows is this: the country which they desired and sought, was far better than the land of Chaldea in which Abraham was born, or the land of Canaan in which he sojourned.

Q. 42. *What country was that?* v. 16.

A. It was a *heavenly* country. This was their native country; for they were born from above; and God, their Father, dwelt and reigned there: and of this they regarded the land of Canaan that was to be given to their posterity for an inheritance, merely as a *type*.

Q. 43. *But were they not mistaken in the interpretation they put on the promises?* v. 16.

A. They were not mistaken: for God, long after they were dead, styled himself their God; saying to Moses, "I am the God of Abraham, the God of Isaac, and the God of Jacob." (Ex. iii. 6.)

Q. 44. *What may be inferred from this covenant relation, which God avowed as subsisting between himself and the deceased patriarchs?* v. 16.

A. It may be inferred from it, what our blessed Lord inferred, that they were then alive in heaven, and that their bodies would be raised from the dead. (Matt. xxii. 31, 32.)

Q. 45. *What reason is assigned by the inspired writer why God assumed this style, "THEIR GOD?"* v. 16.

A. He assigns this as the reason, God had prepared for them a city.

Q. 46. *What city?* v. 16.

A. Not Jerusalem on earth, which they never inhabited; but the heavenly Jerusalem; the "city that had foundations, whose builder and maker is God."

LESSON XXVI.

Q. 47. *What if such a city had not been prepared for them?* v. 16.

A. The apostle teaches us, that if such a city had not been prepared for them, God would have been "ashamed to be called their God."

Q. 48. *What may be inferred from all this?*

A. We may infer, that the *everlasting* covenant, which God established between himself and Abraham and his seed, (Gen. xvii. 7.) certainly contained engagements or promises of spiritual, heavenly, and eternal blessings; to be secured by that seed of Abraham in whom all the families of the earth were to be blessed; and that Abraham, Isaac, and Jacob, and many of their descendants knew this, and lived and died in the faith and expectation of the fulfilment of these blessed promises.

Q. 49. *What was the greatest act of Abraham's faith?* vs. 17—19.

A. The most illustrious act of his faith was offering, at the command of God, his son Isaac in sacrifice.

Q. 50. *What shows the strength of his faith in this act?* vs. 17—19.

A. The circumstances of it.

Q. 51. *What were they?* vs. 17—19.

A. They were these:—1, Isaac was Abraham's beloved and only begotten son of Sarah;—2, Abraham had received promises of a numerous seed;—3, These promises were to be fulfilled, through Isaac, who had no children at this time. How strange the command! A father is required, not to give up his son, but to shed his blood with his *own hands!* What anguish will rend the heart of Sarah his wife, and Isaac's mother? What will the world think and say of such a sacrifice? How shall the promises be fulfilled, if Isaac be slain? All these questions naturally arose in the Patriarch's mind, and he had ample time to dwell on them, during his three days' journey to the appointed mount.

Q. 52. *What influence had these thoughts on Abraham's conduct?* vs. 17—19.

A. His faith triumphed over every obstacle. He did not hesitate in his obedience; he prepared immediately to do God's will.

Q. 53. *How did Abraham's faith act in regard to the great difficulty about the fulfilment of the promises?* v. 19.

A. He relied on God's faithfulness: he knew the Almighty could raise the dead; and he believed that he would raise Isaac from the dead to fulfil his promises.

Q. 54. *Was Isaac actually slain?*

A. He was not. He had been bound on the altar; his father had seized the knife, and was about to inflict the fatal stroke, when a voice from heaven cried, Forbear. Gen. xxii. 9—12.

Q. 55. *What was typified by this transaction?*

A. It was an eminent type of the love of God, in giving his only begotten and well beloved son

to be a sacrifice for our sins. It was a representation both of his death and of his resurrection. In this transaction on the mount, Abraham saw the day of Christ and was glad. John viii. 56.

Q. 56. *What is said of Isaac?* v. 20.

A. "By faith" he "blessed Jacob and Esau concerning things to come." He felt assured that the predictions which he was inspired by the Spirit of God to utter, in regard to his two sons and their posterity, would be accomplished. Gen. xxvii.

Q. 57. *What is said of Jacob?* v. 21.

A. By faith Jacob, when dying, leaning on a staff, worshipped God and pronounced a prophetic blessing on both the sons of Joseph. Gen. xlviii.

Q. 58. *How did Joseph show his faith when dying?* v. 22.

A. Assuredly believing the promise of God concerning the deliverance of his people out of Egypt, he made mention of it, and exacted a promise of his brethren to carry his bones with them to the promised land. Gen. l. 24, 25.

Q. 59. *How did the parents of Moses show their faith?* v. 23.

A. By hiding their child three months, notwithstanding the king's commandment to the contrary.

Q. 60. *How did the faith of Moses appear?* vs. 24—28.

A. His faith was eminent, and was displayed on various occasions.

Q. 61. *Can you name the first?* v. 24.

A. When he had arrived at age, he refused to be called the son of Pharaoh's daughter, and renounced all the splendid prospects of that relation.

Q. 62. *What was the second act of his faith?*

A. He preferred suffering affliction with the people of God, by identifying himself with them, to

the temporary enjoyment of the pleasures of sin, by remaining in the idolatrous court of Pharaoh.

Q. 63. *What was the next act of his faith?*

A. He esteemed the reproach of Christ, (that is, the reproaches and trials that arose from the looking for the fulfilment of the promise of the coming Messiah;) greater riches, than the treasures in Egypt, which he might have possessed, by retaining his adopted relation to Pharaoh's daughter.

Q. 64. *Name another act of his faith.* v. 26.

A. By faith he looked, beyond this world, to another future and eternal; and was influenced, sustained, and animated by a regard to the retributions of that eternal world.

Q. 65. *What was the next act of his faith?* v. 27.

A. By faith he forsook Egypt, and led forth the Israelites, without fearing the wrath of a wicked, obstinate, and cruel king.

LESSON XXVII.

Q. 66. *What was kept continually in the mind of Moses by his faith?* v. 27.

A. By faith he realized the Divine presence; he acted, and endured trials from a regard to that holy, invisible, and almighty Being, whom he, as it were, saw round about him, always observing and inspecting his conduct.

Q. 67. *Compared with Jehovah, how did Pharaoh appear to Moses?* v. 27.

A. Contrasted with the almighty and infinite God, the king of Egypt, in all his magnificence

and power, appeared to Moses like a feeble, contemptible worm of the ground.

Q. 68. *What in the faith of this great man should we endeavour especially to imitate?* v. 27.

A. We should endeavour to imitate especially the actings of his faith, in realizing the constant and all-pervading presence of the holy and ever blessed God; and that his omniscient and all-searching eye is looking upon the outward acts of our lives, and the inward movements of our hearts, observing every motive, every desire, and every thought.

Q. 69. *Can you mention another act of Moses' faith?* v. 28.

A. God had instituted the passover, and commanded that the blood of the paschal lamb should be sprinkled on the side posts and the lintel of the door, as a protection against the angel that went through Egypt to slay the first born; and by faith Moses obeyed, and he and the people kept the passover in the manner prescribed. Exod. xii.

Q. 70. *How did the Israelites pass through the Red Sea?* v. 29.

A. They passed through the Red Sea as on dry land.

Q. 71. *Did the Egyptians in pursuing them, follow them into the sea?* v. 29.

A. They did venture thus to follow; but the sea returned upon and overwhelmed them. They all perished.

Q. 72. *How were the walls of Jericho thrown down?* v. 30.

A. *By faith.* According to divine direction, the people went round about the walls seven days; and, according to their faith, on the seventh day the walls fell down, so that they could immediately march in and seize the place. Jos. vi.

