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THE EPISTLE TO THE HEBREWS:

STUDIED THROUGH ITS INDUCTIVE LOGICAL FORMS, SHOWING
THE LOGICAL INCENTIVE TO SERVICE.

There is no more exquisitely beautiful book in the New Testament than the Book of Hebrews; none that goes more deeply into the heart of the Gospel, and therefore none that better repays earnest and continued study. By internal evidence the book itself supports the theory that it was written by the Apostle Paul. It shows his perfect familiarity with the rites and symbols and ceremonial worship of the Jews; his profound thinking and thoroughly logical habit of expression; his clear insight when considering, and, step by step, unfolding the plan of salvation,—which insight is so manifest in Romans; and lastly, the deep-rooted and abiding love to both God and man and the strong, undaunted faith that abounds in the Pauline Epistles. Hebrews is the companion piece to Romans;—each being a masterly argument of its kind, whose object is to prove the efficacy and fullness of salvation in Christ Jesus, and the consequent obligation of the saved. Romans, written to the Gentiles, starting with the revelation of God in nature,—which was the only point where Paul could meet them upon common ground,—reasons, step by step, deductively, to the duty of the redeemed and consecrated man. Hebrews, written for the people of Israel, —who were familiar with the Temple and its details and schooled in the Mosaic Law,—presents two instances, the well known Type, and the more obscure Antitype, and, using the process of Analogy, reasons inductively to the need, sufficiency and supremacy of Christ.

Doctor Noah K. Davis, of the University of Virginia (“Elements of Inductive Logic,” Ch. V., No. 42, page 69), thus lays down the canon of procedure for “Induction by Enumeration of Marks,” or Analogy:—Greek, *ἀνα* throughout, *λόγος* word, —the word throughout:—“If two instances agree in having

many marks in common, then all marks in the one are also in the other instance." The plan of Hebrews is in strict accord with this canon.

In Chapters I., II., III. and IV., in bold word pictures, Paul brings out the common marks of the two instances. It is clear from the text that these two instances are:

I.

TYPE.

The Nation, Israel according to the flesh.

II.

ANTITYPE.

The Elect, Israel according to the Spirit.

In the relation of Antitype and Type, compared to each other as substance to shadow or real to image, we have the key-note to the Book of Hebrews, which is the word "Better." It is well, in the first study of the book, to trace this word and notice how it serves to throw up the Antitype in bold relief.

In the first four chapters, then, the marks held in common by the two instances are enumerated as follows:

I.

TYPE.

1. A people chosen and made the recipients of Divine communication.

I:1.

2. Specially appointed messengers by whom God spoke.

I:1. II:2.

II.

ANTITYPE.

A people chosen and made the recipients of Divine communication.

I:2. II:10-13.

A specially appointed Messenger by whom God spoke,

I:2.

excelling the previous messengers in these points:—

(a) Declared divine;

I:3-14.

(b) Crowned with glory and honor;

II:7-9.

(c) Perfected through suffering;

II:10, 18.

(d) Having a full, experimental knowledge of human needs.

II:14-18.

3. A message emphasized.

II:2.

A message emphasized

II:3-4.

more strongly in these points:

(a) The subjection of all things to the Messenger;

II:5-9.

(b) The special training and wonderful endowment of the Messenger.

II:10-18.

4. A prepared rest into which some of the chosen race were proven unworthy to enter.

III:7-19. Ps. XCV:7-11.

A prepared rest into which some of the chosen might be proven unworthy to enter.

IV:1-16.

At the beginning of Chapter III, Paul, having shown the first three marks to be held in common by the two instances, is about to proceed to search farther in the second instance for other marks that are known to exist in the first. But he is so deeply impressed with the solemnity and importance of the task he undertakes that, commencing at Chapter III:7, he is constrained to pause and utter a word of warning, which leads him to establish the fourth mark held in common between the two instances. It is well to consider earnestly here what he says concerning this rest and those who may not enter. Referring to the Type, it is distinctly said (Hebrews iii. 7-10, Psalms xcv. 7-11) that of those who were in the "day of temptation" (τοῦ μπειρασμοῦ trial) "in the wilderness,"—that is of those who came out of Egypt, having been led forth by Moses, some "hardened their hearts," and thereby failed or lost the privilege of entering into the rest. This "rest" had evident connection with the earthly Canaan, and yet, that "promised land" was plainly that which Israel was to overcome and master in accordance with God's will, and those who entered and their decendants, who are exhorted in the 95th Psalm, learned by experience that they possessed only by conflict, and retained only through obedience, and that victory in the one and power for the other came only through faith. In other words, this "rest" did not mean to them cessation from exertion, but the

repose of continued overcoming through faith;—a restful overcoming, because they “ceased” or turned from their own works, and were relieved of all responsibility by throwing the burden upon God.

