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# A Study of the Epistle to the Hebrews in the Light of the Basic Principles of Biblical Typology

F. Clifford Johnson

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APPROVAL SHEET

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A STUDY OF THE EPISTLE TO THE HEBREWS IN THE LIGHT  
OF THE BASIC PRINCIPLES OF BIBLICAL TYPOLOGY

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A Thesis  
Presented to  
the Faculty of the Western School  
of Evangelical Religion

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In Partial Fulfillment  
of the Requirements for the Degree  
Bachelor of Divinity

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By  
F. Clifford Johnson  
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## CHAPTER I

### INTRODUCTION

#### I. PURPOSE OF THE STUDY

For a number of years the writer of this thesis has been wanting to make a study of typology as found in God's Holy Word, to determine what types are, or are not. The purpose of this study was to clearly set forth the basic principles which govern types in the Scriptures as presented by various reliable sources, and to use these as a guide in this study of the Epistle to the Hebrews. This work has been limited to this Epistle, first, because its contents are largely a fulfillment of types, and secondly, because the field of typology would be much too broad for such a work. It must also be kept in mind that the inductive method was used in this study. Outside sources have been quoted mainly to substantiate what was found through this method or when the type was in any manner questioned.

#### II. ASSUMPTIONS

The traditional view of the trustworthiness and authenticity of the Bible for faith and practice is an established fact and has been assumed as such. Also assumed throughout the work was the Arminian-Wesleyan theological position.

### III. IMPORTANCE OF THE STUDY

There has been much written and spoken on Scriptural typology which is not reliable since many writers have confused types and symbols. Another error into which men have fallen is the pressing of types so far as to imperil the historical validity of God's Word. This study has been important as a guide, and will be a future aid in preventing one from falling into error as other portions of the Bible are studied for their typology. It was very important that a thorough study of this subject be made inasmuch as the Old Testament is a shadow or a type of that which was to come. The Bible will become more meaningful as one sees the Old blended into the New.

### IV. DEFINITION OF TERMS

Type. The word or term "type" is derived from the Greek word *τύπος*, *tupos*, which occurs sixteen times in the New Testament. It is translated once as fashion, manner, and form. It is used twice as print, figure, and pattern. Lastly, it is translated seven times as, example.<sup>1</sup>

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<sup>1</sup> W. G. Moorehead, "Type", International Standard Bible Encyclopedia (Grand Rapids, Mich.: Eerdmans Publishing Co., 1947), V, 3029.

The New Testament writers used this word, type, with some degree of latitude, yet there is one general idea which is common to all, namely, likeness.

A person, event, or thing, is so fashioned or appointed as to resemble another; the one is made to answer to the other in some essential feature; in some particulars the one matches the other. The two are called type and antitype; and the link which binds them together is the correspondence, the similiarity, of the one with the other. Types are pictures, object lessons, by which God taught His people concerning His grace and saving power. The Mosaic system was a sort of kindergarten in which God's people were trained in Divine things by which also they were led to look for better things to come. An old writer thus expresses it; God in the types of the last dispensation was teaching His children their letters. In this dispensation He is teaching them to put the letters together, and they find that the letters, arrange them as they will, spell Christ, and nothing but Christ.<sup>2</sup>

According to Fairbairn there are two essential elements in the constitution of a type,

...First that in the character, action, or institution, which is denominated the type, there must be a resemblance of some kind to what corresponds to it under the gospel; and, second, that the former must not be any character, action, or institution, occurring in old Testament scripture, but such only as had their ordination from God, and were designed by him to foreshadow the gospel antitype.<sup>3</sup>

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<sup>2</sup> Loc. Cit.

<sup>3</sup> Patrick Fairbairn, Typology of the Scripture (Philadelphia: Daniels and Smith, 1852), I, 40.

Antitype, then is simply the fulfillment of the type which has been shadowed forth.

Symbols. It has been deemed necessary to make a clear distinction between types and symbols before moving on into the study of types. Both are indicative of something else. A symbol is a sign, while a type is a pattern or image of something else. A symbol may refer to something either past, present, or future, while a type always prefigures some future reality. "A symbol is a fact that teaches a moral truth. A type is a fact that teaches a moral truth and predicts some actual realization of that truth."<sup>4</sup>

Regeneration. The term regeneration is derived from the Greek word palingenesia (παλιγγενεσία or παλιγγενεσία) which is compounded of πάλιν "again" γένεσις 'to be', so that the word means literally 'to be again'. It is, therefore, to be understood as a reproduction or a restoration.<sup>5</sup>

Regeneration, then is a spiritual quickening, by which the souls of men dead in trespasses and sins are raised to walk in newness of life.<sup>6</sup>

Justification. Justification is that judicial or declarative act of God, by which He pronounces those

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<sup>4</sup> L. Berkhof, Principles of Biblical Interpretation (Grand Rapids, Mich: Baker Book House, 1950), p. 144

<sup>5</sup> H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1947), II, 403.

<sup>6</sup> Ibid., II, 411.

who believingly accept the propitiatory offering of Christ, as absolved from their sins, released from their penalty, and accepted as righteous before Him.<sup>7</sup>

Sanctification. We believe that entire sanctification is that act of God. subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and holy obedience of love made perfect.<sup>8</sup>

## V. PROCEDURE

Concerning the procedure for this thesis we have first made a careful study of basic principles governing Biblical typology. Having made special note of the characteristics of typology, classification of types, principles used in the Scriptures, and a study of the interpretation of types, these principles are then applied to the Epistle to the Hebrews.

This Epistle, as far as typology was concerned, fell into three main sections. First, God's creation-rest was a type of the Christian rest; the second section dealt with Christ a high-priest after the order of Melchizedek. Third, the Old Covenant and its ordinances was shown

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<sup>7</sup> Ibid., II, 381.

<sup>8</sup> Ibid., II, 467.

forth as a type of the New Covenant given through Christ.

The thesis was closed with a summary of findings and conclusions.

## CHAPTER II

## BASIC PRINCIPLES GOVERNING BIBLICAL TYPOLOGY

## I. DISTINCTIVE FEATURES OF TYPOLOGY

Scholars of typology found three distinctive features which governed the study of types throughout the Bible. First, the type must be a true picture of the person or the thing it represents or prefigures. There must be a real and notable point of resemblance between type and antitype. "A type is a draft or sketch of some well defined feature of redemption and therefore it must in some distinct way resemble its antitype."<sup>1</sup> The second characteristic of typology found was that the type must be designed by divine appointment to bear a likeness to the antitype. Both the type and antitype are pre-ordained as constituent parts of the scheme of redemption. Only God can make a type. The third distinctive feature of the type was that it always prefigures something future. Because it always looks to the future the element of prediction must of necessity be found in it.<sup>2</sup>

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<sup>1</sup> W. G. Moorehead, "Type", International Standard Bible Encyclopedia (Grand Rapids, Mich.: Beardman's Publishing Co., 1947), V, 3029.

<sup>2</sup> Moorehead, loc cit.

## II. CLASSIFICATION OF TYPES

There are three main classifications of types, namely: personal, historical, and ritual.<sup>3</sup> In this study all three were included. The personal type was exemplified by Adam who is expressly described as the "...figure of him that was to come."<sup>4</sup> Melchizedek is the person who has been dealt with in this study who typifies the high-priestly office of Christ. The historical types were those great events under the providence of God which became striking foreshadowings of good things to come. An example of this would be the great deliverance from Egyptian bondage by God which is a type of the deliverance the sinner is to experience. The third classification was the ritual type, such as the tabernacle worship with altar and offerings.

## III. INTERPRETATION OF TYPES

Principles of typology. Several principles or maxims were kept clearly in mind before entering into

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<sup>3</sup> Loc. cit.

<sup>4</sup> Bible. English. 1901, American Standard Version., The Holy Bible (New York: Thomas Nelson and Sons, 1901), Romans 5:14.

this Biblical study of typology.

The first principle which guided this study of types was that nothing is to be regarded as typical which is of an improper and sinful nature. Nothing that is in itself evil can be a type of that which is pure<sup>5</sup> and good.

Secondly, the existence and meaning of the particular types was understood, not from the light possessed by the ancient worshippers concerning prospective fulfillment, but rather from the light thrown on them by the great truths and realities of the Gospel.<sup>6</sup>

The third maxim guiding the study of types is that each Old Testament type has but one radical meaning. However, although there is but one meaning, each type may be capable of more than one application in the Gospel message. It may bear relationship to or be developed in more than one department of the affairs of Christ's Kingdom. In this same connection it might be well to remember that one fulfillment in the New Testament may have several types in the Old, which refers to the

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<sup>5</sup> L. Berkhof, Principles of Biblical Interpretation (Grand Rapids, Michigan: Baker Book House, 1950), p. 145.

<sup>6</sup> Patrich Fairbairn, Typology of the Scriptures (Philadelphia: Daniels and Smith, 1852), I, 74.

one in the New.<sup>7</sup>

The fourth and final rule of interpretation arising from the principles already established is that it is necessary to have due regard concerning the essential difference between the type and antitype. The outward and visible in types must, in the antitype, pass into the inward, spiritual, and heavenly.<sup>8</sup> The one represents truth on a lower, the other, on a higher stage. To pass from type to antitype is to ascend from that in which the carnal predominates to that which is purely spiritual, from the earthly to the heavenly, from the external to the internal,<sup>9</sup> and from the present to the future.

