

HEBREWS

TEN

INTO THE

HOLIEST

By

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## INTRODUCTION

The book of Hebrews was written to Jewish people who were familiar with the sanctuary service. The sanctuary consisted of two apartments called the holy and most holy places, or first and second apartments. "The priests went always into the first tabernacle accomplishing the service of God. But into the second went the high priest alone once every year." Heb. 9:6, 7. These two **divisions** of the sanctuary service were called "**the daily**" and "**the yearly.**"

Throughout the book, Paul is showing the Christian Jews that the earthly tabernacle service has been superseded by the heavenly sanctuary service which was established by the incarnation—life, death, resurrection and Priesthood of Jesus Christ. The earthly "daily" and "yearly" was but "the example and shadow of heavenly things." Heb. 8:5.

We may not be Jews of the flesh, but if we profess to be "a Jew inwardly" by virtue of faith in Christ, we should become familiar with the Hebrew economy as outlined in Leviticus. Then, having a basic understanding of the earthly "daily" and "yearly" service, we will be able to follow Paul's inspired interpretation of the sanctuary question as "Hebrews" indeed.

Having established the surpassing excellence of the priesthood of Jesus in the heavenly sanctuary, Paul sweeps to a great climax in Hebrews 10, as he directs our minds to the great finale of the sanctuary service — "the yearly" service. Once a year on the day of atonement the Israelites assembled around the sanctuary to afflict their souls while the High Priest entered the most holy place. Concerning this day the law said: "The priest shall make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord." Lev. 16:30. After full and final atonement was made before the mercy seat in the most holy place of the sanctuary, the high priest came out of the sanctuary to bless the waiting congregation. To-day we live in the antitypical day of atonement, and are waiting for Christ to appear "the second time without sin unto salvation." Heb. 9:28. For this reason Hebrews 10 is of special interest to us.

"We are in the great day of atonement and the sacred work of Christ for the people of God that is going on at the present time in the sanctuary should be our constant study." 5T 520. We can be certain, therefore, that Hebrews 10 should be a definite part of "our constant study."

## VERSES 1-4

### THE INADEQUACY OF THE EARTHLY DAY OF ATONEMENT

1. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Although 'the yearly' service of the most holy place was the climax of the yearly round of ceremonies, it could not perfect the worshippers. The earthly day of atonement was only a shadow of the reality which is able to perfect "forever them that are sanctified." (v.14).

2. "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." The proof that the Jewish 'yearly' did not perfect the people was evident in that it did not blot out the remembrance of sin from the mind. The sanctuary was a type of the human soul (1 Cor. 3:16, 6:16; Ed. 35-36; DA 161). While the "daily" ministry of the priest typified the atonement to cleanse the guilt of sin from the soul, the "yearly" ministry of the High Priest in the inner sanctuary typified the atonement to cleanse the record of sin from the inner sanctuary of the soul. (See Leviticus 4 and 16). At best, the earthly service was only a type of the real cleansing provided in the true sanctuary.

Perhaps a few words about the record of sin may be in order here. As soon as a soul sins, that sin is not only recorded in the sanctuary in heaven (GC 486-7; Dan. 7:10); but in a very real way it is recorded in the mind of the transgressor. The mind is a marvellous thing which records every thought. Every sin "leaves its imprint upon the soul." FCE 195. When this sin comes to the knowledge of the transgressor, he is defiled also with the guilt of sin (Lev. 4:27,28; Acts 17:30). Restoration of the soul must first involve the cleansing of the conscience from the guilt of sin; but then there must come the cleansing of the soul from the record of sin, which is a real defilement. The sanctuary service, with the "daily" and "yearly" cleansing, is a clear illustration of the cleansing of first the guilt, and then the record of sin from the soul. For a more detailed study (see Ezekial 36:25-31; TM 447; DA 302; 1 SM 344; FCE 195; COL 55, 266, 281 and Zech. 3:1-5 with 5T 472-5).