Turning to the Antitype:—it is often asserted that the “rest that remains to the people of God” is heaven, where all toil and conflict and sorrow will be ended. Remembering that the bondage in Egypt is always conceded to be the type of the bondage in sin, and the deliverance by the blood of the Passover, the type of the deliverance by the atonement of Christ, carrying out the analogy, it follows that some who are delivered from sin will fail to enter heaven. This is clearly the doctrine of “Falling from Grace,” which Paul contradicts in this very epistle by the “*reductio ad absurdum*” (vi. 4-6), and which the Master himself contradicts in John x. 28 and vi. 39-40. Moreover, in the passage we are studying now Paul exhorts the brethren to “labor” (iv. 11) “to enter into that rest,” and writing to the Romans under the inspiration of that same Holy Spirit he distinctly asserts that we are “justified by faith without the deeds of the law” (Rom. iii. 28), and to the Ephesians (Eph. ii. 9), that “salvation is not of works, lest any man should boast.” Indeed, the whole tenor of the Gospel is that the redeemed should labor because *he has been redeemed* and heaven *is* in store for him, and not in order that he may enter into its rest.

What, then, is the rest in the Antitype? Just what it was in the Type—the constant overcoming, the entering into and holding through faith that which God has appointed his chosen to conquer:—and it may be entered upon “today,” and progressively entered upon every “today” that may come, and there will never, never be a day when the Antitype, individually or collectively, will not be in danger of failing to enter into that which is yet to be possessed,—even as did Israel of the Type, who began to enter in crossing the Jordan. This “rest” is continually entered in by the subject willing, determining (and herein is the “striving”) to cease from his own works (that is, his own plans and ideas), as God willed to cease from his works

in creation. This "rest" is "today," and it is achieved for today by determined and continuous exercise of faith. Lovingly Paul goes on to explain that the word of God, as it comes to us, searches and lays bare every nook and corner of our hearts (iv. 12), and reveals every thought and intention of every creature, quick alike to perceive and make manifest those who struggle to enter in and possess the presented truth and those who harden their hearts. Besides (iv. 14-16), we have the great Helper, Jesus, who was himself human, and who as man "tempted like as we are," had to strive continually to enter into this rest, and therefore knows just how hard it is and just what help we need. Right here lies the connection. Going back to the first six verses of Chapter III., we see that Paul is endeavoring to draw their attention to Jesus as the Spiritual High Priest, and the grasping of the thought that he wishes to present is, to their minds so long accustomed to visible form and ceremony, territory that must be overcome through faith.

Having established this point, and having enumerated the fourth mark held in common by the two instances, the apostle now begins again in Chapter V. to speak of the High Priesthood of Christ, so identifying in the Antitype a mark that is known to exist in the Type. But again he has not proceeded far into the analogy until he becomes impressed with the immense importance of his subject, and the possibility of his readers failing to grasp it through sheer inability to use their unused spiritual-mental faculties (v. 11-14). He is attempting to give to their spiritual natures strong meat, such as can be digested only by those who are of "full age" and by reason of "use" (Gr. *ἐξὶν* habit, practice—a strong word) "have their senses exercised to discern both good and evil," and possibly they are only "babes" needing "milk" and desiring to be taught the first principles of God's claims upon them. But he remembers (vi. 1-19) that, granting they are babes spiritually, they still have life in Christ Jesus, and the only way for them to attain the habit of taking meat is to begin to take it. Therefore he determines not to "lay again the foundations" but to "go on to perfection" and let them learn the use of meat by using it

(vi. 1-2). For, even supposing that they were such weakly spiritual babes that they had perished outright of inanition, he could not bring them to spiritual life again by preaching to them the first principles of Christ. For the life that they had was in the Christ, and their death from inanition would simply prove to the world that Christ was unable to support the life that he had begun. Obviously, Jesus as a Saviour would be put to open shame and it would be useless ever to preach him again. (vi. 4-6. Contradicting the idea that the "rest" of iv. 9 is heaven.) So Paul determines to go on feeding the meat.

