

HEBREWS

Fear to Faith

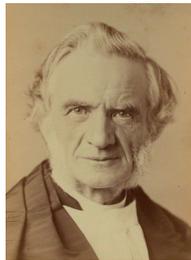
STUDY 12

Reminding or Remission?

A. The Law Shadows ... but Cannot Save [10:1-4]

10:1 In what does the Law succeed? But in what way does it prove inadequate? (Ps.119:105; Pr.6:23)

[1] [10:1] The words contain one of the very few illustrations which are taken from art in the N.T. The 'shadow' is the dark outline figure cast by the object – as in the legend of the origin of the bas-relief – contrasted with the complete representation [eikon] produced by the help of colour and solid mass. The [eikon] brings before us under the conditions of space, as we can understand it, that which is spiritual. ... One other point is to be noticed. Things visible and sensible are the shadows: things unseen and spiritual are the substance. The whole world is made for us a shadow of some unimaginable glory. **B.F. Westcott** *The Epistle to the Hebrews* p. 306



[2] [10:1] Both Paul and our author speak of the law as “a shadow”; but whereas Paul in Col. 2:17 has in mind the legal restrictions of Old Testament times (food-laws and regulations about special days), our author is thinking more especially of the law prescribing matters of priesthood and sacrifice in relation to the wilderness tabernacle and the Jerusalem temple. In both places, however, “shadow” is used not so much in the Platonic sense of a copy of the heavenly and eternal “idea” as in the sense of foreshadowing. **F.F. Bruce** *The Epistle to the Hebrews* p. 226

10:2 How does conscience contribute its testimony to the Law's inadequacy?

10:3,4 How in particular is the Law a 'light' in respect to sin?

[3] [10:4] The old sacrifices meant remembrance, not removal of sin (vv. 3-4). The essence of the question is here stated. The sacrifices were by nature inadequate because the animals were at once involuntary, not voluntary; and material, not spiritual. The result was that it was “impossible that the blood of bulls and goats should take away sins.” The word “remembrance” means “an awakening of mind rather than an external making of remembrance” (Nairne). It is the same word that

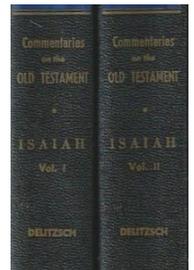
is used by our Lord in instituting the Last Supper, “in remembrance of Me,” and the contrast is very striking. When we “remember” Him, we are recalling One who has blotted out our sins and remembers them no more (8:12). **W.H. Griffith Thomas** *Let Us Go On* p. 123

[4] [10:4] The relatively easy adaption of the Palestinian synagogue to the new conditions after the destruction of the Temple in 70 A.D. shows that the principle of the insufficiency of animal sacrifice had been widely grasped. **H.L. Ellison** *The Centrality of the Messianic Idea for the Old Testament* p.19

B. ... but the Lord Saves and Sanctifies [10:5-18]

10:5-7 How does the psalm provide a foregleam of the Law's end? (Psalm 49:5-9)

[5] [10:5-7] Every species of sacrifice had its own primary idea. The fundamental idea of the *olah* burnt-offering was *oblatio*, or the offering of worship; that of the *shelamim* (peace-offerings), *conciliatio*, or the knitting of fellowship; that of the *minhah* (meal-offering), *donatio*, or sanctifying consecration; that of the *hattath* (sin-offering), *expiatio*, or atonement; that of the *asham* (guilt-offering), *mulcta* (*satisfactio*), or a compensatory payment. The self-sacrifice of the Servant of Jehovah may be presented under all these points of view. It is the complete antitype, the truth, the object, and the end of all the sacrifices. **Franz Delitzsch** *The Prophecies of Isaiah* Vol. 2 p. 333



10:8-10 Which sacrifice adequately fulfills the Divine will?