Q. 73. *How did the harlot Rahab escape the common destruction of the inhabitants of Jericho?* v. 31.

A. By *faith*. Hearing of the mighty miracles which the Lord had wrought for his people at the Red Sea, and of the destruction of the two kings of the Amorites, when the spies that went from Israel to spy out the land, had come to Jericho, she received and concealed them; and they made arrangements, by which she was preserved from destruction, when the city was taken and destroyed.

Q. 74. *What follows?* vs. 32—40.

A. The apostle, for want of time to dwell on the faith of each individual named by him, runs rapidly over the exploits of their faith in one general survey.

Q. 75. *Who are named?* v. 32.

A. Gideon, Barak, Samson, Jephthae, David, and Samuel, and the prophets.

Q. 76. *What did they do by faith?* v. 33.

A. They by *faith* subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouth of lions.

Q. 77. *Who are here referred to?* vs. 32, 33.

A. The individuals named above, with Daniel.

Q. 78. *What other exploits?* v. 34.

A. By *faith* some “quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.”

Q. 79. *What other exploits of faith?* v. 35.

A. By *faith*, “women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection.”

Q. 80. *What further achievements of faith are mentioned? vs. 36—38.*

A. Some by *faith* endured the trial of cruel mockings and scourging, and of bonds and imprisonment: others were by *faith* supported under other trials; “they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; they wandered in deserts and in mountains, and in dens and caves of the earth.”

Q. 81. *What commendation is passed on these suffering believers? v. 38.*

A. Writing under the inspiration of the Holy Spirit, the apostle says of these suffering outcasts, these believers, hated and despised by the world, that the world was not worthy of them. What men lightly esteem, God highly esteems.

Q. 82. *Who obtained a good report? v. 39.*

A. All those ancient worthies whose faith the apostle celebrates; who performed by faith such achievements, and endured such afflictions and sufferings on account of religion.

Q. 83. *What is the meaning of the words, “RECEIVED NOT THE PROMISE?” Had not the great promise of a Saviour been made from the beginning and repeated to Abraham and his sons? v. 39.*

A. The promise of a Saviour was given in the first promise uttered to fallen man; (Gen. iii. 15;) and it was reiterated to Abraham, (Gen. xxii. 18.) In this sense they had received the promise, and had embraced it by faith; but, in another sense, they had not received this promise; it had not been fulfilled to them, while living; they had died without seeing what prophets had desired to see, and

did not see—"the sufferings of Christ and the glory that should follow." 1 Pet. i. 11, 12.

Q. 84. *Had they not received the promise of the earthly Canaan?* v. 39.

A. Abraham, Isaac, and Jacob had not received possession of this goodly land, nor had they been favoured with seeing Christ in the flesh; and, therefore, it is said of them, "These all died in faith, not having received the" (in the *plural* number) "promises." (v. 13.) But most of those of whom the apostle speaks in the latter part of this chapter, had received the fulfilment of the promise relating to the earthly Canaan; and, therefore, in regard to them as well as others, (using the *singular* number,) he says, "These all received not the promise."

LESSON XXVIII.

Q. 85. *What was their condition after death?* v. 39.

A. They entered on a state of holiness and happiness; they entered on that state of rest which was typified by the earthly Canaan.

Q. 86. *What proof can you offer for this?*

A. It has already been proved, that the patriarchs are in heaven, enjoying its rest and happiness. See on vs. 13—16. In Psalm lxxiii. 24, 26, it is said, "Thou shalt guide me with thy counsel, and afterwards receive me to glory. My flesh and my heart faileth, but God is the strength of my heart and my portion for ever." Again, in Psalm lxxxiv. 11, it is written, "The Lord will give grace and glory: no good thing will he withhold from them that

walk uprightly." "As for me," exclaims David, (Psalm xvii. 15,) "I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Jacob, long before his royal descendant, just before his death, while blessing his sons, expressed his hope in this devout ejaculation, "I have waited for thy salvation, O Lord." Gen. xlix. 18.

Q. 87. *What better thing has God provided for us?* v. 40.

A. The fulfilment of the great promise to his church; by sending his Son into the world, to bruise the serpent's head, to destroy the works of the devil, to accomplish the glorious work of redemption, and to bless his church with the light and grace, the worship and privileges of the new covenant; and thus to bless all the families of the earth.

Q. 88. *Why was this better thing reserved for us, and withheld from the ancient fathers?* v. 40.

A. To infinite wisdom it appeared wise and best, to place the Church under different dispensations, and gradually to increase her light and privileges; until Messiah should appear in the fulness of time, to offer the grand sacrifice for sin; to which all animal sacrifices were intended to direct the faith of men; and, thus to introduce that perfect dispensation which shall last till the end of time. The ancients did not live to see the fulness of time; and, of course, could not participate in the blessed light that now shines on the Church, nor in that liberty and confidence in worshipping God, which it is our happiness to enjoy.

Q. 89. *What is the meaning of the reason assigned for this difference, "THAT THEY WITHOUT US SHOULD NOT BE MADE PERFECT?"* v. 40.

A. 1, As already observed, they did not live in the time infinite wisdom had selected for introducing that *perfect*

state of the Church, in regard to light, grace, and privileges, which we enjoy under the gospel, since the advent of Christ. 2, To the final, consummate state of happiness and glory, the *whole* Church will be admitted at the same time. The Church has existed in different periods of time, and in different states, as to light, privileges, and forms of worship; but all the parts of the Church belong to one whole. All, however scattered as to place, and separated as to time, and diversified as to circumstances; form that *one* blessed and glorious Church, which Christ has redeemed by his blood, and sanctified by his Spirit. 'This one ransomed Church, which he loved, and for which he gave himself, he will, at the end of time, present, in one body, to himself, "a glorious Church, not having spot, or wrinkle, or any such thing, holy and without blemish." Ephes. v. 27. The bodies of all saints, who have died before and after his advent, will sleep in their graves, till that joyful day arrive, when he will command them to arise from the dead; all will stand together at his right hand; all will hear the sentence of approbation, "Come, ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world;" all will follow him, in a glorious train, to the highest heaven; where they will receive that perfect and eternal happiness and glory, purchased for them by their Redeemer's death.

Q. 90. *But may not the phrase intimate some blessed change and increase of joys in heaven?*

A. We must maintain the scriptural truth, that the ancient fathers were, through the anticipated merits of Christ, admitted, at death, into heaven; but it is not unreasonable to suppose, that, after the price of their redemption had been actually paid by the Redeemer, and he had ascended to heaven, and presented himself to his Father, as our great High Priest, and had taken his seat at the right hand of infinite majesty, to reign "*head over all things to his Church*;" some blessed change, some increase of joy visited the saints in heaven, and greatly advanced their state of perfection, though happy before. A great and blessed change was produced by these glorious events in the state of the church on earth; and why not a great and blessed change in the church in heaven?

Before, saints in glory could sing the song of Moses, and praise God for deliverances wrought for his church; but now, they could sing not only the song of Moses, but the song of the Lamb, and praise God for that grand deliverance wrought out for the church by his Son; of which all preceding deliverances were but types.

Indeed, the triumphant return of the Son of God to heaven, as the conqueror of sin, and death, and hell; and the revelation of the great mysteries of redemption that had been hidden from generations and from ages; must have increased the happiness and swelled the joys of angels; and why not of the spirits of just men made perfect? In these different points of view, it appears that the ancient saints are not made perfect without us, who have the happiness to live under the gospel dispensation.