Illustrating farther he changes his figure. (vi. 7.) The earth may look unpromising, but the seed is sown in it, and the rain comes oft upon it, and God blesses it and it bears. If any place brings up only thorns and briars, that does not prove that the rain did no good, but that there was no root there. It would do no good to be continually digging to see if the root had sprouted. The husbandman must sow the seed, labor with the rain and God's blessing, and then burn the thorns and briars. (vi. 8.) But Paul feels that he is writing to those who have spiritual life (and hence—i. 2—he says "us), seeing that they have already shown evidence of fruit (vi. 9-10), only he would have them be diligent, relying upon God's promises as others had done in faith. Then, encouragingly, he reminds them of the surety of God's promises, because God, who could not lie, had not only promised but had confirmed his promise by an oath sworn by himself because there was no greater; and therefore the hope that rested upon God's oath was certain, and could venture into the very Holy of Holies. (vi. 11-19.) But the High Priest must go first into the Holy of Holies (20), and Paul is brought back once more to the discussion of Jesus as High Priest and to the identification in the Antitype of marks existing in the Type. This discussion occupies Chapters III. 1-6, V. 1-10 and VII., identifying the High Priest, and Chapters VIII., IX., X. 1-18, identifying the remaining marks.

There are now to be considered these marks found in the

Type, concluded by analogy to exist in the Antitype, and then identified in detail:

TYPE.	ANTITYPE.
1. A High Priest.	The High Priest.
(a) Aaron and his sons. V:4. Ex. XXVIII:1.	Christ Jesus,—Son over His house forevermore. III:1, 6.
(b) Order of Aaron:—Specified order. V:4. VII:5, 11.	Order of Melchisidek:— Specified order. V:10. VII:15-17, 21.
(c) Ordained for men in things pertaining to God. V:1-4.	“So also Christ.” V:5-9.
(d) Called of God, V:4.	Called of God, V:10.
(e) To offer sacrifices and offerings. V:1. VIII:3.	To offer Sacrifice and Offering. VIII:3.

Having identified the High Priests in his official capacity, it is obvious that as the enumerated marks of the Antitype were distinguished by superiority from those of the Type corresponding, the order of High Priest of the Antitype must be of more excellent dignity—or “better”—than the order of High Priest of the Type. This is proven by careful comparison.

ORDER OF HIGH PRIEST OF TYPE.	ORDER OF HIGH PRIEST OF ANTITYPE.
(a) With pedigree; showing limitation of life. VII:5.	Without pedigree; showing non-limitation of life. VII:3.
(b) Many priests by reason of death. VII:23.	One Priest continually. VII:3, 24-25.
(c) As sons of Levi, tithed other sons of Abraham. VII:5.	Tithed Levi in Abraham. VII:6-10.
(d) Descended from him who received the promises; therefore, less. VII:5.	Blessed him who received the promises; therefore, greater. VII:6-7.
(e) Belonging to a law, covenant and priesthood making nothing perfect. VII:11-12, 18-19.	Belonging to a better hope, better covenant and having the power of an endless life. VII:12-19. VIII: 6.

(f) Priests of the order confirmed without an oath.
VII:21.

(g) Priests needed to offer sacrifices daily for themselves and for the people.
VII:27.

(h) Priests of the order were men of infirmities.
VII:28.

Priest of the order confirmed with an oath, and made surety of a better testament.
VII:21-22.

Priest offered *one* sacrifice not needing to be repeated.
VII:27.

Priest of the order was perfected (Gr.) forevermore.
VII:28.

Chapter VIII. opens with the Inductive Summary concerning the High Priesthood of the Christ. This summary presents:

(a) Jesus, the Spiritual High Priest (Verse 1).

(b) Exalted to the right hand of God, and ministering in the Heavenly Tabernacle, "which the Lord pitched" (Verses 1, 2).

(c) Recognized as the Mediator of "a better covenant" (Verse 6).

In making this summary Paul is reminded of two more marks that are found in the Type, and he proceeds to identify them in the Antitype. These two marks, which are discussed and identified in Chapter VIII. and part of Chapter IX., are the Tabernacle and the Covenant, and in each the superiority of the Antitype is clearly shown.

TYPE.

2. An Earthly Tabernacle with its furniture,
IX:1-5.

(a) Made with hands;
VIII:5. IX:24.