3-4. "But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sin." The type could not blot out the record of sin, either from the books of heaven, or from

the mind of the worshipper (pp. 358, 202). The blood of bulls (for the priesthood) and goats (for the rest of the people) could not take away sins. Here Paul is not referring to the taking away of guilt from the soul ("the daily"), but he is speaking expressly of the removal of the record of sin from the conscience of the worshipper ("the yearly"). The special service of the day of atonement was not provided to cleanse the people from the guilt of sin, but from the record of sin. "For on that day shall the priest make an atonement for you, to cleanse you, that you may be clean from all your sins before the Lord." Lev. 16:30. However, the blood of animals could not in reality take away this record of sin from the inner sanctuary of the soul.

## VERSES 9-10

### CHRIST ABOLISHED THE RITUAL AND ESTABLISHED THE REALITY

"Wherefore when He cometh into the world, He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared Me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second."

The old covenant ritual has not intrinsic value, but in every part that service was a symbol of Christ (DA 29). In the fulness of time Christ came to take it away in order that He might establish the will of God, "even your sanctification." 1 Thess. 4:3. It behoved Christ not only to die for our sins, but to take a weak human body which inherited all the degeneracy of the children of men (Heb. 2).

## VERSES 10-12

### CHRIST'S "DAILY" MINISTRY SANCTIFIES A PEOPLE

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins: but this man, after He had offered one sacrifice for sins forever, sat down on the right hand of God."

Here the writer takes our minds back to the "daily" ministry. The two most important offerings in this "daily"

## VERSES 14-18

### CHRIST'S MINISTRY IN THE MOST HOLY PLACE PERFECTS FOREVER.

ministry were the burnt offering and sin offering. The burnt offering represented God's provision for the whole camp of Israel, while the sin offering represented the sinner's acceptance of God's provision. When the sinner slew his sin offering beside the altar of burnt offering, the priest took some of the blood and sprinkled it before the veil, on the horns of the altar of incense in the first apartment. By this ceremony, the penitent's **sinful life** was transferred to the sanctuary. "The blood, representing the forfeited life of the sinner . . . was carried by the priest into the holy place." GC 418. The surplus blood was poured out at the base of the altar of burnt offering, symbolizing that now the forgiven soul poured out his life in service for God. Moreover, the burnt offering now represented not only the death of Christ for him, but his death to sin with Christ. It became his daily consecration offering (Rom. 12:1; PP. 352). All this represented the **sanctification** of the sinner—meaning, separating him from the guilt of sin and consecrating him to God. But just as the "yearly" service could not take away the record of sin, so the "daily" service could not in reality take away the guilt of sin.

Since the one offering of Jesus is the antitype of all the "daily" offerings, the true acceptance of His sacrifice will sanctify the believer. Christ took **our** flesh, subdued and crucified it (Eph. 2:15-16; Col. 1:20-22; Rom. 8:3). As the repentant sinner falls in penitance at the foot of the cross, the death of Christ becomes effective in his experience. Through the blood of Christ, his sinful life is sent away into the sanctuary to be hid with Christ in God (Col. 3:3). As he dies by faith with Christ, his sinful rebellious nature becomes crucified with Christ. With an heart sprinkled from an evil conscience (Heb. 10:22), he presents himself as a living sacrifice to God (Rom. 12:1). Thus, he is "**sanctified** through the offering of the body of Jesus, once for all."

The "sanctification" here referred to does not mean the entire perfection of the worshipper. On the contrary, the Holy Spirit in the following verses invites believers who have this "sanctification" experience to enter into a further work that they might be "perfected forever." Verse 29 warns those who have experienced this blessing of the "daily" from turning back to do "despite unto the Spirit of grace." Therefore the sanctification mentioned here signifies the turning from sin to holiness, the experience typified by the worshippers participation in the "daily" ritual as described above. In 1 Cor. 1:2 and 6:11, believers are spoken of as being sanctified. No intimation is given either there or here that such believers have been perfected. Rather, they are exhorted to go on unto perfection (Heb. 6:1).

"For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."