LESSON XXIX.

CHAPTER XII.

Q. 1. *What is contained in this chapter?*

A. It contains—1, an exhortation to run the Christian race; 2, the nature, design, and benefit of affliction; 3, the excellence of the Christian dispensation; and 4, the necessity of submitting to it.

Q. 2. *By whom are we encompassed?* v. 1.

A. By a great cloud of witnesses.

Q. 3. *Who form this cloud?* v. 1.

A. All the ancient worthies of whom the apostle had spoken; who have left us such noble examples of lively faith, heroic courage, and patient endurance of suffering in the service of God; and who have taken so deep an interest in the conduct of their successors in the heavenly race.

Q. 4. *In view of these witnesses, what are we exhorted to do?* v. 1.

A. We are exhorted to run the race set before us.

Q. 5. *What must we do to run successfully?* v. 1.

A. We must lay aside every weight, every obstruction that would impede our course, whether it arise from ambition, the love of pleasures, the love of money, or the fear of suffering.

Q. 6. *What else is necessary?* v. 1.

A. We must lay aside the sin that doth so easily beset us.

Q. 7. *What is that sin?* v. 1.

A. It is a sin that springs from a man's constitution, or from the circumstances in which he is placed; it may be one or more; it may change with a change of his circumstances, or with his age; it may be one in his youth, another in manhood, and still another in old age.

Q. 8. *How is this sin to be laid aside?* v. 1.

A. We must guard against it, pray and strive against it, and do all we can to subdue and control it.

Q. 9. *How are we to run the race?* v. 1.

A. We are to run with patience; persevering in our exertions to the end of the course, without yielding to the difficulties we meet with by the way.

Q. 10. *What is the race we have to run?* v. 1.

A. It is the Christian life; the life of faith in Christ and obedience to God.

Q. 11. *Who has set this race before us?* v. 1.

A. God has set it before us in his word; where it is described, and where he invites and commands us to run it, and contend for the glorious prize held up to view for our encouragement.

Q. 12. *To what does the apostle here allude?* v. 1.

A. He alludes to the Olympic games; so famous in Greece, and which were celebrated with such pomp and parade.

Q. 13. *Is the allusion a happy one?* v. 1.

A. It is: for the Christian life demands all the self-denial, all the exertions, all the perseverance, and all the patience, demanded from them who ran in the Grecian races.

Q. 14. *In what does the Christian race differ from the Grecian races?* v. 1.

A. In the magnitude of the prize. The Greeks contended for a *corruptible*, we for an *incorruptible* crown.

Q. 15. *In what other particular do they differ?* v. 1.

A. In this important and cheering one. In the Grecian race, but one individual could gain the prize; but, in the Christian race, all who keep in the prescribed course, and persevere in faith and patience to the end, will win a glorious prize. Some may exceed others in their exertions, and surpass them in speed; and thus gain a richer and more glorious crown; yet all the faithful will be crowned at last.

Q. 16. *By what does the inspired writer encourage us to run the Christian race?* v. 1.

A. He encourages and stimulates us by the consideration that we are surrounded by a great cloud of witnesses.

The presence of vast numbers from all parts of Greece, and, among them, the most distinguished characters, to observe and applaud the victors in the games, was exceedingly animating to those who contended in them, and roused them to put forth every possible effort: and how animating to us should be the consideration, that we are surrounded by a greater number of witnesses; by all the ancient worthies, and all others who have gone before us in the Christian race, and won the glorious prize!

Q. 17. *What do these witnesses testify?* v. 1.

A. They testify, by their patient endurance of dreadful sufferings, and by their heroic achievements, to the efficacy of faith in inspiring them with noble courage, with unwearied patience, with untiring perseverance;—to their high valuation of the prize set before them;—and to the faithfulness of God in imparting all needful grace, support, and consolation to those who rely upon his blessed promises.

Q. 18. *May we not take another view of these witnesses?* v. 1.

A. We know not what agency departed spirits have in the affairs of this world, and how often they may revisit this scene of their trials and labours, this abode of their friends and relatives, this school in which their future companions and fellow-heirs, are preparing for their heavenly inheritance; but we do know, that there is joy in heaven over one sinner that repenteth, and that the angels are “all ministering spirits sent forth to minister for them who shall be heirs of salvation.” (Chap. i. 14.) May we not, then, conclude, that they receive an account of the state of the church on earth, if they be not eye-witnesses of it; that they rejoice in our faithful labours and patient sufferings, and that they will receive us with joyful applause at the end of our race? We may then consider them as present, to behold our conduct, to chide our sluggishness, to cheer our exertions, and to applaud our final success.

Q. 19. *To whom are we to look in running our race?* v. 2.

A. We are to look to Jesus, or, as it is in the original, to *look off* from the world, its pleasures and its terrors, to Jesus. To him are our eyes to be directed throughout our whole course.

Q. 20. *In what respects are we to look to Jesus?* v. 2.

A. We are to look to him as the author and

finisher of our faith; in the original, *leader* and finisher. He has gone before us in this Christian race, and set us a glorious example of patient suffering, of heroic courage, and of invincible fortitude; he will sustain us in our course, animate us with a holy courage, bring us off more than conquerors, and bestow upon us a glorious reward. Let us, then, ever look to him, as our leader, example, helper, judge, and rewarder.

LESSON XXX.

Q. 21. *What did Jesus endure? v. 2.*

A. He endured the cross.

Q. 22. *What kind of a death was that of the cross? v. 2.*

A. It was exceedingly painful and lingering; it was shameful and infamous, inflicted only on slaves and malefactors.

Q. 23. *How did Jesus endure this death? v. 2.*

A. He endured it with the greatest patience and magnanimity; he despised the shame, as well as the pain, of the cross.

Q. 24. *Where is he now? v. 2.*

A. He sits, in infinite glory, at the right hand of the throne of God; reigning over all worlds, and managing the universe, for the salvation of his Church. (Ephes. i. 19—23.)

Q. 25. *What sustained and animated our Saviour in his sufferings for us? v. 2.*

A. "The joy that was set before him."

Q. 26. *What was that joy? v. 2.*

A. The glory of God in the salvation of unnum-

bered sinners of our race, his own glorious exaltation to the right hand of God, and the blessedness and glory imparted by his death to millions of immortal beings.

Q. 27. *What use are we to make of this?* v. 2.

A. We should deeply consider the conduct of our Saviour, his sufferings, his example, his exaltation; and endeavour to imbibe his spirit, to imitate his blessed example, and to look for the reward of our faithful labours and exertions: "reckoning that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. viii. 18.)

Q. 28. *What did Jesus endure from sinners?* v. 3.

A. He endured their contradiction against himself. They rejected his claims; they perverted his conduct; they called him a wine-bibber and a gluttonous man; they blasphemed him as an impostor; they charged him with casting out devils by the aid of Beelzebub, the prince of devils.

Q. 29. *What use are we to make of this?* v. 3.

A. We should consider what happened to our Saviour, and how he bore such treatment from those for whose benefit he laboured; and we should expect to meet with similar treatment from wicked men, and learn to bear it patiently, without being wearied or becoming faint in our minds.

Q. 30. *What had the Hebrew Christians endured?* v. 4.

A. They had been reviled and reproached; they had been deprived of their goods: but they had not, in striving against sin, resisted unto blood. God had saved them from that extremity of persecution to which other Christians had been subjected.