(b) Made by a pattern and serving as a figure.
VIII:5. IX:24.

TYPE.

3. The Old Covenant.

(a) Gives pledge to be the God of a chosen Earthly People.
VIII:9. Gen. XVII:7.

ANTITYPE.

A Heavenly Sanctuary,
IX:11, 24.

Made without hands;
IX:11.

Furnishing pattern and answering figure.
VIII:5. IX:24.

ANTITYPE.

The New Covenant.

Gives pledge to be the God of a chosen Spiritual People.
VIII:10. Gal. III:16. IV:22-28.

(b) Promises deliverance from bondage of Egypt and an assured Earthly Inheritance.

VIII:9. Ex. VI:4-8.

(c) Law written on stone.

Ex. XXXII:15-16.

(d) Covenant ratified with blood of beasts.

IX:19-20. Ex. 24:5, 8.

(e) Transgressions remembered and visited.

II:2. Num. XV:30-3-

(f) Conditioned upon obedience of men.

Ex. XIX:5. Deut. VIII:19.

(g) Grows old and passes away.

VIII:13.

Promises deliverance from bondage of Sin and an assured Spiritual Inheritance.

Rom. VI:14. I. Peter I:4.

Law written in hearts.

VIII:10. Jer. XXXI:33.

Covenant ratified with blood of Jesus.

IX:14-17.

Transgressions blotted out.

VIII:12. Isa. XLIV:22.

Conditioned upon obedience of Jesus.

Matt. III:17. Isa. XLII:21

Abides forevermore.

Jer. XXXI:35-37.

But the purpose of the Tabernacle was that the Priest might have an approved place wherein to offer sacrifices, and the purpose of the Covenant was that there might be a guaranteed certainty of their acceptance. It follows, therefore, that the sacrifices ordained for the Type must find their correlative superiors for the Antitype. As in the preceding discussions and identifications, it must be constantly borne in mind that the writer is addressing Hebrews who are thoroughly familiar with the Mosaic Law, and who would need only the slightest suggestion to follow an argument concerning the Tabernacle and all of its appointments, rites and ceremonies.

TYPE.

4. A Sin Offering.

(a) Blood, tokening death, the body penalty for sin.

(b) Blood of bulls and goats, and ashes of an heifer.

(c) Foreshadowing penalty and true Sacrifice.

(d) Offered continually, and in Holy of Holies yearly by High Priest of Type.

ANTITYPE.

The Sin Offering.

Blood, tokening death, the soul penalty for sin.

The Blood of Jesus, the Son of God.

Meeting extreme penalty of Divine Law.

Offered *once for all*, and brought into Heavenly Holy of Holies by High Priest of Antitype.

(e) Bodies of victims burned without the camp.

(f) Blood essential and effective as typifying remission of sin.

(g) Vicarious in nature.

IX:16-23. IX:25. XIII:11.

Lev. IV and XVI.

Num. XIX.

Jesus suffered without the gate of Jerusalem.

Blood of Jesus essential and effective to real remission of sin.

Substituted for many.

IX:11-14. IX:24-28. XIII:

12. Ezek. XVIII:14. I.

Jno. 1:7. I. Peter

I:18-19.

The Sin Offering, so important in the Type, having been found and proven superior in the Antitype, but one more mark remains to be considered:

TYPE.

5. A Burnt Offering.

(a) Male without blemish, from flock or herd; dove or pigeon.

(b) Symbol of a vicarious righteousness.

(c) Accepted for him voluntarily offering as a substitute.

(d) Wholly consumed upon the altar.

(e) Inefficient really, because inadequate, and because sin offering was only efficient typically.

(f) Offered repeatedly because of inefficiency.

(g) Rejected by God as unable to confirm covenant.

(h) Yielding place to Offering of Antitype.

X:1-9. Lev. Ch. I. Ps. XL:6.

ANTITYPE.

The Burnt Offering.

The perfect life of the Lord Jesus Christ.

Presenting the perfect vicarious righteousness.

Accepted for him offering in faith as a substitute.

Wholly spent in doing the will of God.

Perfect, *per se*, and with a perfect Sin Offering. Efficient once for all.

Offered once, and never needing to be repeated.

Witnessed by Holy Ghost as confirming covenant.

Displacing offering of Type.

X:10-18. Rom. III:22. Ps. XL:7-9.