In conclusion it might be summarized by saying that, Our guide, therefore, to the interpretation of the types, must be sought in the writings of the new covenant, rather than of the old; 'it is Christ who holds the key of the types, not Moses;' and instead of making everything depend upon the still doubtful inquiry, what might pious men of old be able to descry of gospel realities through the shadowy forms of typical representations; we must go for instruction to these realities themselves, and by the light reflected from them learn the full and proper meaning of those preparatory arrangements, which when thus viewed, are seen to be the 'testimony of Jesus.'<sup>10</sup>

Extremes to avoid. The first extreme to avoid in

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<sup>7</sup> Ibid., p. 86.

<sup>8</sup> Ibid., p. 91.

<sup>9</sup> Berkhof, op. cit., p. 148.

<sup>10</sup> Fairbairn, op. cit., I, 81.

the interpretation of types is to find types in every incident and event in Scripture:

To take certain characters, therefore, as a whole, and put our ingenuity to the stretch to trace out every imaginary feature of resemblance in them to Christ, is to take a course, which, as it proceeds upon false views of the subject, cannot fail to lead into much that is puerile and extravagant. In their persons as such, and in the ordinary occurrences of their life, in so far as these did not bear on them the immediate direction and impress of the hand of God, there neither was, nor could be, any divine principle, which connected them with the affairs of his future kingdom. This could only be found in the actions or events, in which by his authority they were called to take a part. And to learn in what respects these did actually typify Christ and his salvation, the most essential step must ever be to ascertain, by careful inquiry, what were the elements then present, which they were designed and fitted to develop. This is the true, the internal thread, which binds together the far distant, but still closely related acts and operations of both covenants, and by a regard to this must all our investigations concerning particular parts of the system be conducted.<sup>11</sup>

The second extreme or caution which follows very close to the first mentioned was best expressed by Professor Moses Stuart as follows: "Just as much of the Old Testament is to be accounted typical as the New Testament affirms to be so and no more."<sup>12</sup>

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<sup>11</sup> Ibid., I, 86.

<sup>12</sup> Moorehead, op. cit., V, 3030.

## CHAPTER III

## GOD'S CREATION-REST A TYPE OF CHRISTIAN REST

An application of the principles already laid down in the second chapter served to point out several types in that section of the Epistle to the Hebrews extending from the beginning of the third through the fourth chapter to the fourteenth verse. The keynote of this section is rest by faith. Careful study of this section revealed a fivefold observation of rest either stated or implied: Creation rest, Canaan rest, the rest of salvation, the rest of sanctification, and eternal or heavenly rest.

The types of this portion of God's word fell into the principles set forth: They have their antitype in the Gospel; they have but one meaning; there is a proper relation between type and antitype; the type looked to the future for fulfillment; and they were given by divine appointment. These were retained as the application was made to this section centering around the rest of God's people.

## I. GOD'S CREATION-REST

One might well ask the question: Is rest possible in such a day as this? There is anxiety, worry, and fretting on every side. Yes, there is a rest which is possible, a rest which is not of man but of God. A rest which the

Christian experiences when one has the assurance of salvation from sin. This rest is obtainable because God has said in His word; "For we who have believed do enter into that rest."<sup>1</sup> This is a rest for God's people. It is "His rest," says the first verse of the fourth chapter; "my rest," says the third verse; "God's rest" says the fourth verse.

In Hebrews the fourth chapter and the fourth verse it was recorded: "For he hath said somewhere of the seventh day on this wise. And God rested on the seventh day from all his work; ." What was meant by God resting? First, it was not a rest of weariness. Though he had spread forth the heavens and by a spoken word laid the foundations of the earth, and invented or created<sup>2</sup> thousand or ten thousand differing forms of beings, yet he was fresh, for Isaiah said in the fourth chapter, the twenty-eighth verse, "The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary, there is no searching of his understanding." Secondly, it was not a rest of inactivity. No sparrow falls to the ground without His knowing it. His power has ever been at work, not only in the universe, but also in the hearts of the Christians,

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<sup>1</sup> Bible. English. 1901. American Standard Version, The Holy Bible (New York: Thomas Nelson and Sons), 1901, Hebrews 4:3.

leading and guiding them in His will.

Two things have thus far been stated which God's rest was not. The positive side of this rest of God was the rest of a finished work. He had completed the great task of creation. After it was finished, God looked it over; Genesis one thirty-one states, "God saw everything that he had made and, behold, it was very good." It was the rest of divine complacency, of infinite satisfaction, of perfect content.

An architect who has built a majestic cathedral, a painter who has finished a glorious picture, a sculptor who has carved a marble statue, rested not because his genius has been exhausted; it may even have been developed and exalted by his labour, but because he rejoices when his idea has assumed a permanent form of grandeur or beauty. And so God rested--found delight in His material and spiritual creation.<sup>2</sup>

It is into this Divine rest that one is invited to partake of, for God's seventh day rest was a type of the rest the Christian is to share. It was not a rest of weariness, but rather a heart rest in the midst of weariness. It was not a rest of inactivity. All are invited to partake of God's Divine nature, that they might have His rest in a world of unrest. God's sabbath day rest

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<sup>2</sup> R. W. Dale, The Biblical Illustrator (Chicago: Fleming H. Revell Co., n.d.) Hebrews, Vol. I, 11.

was the rest of a finished work. So the Christian finds his rest in the finished work of redemption provided by God through the birth, death, and resurrection of Jesus Christ. This rest becomes known in the experience of regeneration.

It is a beautiful word, soothing to the weary spirit. Indeed, eastern Buddhism feels life so heavy and rest so desirable as to seek for Marvanna, utter annihilation, as a most desirable repose. But that is the religion of despair, as Christianity is the religion of hope. The Christian's rest is repose from all that is wearying in life, yet enjoyment of perfect bliss.<sup>3</sup>

In the account of creation the morning and evening are mentioned for each of the first six days. Concerning the seventh day;

...there is no reference to the dawn or close of God's rest day; and we are left to infer that it is impervious to time, independent of duration, unlimited, and eternal; that the ages of human story are but hours in the rest-day of Jehovah; and that, in point of fact, we spend our years in the Sabbath-keeping of God. But better than all, it would appear that we are invited to enter into it and share it; as a child living by the placid waters of a vast fresh-water lake may dip into them its cup, and drink and drink again, without making any appreciable diminuation of its volume or ripple on its expanse.<sup>4</sup>

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<sup>3</sup> D. D. Whedon, Commentary on the New Testament (Cincinnati; Walden and Stowe, 1892), V, 67.

<sup>4</sup> F. B. Meyer, The Way into The Holiest (Chicago: Fleming H. Revell Company, 1893), p. 78.

## II. THE REST THE BELIEVER IS TO SHARE

It is into the wonderful rest of God that the lost sinner is so cordially welcome, Not only the sinner but there is also a rest which the saved are invited to share, the rest of sanctification. Both the rest of forgiveness of sins, and the rest of sanctification, a cleansing from the roots or causes of sin, are conditional and are found only through faith in Christ:

Conditional rest. When Israel evacuated Egypt with its brick kilns and mortar yards they rested from slavery and the rod of the taskmaster. God led them out that he might lead them into the land of milk and honey, the land of promise, Canaan.

Never did a nation occupy a prouder position than the Children of Israel on the morning when they stood victorious on the shores of the Red Sea. The power of the tyrant had been broken by a series of marvelous miracles. The chivalry of Egypt had sunk as lead in the mighty waters of death, and as the sun rose behind the mountains of Edom, and struck a flashing pathway across the burnished mirror of the sea, it revealed long lines of corpses washed up to the water's edge. Behind, Egypt left forever. Above, the fleecy cloud, Chariot of God, Tabernacle for his presence. Before, the Land of Promise. Many a man was already dreaming of vineyards and olive yards, and a settled home, all of which lay within two or three

month's easy march.<sup>5</sup>

So this great army of men, women, and children moved triumphantly toward the promised land. They had not gone far, however, when they began murmuring and complaining. They had found rest but this was only temporary. They had been freed from the slavery of Egypt, but their souls had not yet found that perfect peace of God, for they had not entered that long-awaited promised land.

Even before they came to Kadesh-Barnea they had already started to backslide in heart. How typical this is of backsliders today. There is a period of murmuring and complaining before the actual act of disobedience takes place.

After about two months of travel, much of which was spent in organizing and receiving the law by which they were to live, they came at last to the very edge of the land flowing with milk and honey. It is recorded in the third chapter and the nineteenth verse, "And we see that they were not able to enter in because of unbelief."