Q. 31. *What had they forgotten?* v. 5.

A. They had forgotten an important exhortation, contained in their own Scriptures.

Q. 32. *What was it?* v. 5.

A. It was a kind parental address of God to them, as his children: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

Q. 33. *What is our duty in regard to afflictions and trials?* v. 5.

A. We are to recognize the hand of God in them; we are neither to despise them, by assuming a stoical spirit, as if afflictions were unworthy of our notice, and requiring no improvement; nor to be discouraged and disheartened by them, as if they were too grievous to be borne, and thus suffer ourselves to resort to improper means to get rid of them. We must bow submissively to the will of God in them, try to profit by them, look to God for support under them, trust in him for their sanctified use, and expect a gracious deliverance from them.

Q. 34. *In what light does the apostle place afflictions?* v. 6.

A. In a most cheering and encouraging light. He teaches us to regard them as proceeding not from an angry judge, but from a loving father; who chastises his children, because they need correction, and still loves and pities them, although they require severe chastisement.

Q. 35. *What evidence may be drawn from affliction?* v. 7.

A. If we endure chastisement with a dutiful and becoming temper of mind, we may learn from our afflictions, that we are God's children, and that he is dealing with us as such.

Q. 36. *What would exemption from chastisement prove?* v. 8.

A. It would prove, that we are not the sons of God.

Q. 37. *Why would this follow?* v. 8.

A. Because it is the privilege of all God's children to be corrected by his fatherly hand.

Q. 38. *How do we treat our earthly parents, when they correct us?* v. 9.

A. We submit with reverence to their chastising hand.

Q. 39. *What inference follows from such conduct towards earthly parents?* v. 9.

A. It follows that, if we submit to the fathers of our flesh, we should much rather submit most reverently to the chastening hand of the Father of our spirits, that we may live.

Q. 40. *How do earthly parents correct?* v. 10.

A. They correct their children according to their own pleasure, often improperly, and frequently from passion.

Q. 41. *But how does God correct?* v. 10.

A. God always corrects his children wisely, when they need correction, and, "for their profit," that they may become "partakers of his holiness."

Q. 42. *Is chastening joyous?* v. 11.

A. It is painful and grievous while it lasts.

Q. 43. *But is it so in the end?* v. 11.

A. It is profitable, through the sanctifying grace of God; and afterwards works the peaceable fruits of righteousness to them, whose graces of patience, faith, and hope, are exercised by it.

Q. 44. *On what does the apostle enter from the twelfth to the seventeenth verse?*

A. He notices some social duties, which members of the Church owe to one another.

LESSON XXXI.

Q. 45. *To what does the apostle exhort in the twelfth and thirteenth verses?*

A. He exhorts the Hebrew Christians to encourage, animate, and strengthen the faint, the desponding, and the weak; and to remove every obstacle out of the way, so that those who were lame might not be discouraged by the difficulties of the way, and be tempted to leave it, and abandon their profession through fear, and for the sake of ease and safety.

Q. 46. *What are we to follow?* v. 14.

A. We are to study and pursue after peace, and to endeavour as far as possible, and consistent with duty, to live peaceably with all men; but especially are we to study and pursue after holiness.

Q. 47. *What is necessary to see the Lord?* v. 14.

A. Holiness of heart and life.

Q. 48. *What is included in holiness?* v. 14.

A. Holiness begins in regeneration; it discovers itself in repentance and faith; it comprehends humility and love to God and man; and it displays itself in good works, in zeal for God and the interests of religion, and in a heavenly mind.

Q. 49. *What is meant by seeing God?* v. 14.

A. God is invisible; he dwells in light inaccessible and full of glory; whom no man hath seen or can see and live. In this sense he cannot be seen by any mortal.

Q. 50. *In what sense may he be seen?* v. 14.

A. God may be seen with the eye of faith. Faith can see and contemplate his perfections and glories, as they are displayed in Christ and in his work; and thus beholding him, the believer enjoys

him, and holds sweet communion with him, the fountain of all blessedness. So God is seen on earth.

Q. 51. *How is he seen in heaven?*

A. In heaven, he unveils all his glories to the admiring eyes of his saints, and enraptures them with ineffable communion and joys.

Q. 52. *Who shall thus see God in heaven?*

A. None but the regenerate, the sanctified, the pure, the holy.

Q. 53. *After what were the Hebrew Christians to look? v. 15.*

A. They were to look diligently, lest any man should fail of obtaining the grace of God; they were to endeavour to secure not only their own salvation, but the salvation of others.

Q. 54. *What is meant by "ROOT OF BITTERNESS SPRINGING UP," in the fifteenth verse?*

A. It means the introduction of some dangerous error, or unchristian and wicked practices, that might corrupt, and defile, and endanger many among them.

Q. 55. *What was Esau? v. 16.*

A. He was a profane person, who sold his birth-right, the covenant blessing of God, to his brother Jacob, for a mess of pottage. Gen. xxv. 29—34.

Q. 56. *What was the consequence of this conduct? v. 17.*

A. Esau lost forever the blessing. He afterwards sought it with great earnestness, when his father Isaac had bestowed it on Jacob; but it was too late. His father's mind could not be changed; he could not, and would not, take the blessing away from his youngest, and bestow it on his oldest son. Esau had to endure the consequences of his profanity in selling his birth-right.

Q. 57. *What lesson did this teach the Hebrews?* v. 7.

A. It taught them the fearful consequences that might result from apostasy; that God might withhold his grace from those who, through fear of persecution, or the love of the world, should renounce the gospel, and let them finally perish in their sins.

Q. 58. *To what argument does the inspired writer now return?* vs. 18—29.

A. He returns to the excellency of the Christian dispensation, in order to take the Hebrews off from the law, and to confirm them in their attachment to the gospel.

Q. 59. *How does he set forth the superior excellency of the Christian dispensation?* vs. 18—24.

A. By contrasting the mode of its introduction, with the manner in which the legal dispensation was introduced.

Q. 60. *What were their characteristic differences?* vs. 18—24.

A. The one was introduced with awful majesty and terrific grandeur, designed to inspire the people with fear and fill them with terror: the other, with mild and attractive majesty, in a way calculated to allure, to win, and to persuade sinners to accept of offered mercy.

Q. 61. *How was the law given?* v. 18.

A. It was proclaimed from Mount Sinai, in the wilderness of Arabia.

Q. 62. *Could the mount be touched?* v. 18.

A. It was a material mount, and of course could be touched; but God had strictly prohibited it being touched, at the time of his awful appearance, either by man or beast, on pain of death.

Q. 63. *What was the appearance of the mount?* v. 18.

A. It burned with fire, and was covered with blackness and darkness, and shook with tempest.

Q. 64. *What sound was heard?* v. 19.

A. The sound of a trumpet and a voice, which spake in such a terrible manner that the people entreated they might no longer hear it, for they were unable to bear its commands and terrific sounds.

Q. 65. *But could not Moses endure the awful scene?* v. 21.

A. Moses had been indulged with special and intimate communion with God, yet, so terrible was the sight, that even this holy man could not endure it; he said, "I exceedingly fear and quake."



LESSON XXXII.

Q. 66. *Why was the law thus delivered?*

A. It pleased God to use such awful grandeur and such terrible displays of majesty, in introducing the legal dispensation and in delivering the ten commandments, to mark the true character of that dispensation, and to convince sinners it was impossible to be justified by the works of the law.

Q. 67. *Was the gospel dispensation thus introduced?* v. 18.

A. It was introduced in a very different and opposite manner. The apostle tells the Hebrew Christians they had not come to this burning mount and awful scene.