The completed Induction reduced to logical form is this:

We, being units of Israel, Elect according to the Spirit, are those having Jesus Christ forevermore our perfect High Priest, who, confirming the Eternal Covenant, offered for us once and for all in the Heavenly Sanctuary, His own blood as a perfect Sin Offering, making acceptable atonement for our sins, and

His own Righteousness as a perfect Burnt Offering, making an accepted obedience for our justification.

But it is argued that Analogy is insufficient of itself to establish a doctrine or a proposition. That is true, and the Apostle does not claim more than that which is conceded:—that Analogy does confirm and illustrate that which is otherwise ascertained, and thus may be used to deepen a conviction and strengthen the hold of a given truth, which is precisely the service which the Apostle wishes it to render. His constant use, in exhortation, of the pronoun of the first person shows that he is writing to those who have received his Gospel as a Divine Inspiration having for its foundation a “Thus saith the Lord”:—and yet to them, by means of their training in symbols, is granted the privilege of a clearer, deeper look into its wonderful message. So to Christians of all ages is the Jewish ritual opened:—not to prove, but to illustrate and explain, and thus intensify the power of the Gospel.

Having finished his Induction, the Apostle resorts to Deductive Logic to complete his argument. A very careful study of the verses immediately following,—X:19-21,—will show that they constitute an Enthymeme having the Major implied, the Minor, as an abbreviated form of the completed Induction in verse 21, and the Conclusion in verses 19-20, put in participial form, and used as a basis for the exhortations that follow. The Enthymeme, written out in Barbara, would have this form:—

Major (implied): Those having Jesus Christ forevermore their perfect High Priest, who, confirming the Eternal Covenant offered for them once for all in the Heavenly Sanctuary, His own Blood as a perfect Sin Offering, making accepted atonement for their sins, and His own Righteousness as a perfect Burnt Offering, making an accepted obedience for their justification, are those having boldness to the entrance of the holies (literal,—see Greek) in the blood of Jesus which way He has consecrated for us, new and living, through the veil, that is the flesh of Him.

Minor (abbreviated in verse 21): We are those having

Jesus Christ forevermore their perfect High Priest, who, confirming the Eternal Covenant offered for them once for all in the Heavenly Sanctuary, His own Blood as a perfect Sin Offering, making an accepted atonement for their sins, and His own Righteousness as a perfect Burnt Offering, making an accepted obedience for their justification.

Conclusion (participial: verses 19-20): Therefore:—We are those having boldness to the entrance of the holies in the blood of Jesus, which way He has consecrated for us, new and living, through the veil, that is the flesh of Him.

What should be expected of such people? Addressing those who belonged also to the Israel of the Type, and who knew that accepted sacrifices and offerings meant peace with an almighty God, Paul makes three earnest exhortations in verses 22-24. The first of these is an Enthymeme, with the Major implied, the Minor expressed participially, and the conclusion in the Imperative as an exhortation. The reference is evidently to the typical purpose and effect of the Water of Separation (Num. XIX) wherein ashes, signifying death, point to the Atonement offered by the Spiritual High Priest (IX:13) as a Sin Offering, and the running water, signifying righteousness, or life ("clean water," Ezek. 36:25), points to the Righteousness offered by Him as a Burnt Offering. This exhortation is, therefore, based upon the effect of the application of the finished work of the perfect High Priest, and is addressed to those familiar not only with the process of cleansing, but also (Num. 19:19-20) with the ceremonial declaration of the fact. We have:—

Major (implied): Those of the Spiritual Israel having their hearts sprinkled from an evil conscience, and their bodies washed in pure water are those who may draw near in full assurance of faith, as did those of the Earthly Israel, who were cleansed with the typical Water of Separation, and who then ceremonially bathed.

Minor (expressed participially): We are those of the Spiritual Israel having their hearts sprinkled from an evil conscience and their bodies washed in pure water.

Conclusion (Imperative, as an exhortation): Therefore:—
We are those who may draw near in full assurance of faith as did those of the Earthly Israel who were cleansed with the typical Water of Separation, and who then ceremonially bathed.

We are hereby assured not only of the perfection of the Priest and the completion of His work, but of its purifying effect upon the believer.