This refers to Israel at Kadesh-Barnea where they made the fatal mistake of all their history. Instead of entering Canaan for which they had left Egypt

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<sup>5</sup> Meyer, op. cit., p. 68.

and traveled through the wilderness, having reached the very border, "holy delight," they turned back again into the howling wilderness. It is not because they did not desire and intend to possess the land, for this was the great enterprise of their lives; but they felt utterly incompetent to conquer those giants, and take the land by conquest. Hence, they retreat away, thinking to wait till they get in better fix for the arduous enterprise of conquering the country. All this was because they were seeking it by their own works, and not by faith in God. As Wesley well says, 'So long as you put it off you are evidently seeking it by works.' God had promised to conquer the giants and give them the land. Hence, their fatal mistake was in seeking it by their own efforts.<sup>6</sup>

If one tries to seek God's second rest by works of righteousness, he will fail and will turn back into the wilderness of sin. Whether one is seeking either the rest of salvation or entire sanctification both are conditional and are obtainable by faith alone. Israel had entered this first rest because they had believed in God, for by faith they passed through the Red Sea to safety. But as they journeyed on, their faith began to waver, and finally it failed completely because of unbelief. Hebrews, chapter four and verse one states that they were to, "...fear therefore, lest haply; a promise being left of entering into his rest, any one of you should seem to have come short of it."

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<sup>6</sup> W. B. Godbey, Commentary on the New Testament (Cincinnati, Ohio: Revivalist Office, 1897), II, 49-50.

We too are to fear lest like Israel we shall fall short of the fulness of divine blessing. God's promises are still open to faith. As we shall see, true rest is available for those who are ready to (trust and obey.). We are not to treat Christ as Israel treated Moses, or else we shall suffer in like manner. Indeed, it will be worse for us because the good tidings which we have received are infinitely more valuable than theirs. But the secret of the trouble in both cases is the same. God's Word did not profit Israel because there was no real faith in their lives. According to the other reading, it means that the people of Israel were not united by faith with those who, like Caleb and Joshua, did hear and heed the Divine Word. Faith is here shown to mean a willingness to believe God's ability to do what He says, and these passages always need to be kept together. 'With God all things are possible.' 'All things are possible to him that believeth.'

Regeneration rest. Israel had already experienced a wonderful rest from the bondage of Egypt. This is a type of the deliverance the sinner experiences in the new birth. Regeneration is mentioned or described here under the form of rest and those who actually believe do enter into rest as described in the third verse of the fourth chapter. But this passage of God's Word does not deal especially with the first rest of the conscience through redemption, but rather with the rest of heart through complete surrender and obedience. The believer is described as already out of Egypt and journeying toward Canaan.

True, there is a wonderful rest in the first act of the sinner as he repents and finds the peace of God in his heart.<sup>8</sup> But the soul cannot enjoy perfect rest so long as it is beleaguered with internal enemies. This perfect rest is never enjoyed in initial justification, which brings the peace of pardon, but never the peace of purity.<sup>9</sup> Regeneration gives one a new heart, but does not exterminate the hereditary depravity from which all sinful acts of the individual springs. The heart of man aches and yearns for this wonderful perfect rest, but this can only be obtained by a full consecration to the whole will of God.<sup>10</sup>

The Wilderness experience of the children of Israel typifies the unrest of a person not walking in the will of God. It also typifies aimlessness and the unsatisfied longings of the human heart. Unbelief raises a barrier which shuts out the blessing of perfect rest.

Sanctification rest of God. As Israel listened to the report of the twelve and heard of the wonders of the land their hearts rejoiced within them, but when

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<sup>8</sup> Matthew 11:28.

<sup>9</sup> II Corinthians 7:1.

<sup>10</sup> Galatians 2:20.

their men told of the great armies, the walled cities, and the strength of the people, their hearts sank within them. Caleb stood up in the midst of the people and cried out, "Let us go up at once and possess it; for we are well able to overcome it."<sup>11</sup> But the other ten said "no" for they are too strong for us. We are as grasshoppers in their sight.<sup>12</sup> So murmuring thus they turned back into the dismal wilderness. Because of their rebellion God said in Hebrews, Chapter four, verse five, "they shall not enter into my rest." "And we see that they were not able to enter in because of unbelief."<sup>13</sup>

Faith is the condition upon which one enters into that rest, perfect sanctifying rest. There cannot be perfect rest unless the faith is perfect. What is perfect faith? It is faith utterly free from doubt concerning that upon which and for which it rests.

Thus the writer holds up before the eyes of the Palestinian Christians the sad example of their ancestors who, through unbelief, turned back at Kadesh-Barnea, lost their inheritance, and found

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<sup>11</sup> Numbers 13:30.

<sup>12</sup> Numbers 13:31-33.

<sup>13</sup> Hebrews 3:19.

graves in the burning sands, assuring them, as well as Christians of all ages, that the only available panacea for unbelief, apostacy and death is this perfect rest, which he constantly holds up as the glorious privilege of the Christian.<sup>14</sup>

The writer of Hebrews exhorted the believer of his day not to hesitate but to "...give diligence to enter into that rest, that no man fall after the same example of disobedience."<sup>15</sup> Believers were not only invited to enter into this rest but were encouraged and exhorted to do so, not at some future time but "To-day if ye shall hear his voice, harden not your hearts."<sup>16</sup> Notice the striking paradox: believers are to strive or give diligence to enter into rest, yet this rest does not come by good works but by faith. The writer of this Epistle is encouraging those believers to seek this peace, to give themselves wholeheartedly to the task of obtaining it through full consecration to and faith in Jesus Christ.

This rest of God, attainable only by faith, was not realized by the Israelites because of unbelief. This sanctification rest for the believer is obtained only if he is willing to do the will of God. Only if one accepts

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<sup>14</sup> Godbey, op cit., p. 55-56.

<sup>15</sup> Hebrews 4:11.

<sup>16</sup> Hebrews 4:7.

the finished work of Christ and is willing to completely surrender to Him, will he be cleansed from all unrighteousness.

In salvation, the first work of grace is rest from the burden of guilt, which is attained by faith in the Lord Jesus Christ. The one seeking is freed from the condemnation of the law, "There is therefore now no condemnation to them that are in Christ Jesus."<sup>17</sup> He experiences forgiveness of sins. "Wherefore I say unto thee, Her sins, which are many are forgiven."<sup>18</sup> Then too, the Christian experiences, as did the Israelites, freedom from bondage of Satan. "And ye shall know the truth and the truth shall make you free."<sup>19</sup>

There is another rest for God's people even as there remained a rest for the Israelites in Canaan. The second rest is a rest attainable by faith and will be perfected only after the great purifier has cleansed the heart of the very roots of sin.

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<sup>17</sup> Romans 8:1.

<sup>18</sup> Luke 7:47.

<sup>19</sup> John 8:32.

Entire sanctification crucifies old Adam, puts all of our enemies on the outside, expurgates evil affections from the deep interior of the spiritual organism, and superinduces the perfect rest which we lost in Eden. It is truly, significantly and pre-eminently the soul's repose, for which the whole world has been roaming, sighing and crying for the last six thousand years. It is a sweet prelibation of the heavenly rest.<sup>20</sup>

Through faith in the finished work of Jesus, the Christian can experience this peace of entire sanctification. It will bring rest from the anxieties of temporal pressures.

Be not therefore anxious, saying what shall we eat? or, what shall we drink? or wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself.<sup>21</sup>

It will bring peace from disturbances and distress of self-will.

Come unto me, all ye that labor and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.<sup>22</sup>

In justification one enters a rest, but enemies, such as evil tempers, passion, and appetites, continue to

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<sup>20</sup> Godbey, op. cit., p. 47.

<sup>21</sup> Matthew 6:31-34.

<sup>22</sup> Matthew 11:28-29.

live within the heart, ever rising up and disturbing one's rest, so that the soul cannot abide in perfect peace. These enemies are the works of Satan which only Jesus can destroy. One can spend an entire life-time in toil to exterminate the evil of his nature but will never succeed. One can only find this rest by an act of faith in accepting Jesus as Saviour and Sanctifier. Only sin can ever disturb the soul's perfect repose in Jesus. Therefore God's method with sin is destruction. God requires the utter extermination of every evil temper and inclination in order that one may enter into the glorious spiritual Sabbath rest typified by God's creation rest on the seventh day. Joshua led the nation Israel into that land of promise. So Jesus who is the antitype of Joshua leads sinners into salvation rest, as well as the believer into the perfection of that rest in sanctification.

Eternal rest. Glorious as is this rest of full salvation, there is yet a still more wonderful rest which the believer can look forward to. Notice the ninth verse of the fourth chapter the writer uses a different word for the sabbath rest which God has provided. In each of the other places he uses *kataπαύω* which means: to come to rest, the act of giving rest, or state of settled or final rest. In this particular place the author uses the Greek word, *σαββατισμός* which comes from the word *σάββατον* which

means: cessation from labor, rest, a keeping of a sabbath,  
 a state of rest, or a sabbath-state.<sup>23</sup> It would seem that  
 this was not an ordinary rest but one which finds its ideal  
 or actual fulfilment<sup>1</sup> in God's own rest on the Seventh Day.  
 Christians today are living in God's Sabbath rest for His,  
 will last for eternity, time without end. There is an eternal  
 rest, part of which is experienced in this present body. In  
 full salvation is experienced a rest which will someday be  
 perfected in that one shall have rest from the cares of  
 this wicked world. In Revelation, the twenty-first chapter,  
 verses one through four, there have been given glimpses of  
 what this wonderful eternal rest will be like;

And I saw a new heaven and a new earth: for the first  
 heaven and the first earth are passed away; and the  
 sea is no more. And I saw the holy city, new Jerusalem,  
 coming down out of heaven from God, made ready as a  
 bride adorned for her husband. And I heard a great  
 voice out of the throne saying, Behold, the taber-  
 nacle of God is with men, and he shall dwell with  
 them, and they shall be his peoples, and God himself  
 shall be with them, and be their God; and he shall  
 wipe away every tear from their eyes; and death  
 shall be no more; neither shall there be mourning,  
 nor crying, nor pain, any more.<sup>24</sup>

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<sup>23</sup> The Analytical Greek Lexicon (New York: Harper  
 and Brothers, n.d.), p. 219, 361.