Q. 68. *How was the gospel scene introduced?* v. 22.

A. The Hebrew Christians were "come to mount Sion, and unto the city of the living God, the heavenly Jerusalem."

Q. 69. *Does he mean a material mount, and a real city?* v. 22.

A. He does not: the mount was a *spiritual* one, typified by Mount Zion, and the city, a *spiritual* city; and therefore, called "the heavenly Jerusalem."

Q. 70. *What is meant by these figurative expressions?* v. 22.

A. *The Christian Church*; which was typified by Mount Zion and Jerusalem, (Isa. ii. 2, 3. Psal. lxxxviii. 3, 5.) because the temple, in which God dwelt, in the symbol of his presence, and was worshipped, and from which he gave his oracles, was built on Mount Zion, and in the city of Jerusalem. (Psal. xlvi. 1, 2, 11—14.)

Q. 71. *Does the Church resemble a city?* v. 22.

A. It does; for, like a city, its members form one society, under the government of the same laws, and the authority of the same glorious Head; and participate in the same blessed privileges and ample protection.

Q. 72. *Why were the Hebrews represented as having come to an INNUMERABLE COMPANY OF ANGELS?* v. 22.

A. Angels have much to do with the Christian Church; they are all employed by Jesus Christ to minister for the benefit of his followers; they are our fellow servants; and hereafter believers, forming one society with them in heaven, will with them worship around the throne of God, and be engaged with them in similar employments.

Q. 73. *What is meant by "the GENERAL ASSEMBLY and CHURCH of the FIRST BORN, which are written in heaven," to which the Hebrews had come?* v. 23.

A. The first born were entitled to authority and

peculiar privileges, and those of the Israelites God claimed; but here they mean the chosen of God, in every age and generation, whose names are registered in heaven as belonging to the Church of God; and to their communion the Hebrews were invited, and true believers among them would form a part of the same blessed and glorious assembly and church.

Q. 74. *What other privilege of the Church is named?* v. 23.

A. The Hebrew Christians were invited to come to God, the infinite Sovereign and Judge of all. He has placed his throne of grace in the Church; and the way, as we have already seen, into the holiest, has been opened for believers, by the blood of Christ, into the presence of God; whom they are permitted boldly to approach, with liberty and confidence, as children to a father able and willing to help.

Q. 75. *Who are the SPIRITS OF JUST MEN MADE PERFECT?* v. 23.

A. They are the spirits of all the ancient worthies, of whom the inspired writer had spoken, and of all the pious dead, who, free from sin, are living in happiness with God in heaven. With these happy and holy spirits, the church on earth forms one blessed society or church; and the members of the department on earth will, at death, go to the department in heaven.

Q. 76. *What other great privilege of the Christian Church is named?* v. 24.

A. The Hebrew Christians had come to JESUS the MEDIATOR of the new covenant. Moses was a mediator of the legal covenant; but Jesus, the Son of God, is Mediator of the new covenant; who has fulfilled, for his people, all its conditions,

by the sacrifice of **HIMSELF**, by his obedience unto death; and thus has secured to them the fulfilment of all its rich and glorious promises. To his mediation we, as the Hebrews were, are invited to trust.

Q. 77. *What is the last privilege specified? v. 24.*

A. The Hebrews had "come to the blood of sprinkling, that speaketh better things than the blood of Abel." Here is a reference to the sprinkling of blood under the law for pardon and protection. That was the blood of animals that could not take away sin from the conscience, nor save from divine wrath to come; but this is the blood of Christ, which, when sprinkled on the conscience, takes away all its guilt, secures the favour of God and eternal life; and, therefore, speaks better things than all the blood of beasts that was ever shed, from the blood of Abel's sacrifice, accepted of God, down to the blood of the last sacrifice that was shed in conformity to divine appointment.



LESSON XXXIII.

Q. 78. *Why did the apostle return to his great argument, founded on the superior excellence of the Christian dispensation? v. 25.*

A. To accomplish his design in writing this epistle; which was to correct the mistaken views that might be entertained of the law by any of the Hebrews, to confirm them in their attachment to the gospel, and to save them from the danger of

apostasy, through fear of persecution, or from love to the world.

Q. 79. *What proves this?* v. 25.

A. The warning that immediately follows this exhibition of Christian privileges: "See that ye refuse not him that speaketh."

Q. 80. *Who were guilty of this sin of rejecting Christ?* v. 25.

A. Both those of the Hebrews who refused to receive the gospel, and those who apostatized from the profession of the gospel.

Q. 81. *How is the warning enforced?* v. 25.

A. By reminding them of the fearful punishment, that would certainly overtake all who should be guilty of this great sin.

Q. 82. *Who spake on earth?* v. 25.

A. Moses, or God through Moses.

Q. 83. *Who speaks from heaven?* v. 25.

A. Jesus Christ; who is in heaven, and now addresses his gospel, which he came down from heaven to preach to sinners, by his ministers, and by his Spirit.

Q. 84. *Whose voice shook the earth?* v. 26.

A. The voice of the Son of God; who delivered the law from Mount Sinai, when "the whole mount quaked greatly." (Ex. xix. 18.)

Q. 85. *What is it said he would do?* v. 26.

A. He had promised that he would "shake, not the earth only, but also heaven."

Q. 86. *What was the meaning of this?* v. 26.

A. It meant, that he would overturn the whole Jewish state, *political* and *ecclesiastical*; the one denoted by the *earth*, the other, by *heaven*.

Q. 87. *Does not the inspired writer point to this interpretation?* v. 28.

A. He does in the next verse.

Q. 88. *Will you repeat that verse?* v. 28.

A. "And this *word*, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things that cannot be shaken, may remain."

Q. 89. *What things were shaken?* v. 28.

A. *The old covenant*; which, in chap. viii. 13, he represents as decaying, waxing old, and as ready to vanish away. This covenant established both the political and ecclesiastical states of the Jews.

Q. 90. *What is meant by "THOSE THINGS THAT CANNOT BE SHAKEN?"* v. 28.

A. *The gospel church, with its ordinances and privileges*; which in the next verse is called, "a kingdom which cannot be removed."

Q. 91. *Have the things shaken been removed?* v. 28.

A. They have; the whole Jewish state, the Mosaic economy, has been overthrown for the establishment of the gospel church, with its worship and privileges.

Q. 92. *What have we as Christians received?* v. 28.

A. *An immovable kingdom*, the Christian dispensation, which is denominated the kingdom of heaven. This is that kingdom, set up by the God of heaven, that shall destroy all other kingdoms. (Dan. ii. 34, 35, 44.)

Q. 93. *What is meant by "OUR RECEIVING A KINGDOM?"* v. 28.

A. It means that this kingdom, in which Christ reigns, has been set up in the world for our benefit; that we, if we are true believers, live in it, and partake of its privileges, blessings, and protection.

Q. 94. *What exhortation is derived from this fact?* v. 28.

A. We are exhorted to have grace, (that is, to seek and pray for grace,) that we may serve God acceptably.

Q. 95. *What does the exhortation imply?* v. 28.

A. It implies that God is ready to impart grace to those who sincerely ask for it, and that if we seek aright, by faith, we shall find. (Matt. vii. 7, 8.)

Q. 96. *How are we to serve God?* v. 28.

A. We are to serve him with *reverence*, inspired by a sense of his infinite majesty, and a sense of our own insignificance, unworthiness, and sinfulness; and with *godly fear*, arising from a view of his infinite purity and holiness.