After pointing out to us the basic experience of Christ's "daily" ministry, Paul now returns to the real point of the chapter—the day of atonement. Christ's death was also the antitype of the special sin offerings of the "yearly" services. Through the ministry of His blood in the most holy place of the sanctuary, Christ purposes to perfect forever them that are **being** sanctified (The Greek of "are sanctified" is in the present continuous tense, signifying that they are in the process of sanctification). Paul has shown us that the "yearly" ritual could not erase the record of sin from the mind of the worshipper, but here we are given the assurance that Christ's ministry in the most holy place will blot out sin forever. "The cleansing of the sanctuary" is a definite experience of cleansing for God's people (Lev. 16:30; Mal. 3:1-3; Acts 3:19). Every sin has left an imprint on the soul of the sinner, it has scarred and marred the character. Full perfection is not possible until these "filthy garments" (5T 475) are taken away. When the sins of God's people are thus blotted out, the Holy Ghost will then seal them with the complete fulfilment of the new covenant promise (GC 484-5). The 144,000 will be partakers of this experience while still living upon the earth. The **final atonement** will be made for the righteous dead while they are sleeping in their graves (Heb. 11:39, 40; EW 254). In the books of heaven, God has an exact photograph of their lives, and their sins will be blotted from the records of heaven. When they are raised in the resurrection, they will have no remembrance of sin in their minds. They rise perfected forevermore.

The tense "**hath** perfected forever" should present no difficulty to our understanding. Paul often uses a past perfect tense in dealing with what **is to be** accomplished in our lives. This is because God's purpose to make us holy and blameless was in existence before time began. God's purpose will not fail. Christ, in taking our **fallen nature** and then all our sins in His passion, became our substitute and representative. But as the

man Christ Jesus He now sits at the right hand of the throne of God. This is the demonstration of the success of God's purpose for us. In Christ the work is already finished. Besides, Enoch, Elijah, Moses and the twenty-four elders are already perfected forever. They are the pledge to us that Christ is well able to perfect us forever.

## VERSES 19-22

### THE CALL TO COMPLETE SPIRITUAL PERFECTION

**“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having a High Priest over the house of God; 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.”**

Since the work is already complete in Christ, the Holy Spirit invites Christians who have experienced the blessings of ‘the daily’ (verse 10 — “hearts sprinkled from an evil conscience, and bodies washed in pure water”—regeneration), to enter by faith into the experience of the day of atonement—the complete blotting out of sins forevermore. Although “holiest of all” literally can mean “holy places,” Paul must have had the most holy place particularly in mind, because:

1. The special point of the chapter is the day of atonement.
2. The exhortation is to those who have the blessings of the “daily” ministry of Christ.
3. Only the ministry of Christ in the most holy place can perfect forever them that are being sanctified.

We must not imagine that we are the only people who have been offered the complete deliverance of the most holy place. Israel was given an opportunity “to finish the transgression, and to make an end of sins . . . and to bring in everlasting righteousness.” Dan. 9:24. Paul has shown us in Hebrews 3 and 4 that Israel entered not into the complete rest from sin because of unbelief. Each day of atonement in Israel was God's lesson to His people to illustrate to them His purpose for the human soul.

The early church entered by faith into Christ's “daily” ministry. By the offering of the body of Jesus Christ once for all, they were sanctified (verse 10) in Christ. But here in chapter 10 Paul is exhorting them to gather together (verse 23), in faith in readiness for the Lord's coming to the

most holy place to perfect forever those who were being sanctified. The whole book of Hebrews is sprinkled with exhortations to not only hold fast to their experience, but to press on, to enter the rest of God, to go on unto perfection. It was not the will of God that the falling away should come in the early church. He foresaw it, but He did not forordain it. When the early church lost sight of this hope, the “man of sin” entered the church and cast down the sanctuary truth to the ground, and delayed the Advent at least 1260 years.

The Reformation of the sixteenth century restored the “daily” ministry of Christ. The message of men such as Luther and Wesley turned people from sin to Christ, and placed them on the road of sanctification. But the work of salvation can never be completed without the second division of Christ's ministry. Accordingly, in 1844, Christ brought His people to the day of atonement and opened before them the door into the most holy place (Rev. 3:8). Through the true acceptance of Christ during the great awakening of 1840-44, the Advent believers had the experience of verses 10 and 22, but now Christ set before them the experience of verses 14 and 15—the complete blotting out of sins forever and the sealing of the Holy Ghost. With hand raised to heaven, Christ swore by Himself “that there should be time [delay] no longer” in finishing the mystery of God. Rev. 10:6, 7.