<sup>24</sup> Revelation 21:1-4.

Though Satan tempt one ever so hard, or the world be ever so cruel toward him, through it all the true believer can hear the words of the Master, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."<sup>25</sup>

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<sup>25</sup> John 14:27.

## CHAPTER IV

### CHRIST AN HIGH PRIEST AFTER THE ORDER OF MELCHIZEDEK

#### I. OUR GREAT HIGH PRIEST

The office of priesthood. Before entering into a detailed study of this great theme it would be well to look to the origin of priesthood, not only the origin but also the duties and qualifications for the priestly office.

It is somewhat singular, that the first notices we have of a priesthood in Scripture, refer to other branches of the human family than that of the line of Abraham. The first person, with whom the name of priest is there associated, is Melchizedec, who is described as 'king of Salem, and priest of the Most High God.' To him Abraham, through the head of the whole chosen family, paid tithes of all, and by the act substantially confessed himself to be no priest, in the sense in which Melchizedec was. Then in the days of Joseph, we meet with Potipherah, priest of On, or Heliopolis in Egypt, and of the priests generally, as a distinct and highly privileged order in that country (Gen. xli. 45; xlvii. 22;) and a few generations later still, mention is made of Jethro, the priest of Midian. Not till the children of Israel left the land of Egypt, and were placed under that peculiar polity which was set up among them by the hand of Moses, do we hear of any individual, or class of individuals, holding the office of the priesthood as a distinct and exclusive prerogative.<sup>1</sup>

In the worship of the patriarchs, which was or-

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<sup>1</sup> Patrick Fairbairn, Typology of the Scriptures (Philadelphia: Daniels and Smith, 1852), II, 186.

dained of God, the chief of the family acted as priest, and the office descended with the birthright. The priesthood, as is known in the Levitical system, was first established in the family of Aaron, and all the sons of Aaron were priests. But long before the establishment of the priesthood one could see the use of priests and the idea of sacrifices in connection with them. Melchizedek was called a priest and he lived about five hundred years before the priesthood under Aaron was established. According to this account found in Genesis fourteen, Abram did not question Melchizedek's position. Therefore, one would conclude that it was not an uncommon thing to see a priest and also to give him a tenth of one's possessions, nor that to the Jews, at the time of the Mosaic institutions, the idea of sacrifice was unknown or a new thing.

The chief duties under the Levitical system, were to watch over the fire on the altar of burnt-offering, to feed the golden lamp with oil, to offer morning and evening sacrifices, and to teach the children of Israel the statutes of the Lord. There was an almost endless number of smaller duties which they also performed. The predominant duty however was that of offering up sacrifices and offerings. The priests were set apart from the people and in them the people were required to see God's appointment to this office. In a sense they stood between God

and man. They were the mediators as they presented offerings to atone for the sins of the people. These offerings fell into three major classifications, one signifying atonement, another self-dedication, and the third fellowship and communion with God. Notice the order of these three. First, atonement, which is the offering for the forgiveness or pardon of sins. The priest then is in a position for self-dedication, which was accomplished through the burnt offering. This would result in fellowship and communion with God. It would bring the consciousness of being at peace with Him, hence the peace offering.<sup>2</sup>

The high priest was a priest of priests. He was the leading priest and was the only one permitted to enter the Holy of Holies, which he did once a year, on the day of atonement. Clad in simple white he would step through the veil and sprinkle the blood of the sin offering on the mercy-seat, and on the burnt incense within the veil.<sup>3</sup> Here he would, each year, make an atonement for his own sins, his family, and all the people. Aaron was the first high priest. When he died his oldest son Eleazar, succeeded

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<sup>2</sup> Bible, English. 1611. Authorized Versions. The New Analytical Bible and Dictionary (Chicago: John A. Dickson Publishing Co., 1941), p. 162.

<sup>3</sup> William Smith, editor, A Dictionary of the Bible (Chicago: Fleming H. Revell Company, n.d.), p. 242.

him. Thus this line of succession was continued.

The high priest was by his consecration a holy person, (Lev. 21:6,8); he must be without personal blemish, (Lev. 21:17); must keep himself continually from all ceremonial pollution, (Lev. 21, 22); must purify himself by sacrifice and by special ablutions before entering the holy of holies. (Lev. 16.)<sup>4</sup>

Christ's priesthood. There is one high priest, however, who does not fall into the Levitical system of the selection of the high priest. That one, of course, is Christ. In the first part of the fifth chapter to the Hebrews the essentials of priesthood were clearly set forth. First, he must be taken from among men. Christ became the God-man that he might be one of mankind, that He might be the sacrifice for sins, that God, before time, decreed to be essential for salvation. Then too the priest<sup>5</sup> "...is appointed for men in things pertaining to God." The priest was appointed to preside over the Divine worship in those things pertaining to man's salvation. Truly Christ can fulfill this requirement of a high priest for He was appointed before almighty God spake the world into being. In the things pertaining to God the high

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<sup>4</sup> Nath. Franklin, ed., The Main School Companion Book (Chicago: The Covenant Book Concern, 1933), III, 473.

<sup>5</sup> Bible. English. 1901, American Standard Version, The Holy Bible (New York: Thomas Nelson and Sons, 1901), Hebrews 5:1.

priest was to offer both gifts and sacrifices for the sins of the people. Christ has the greatest gift that can be offered to any human, that is, the gift of salvation. He did not offer sacrifices as did the other priests, but he became the sacrifice. He offered and gave Himself a ransom for many, that every person may know and experience the forgiveness of sins. Then, too, the priest was ordained to be ready to sympathize with the unfortunate and wretched.<sup>6</sup> He must know and understand the weakness and temptations that come into the lives of men. Although Christ had no weakness yet he felt the weakness of men and experienced the temptations that Satan so carefully has set before men to trap them and cause them to fall into sin.

The last qualification mentioned here reads that, "...no man taketh the honor unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest..."<sup>7</sup>

God himself appointed the tribe and family out of which the high priest was to be taken, and Aaron and his sons were expressly chosen by God to fill

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<sup>6</sup> Hebrews 5:2.

<sup>7</sup> Hebrews 5:4,5.

the office of the high priesthood. As God alone had the right to appoint his own priest for the Jewish nation, and man had no authority here; so God alone could provide and appoint a high priest for the whole human race. Aaron was thus appointed for the Jewish people; Christ, for all mankind.<sup>8</sup>

Christ, however, was more than just high priest for He was a Great High Priest. According to Young's Analytical Concordance to the Bible, Hebrews, chapter four, verse fourteen, is the only place in the Bible where Christ is referred to as a Great High Priest, no doubt because of His Divine Nature. Christ is called Priest,<sup>9</sup> High Priest,<sup>10</sup> and Great High Priest.<sup>11</sup>

It might be well to bear in mind just what a priest was. He was one who represented man to God. The difference between the priest and high priest was one of degree, not of kind. Christ was also a prophet, for a prophet is one who represents God to man—a spokesman for God. Christ was also king. This has been discussed more fully later in the chapter.

Returning again to examine difference of degree or position of the priest and high priest it is found, first, the priest and the high priest did not minister in the

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<sup>8</sup> Adam Clarke, Clark's Commentary (New York: Abingdon-Cokesbury Press), VI, 716.

<sup>9</sup> Hebrews 5:6.

<sup>10</sup> Hebrews 4:15.

<sup>11</sup> Hebrews 4:14.

same place. As priest Christ ministered here on earth, as High Priest He ministered and is ministering in heaven. Secondly, the priest and high priest did not perform the same work. As priest, Christ sacrificed Himself, while as High Priest He entered heaven by His own blood and on our behalf intercedes before the throne of God the Father. Thirdly, the priest and high priest did not appear in the same dress. Christ, as priest, was made like unto His brethren, wearing the simple dress of humanity. As High Priest, Christ left his human body and became the High Priest of eternity, clothed with all the glories of immortal life. Fourth and last, the priest and high priest did not occupy the same position. As Priest, Christ was sub-officer, but as High Priest He became the highest officer in the kingdom of God.

Thus far the position of Christ as High Priest has been stated; now the consideration shall be directed toward the relation of Christians to the High Priest. First, there should be the consciousness of spiritual possession; "Having then a great high priest,<sup>12</sup>..." His thought of having, implies a present reality in things

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<sup>12</sup> Hebrews 4:14.

spiritual. "Εἰσέτες", translated having, comes from  
 the Greek word "<sup>13</sup> which means, to have or possess.