Q. 97. *May not a different translation be given of this verse?* v. 28.

A. It might be translated thus: "Let us hold the *gift*, by which we may serve God acceptably."

Q. 98. *What then will be the meaning of the exhortation?* v. 28.

A. Let us hold the gift, the kingdom, the gospel system of truth, which we have received, by the influence and grace of which we may serve God acceptably.

Q. 99. *What solemn truth does the sacred writer announce to enforce his previous exhortations?* v. 29.

A. He announces the solemn truth, that our God, our covenant God, God our Saviour, who is so full of compassion, grace, and love to penitent believers, is a *consuming fire*; a God of spotless holiness and inflexible justice, who will not spare

the guilty, but take signal vengeance on his impenitent and obstinate enemies. How terrible must be the *wrath* of the THE LAMB!

LESSON XXXIV.

CHAPTER XIII.

Q. 1. *What is contained in this chapter?*

A. It contains a variety of duties, and it closes with a solemn prayer and the apostolic benediction.

Q. 2. *What is the first duty noticed by the apostle? v. 1.*

A. Brotherly love.

Q. 3. *What does it mean? v. 1.*

A. The peculiar love, which a Christian should feel towards his brethren in the family of Christ.

Q. 4. *Is this an important duty? v. 1.*

A. It certainly is important; it was urged with peculiar force by Christ, and is decisive of Christian character; and to be destitute of it, is to be destitute of religion. (John xiii. 34, 35; xv. 12. 1 John iii. 14, 15.)

Q. 5. *Were primitive Christians remarkable for brotherly love?*

A. They were eminent in this grace; so that the heathen said, "See how these Christians love one another!"

Q. 6. *What duty is enjoined towards strangers? v. 2.*

A. The duty of entertaining them. It was pecu-

liarily so in primitive times, when public inns were not so numerous as they are now.

Q. 7. *What motive is presented?* v. 2.

A. The high honour reflected on some by their guests; for some have entertained angels unawares; as happened to Abraham and Lot. (Gen. xviii. xix.)

Q. 8. *Whom were the Hebrews especially bound to entertain?* v. 2.

A. Christian strangers, who were travelling, or driven from their homes by persecution.

Q. 9. *What was the duty of the Hebrews towards their fellow Christians, who were in bonds on account of the gospel?* v. 3.

A. It was their duty to remember them, and sympathize with them, and succour them, as far as they were able.

Q. 10. *How should Christians feel towards persons suffering adversity?* v. 3.

A. They should remember that, while they are in the present state, they are liable to the same disappointments, losses, and trials; and that they should have a fellow-feeling for them that suffer adversity, and be ready to relieve and encourage them.

Q. 11. *What is said of marriage?* v. 4.

A. It is an institution of the wise and benevolent God, designed to answer the most important purposes; and is, therefore, honourable in all who form this tender connexion, with proper views and suitable feelings.

Q. 12. *What is said of those who act contrary to the design of marriage?* v. 4.

A. God will judge and punish them for illicit and vicious intercourse.

Q. 13. *What should characterize our conversation?* v. 5.

A. Our conversation should be characterized by *contentment* with what God has given us, and freedom from *covetousness*.

Q. 14. *What promise is given to encourage us to cultivate such a temper of mind? v. 5.*

A. God has promised, "I will never leave thee, nor forsake thee."

Q. 15. *To whom was this promise first given? v. 5.*

A. It was first given to Joshua, to encourage him, while leading the tribes of Israel to the land of promise; (Josh. i. 5,) and it has been recorded in Scripture, for the comfort and encouragement of all true believers to the end of the world.

Q. 16. *Having such a promise what may a true Christian say? v. 5.*

A. He may boldly say, "The Lord is my helper; I will not fear what man shall do unto me."

Q. 17. *Is this a vain boast? v. 5.*

A. By no means: for God, the protector and the helper of a Christian, can easily frustrate the designs of his enemies; or, if he see proper to permit the execution of their evil designs, he can support him under his sufferings, and overrule them for his advantage. How remarkably was this exemplified in the case of Joseph and of David!

Q. 18. *What is the duty of Christians in regard to their deceased pastors and rulers? v. 7.*

A. They should remember them affectionately, treasure up their instructions and not forget them; because they taught, not the doctrines of men, but the inspired doctrines of the gospel.

Q. 19. *What are they particularly to consider? v. 7.*

A. They are particularly to consider the happy

end of their lives; how they were supported and comforted by their faith in the gospel, and with what joyful expectations they met and triumphed over death: and, considering this, they should endeavour to imitate their faith, by adhering steadfastly to the gospel, that they may end their course in the same blessed and triumphant manner.

Q. 20. *What is said of Jesus Christ? v. 8.*

A. The apostle affirms his immutability. He "is THE SAME YESTERDAY, AND TO-DAY, AND FOR EVER." He is unchangeable in his nature, and perfections, and purposes; he is always able and willing to save all who will come to him; the fountain of his grace is ever full and overflowing. His ministers may die, but he lives for ever: and will reign, till all his enemies are completely subdued, and all his friends are consummated in their final happiness and heavenly glory.

Q. 21. *What warning is given in the ninth verse?*

A. We are admonished not to be carried (tossed) about with divers and strange doctrines; doctrines not taught in the gospel of Christ, inconsistent with its simplicity, and injurious to its designed influence.

Q. 22. *Was this admonition especially needful to the Hebrew Christians? v. 9.*

A. It was; for they were liable to be misled by erroneous and unauthorized Judaizing teachers, who corrupted the gospel, by mingling it with the law, and insisting on the necessity of observing its ceremonies, and depending on its prescribed sacrifices; and thus tried to lead them away from a simple dependence on the great sacrifice of Christ for pardon and salvation.

Q. 23. *By what should the heart be established?* v. 9.

A. Not by *meats*. The Hebrews, who fed upon the flesh of their sacrifices, and expected to obtain the pardon of their sins by these typical services, would be disappointed in their expectations; because they looked for a benefit from them which they were not designed to communicate. "It is not possible that the blood of bulls and of goats should take away sins." (Ch. x. 4.)

LESSON XXXV.

Q. 24. *What can establish the heart?* v. 7.

A. "*Grace*;" that precious system of grace, the gospel; which teaches us to rely, for pardon and salvation, on the great sacrifice of Christ, the blood of which takes away the sin of the world; and which can "purge our consciences from dead works to serve the living God." (Chap. ix. 14.)

Q. 25. *Have Christians an ALTAR?* v. 10.

A. They have: Jesus Christ is their *altar*, their *priest*, and their *sacrifice*. As the altar sustained the sacrifice laid upon it, and sanctified the gift, (Matt. xxiii. 9,) so Jesus Christ sustained himself under his dreadful sufferings, and by the infinite dignity of his person imparted to them an infinite value.

Q. 26. *Do Christians eat of this altar?* v. 10.

A. They do eat of the glorious sacrifice on it, not *corporally*, but *spiritually*, by faith; and derive from the heavenly meat, nourishment, strength, and eternal life to their souls.

Q. 27. *Who had no right to eat of this altar?*
v. 10.

A. They who served the tabernacle or temple, and depended on its sacrifices and ceremonies for acceptance with God, had no right to the blessings of this altar; nor could they obtain a right but by renouncing their erroneous views and false dependence on typical services, and by a cordial acceptance of the great and only true sacrifice for sin.

Q. 28. *Were any permitted to eat of the sacrifice offered on the great day of Atonement?* v. 11.

A. No man, not even the High Priest was permitted to eat the flesh of the animals slain on that day; for their bodies were burnt without the camp in the wilderness, and after the erection of the temple in Jerusalem, without the gates of that city.

