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 62 Richmond Street West
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SUNDAY SCHOOL LESSON

Lesson for October 5
 Golden Text.—Jesus saith unto he
 that hath seen me hath seen the
 Father.—John 14:9

The Lesson as a Whole
 The Epistle to the Hebrews is the
 "Leviticus" of the New Testament,
 showing the way into the holiest
 of all in the infinite value of the
 precious atoning blood of our Lord
 Jesus Christ. By it the types and
 shadows of Leviticus are opened up
 and shown to be designed of God to
 illustrate the truth concerning the
 person and work of His beloved Son,
 the ministers of the sanctuary
 above and of that true Tabernacle
 "which the Lord pitched, and not
 man" (Heb. 8:2).

There are three key words which
 help to a better understanding of
 this remarkable unfolding of the
 Redeemer and the redemption He
 wrought out upon the cross. There
 are "better," "eternal," and "per-
 fect." The words occur frequently.
 We see how the better things of
 the new dispensation have super-
 seded the lesser things of the dis-
 pensation of Law. The eternal
 things connected with Melchizedek
 priesthood of the risen Christ have
 taken the place of temporary things
 of the Aaronic priesthood. The
 perfect things of the later revela-
 tion have so surpassed the imper-
 fect things of the earlier one that
 it has vanished away in order that
 that which is better, eternal, and
 perfect may remain in force for-
 evermore. The theme of the Epistle
 is "consider him" (chap. 12:3). In
 chapters 1 and 2 we see Christ as
 creator and redeemer, superior to
 all angels, and the ideal man of
 whom the first man was but a type
 or figure (Rom. 5:14). In chapters
 3 and 4 we see Him as superior to
 Moses and Joshua (chap. 4:8,
 margin), the leaders of the host of
 Israel. In chapters 5 to 8 we see
 Him as the Melchizedek priest,
 superior to Aaron and all his house.
 In chapters 9 and 10 we see His
 work on the cross, superior to all
 the sacrifices of old. In chapters 11
 and 12 He is presented as the orig-
 inator and the object of faith, and
 in chapter 13 believers are called to
 forsake the old order of Judaism,
 that they may be identified wholly
 with Him who suffered "without
 the gate."

Verse by Verse
 Heb. 1:1—"God.....spake, in
 time past.....by the prophets." This
 was the manner God employed in
 making known His will and reveal-
 ing Himself in former times. Note
 that the first word in this Epistle is
 not the name of a man as in the
 other New Testament letters, but
 the reader is brought face to face,
 as it were, with God Himself, thus
 challenging attention in a very
 vital way.

Verse 2.—"Spoken unto us by his
 Son." God now speaks directly in
 the person of the Son, who is one
 with the Father and the Spirit in
 the eternal trinity. By Him the uni-
 verse came into existence and
 through Him the "ages" were plan-
 ned, as the word here rendered
 "worlds" really means. (Col. 1:16,
 17; John 1:1-5).

Verse 3.—"Being the brightness
 of his glory." That is, in Christ we
 see the shining forth of the divine
 effulgence. "And the express
 image of his person"; or it might be
 translated, "the exact expression of
 his character." All that God is we
 see told out in Jesus (John 1:14, 18;
 1 John 5:20). "Upholding all things
 by the word of his power." The
 universe is sustained by Him. "He
by himself purged our sins."
 More literally, "having made puri-
 fication for sins"; that is, on the
 cross. This is the only purgatory
 the Word of God knows anything

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of the work of Christ has settled
 the sin question to God's satisfac-
 tion. Now, that work accomplished,
 Christ has taken His seat as the
 risen, glorified one "on the right
 hand of the Majesty on high." He
 is there in His humanity as well
 as His deity: the "Man is the
 glory," who rests now that His
 atoning work is done.

Verse 4.—"So much better than
 the angels." Angels are created
 servants. He is the eternal Son, who
 became man without ceasing to be
 God, and, as the Son, is co-equal
 with the Father, as the rest of the
 chapter goes on to demonstrate by
 quotations from the Old Testament
 concerning Him.

Chap. 2:1.—"Give.....head.....lest
we should let them slip." After
 each new revelation of the truth in
 its various aspects we have, in this
 Letter, a warning note in regard to
 the danger of apostasy, or drifting
 away from the revelation given.

Verse 2.—"The word spoken by
 angels." This refers to the Law of
 Moses, which was given through
 angels (Acts 7:53; Gal. 3:19).
 Severe penalties were pronounced
 against those who disobeyed this
 Law.

Verse 3.—"How shall we escape,
 if we neglect so great salvation
?" Now that the complete
 revelation has come, it is a most
 serious thing to treat it lightly.
 Notice the question does not have to
 do with the positive rejection of
 the Gospel, but rather of the danger
 of carelessly neglecting that which
 "first began to be spoken by the
 Lord," while He was here on earth,
 and later was "confirmed unto us
 by them that heard him," the
 apostles to whom He gave the
 commission to carry the message
 into all the world.

Chap. 8:6.—"Now hath he obtain-
 ed a more excellent ministry" than
 that of the priests of the Aaronic
 order, who were, when the Letter
 was written, still serving in the
 Temple, which was destroyed
 shortly afterward. "He (Jesus) is
 the mediator of a better covenant." He
 mediates the covenant of pure
 grace, which does not rest upon
 promises made subject to man's
 good behavior, but is "established
 upon better promises," God having
 declared that He will grant full for-
 giveness to all who trust His Son.

Verse 7.—"If that first covenant
 had been faultless," that is, if there
 had been no possibility of its fail-
 ing to work on account of man's
 frailty, "then should no place have
 been sought for the second." If man
 could have been saved by legal
 righteousness there would have
 been no need for the plan of the
 Gospel, which offers salvation by
 pure grace to all who believe the
 record God has given (1 John 5:10,
 11).

Verse 8.—"I will make a new
 covenant with the house of Israel
 promise is given in Jeremiah 31:31,
 and with the house of Judah." This
 where the context shows it is to be
 made with restored Israel and
 Judah in the last days, when Christ
 returns in glory. But all who be-
 lieve come into the good of it now,
 for the blood of the covenant has
 been shed already (Luke 22:20; 1
 Cor. 11:25). Of this we are reminded
 whenever we partake of the Lord's
 Supper, the words "covenant" and
 "testament" being translations of
 the same Greek word.

Verse 9.—"They continued not in
 my covenant." The Old Covenant
 became void upon the disobedience
 of one of the contracting parties
 (Gal. 3:10-12). The New Covenant
 is of an altogether different order.
 In it God promises fullness of bless-
 ing to all who believe. Such are
 born again.

Verse 10.—"I will put my laws
 into their mind, and write them in
 their hearts." Thus by receiving the
 Word in faith, they become part-
 takers of the divine nature (2 Pet.
 1:4), so that they have within
 them a disposition that causes them
 to delight in the will of God.

Verse 11.—"All shall know me,

from the least to the greatest." When the Kingdom of God is
 established in power over all the
 earth, and Israel has come into full-
 ness of blessing, it will no longer
 be necessary to call upon people to
 submit to Jehovah's Word, for He
 will be everywhere acknowledged
 and His truth everywhere obeyed.
The Heart of the Lesson

Christ is the fulfillment of all the
 types of the old dispensation. He is
 the true leader, the prophet, and the
 priest, who by His finished work on
 the cross has procured eternal
 redemption for all who put their
 trust in Him. As our intercessor in
 Heaven He ever represents us
 before the throne of God and in
 Him our every need is met, for
 both time and eternity. As our
 hearts are occupied with Him we
 find abiding peace and satisfaction,
 and from Him we obtain all needed
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