Turning back to the third chapter, one notices the writer of this Epistle starts the chapter by stating that these believing Jews are in possession of Jesus; "Wherefore, holy brethren, partakers of a heavenly calling, consider

the Apostle and High Priest of our confession, even  
 Jesus;..."<sup>14</sup> They became partakers of a heavenly calling, of a spiritual calling. When they believed and accepted Jesus as their Saviour they became possessors of the spiritual gift of salvation offered through the death and resurrection of the Lord Jesus Christ. Next the writer exhorts to "...hold fast our confession."<sup>15</sup> This confession has reference to the experience one has as he accepts Christ as Saviour, and the blessed assurance that follows that acceptance. To this one is encouraged to hold fast, to keep clinging to it, and never to give it up. The third relationship with this Great High Priest is expressed in the sixteenth verse where it admonishes;

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<sup>13</sup> The Analytical Greek Lexicon (New York: Harper and Brothers, n.d.), p. 180.

<sup>14</sup> Hebrews 3:1.

<sup>15</sup> Hebrews 4:14.

"Let us therefore draw near with boldness unto the throne of God."<sup>16</sup> There is to be spiritual freedom in the Christian life. The reason for having such boldness is given in the verse preceeding: "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin."<sup>17</sup> Christ, as High Priest, understands the weakness and temptations for He experienced them for Himself. One can then come boldly before God for Christ is ever there making intercession for mankind.

The result of this relationship with Christ, holding fast, and drawing near will be: "that we may receive mercy, and may find grace to help us in time of need."<sup>18</sup> Because of sin, the primary need is mercy, for men have no righteousness of their own, and have no right of themselves to approach the throne of God. It is only through the mercy of God, and the atoning work of Christ that one is able to approach His throne. Christians are encouraged by the author to do so then, that they may obtain

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<sup>16</sup> Hebrews 4:16.

<sup>17</sup> Hebrews 4:15.

<sup>18</sup> Hebrews 4:16.

mercy and help in time of need. Truly, there is help for those who know God and who are willing to seek His aid and encouragement.

As we ponder these wonderful verses, we notice that Christ as our High Priest has obtained for us access to and acceptance with God, and on this account we may and must be courageous in our confession. But He also possesses sympathy, and on this account we must and should have confidence in approaching Him. His greatness inspires our courage, and His sympathy elicits our confidence.<sup>19</sup>

## II. HIGH PRIEST AFTER THE ORDER OF MELCHIZEDEK

Melchizedek King of Salem. Melchizedek is mentioned three times in the Scriptures: in history, Genesis fourteen; in prophecy, Psalm one hundred and ten; and in doctrine, as recorded in the Epistle to the Hebrews. Melchizedek, king of Salem, and a priest of the most High God, met Abram in the valley of Shaveh as he returned from liberating Lot from the kings. As they met, Abram bowed before him and presented unto Melchizedek a tenth of all the spoils for which the priest blessed him. It tells in Genesis fourteen that this priest was of the most high God, and the king of Salem. Concerning this place called Salem, it is generally concluded this was the early

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<sup>19</sup> W. H. Griffith Thomas, Let Us Go On (Grand Rapids: Zondervan Publishing House, n.d.), p.61.

name for Jerusalem which conclusion is based largely upon the seventy-sixth Psalm, the second verse, where it is used for the abbreviation of Jerusalem.

In Hebrews, chapter seven, the word Melchizedek means king of righteousness. Melchi means king; sedec means righteousness. More than that he was also king of Salem which means peace. This priest although mentioned only in two places in the Old Testament, sustains a very prominent place among the great men of the Bible, not for what he accomplished but rather what he stood for. He is important because he stands as a type of Christ. Bear in mind that this Epistle was written to the Jews. A few had believed on Christ as the Son of God but most of them had rejected him. Here the writer of this letter has called their attention back to their father Abram. He has set forth this priest Melchizedek as an historical person. He has shown his importance in relation to Abraham. "Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils."<sup>20</sup> Melchizedek has been set forth as a type of Christ that the Jews might see in their own Bible the proof of Christ's

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<sup>20</sup> Hebrews 7:4.

superiority, that He was their Messiah.

Melchizedek has been set forth as a type of Christ also because he united righteousness and peace. He is King of righteousness and King of peace, one being the cause and the other the effect. By Christ's righteousness He brings peace to the hearts of men. Melchizedek was also a type of Christ because He united Jews and Gentiles. Much speculation has been presented as to where this man came from.

There is something surprising and mysterious in the first appearance of Melchizedek, and in the subsequent reference to him. Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the friend of God. Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years. The faith of early ages ventured to invest his person with superstitious awe. Jewish tradition pronounces Melchizedek to be a survivor of the Deluge, the patriarch Shem. The way in which he is mentioned in Genesis would lead to the inference that Melchizedek was of one blood with the children of Ham, among whom he lived, Chief (like the King of Sodom) of a settled Canaanitish tribe. And as Balaam was a prophet, so Melchizedek was a priest among the corrupted heathen, not self-appointed, but constituted by a special gift from God, and recognized as such by Him.<sup>21</sup>

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<sup>21</sup> Smith, op. cit., pp. 398, 399.

Christ shadowed forth by Melchizedek. Moving now into the seventh chapter of Hebrews for a more careful consideration one will notice upon investigation of the entire Epistle that this is its central chapter. It is in this chapter that the priesthood of Christ is taken up with thoroughness. Was Christ's priesthood a true one? This was the question which deeply concerned and also preplexed the Jewish believer. It is difficult, almost impossible, for one to understand the tenacity with which the Jews clung to their idea of priesthood. It is this that makes the Epistle to the Hebrews, with its stress on Christ as the Great High Priest, so important.

In this Epistle Christ is referred to as a priest, for the first time in the New Testament, though priestly functions as Redeemer are associated with Him in many places. The writer had a great task on his hands, that of convincing the Jew that Christ was a true priest, though not after the order of Aaron, but after another order, that of Melchizedek. To prove this it was necessary to use the strongest available arguments in order to prove Christ's priesthood superior to Aaron.

In the study of this chapter the arguments, as laid down by the author, were to prove the point of the superiority of Christ's priesthood and thus present Him as one who can

save to the uttermost, has been examined.

In his argument the author presented the position of Melchizedek, his relationship and greatness. After showing the greatness of this priest it is pointed out to the Jews that, "...there ariseth another priest..."<sup>22</sup> and goes on to show Christ as greater than Melchizedek and Saviour of the world.

First, notice the position of Melchizedek, as he is presented as the type of Christ, as king and priest of God most High. In this Jesus Christ is seen as King and Priest.

He is highly exalted, demanding homage from every knee, and confession from every lip, because he became obedient to the death of the cross. He bases his royal claims, not on hereditary descent, though the blood of David flowed in his veins; not as conquest or superior force; not on the legislation that underpins the kingdom of heaven among men: but on this, that he redeemed us to God by his blood. He is King of glory, because he is the Lamb of God which taketh away the sin of the world. The cross was the stepping-stone to his throne.<sup>23</sup>

One will notice that the writer of the Epistle does not deal with Melchizedek as a type of Christ as

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<sup>22</sup> Hebrews 4:15.

<sup>23</sup> F. B. Meyer, The Way Into The Holiest (Chicago: Fleming H. Revell Company, 1893), p. 125.

king, but deals almost entirely with his priestly function. The priest represents men to God, while the king ruled over men for God. Christ is not yet, in a literal sense, king, nor will He be until He comes in glory to set up His throne here on earth for His glorious thousand year reign. However, Melchizedek was the type of Christ as king of righteousness and king of peace. As has been stated the righteousness of Christ in the soul of man brings peace. Christ said, "Think ye that I am come to give peace in the earth? I tell you, Nay; But rather division."<sup>24</sup> These men who listened to Christ were looking for Him to bring an earthly, human peace, but Christ said no. He did not come to give that type of peace but rather a spiritual peace, peace within the soul of man. "Peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."<sup>25</sup> This peace comes only when a person has been justified by faith. Then and only then can there be peace between man and God. "There is no peace,

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<sup>24</sup> Luke 12:51.

<sup>25</sup> John 14:27.

saith Jehovah, to the wicked."<sup>26</sup>

The importance of Melchizedek is clearly seen in the act of Abraham as he presented unto the priest a tenth part of all. As the army returned from its fight with the kings the army carried with it much booty, but without hesitation Abraham gave him a tenth of all the riches they were carrying. Then if Melchizedek was a true type of Christ then Christians ought to give Christ, our High Priest, a tenth of what they have or make regardless of whether it be small or great.

The next argument the author presented is found in the third verse "...without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually."<sup>27</sup> In this verse the apostle had as his objective to show in Melchizedek that it was Jesus who was prophesied in Psalm 110, to which Psalm the Jews uniformly understood as predicting the Messiah. It was to answer the objections of the Jews against the legitimacy of the priesthood of Christ. They no doubt

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<sup>26</sup> Isaiah 48:22.

<sup>27</sup> Hebrews 7:3.

argued if this Messiah was to be a true priest he must come from legitimate stock as other priests. But Jesus did not come from priestly stock. The author goes on to show that it was not necessary for the priest to come from a particular line, for Melchizedek was a priest of the most high God; he was not even a Jew, but a Cannanite. This verse declares that he was without father and mother, that is, without any record as to his genealogy. This unusual priest was without record of his birth or his death. The story of Genesis presents Melchizedek as priest not because of any right which he inherited but rather based on what he was. His priesthood had nothing to do with his descent, he was independent of priestly pedigree.