Q. 29. *What did this prohibition to eat of the victims slain on the great day of Atonement intimate?* v. 10.

A. As eating of sacrifices signified peace and acceptance with God in a typical sense, this prohibition must have been designed to teach the Hebrews that their most solemn and national sacrifice could not *really* atone for sin.

Q. 30. *Was this type fulfilled in Christ?* v. 12.

A. It was; for the apostle tells us, that, for this very purpose, Jesus, our Saviour, "that he might sanctify the people," procure their pardon, their consecration to God, and their acceptance by him, "with his own blood," suffered without the gates of the city, on Mount Calvary; and there endured the accursed death of the cross, and was consumed in the fires of divine justice.

Q. 31. *What follows from comparing the anti-type with the type?* vs. 11. 12.

A. It follows that the Jewish priests could not

infer from this comparison that the sacrifice on the cross was to be eaten; because it would seem from the prohibition to eat of the flesh of the type, the same would hold in regard to the Antitype.

Q. 32. *But does the analogy hold in this point?*

A. It does not; for as the sacrifice of Christ was a full and perfect propitiation for sin, we are permitted to eat of his altar or sacrifice, in token of our pardon, acceptance, and communion with God.

Q. 33. *What proof can you offer for this?*

A. To the Jews Jesus said, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed." (John vi. 53—55.) The Lord's Supper teaches the same important truth; in which he says of the bread, "Take, eat: this is my body broken for you: this do in remembrance of me: and of the cup or wine, This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me," 1 Cor. xi. 24, 25.

Q. 34. *But do Christians REALLY und LITERALLY eat the flesh and drink the blood of Christ?*

A. Certainly not. The bread, in the Supper, is only a *sign* of his body; and the cup or wine, a *sign* of his blood.

The paschal lamb, called the *Lord's Passover*, was only a *sign* of that act of God in passing over the houses of Israel, without slaying their first-born; because they were protected by the blood of the lamb sprinkled on the lintel and side posts of the door. Matt. xxvi. 17—19. In the interpretation of Pharaoh's dream, Joseph said, "The seven good kine *are* seven years; and the seven good ears *are* seven years:" that is, they signify seven years. Gen. xli. 26. And in reply to the carnal interpretation put on

his words by the Jews, Jesus, to give his true meaning, said: "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 vi. 63.

Q. 35. *What exhortation do you find in the thirteenth verse?*

A. The apostle exhorts Christians to go forth unto Christ our Lord without the camp, bearing his reproach." They should be willing to participate in the reproach that was cast on him, to vindicate his divine character and all-sufficiency as a Saviour, to avow their confidence in him as such; and to bear patiently, and even joyfully, any reproach or suffering to which they may be exposed by their attachment to him and his cause.

Q. 36. *What motive is presented for this duty?* v. 14.

A. The inspired writer presents this consideration as a motive: "For here we have no continuing city, but we seek one to come."

Q. 37. *To what does he allude?* v. 14.

A. It is supposed that he alludes to the destruction of the great Hebrew city, Jerusalem, which took place about eight or nine years after the writing of this epistle.

Q. 38. *But has it not a wider meaning?* v. 14.

A. It has: for it is true of all Christians, that here, in this world, they have no *abiding* city. They may dwell in splendid cities; but these cities, if they fall not into ruin sooner, will be consumed in the fires of the last judgment; and long before that day will existing Christians have left their habitations in them, to dwell in the silent tomb.

Q. 39. *But do not Christians look for another city?* v. 14.

A. They are looking for a city, in a better world; the new Jerusalem, whose foundations are enduring, built by the God of heaven; in which they will dwell for ever, with their Redeemer, with all his ransomed people, and with all his elect angels.

LESSON XXXVI.

Q. 40. *What sacrifices are Christians to offer?* v. 15.

A. Since the offering up of the great sacrifice by our Redeemer, all animal sacrifices have become unacceptable to God and entirely useless. Under the present dispensation, the only sacrifice that his people can offer consistently with his will, is the sacrifice of praise to God.

Q. 41. *When is this to be offered?* v. 15.

A. Continually, morning and evening, whenever we worship him, and in our daily conduct.

Q. 42. *What is this called?* v. 15.

A. It is called the fruit of our lips. For this purpose were our lips framed, that we might speak forth the praises of God, and render to him the thanksgiving that is due to him, for his daily favours, and his great and undeserved blessings of redeeming love.

Q. 43. *What other sacrifices are acceptable?* v. 16.

A. We are to express our gratitude to God, by doing good to our fellow-creatures, and by communicating of our substance in charity, to relieve the wants of the poor, the widow, and the father-

less, and to send the gospel of the grace of God to the destitute at home, and to the heathen abroad.

Q. 44. *What is said of these duties?* v. 16.

A. We are never to forget them, but always to remember to do them and to abound in them. With such sacrifices, God, we are assured, is well pleased.

Q. 45. *From what should our good acts spring, and to what end should they be directed?*

A. Our good acts should spring from love to our fellow-creatures, and from gratitude to God; and they should be directed to his glory.

Q. 46. *Are we to rely on them as meritorious?*

A. By no means. They are not meritorious in the sight of God; we must rely, for acceptance with God, entirely on the meritorious obedience and death of Christ.

Q. 47. *What is the duty of Christians towards their pastors?* v. 17.

A. It is the duty of Christians to profit by the instructions of their pastors, to obey their scriptural directions, to submit to their exercise of discipline, and to imitate their godly example.

Q. 48. *What motive does the apostle present?* v. 17.

A. Ministers, knowing they must give a solemn account of their ministrations and their success, watch for the souls of their people, to guard them from error, and to save them from sin; that they may give their account with joy and not with grief. They wish to save their whole flock and to lose none.

Q. 49. *Should not this motive weigh with their people?* v. 17.

A. Certainly it should weigh much with them.

Their interests ought to be regarded as *one*; for his success is their salvation.

Q. 50. *What did the apostle request?* v. 18.

A. The prayers of his Christian brethren.

Q. 51. *Had he not a just claim to their prayers?* v. 18.

A. He had. He was pursuing no dishonourable end; his great end was the glory of God in the salvation of his perishing fellow-men: his conscience bore witness to his uprightness as a Christian, and to his integrity and zeal as a Christian minister.

Q. 52. *What particular reason did Paul offer to secure their prayers?* v. 19.

A. He desired their prayers, that he might be the sooner restored to them, and again minister to their spiritual benefit.

Q. 53. *Under what character does Paul contemplate God in the twentieth verse?*

A. As the God of PEACE.

Q. 54. *What does that mean?* v. 20.

A. God is the author of all peace and prosperity. He gives peace of conscience, peace of mind, peace with himself, peace with our fellow-Christians, peace with other men, and every good and perfect gift.

Q. 55. *Thus contemplating God, for what does he pray in behalf of the Hebrews?* vs. 20, 21.

A. He prays that God, who had "brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep," would, through the blood that ratified the everlasting covenant, fit them "for every good work, working in" them "that which is well pleasing in his sight, through Jesus Christ."

Q. 56. *How does every blessing come to Christians?* vs. 20, 22.

A. Every blessing of the covenant, every grace that sanctifies their hearts, and every virtue that adorns their conduct, every joy that gladdens their spirit, and every comfort that elevates their hope, come to them through the blood of Christ, by which they were purchased; and yet they spring from the fountain of infinite and sovereign grace, that delights to flow through the channels opened for it by the shedding of the Redeemer's blood.