Why has there been further delay? The reason we have not entered in is because of unbelief. Have we not followed the history of the Jewish nation and the early church? Indeed, we have! To us as a people the veil has been on the face of Christ (Rev. 10:1), as it was on the face of Moses when he came down from the mount. We profess to be living in the day of atonement and in the hour when the door to the ministry of the most holy place is open, but at best we have only come as far as experiencing the blessing of “the daily” ministry. Modern Israel's unbelief manifests itself in different ways. There is a large body of the church who have so far lost sight of the significance of Christ's ministry in the most holy place, that they do not realise that after entering into the experience of the “daily,” they are now required to enter by faith into the second division of Christ's ministry. Some have gone so far as to declare that after conversion, there is no further cleansing experience in store for God's people. Then, there is another class who know that they must press on to perfection so that they may be sealed for evermore. But they imagine that when they have developed a perfect character through a process of sanctification, they will be ready to enter the judgment to be sealed. None of these have yet been able to open the book and look thereon, and naturally enough they never will be able. Until the veil of

unbelief is removed, they will never be sealed for translation, and must pass under the power of death like our forefathers who set out expecting translation.

The Holy Spirit invites believers to enter the most holy place with boldness without further delay. From the type and the prophecies, we see that the day of atonement is a day of judgment. Thus, the invitation is to come to the judgment without delay. We may come in boldness through the blood of Christ, through the perfect life that Jesus has consecrated for us through the veil, and by virtue of our great and merciful High Priest. As Israel of old gathered around the sanctuary on the day of atonement with prayer, fasting, and deep searching of heart, so we are bidden to come and plead in the same spirit before the judgment bar of God for the blotting out of sin and sealing of the Holy Ghost:

"Save me, O God, by Thy name,  
And judge me by Thy strength.  
Hear my prayer, O God;  
Give ear to the words of my mouth."  
"Stir up Thyself, and awake to my judgment,  
Even unto my cause, my God and my Lord.  
Judge me, O Lord, My God,  
According to Thy righteousness."  
"Have mercy upon me, O God,  
According to Thy loving kindness:  
According unto the multitude of Thy tender mercies  
Blot out my transgressions . . .  
The sacrifices of God are a broken spirit:  
A broken and a contrite heart,  
O God, Thou wilt not despise."

Ps. 54:1, 2; 35:23-25; 51:1,17.

"He shall judge the poor of the people,  
He shall save the children of the needy,  
He shall break in pieces the oppressor . . .  
For He shall deliver the needy when he crieth;  
The poor also, and him that hath no helper.  
He shall spare the poor and needy,  
He shall save the souls of the needy."

Ps. 72:4, 12, 13.

When Christ judges His people in the most holy place, He asks for them "justification, full and complete." (GC 484). After standing for their justification in the judgment, He will minister His blood before the mercy seat to make the **final atonement** for their sins. From the type, we see that the day of atonement was not only a day of judgment, but more especially it was a day of special cleansing. "For on that day shall the priest make an atonement for **you**, to cleanse **you**, that **you** may be clean from all your sins before the Lord." Lev. 16:30. As pointed out before, this cleansing is not a cleansing from guilt. Every sin must be sent beforehand to judgment, and

the believer must draw nigh with his heart sprinkled from an evil conscience. This cleansing in the inner sanctuary is to cleanse the inner sanctuary of the soul from the record of sin. Let this fact be firmly fixed in the mind. The typical day of atonement was not just a cleansing for the tent, but for the people who gathered around the tent. Christ's ministry in the most holy place is not just to cleanse the sanctuary in heaven, but to cleanse His people. "And He shall sit as a refiner and purifier of silver: and He shall purify the **sons of Levi**, and purge them as gold and silver." (Mal. 3:1-3; see also GC 425-7). The servant of the Lord's comments on Zechariah 3 in 5T 473-5, shows very clearly the nature of the cleansing of the sanctuary:

"As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters [record of sin] . . .

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments' from them, and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices."