As God, our Lord had no mother. As man, no father. He did not spring from a family of priests; for it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood. What was allegorically true of Melchizedek was literally true of Jesus; who has had neither beginning of days nor end of life. His Priesthood, therefore, is utterly unique.. He stands among men unrivaled. There have been none like him before nor since. His functions derived from none, shared by none, transmitted to none. Made what he was from all eternity by the foreknowledge and counsel of God.... He was priest as well as Lamb slain, from before the foundation of the world. Love is eternal. Sacrifice is one of the root principles of the being of God. Priesthood is part of the texture of the nature of the Second person in the adorable trinity. There need be no fear, therefore, that he will ever desert his office; or lay it aside for some other purpose; or cease to have

compassion on the ignorant and erring, the tempted and fallen.<sup>28</sup>

It is stressed by the author that this priesthood of Christ is not a temporary thing but that He "...abideth a priest continually."<sup>29</sup> One ought to take note of this word continually. The work of the priest and high priest were at designated times; morning, evening, and during the special sacred seasons of the year. Christ or High Priest is ever working on behalf of man. He does not appear before God once a year as the high priest under the Levitical system but is continually before God the Father, "...seeing he ever liveth to make intercession for them."<sup>30</sup>

Before moving on to the next consideration refer back for a moment to the first verse of the seventh chapter where the blessing Abraham received from this priest of the God most High was recorded. Notice Melchizedek pronounced the blessing before Abraham gave the tenth of what he possessed. God can see the heart of man and if it is pleasing to Him He will bless it. "Jesus meets his people in their spiritual conflicts, refreshes

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<sup>28</sup> Meyers, op. cit., pp 127-128.

<sup>29</sup> Hebrews 7:3.

<sup>30</sup> Hebrews 7:25.

them, renews their strength and blesses them."<sup>31</sup>

"Now consider how great this man was."<sup>32</sup> The writer, in his next point of convincing the Jews of the Lordship of Christ, presented an argument on the greatness of Melchizedek. In this comparison, found in verses four to ten, he showed that Melchizedek was greater than their father Abraham. After proving this he once again, in the fifteenth verse, reminded them that Christ was made like unto Melchizedek and went on to show that this other priest was greater than Melchizedek.

Melchizedek was shown as greater than the beloved Abraham, yes, also greater than Levi. He does this by pointing out that Abraham gave a tenth out of the spoils of battle; and by the benediction which Melchizedek pronounced on the great patriarch, Levi, though not yet born, could be regarded as having paid tithes to Melchizedek through his great-grandfather Abraham. In this it is seen that the priesthood of Melchizedek is superior to that of Aaron which descended from Levi. Also under the levitical priesthood they were permitted

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<sup>31</sup> Mathew Henry, A Commentary on the Holy Bible (New York: Funk and Wagnalls Co., n. d.), VI, 1257.

<sup>32</sup> Hebrews 7:4.

to take tithes from their own people only, Melchizedek took tithes from one of another race. He arose above the boundaries of creed, race, or blood. Even so, Christ as High Priest has risen above these and is no respecter of persons regardless of their creed or race. His priesthood is unlimited.

Besides this, since the greater must bless the less, it is obvious that Abraham, great and good though he was, the friend of God, and the recipient of the promises, must have felt that Melchizedek was his superior, or he would never have treated him with such marked respect (Heb.VII.6,7). Surely then, this holy man was a fit representative of our blessed Lord, to whom all the noblest in heaven and earth bow the knee; confessing that he is Lord; and consecrating to him, not a tenth only, but the whole of what they have and are.<sup>33</sup>

From verse eleven on to the twenty-fifth verse of the seventh chapter, the author presented his next argument, and concluded the chapter by showing the greatness of Christ over the law of which the Levitical priesthood was a part.

He began by striking at the heart of the purpose of the priesthood, which was perfection. However, perfection which signifies completion or finishing of anything, was not possible under the Levitical priesthood.

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<sup>33</sup> Meyers, op . cit., p. 133.

The stream can never rise above its source. With an imperfect exemplar, no one will ever reach perfection, hence the utter impossibility of Christian perfection under the Aaronic priesthood. Many of the patriarchs and prophets, swept out by faith into the Gospel dispensation, received and enjoyed full salvation, but they were in advance of the Levitical priesthood. The normal economy under the former dispensation was to reach perfection in the article of death. Since the great majority of church members at the present day are really in the mosaic dispensation, they only reach perfection in the article of death. Sinners follow Satan. Unsanctified Christians follow the Lord to an extent, but mainly do they follow preachers and church officials; while wholly sanctified people follow the Lord alone. Preachers blindly covet intolerable labor, burden and responsibility, when they seek popular leadership, since no human being is competent to the emergency. Pastors and people will never be truly happy, prosperous and useful, till they get saved from all human leadership and follow Jesus only.<sup>34</sup>

Because only a degree of perfection was impossible under the Levitical system a change was made and a new Priest and priesthood was established. The change of priesthood is seen in that, Christ as Priest and of the order of Melchizedek, did not come from the priestly tribe of Levi, but from Judah. With this change in the priesthood there also came a change in the law which was bound up with priesthood. This perfection never came, nor could ever come by the Levitical law, but this law

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<sup>34</sup> W. B. Godbey, Commentary on the New Testament (Cincinnati, Ohio: M. W. Knapp, Revivalist Office, 1897), II, 87.

was a shadow of good thing to come. It represented a perfect system, but was not that system. The law was given to reveal sin and to show the necessity of a greater sacrifice and mediator, namely, Jesus. It is noteworthy that the law did not contain the original priesthood; this existed typically in the priest Melchizedek, and in reality in Jesus Christ.

The author went on in verses sixteen through nineteen to reveal the weakness of the law. It is contrasted with power, for the law is weak but the Priest after the order of Melchizedek has power of life without end. The order of the Levitical system ended, but the priestly order under Christ will never end; "Thou art a Priest for ever."<sup>35</sup>

Christ's priesthood is perpetual. The next argument presented is found in verses twenty through twenty-five where the priesthood under Christ is not subject to change for it is a perpetual priesthood. This unchangeableness is due to the fact of the oath made by God Himself who is unchangeable. The priests of Aaron's line did not become priests by the oath of

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<sup>35</sup> Hebrews 7:21.

God, thus were not permanent; but Christ's priesthood is made perpetual by God's oath.

In the Levitical priesthood there were changes due to death, but in marked contrast to this, Christ lives for ever, and on this account has a priesthood which, being uninterrupted, is unchanged and unchangeable. It cannot be altered, and it cannot be transmitted to any one else. The word "Unchangeable" (V.24) may have a passive meaning, implying something unalterable, inviolable, intransmissible. Both ideas are true, because Christ's priesthood is at once incapable of any alteration or change, and also does not pass from Himself to any one else. On this account he is able to provide a complete salvation (V.25). This verse is the crown of the argument. Everything else in the Epistle may be said to be included in it, for as all the truths hitherto discussed lead up to this verse, so everything flows from it.<sup>36</sup>

"Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."<sup>37</sup> It was for this purpose the Apostolic author of this Epistle presented such convincing arguments to the Jews; that they might come to the foot of the cross and be saved from their sin of unbelief.

Our great High Priest has not only fully, perfectly and eternally satisfied the violated law by offering His own body as sacrifice and substitute on the cross, but having ascended up to heaven, the Father

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<sup>36</sup> Thomas, op. cit., p. 89,90.

<sup>37</sup> Hebrews 7:25.

has accepted the ransom paid for this guilty world, crowned Him Mediatorial King at His right hand where He ever liveth to intercede for every penitent soul who crieth unto God.... The Father has already and forever accepted the atonement He has made for all this guilty world.<sup>38</sup>

Christ has been shown in every way to be the perfect High Priest. Verse twenty-six told why Christ was in every aspect qualified to accomplish the end for which He came into the world, namely, to save sinners, to perfect the believers, and finally to bring them unto Himself to live with Him for time and eternity. Christ is at present fitted for such a high priestly position, first because He was Holy in character. Second, He was guiltless, that is harmless, being free from sin or any malice. Third, He was undefiled, unsullied; He contracted no sinful infirmity during His life among men. Then, too, this High Priest was separate from sinners. In His conduct among men He was unblameable, so He was able to challenge His enemies with this: "Which of you convicteth me of sin?"<sup>39</sup> Fifth, He was made higher than the heavens, more exalted than angels, greater than any created being, for Christ's priesthood was divinely perfect. He did not need to offer

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<sup>38</sup> Godbey, op. cit., II, 92.

<sup>39</sup> John 8:46.

daily sacrifices, as the priest of the Levitical system, but offered Himself once for all as an everlasting atonement for sin. Man's priesthood is associated with weakness and infirmity, but the priesthood of the Son of God is perfect and permanent, for He was appointed to be Priest forever after the order of Melchizedek.