The second exhortation (verse 23) is based upon the proven worth of the Spiritual Covenant, and is emphasized by being addressed to those who had tested the faithfulness of God in the covenant made with their earthly fathers. This is easily resolved into a Conjunctive Syllogism in the mood "Ponens", whose Minor is the assertion of the Antecedent, and whose Conclusion is the necessary assertion of the Consequent, though again, being in the Imperative of Exhortation:—

MAJOR: If he is faithful We may hold fast the pro-
that promised, fession of our faith without

MINOR: He is faithful wavering.
that promised.

CONCLUSION:

We may (or "Let us") hold
fast the profession of our faith
without wavering.

With a perfect Priest, a perfect Sacrifice and Offering, the assurance of purifying effect, and the guarantee of fulfilled promise, what more could be asked?

The third exhortation (verses 24-25) is to constant and mutual helpfulness and is the evident outburst of a heart in its grand realization of wealth of spiritual possession giving utterance to the instinctive desire to share that is a spiritual birth-right.

But the Apostle foresees danger. Returning to his analogy he is reminded that, though God was faithful to Israel of the Type, Israel was not always faithful to God, and he is taught the weakness of the Israel of the Antitype. Verses 26-31 give a solemn note of warning, wherein he emphasizes the fact that by how much the New Covenant of Grace, made with the Antitype, excels the Old Covenant of Law, made with the Type, by so much will the discipline (not punishment) of the New be more severe than the discipline of the Old. But verses 32-39

show a brighter side. The Old Dispensation had its seasons of endurance, of affliction and of reproach, which, patiently borne, brought their recompense of reward. So likewise will the New have its sufferings and its triumphs, and here again the keynote is the word "better":—always the excellence of the Antitype or Spiritual manifested over the Type or Carnal. But that which is spiritual is only seen and grasped by faith:—which thought leads in direct connection to the next chapter.

In this beautiful Chapter XI, so often called "The Honor Roll of Faith," the Apostle, realizing the power of example, cites instance after instance of those who achieved, because, looking beyond the Type, they saw clearly the Antitype and all that it presents to the eye of Faith alone. It is a wonderful record,—thrilling, stimulating and encouraging. As Chapter XII opens Paul feels himself standing in the arena like a contestant in the then famous games. Seated in the cloudy circles above are those of whom he has been telling, crowned victors in contests like those awaiting him and his brethren; and above them, and yet with them, is that One who is Priest, Sacrifice and Offering, whose excellence he has been striving to show, the Author and Finisher of the faith for which he has been pleading,—Jesus, the God-Man, perfected through sufferings, one with His people, having exercised faith in the same Father, having been sustained by the same Spirit, having struggled in the same conflicts, and having eternally won the same victories to which He calls His followers. (XII:1-2.) Studying the training and suffering to which He was subjected (XII:3-11) suggests the value of the discipline which Christ's followers are exhorted to receive that they may glorify Him as He glorified the Father, being made partakers of His holiness,—which is held as the great aim. In the caution that follows (XII:12-29), Paul seeks to warn them from anything that would overshadow the Christ;—lest anything win them from the purity of their love, or any mess of pottage find a purchasing Esau. In vivid word painting he draws the picture of the Israel of the Type assembled around Mount Sinai, where God was manifested only as a Law-Giver and Judge, and the Israel of the Antitype

assembled around Mount Sion, where God is manifested not only as Judge, but as Father as well, and Jesus as Mediator of the New Covenant:—and by how much this is better, by so much shall he suffer who disregards. In the closing chapter (XIII), by way of helpful exhortation (verses 1-8), the Apostle goes more into specific detail, commending brotherly love, hospitality, philanthropy, marriage, contentment and docility, all with the same end in view:—“Jesus Christ, the same yesterday, today and forever”:—who stands pledged never to fail nor forsake those who have trusted Him and are seeking to render Him service. V. 9 is a caution against strange doctrine, as much needed now as then, and verses 10-15 appeal that we share the reproaches of the Christ. Verses 16 and 17 commend benevolence and rightful submission, and verses 18 and 19 bespeak for the writer an interest in the prayers of those whom he addresses. Then, out of the overflowing of a full heart, comes the exquisite benediction giving all supremacy and glory to Jesus Christ, “the great Shepherd of the sheep”, both now and evermore. (20-21.) With a last appeal that his exhortation should be received (22), and with final parting words (23-25) of tenderness and love closes the beautiful “Epistle to the Hebrews”. Shall it be less dear to those who are “the children of the promise”, even though they do not also belong to the Type, or less of an incentive to highest and best soul service, than to those for whom it was originally written? SALLY NEILL ROACH.