Thus, the judgment sits and takes away the man of sin's dominion forever (Dan. 7:26). From the type and the prophecies, we see that the day of atonement is also a day of sealing. When Christ stands for His people in the judgment, and blots out their sins, they are sealed with the full outpouring of the Holy Ghost (Eph. 4:30; Acts 3:19; RV, Joel 2:28; Heb. 10:16; Rev. 7:2-3). It is the latter rain, which follows the blotting out of sins, that perfects forever them that are sanctified. It seals the perfect character of Jesus in God's people for eternity. (TM 506; EW269-271; 5T 475).

And now, while the door is open and Christ is waiting to seal His people before the winds of strife are let loose, it is the time of all times to draw near the sanctuary with true assurance of faith. Christ is well able to bring us to the judgment, blot out all our sins, and give us the latter rain. Thus, the call goes forth with increasing urgency, "All things are ready . . . come unto the marriage." Math. 22:4:

## VERSUS 23-39

### EXHORTATIONS TO STEADFAST FAITH

23. "Let us hold fast the profession of our faith without wavering (for He is faithful that promised)." Having complied with the conditions of the day of atonement, we must ask in faith for the blessing of the most holy place, "nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." James 1:6, 7. Paul warns "lest ye be wearied and faint in your minds." Heb. 12:3. The promise of the seal of the living God has been given to the whole Advent body, but many will be shaken out and left by the way because they will not seek the blessing with determined faith and strong perseverance (EW 269-271). Patience — steadfast endurance — is a special feature of the 144,000. The latter rain will fall only on "the patient, waiting saints." EW 278. The day of atonement demands deep repentance, faithful heart-searching work, agonizing prayer. God's people are called to endure at the sanctuary until they obtain the promise. Paul holds up Abraham's hope of fatherhood as a noble example: "After he had patiently endured, he obtained the promise." 6:15. In Romans we are told that even before the son was born Abraham refused to be discouraged by the seemingly hopeless situation to which he was subjected, but He gave glory to God and thanked Him for the gift before it was realized. So we must refuse to stagger at the promise of perfection, but even now come to the sanctuary to give glory to God and to thank Him for the blessing before it is realized (EW 72).

24. "And let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Paul continues to speak concerning the day of atonement. God would have us understand that the church is a brotherhood, and there is power in **unitedly** seeking after this experience. At Pentecost the one hundred and twenty disciples were of one accord and in one place. God's people must be of one accord and in one place (the most holy place), to receive the perfecting latter rain. The Lord is waiting to lead a people across the "Jordan." Hence, God's people are called to gather at the sanctuary to seek the promised blessing of the day of atonement (Zeph. 2:1-3; Joel 2:15-17). We are to exhort and strengthen one another in reaching the hand of faith higher and higher to receive the blotting out of sins: "and so much the more as ye see the day approaching." As far as the dead are concerned, this work is now going forward

(GC 486; EW 254). Soon, none know how soon, the work will commence for the living. The Lord will come suddenly to His temple to sit as a refiner and purifier of those of His people who are in the attitude of the antitypical day of atonement (Mal. 3:1-3; TM 445). Thus, the assembling of ourselves together is that we might prepare the way of the Lord (Isa. 40:3), by joining with those who prize "victory and salvation enough to perseveringly plead and agonize for it" EW 271. If, through the oppression of the visible church we must do this "without the camp," then let us by all means suffer the displeasure of men rather than the wrath of an offended God. 26-27. "**For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.**" The one who practises any known sin or neglects any known duty in the light of the revelation of the love of Christ and His glorious plan for his life, can be sure that the day of atonement will end in terrible retribution for his base ingratitude. So too, will these who hang on to a "sinning and repenting" experience instead of entering into the finished work in the most holy place find themselves without an offering for sin when probation shall close.

28-31. "**He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know Him that hath said, Vengeance belongeth unto Me, I will recompense, saith the Lord. And again, The Lord shall judge His people. It is a fearful thing to fall into the hands of the living God.**"

These are solemn words. This scripture is directed in warning to God's people who are "sanctified" through their acceptance of the "daily" ministry of Christ. They have been washed from the guilt of sin, and have had the foundation of a Christian experience. Now the Lord calls them into the most holy place that He might perfect them forever. The King sends forth His servants saying: "All things are ready . . . come unto the marriage." Math. 22:4. But they make light of the invitation, and refuse to go any further in their experience. In doing this such believers will be guilty of treading underfoot the blood of the Son of God and will deny the experience which they already have. This course is now being entered upon by some in Israel. "Woe unto you, lawyers! ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52.