Christ is Prophet, Priest, and King. In closing this chapter the writer would like to turn the attention once again to the central verse, not only of the seventh chapter, but also of the entire letter to the Hebrews. "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."<sup>40</sup> When one has experienced this glorious salvation he would then be inaugurated into the High Priesthood of Christ.

Jesus is Prophet, Priest and King. While on earth His prophetic office predominated.... The first great act of His priestly office was the consecration of His own body to bleed and die on the cross. Then and there His priestly office predominated over the prophetic, and will so continue till He rides down onto His Millennial throne, after which His kingly office will predominate forever. He is our great, infallible Paragon and only Exemplar. Therefore all who follow Him beyond the cross enter His

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<sup>40</sup> Hebrews 7:25.

royal high priesthood on the bloody summit of Calvary.... Melchizedek is our human illustrative example, without father, mother, genealogy or periodic limitation. Thus you see the members of our Saviour's High Priesthood are perfectly free from all human limitations, natural ecclesiastical and secular. Jesus proposes perfectly to disencumber and gloriously enfranchise the members of His priesthood so that they shall be 'free indeed'.<sup>41</sup>

"For it is witness of him, Thou art a priest for ever after the order of Melchizedek."<sup>42</sup>

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<sup>41</sup> Godbey, op. cit., p. 95.

<sup>42</sup> Hebrews 7:17.

## CHAPTER V

### THE OLD COVENANT AS A TYPE OF THE NEW COVENANT

In this chapter it has been seen that the first, or old covenant, with its ordinances for worship, typified the new covenant given through Christ. Also the earthly tabernacle was a type of the heavenly tabernacle, of the relationship between the High Priesthood of Christ and the new covenant, and the sacrifices of the old covenant as a type of the perfect sacrifice of Christ.

#### I. THE TRUE TABERNACLE

The first six verses of the eighth chapter was a transition paragraph where the writer of the Epistle was linking the priesthood of Christ with that of His work or ministry. In this he has set forth the chief point, namely: "We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens."<sup>1</sup> Here he referred back to the previous chapter where Christ was proved to be High Priest after the order of Melchizedek. Reference was made especially to the

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<sup>1</sup> Bible. English. 1901, American Standard Version., The Holy Bible, (New York: Thomas Nelson and Sons, 1901), Hebrews 8:1.

twenty-fourth and twenty-fifth verses of the previous chapter where Christ is presented as Priest forever, and that He ever liveth to intercede before the throne of the Majesty in the heavens.

"We have" is present tense, indicating possession, and also that He now lives to act as High Priest before the throne of God. The work of the high priest was that of a ministry in behalf of the people before God. Christ as High Priest became the "...minister of the sanctuary and of the true tabernacle which the Lord pitched not man."<sup>2</sup>

When God instructed Moses concerning the building of the tabernacle He wanted to be sure that it was all done exactly as instructed. "See, saith He, that thou make all things according to the pattern that was showed thee in the mount."<sup>3</sup>

The Tabernacle was called 'the dwelling' and 'the tent of meeting'. Its great object was to represent God's dwelling in the midst of His people, the visible symbol of Jehovah's presence, hence its place was in the center of the encampment. Its supreme sacredness was duly emphasized. It was in the keeping of the priests who alone could officiate at the altar and enter the Holy Place, while the high priest

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<sup>2</sup> Hebrews 8:2.

<sup>3</sup> Hebrews 8:5.

alone could enter the Holy of Holies once a year, on the Day of Atonement. It will be readily seen how every appointment was designed to indicate and safeguard its sacred significance. It was the central fact in the religious life of the nation.<sup>4</sup>

The tabernacle built by the children of Israel was indeed wonderful, but how much more wonderful was the true tabernacle which God has constructed. Christ is the officer of holy things in this glorious heavenly tabernacle. Every high priest, in the Levitical system, had his particular duties; they were "...appointed to offer both gifts and sacrifices."<sup>5</sup> If then Christ was to be high priest He must of necessity have something to offer. The writer has gone on to show how, if Christ was still on earth, He would be no priest at all, for Christ did not perform priestly duties in His earthly ministry. Important at this point also was the fact of the resurrection of Christ from the dead. If He had not risen then there would be no High Priest ministering at the right hand of God the Father in our behalf. Christ was not a priest after the order of Aaron,

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<sup>4</sup> Bible. English. 1611, Authorized Version. The New Analytical Bible and Dictionary of the Bible (Chicago: John A. Dickson Company, 1941) p. 165.

<sup>5</sup> Hebrews 8:3.

but became the Priest of the true tabernacle, one which God has made, not one pitched by human hands.

As has been stated, Christ was presented as high priest after the order of Melchizedek, Christ being the antitype of this king of Salem. However, here Christ's priesthood is not typified by Melchizedek, but rather by the priesthood of Aaron, for it is the work of the priest that has been shown forth in this section.

In the earthly order the priests went daily to the tabernacle to offer sacrifices and offer gifts. If Christ was to be high/priest then, "...it is necessary that this high priest have somewhat to offer."<sup>6</sup> Christ was not presented as one going daily to any tabernacle to make offering and sacrifices, but Christ went one day to a cross on Calvary and there by "...the eternal Spirit offered himself without blemish unto God..."<sup>7</sup>

"...suffered for sins once, the righteous for the unrighteous; that he might bring us to God..."<sup>8</sup> More has been said concerning Christ's sacrificial death later in this chapter.

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<sup>6</sup> Hebrews 8:3.

<sup>7</sup> Hebrews 9:14.

<sup>8</sup> I Peter 3:18.

In the fifth verse it is stated that the old covenant is a copy and shadow of the heavenly things. The type, it must be remembered, must look to the future, must have its fulfillment in the Gospel age or dispensation, and must be divinely appointed. The whole Levitical order was a type of that which was to come. "But now hath he obtained a ministry more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises."<sup>9</sup>

It is to be noted that the thought of superiority (v.6) is threefold: a better ministry: a better covenant: and better promises. The ministry is 'more excellent' because it is heavenly not earthly, spiritual not temporal, reality not shadow. The covenant is 'better' because it is absolute not conditional, spiritual not carnal, universal not local, eternal not temporal, individual not national, internal not external. The promises are 'better' because they have reference to things spiritual and to a mere earthly inheritance.<sup>10</sup>

## II. THE NEW COVENANT

A study has been made concerning the new priesthood and Christ. In verses seven to thirteen of the eighth chapter the writer of this Epistle clearly sets forth a

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<sup>9</sup> Hebrews 8:6

<sup>10</sup> W. H. Griffith Thomas, Let Us Go On (Grand Rapids: Zondervan Publishing House, n. d.), p. 103.

new covenant ordained by God and brought into existence through the death and resurrection of Christ. "...I will make a new covenant with the house of Israel and with the house of Judah."<sup>11</sup> It seemed there was a great need presented here for a new covenant, for the first "...is becoming old and waxeth aged is nigh unto vanishing away."<sup>12</sup>

Instead of calling God's book the Old and New Testament, we should say the Old and New Covenant, as that is the correct meaning of both the Hebrew and the Greek. The Mosaic is the old covenant, and being the most conspicuous transaction of the former dispensation, it gave name to God's book. Hence we call it the Old Testament or, as we should the Old Covenant. The covenant of redemption made by the divinity and humanity of Christ is the great transaction of the New Testament. Hence it gives name to that wonderful book which should be called the New Covenant.<sup>13</sup>

The Mosaic covenant is called old, because it is a reminiscence of the primary probationary covenant, forfeited by Adam and Eve in the fall. Again it is called old because of its destined decay and transiency consequent upon its imperfection. The Edenic covenant once forfeited could never be regained. Under the omnipotent intervention of the new covenant, through the vicarious atonement of the eternal Son, the Edenic state is regained in the human soul in entire sanctification, and in the world in the millennium. Hence, as Paul says, the old covenant, or the

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<sup>11</sup> Hebrews 8:8.

<sup>12</sup> Hebrews 8:13.

<sup>13</sup> W. B. Godbey, Commentary on the New Testament (Cincinnati, Ohio: M. W. Knapp, Revivalist Office, 1897), II, 99.

law, is a schoolmaster to lead us to Christ, that we may be justified by faith. The great signification of the law dispensation through its copious bloody rites and ceremonies, is to teach the world the great work of Christ, through the atoning and cleansing blood, and that of the Holy Ghost in regeneration and sanctification, emblemized by water, blood, fire and oil. The old covenant given great prominence to the material phases of religion, i.e., the robed priest officiating and interceding, and bleeding birds and beasts, purifying ablutions and paying tithes, while the new covenant in its transcendent prominence of spiritualities throws all materialities into eternal eclipse.<sup>14</sup>

"If the first covenant had been without fault then there would have been no need for God to establish a new covenant."<sup>15</sup> But was the old covenant itself the cause of this failure? The answer to this question is found in the ninth verse, "For they continued not in my covenant."<sup>16</sup> It was not the fault of the covenant itself but rather those under it who did not remain in the covenant. In God's great plan of redemption the old covenant was not intended to be the only one given, for He had seen man fall into sin and knew another more perfect covenant would be needed.

This first covenant was not perfect because it

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<sup>14</sup> Ibid., II, 100-101.

<sup>15</sup> Hebrews 8:7.