[6] It is a characteristic feature of this epistle, that it shows forth most clearly and fully the glory of Jesus exalted at the right hand of God, while at the same time it enters more deeply than most portions of the inspired record into the consoling truth of our Lord's true humanity, of the reality of His temptations and struggles, of His faith, prayers, and tears, and of His perfect sympathy with us, whom He is not ashamed to call brethren. Nowhere in Scripture do we meet with a representation of Jesus the Messiah in which His divine majesty, and His human compassion and sympathy, are so distinctly and yet harmoniously brought before us. **Adolph Saphir** *The Epistle to the Hebrews* Vol. 2 p. 609

10:11-13 Contrast the results of two priesthoods

[7] Even in the hopes of purist groups like the Dead Sea Sect for the restoration of a faithful and authentic priesthood had been realized, it would still have been a “standing” priesthood, continuously offering inadequate sacrifices. Jesus Christ alone, the unique priest of the order of Melchizedek, is “seated,” and he is so by virtue of the fact that *by a single offering*, complete in its perfection and therefore never to be repeated, *he has perfected for all time those who are sanctified*. **Philip Edgcumbe Hughes** *A Commentary on the Epistle to the Hebrews* p. 400

10:14 How perfect is 'perfected'?

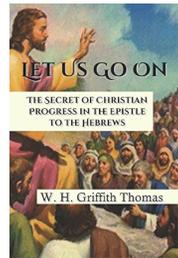
[8] [10:14] The sacrifice of Christ has purified His people from the moral defilement of sin, and assured them of permanent maintenance in a right relation with God. F.F. Bruce *The Epistle to the Hebrews* p. 241

10:15-18 How does Jeremiah indirectly confirm the end of the offerings (i.e. the Law)?

[9] ... the fact that this quotation does not correspond word for word with Jeremiah 31:33f, or even for that matter with the text of his own quotation in chapter 8 above, demonstrates once again that the sense of the word is of primary importance, not a slavish adherence to each single word (indeed, a wooden literalism in effect rules out the legitimacy and even the possibility of translation and exegesis), and that variations in the quotation of a particular passage do not necessarily suppose variations in loyalty to the original revelation. Moreover, if, as the church has classically believed, our author is writing under the guidance and inspiration of the Holy Spirit, it follows that the Holy Spirit himself is not, so to speak, bound by pedantic notions of verbal punctiliousness but is concerned rather with the understanding and the application of the truth of which he is the source. Philip Edgcumbe Hughes *Hebrews* p.403

**Why do the writers
NOT quote word
for word?**

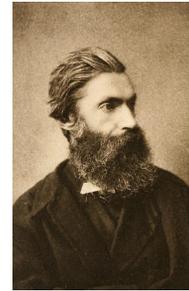
[10] [10:15-18] The new covenant, according to Jeremiah's prophecy, not only involved the implanting of God's laws, together with the will and power to carry them out, in the hearts of His people; it also conveyed the assurance that their past sins and iniquities would be eternally blotted out from God's record, never to be brought up in evidence against them. F.F. Bruce *Hebrews* p.241



[11] [10:15-18] We have the threefold revelation of God in this passage, a very definite spiritual and practical exemplification of the Holy Trinity, in the *will* of God (v. 9) the *work* of Christ (v. 12), and the *witness* of the Spirit (v. 15). The old covenant meant bondage: the new, liberty; the old spoke of fear, the new of assurance; the old emphasized distance, the new, nearness; the old spoke of separation, the new speaks of fellowship. W.H. Griffith Thomas *Let Us Go On* p. 128

Doubt yourself, but not Him!

[12] Is there any believer who has received the pardon of sin in Christ, and who yet goes doubting, mourning with a dull conscience, and with a heart that is not filled with the sweetness of God's peace? You cannot forgive yourself; you cannot forget your past; you cannot overlook your constant sins and failures, or cease to mourn over your indwelling corruption? By a strange duality there is in your soul an elder son, who does not understand why the prodigal should be arrayed with the best robe, and that now only the voice of melody and rejoicing should be heard? Do you not know that your frequent failures and falls do not hinder His love, that His peace is ever in you, though you are not always consciously in His peace? In Him as your representative and head the Father is pleased. God calls you no longer forsaken and desolate, but Hephzi-bah and Beulah. And when you behold this eternal, never-varying love of God which is in Christ Jesus; that love which was before time; that love which gave up the Son; the love which shall keep you for ever; when you behold the love of Jesus combining all that is shadowed forth in the love of friend, of brother, of mother, of husband; that love which bore your sin on the cross, which bears you now on His High-priestly heart in



heaven, which looks on you with sweet faithfulness and pity after you denied Him, then, though sin appear more loathsome and bitter, rest and rejoice in Christ, abide in the sanctuary, whither you have boldness to enter by the blood of Jesus. He is ever the same. There, where we doubt Him most, He is, if I may say so, strongest. Adolph Saphir *The Epistle to the Hebrews* p. 642