Q. 57. *What ascription of praise is offered to God? v. 21.*

A. The apostle ascribes to God "*glory for ever and ever.*"

Q. 58. *What mark of condescension and kindness is seen in the twenty-second verse?*

A. The great apostle condescends to beseech the Hebrew Christians to receive the word of exhortation, which, in few words, he had written, for their instruction and establishment in the faith.

Q. 59. *What promise is made in the twenty-third verse?*

A. After informing them that Timothy, whom he styles "our brother," was set at liberty, he promised, with Timothy, if he should come shortly, to visit them.

Q. 60. *Whom did he salute? v. 24.*

A. The rulers of the Hebrew Christians and all the saints.

Q. 61. *Whose salutations did he send to them? v. 24.*

A. The salutations of Christians in Italy.

Q. 62. *How does the apostle close this epistle? v. 26.*

A. With this delightful and solemn benediction, "Grace be with you all. Amen."

Q. 63. *Can a richer, more comprehensive benediction be pronounced on sinners? v. 26.*

A. It comprehends all blessings of both worlds, of time and of eternity; grace here, and glory hereafter; eternal life in its commencement on earth, and eternal life in its perfection in heaven.

APPENDIX.

THE EPISTLE TO THE HEBREWS.

[From Percy's Key to the New Testament.]

THIS Apostolic letter, according to the best authors, both ancient and modern, was the genuine work of **St. PAUL**;* and, according to the ancients, was originally written in the Hebrew or Syriac language; out of which it was translated into Greek by some apostolic person, who is believed to have been either **St. Luke** or **Clement**. Some eminent critics, however, among the moderns, find reason to think our present Greek copy was not a translation, but the original; and that the ancients were mistaken in this respect.

St. Paul, contrary to his usual custom, did not prefix his name to this Epistle, for a very obvious

* Many proofs of this may be collected from this Epistle itself. It is evident from Chap. ii. 3, that the writer was not one of Christ's disciples. See **Dr. Lardner**, who has fully discussed this point, and finds reason to give it to **St. Paul**.

reason, that he might not too early awaken the prejudices conceived against him by the Jewish converts, which might have led them to throw it aside unperused. It was written towards the end of (or soon after) St. Paul's imprisonment at Rome,* A. D. LXIII, to the converted Jews of Palestine, here called Hebrews, as distinguished from the Hellenists, or foreign Jews. A severe persecution had deprived them of the apostle St. James, and had rendered almost that whole church wavering in the faith. To confirm some, and to recover others from their apostasy, was the purport of this Epistle.

As the zealous defenders of the Mosaic Law would naturally insist on the divine authority of Moses, on the majesty and glory attending its promulgation by the ministry of angels, and the great privilege it afforded those who adhered to it: the apostle shows,

1. That in all these several articles Christianity had an infinite superiority to the Law.

This topic he pursues from chap. i. to xi. wherein he reminds the believing Hebrews of the extraordinary favour shown them by God, in sending them a Revelation by his own Son, whose glory was far superior to that of angels;† very naturally inferring from hence, the danger of des-

* Ch. x. 34; xiii. 22, 23.

† Ch. i. throughout.

pising Christ on account of his humiliation, which, in perfect consistence with his dominion over the world to come, was voluntarily submitted to by him for wise and important reasons; particularly to deliver us from the fear of death, and to encourage the freedom of our access to God.* With the same view, he magnifies CHRIST as superior to MOSES their great legislator; and, from the punishment inflicted on those who rebelled against the authority of Moses, infers the danger of contemning the promises of the gospel.† And as it was an easy transition to call to mind on this occasion that rest in Canaan, to which the authority invested in Moses was intended to lead them; the apostle hence cautions them against unbelief, as what would prevent their entering into a superior state of rest to what the Jews ever enjoyed.‡ This caution is still further enforced by awful views of God's omniscience, and a lively representation of the high priesthood of Christ.§ In the next place, he intimates the very hopeless situation of those who apostatize from Christianity;|| and then, for the comfort and confirmation of sincere believers, displays to them the goodness of God, and his faithful adherence to his holy engagements; the performance of which is sealed by the entrance of

* Ch. ii. throughout.

† Ch. iii. 1—13.

‡ Ch. iii. 14; iv. 11.

§ Ch. iv. 12; v. 14.

|| Ch. vi. 1—9.

Christ into heaven as our Forerunner.* Still further to illustrate the character of our Lord, he enters into a parallel between him and Melchizedec, as to their title and descent; and, from instances wherein the priesthood of Melchizedec excelled the Levitical, infers that the glory of the priesthood of Christ surpassed that under the Law.† From these premises the apostle argues, that the Aaronical priesthood was not only excelled, but consummated by that of Christ, to which it was only introductory and subservient; and of course, that the obligation of the Law was henceforth dissolved.‡ Then recapitulating what he had already demonstrated concerning the superior dignity of Christ's priesthood, he thence illustrates the distinguished excellence of the New Covenant, as not only foretold by Jeremiah, but evidently enriched with much better promises than the Old:§ explaining further the doctrine of the priesthood and intercession of Christ, by comparing it with what the Jewish High Priests did on the great day of atonement.|| Afterwards he enlarges on the necessity of shedding Christ's blood, and the sufficiency of the atonement made by it;¶ and proves that the legal ceremonies could not by any means purify the conscience; whence he infers the insufficiency of the

* Ch. vi. 9, to the end.

† Ch. vii. 1—17.

‡ Ch. vii. 18, to the end.

§ Ch. viii. throughout.

|| Ch. ix. 1—14.

¶ Ch. ix. 15, to the end.

Mosaic Law, and the necessity of looking beyond it:* He then urges the Hebrews to improve the privileges which such an High Priest and covenant conferred on them, to the purposes of approaching God with confidence, to a constant attendance on his worship, and most benevolent regards to each other.†

The apostle having thus obviated the insinuations and objections of the Jews; for the satisfaction and establishment of the believing Hebrews, proceeds,

II. To prepare and fortify their minds against the storm of persecution, which in part had already befallen them, and was likely to continue, and be often renewed. He reminds them of those extremities they had endured, and of the fatal effects which would attend their apostasy:‡ calling to their remembrance the eminent examples of faith and fortitude exhibited by holy men and recorded in the Old Testament.§ He concludes his discourse with glancing at many other illustrious worthies; and, besides those recorded in Scripture, refers to the case of several who suffered under the persecution of Antiochus Epiphanes, 2 Maccab. chap. viii. &c.||

Having thus finished the argumentative part of

* Ch. x. 1—15.

† Ch. x. 15—25.

‡ Ch. x. 26, to the end.

§ Ch. xi. 1—29.

|| Ch. xi. 30; xii. 2.

the Epistle, the apostle proceeds to a general **APPLI-
CATION**; in which he exhorts the Hebrew Chris-
tians to patience, peace, and holiness;* cautions
them against secular views and sensual gratifica-
tions, by laying before them the incomparable ex-
cellence of the blessings introduced by the gospel,
which even the Jewish economy, glorious and
magnificent as it was, did by no means equal;†
exhorts them to brotherly affection, purity, compas-
sion, dependence on the divine care, steadfastness
in the profession of the truth, a life of thankful-
ness to God, and benevolence to man:‡ and con-
cludes the whole with recommending their pious
ministers to their particular regard, entreating their
prayers, saluting them, and pronouncing on them
a solemn benediction.§

* Ch. xii. 3—14.

† Ch. xii. 15—29.

‡ Ch. xiii. 1—16.

§ Ch. xiii. 17, to the end.

THE END.