Hebrew 10 is explicit against the doctrine of entire perfection the moment a person accepts Christ as much as it is against the doctrine of once saved, always saved. There are two clear divisions to the ministry of Christ, the same as there were in the earthly ritual. The first experience is to prepare the believer to enter into the second. It is amazing how many who profess faith in the third angel's message (the sealing message), who have lost sight of the special deliverance of the most holy place, or who refuse to recognise that there is any further experience necessary for translation without seeing death. We have come to the time when it is imperative not only to have the forgiveness of sins and the former rain, but we must have the blotting out of sins and the latter rain. Those who reject the call to enter the most holy place to be perfected forever, will bring themselves under the terrible condemnation of verses 29-30.

32-34. **"But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing stock, both by reproaches and afflictions; and partly, companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and enduring substance."**

Paul exhorts believers to press on to victory in the same spirit of self sacrifice with which they joyfully set out in the faith. What a terrible thing it would be to go so far in the Christian life, and then turn back. "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. 2:21. But they have nothing to fear for the future, except that they forget the way the Lord has led them.

35-36. **"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise."** The promise here referred to is the promise which is ushered in by the day of atonement — that Christ will perfect forever them that are sanctified. When God's people attain to sinless perfection of the soul through the ministry of the holy place, they will pass beyond the power of death in this life because the only thing which causes death — sin — has been removed from them forever. (The worthies who never experienced the blotting out of sins all had to pass under the power of death — "they without us should not be made perfect." Heb. 11:40). When God has a people upon the

earth who have conquered all sin through the grace of God, there can be no more delay in the glorious manifestation of the sons of God. (Rom. 8:21-23). Christ will appear in the clouds of heaven to bring them physical perfection, thereby fulfilling the type of the High Priest's cleansing of the altar in the outer court. (Lev. 16:18). There is only one thing between us and translation — the unentered experience of the most holy place. Then why cast away our confidence on the border of the eternal world? Is not this great recompense of reward worth all the patience and determination of our souls.

37. **"For yet a little while, and He that shall come will come, and will not tarry."** The Lord is not going to tarry in the granting of the promise. He is more anxious to give us the gift than we are to receive it. God is waiting for us to prepare the way of the Lord (Isa. 40:3). "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob saith the Lord. As for Me, this is My covenant with them, saith the Lord; My Spirit that is upon thee, My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Isa. 59:20, 21. History will be repeated in this coming of Christ to the "marriage" as it pertains to the living. Many will not be looking for their High Priest to come to cleanse the sanctuary, to perfect forever them that are sanctified. Being unprepared for the Lord's sudden coming to His temple, they will be unprepared to meet the Lord in the air.

38-39. **"Now the just shall live by faith; but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back to perdition; but of them that believe to the saving of the soul."** Faith will enter the veil and lay hold of the blessing. This expression, "the just shall live by faith," is taken from Habbakuk, where it literally means "holding on." We must come to the sanctuary and hold on to the hope of a finished work in our hearts until the blessing is realized. Everything that can be shaken, will be shaken, "that those things which cannot be shaken may remain." Heb. 12:17. Faith will hold fast the confidence of our hope steadfast unto the end.

Before us is the complete rest from all sin (Heb. 4:9). "Let us therefore fear lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1. "To-day if you will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness . . . so I swear in My wrath, they shall not enter into My rest. Take heed, brethren, lest there be in any of you

an evil heart of unbelief, in departing from the living God, but exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:7-14.

In Hebrews 11, we have set before us the great cloud of witnesses to encourage us to step forward in faith. See here the faith manifested by those who received not the promise, but embraced it only by faith as they saw it afar off. How much more should we endure who live in the time of the consummating hope of the ages. Therefore, "let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. 12:1, 2. The promise is sure, the grace is more than sufficient, and now is the time of all times "to go up and possess the land." Shall we not then jettison every sin and encumbrance and press on to victory?