<sup>16</sup> Hebrews 8:9.

could not meet the full needs of men. If man had not fallen from grace a second covenant would never have been needed. The old covenant we are told was "...decadent (fading-with-age) is close to vanishing."<sup>17</sup> It had served its purpose and God set it aside as inadequate and established a new and much more wonderful covenant of which the old was a pattern or a type of the new. It was recorded that if the "...first covenant had been faultless, then would no place have been sought for a second."<sup>18</sup> If the first had met the need of the human heart then there would have been no need for the second to have been given.

If this covenant was imperfect, why was it given or what then was the purpose of the Law?

The first and immediate purpose for which the law was given to Israel, was that it might serve as a revelation of the righteousness which God expected from them as his covenant-people in the land of their inheritance. It was for this inheritance they had been redeemed.<sup>19</sup>

There was, however, another great reason for the law being given, which is also, perhaps, alluded to by the apostle in the passage just noticed, when he

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<sup>17</sup> H. E. Mueller, The Letter To the Hebrews (Jennings Lodge, Oregon: The Western Press, 1940), p.19.

<sup>18</sup> Hebrews 8:7.

<sup>19</sup> P. Fairbairn, The Typology of Scriptures (Philadelphia: Daniels and Smith, 1852), II, 124.

limits the use of the law in reference to transgression, to the period before Christ's appearance. Christ was to be pre-eminently the seed of promise, through whom the blessings of the covenant were secured; and when he should come, as a more perfect state of things would then be introduced, the law would no longer be required as it was before. While therefore, it had an immediate and direct purpose to serve in restraining the innate tendency to transgression, it might be said to have had the further end in view of preparing the minds of men for that coming seed.<sup>20</sup>

An important connexion thus arises between the law and the gospel, and both are seen to hold respectively their proper places in the order of the divine dispensation. 'It is true', as Tholuck has remarked with sound discrimination, 'that the New Testament speaks more of grace than of sin; but did it not on this very account pre-suppose the existence of the Old Covenant with the law, and a God who is a holy and jealous God. That will not pass by transgression and sin? The Old covenant was framed for the conviction of sin, the New for the forgiveness of sin. The moral law, which God has written in indelible lines upon the heart of every man, was once also proclaimed with much solemnity from Sinai, that it might be clear that God, who appeared in fire and flame as the revealer of his holy law, is the same who has imprinted the image of holiness deep in the secret chambers of the bosom'.<sup>21</sup>

The writer of this Epistle then went on to show the nature of this New covenant which the Lord has given. It was different, for instead of putting His laws on stone God had promised to put his "...laws into their mind, and on their hearts also will I write them."<sup>22</sup> By His

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<sup>20</sup> Ibid., II, 128.

<sup>21</sup> Ibid., II, 130.

<sup>22</sup> Hebrews 8:10.

Holy Spirit God has placed within the hearts of men His word and the discerning and understanding of His teachings.

It will possess the heart of man and;

All their affections, passions, and appetites, shall be purified and filled with holiness and love to God and man; so that they shall willingly obey, and feel that love is the fulfilling of the law; instead of being written on tables of stone, they shall be written on the fleshy tables of their hearts.<sup>23</sup>

The second blessing of this New Covenant was the possession by God of His own, "And I will be to them a God, and they shall be to me a people."<sup>24</sup> This was the grand objective of God's redemptive program, the goal, and the reason for the creation of man, for God's covenant with Abraham, for God's dealings with the Israelites, and delivering them from Egyptian bondage. For He gave the law to Moses and to the nation. Again and again, through the prophets He called the children of Israel unto repentance, and gave His only begotten son; that He might bring men into His family and into His fellowship.

'All shall know me.'--Oh, rapture of raptures! can it be? To know God! To know the deep things of God. To know him, or to be known of him. To know him as Abraham did, to whom he told his secrets; as Moses did, who conversed with him face to face, or as the

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<sup>23</sup> Adam Clarke, The New Testament of our Lord and Saviour Jesus Christ (New York: Abingdom-Cokesbury Press, n.d.), VI, 741.

<sup>24</sup> Hebrews 8:10.

Apostle John did, when he beheld him in the visions of the Apocalypse. And that this privilege would be within reach of the least!<sup>25</sup>

The last great blessing listed in this eighth chapter was that of the mercy of God in the forgiving of sins. "For I will be merciful to their iniquities, and their sins will I remember no more."<sup>26</sup> The mercy of God runs throughout the Bible like the main string in a woven rug. God had mercy on the children of Israel when He led them forth by the hand out of Egypt, across the Red Sea toward the promised land. The only reason they failed to enter was because of their sins. God is just and merciful, but unless sin is repented of there can be no forgiveness. But, "If we confess our sins he is faithful and just to forgive our sins..."<sup>27</sup> And God will remember them against one no more forever. Under the old covenant alone, this was impossible, but can only be realized in the new covenant given through Jesus Christ.

There were two great defects in that old covenant, which arose out of the weakness of poor human nature; in the first place, it gave no power, no

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<sup>25</sup> F. B. Meyer, The Way Into the Holiest (Chicago, Fleming H. Revell Company, 1893), p. 151.

<sup>26</sup> Hebrews 8:12.

<sup>27</sup> I John 1:9.

moral dynamics, to enable the human covenanters to do what they promised; and, secondly, it could not provide for the effectual putting away of those sins which arose from their failure to carry into effect their covenanted vows.<sup>28</sup>

### III. FIRST TABERNACLE SURVEYED IN LIGHT OF THE NEW

In the eighth chapter the writer has set forth the true tabernacle and the new covenant which were typified by the first tabernacle and the old covenant given to the Israelites. In the ninth chapter the author continued his argument for Christianity by taking a closer look at the old covenant with its temporary tabernacle. He presented the superiority of the new in the eighth chapter and in the ninth the defectiveness and short-comings of the old are surveyed. In this manner the writer of this Epistle proved to the Hebrews the superiority of the new covenant given through Christ over that of the old given through Moses.

These Hebrews must realize the temporary and imperfect nature of the Levitical system, that it was provisional and typical and must cease to exist as soon as the prototype, which it forshadowed, had appeared. Their system was divinely ordained and was specified in every particular, but they must grasp the fact that being thus ordained did not make it perfect or permanent. The writer states distinctly

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<sup>28</sup> Meyer, op.cit., p. 148.

that if sacrifice and priesthood were perfect they would be final and there would be no need of anything else. But the priest was not perfect, and blood of bulls and goats could not atone for sin.

What that system foreshadowed was a perfect sacrifice by a perfect being, the High Priest of the new covenant, who should be both priest and sacrifice. That the Levitical institution pointed to the Messiah as the Saviour of mankind, to offer Himself as the final sacrifice, is the burden of the writer's argument.<sup>29</sup>

In this section, chapter nine and ten, the author began by giving a brief description of the first tabernacle or sanctuary which was of this world, meaning it was of the material of this world and thus of a temporary nature. A brief description has been given in the first five verses of the contents of this first tabernacle. There were two definite divisions of the tabernacle itself besides the outer court where the mass of the people gathered for worship. In this outer court stood the brazen altar.

There were offered the sin-offering, the burnt-offering, and the peace-offering. It was deemed most holy (Exod. XXIX. 37.) And well it might be; for it was the symbol of the cross of Calvary, that wondrous cross where Jesus offered himself as a sacrifice for sin; himself both priest and victim

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<sup>29</sup> Bible, English.. 1611, Authorized version. The New Analytical Bible and Dictionary of the Bible (Chicago: John A. Dickson Publishing Company, 1941), p. 1401, 1402.

and altar too.<sup>30</sup>

On this altar the sacrifice was offered. It stood before the Tabernacle that represented the presence of God, and emphatically taught that man could not approach Jehovah except as a sinner and atoned for by blood (Ex. 27. 1-7). Between the Tabernacle and the sinner stood the altar the outstanding truth of which was the necessity of atonement for sin.<sup>31</sup>

The tabernacle itself had two compartments. The first called the Holy place and the second the Holy of Holies. In all there are three divisions of the Jewish place of worship, the outer court, the priest's sanctuary or the Holy Place, and the second sanctuary or the Holy of Holies.

'The first tabernacle has ordinances of worship and a worldly sanctuary'. Before the Jew could enter the sanctuary, he must offer a burnt offering on the brazen altar, which stood without. This emblemized his justification from the guilt of his actual sins. Then he must go to the laver and receive a watery ablution, typifying the regeneration of his heart by the Holy Ghost. Having passed the altar and the laver, he enters the sanctuary of the Lord, which emblemizes the kingdom of grace. This is called worldly sanctuary, because worldly elements could get into it. The Greek, ecclesia, church, means the called out of the world. Hagiazō, sanctify, means to take the world out of you. This is precisely corroborated by the two temples. The outer is called a worldly sanctuary because the regenerated

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<sup>30</sup> Meyer, op. cit., p. 155.

<sup>31</sup> The New Analytical Bible, op.cit., p. 165.

people who enter it still have the worldly elements in their hearts. The world could not enter the sanctum sanctorum, into which the high priest alone went once a year. Hence you see the perfect synonym of the two temples with two experiences. The first was called worldly because the elements of the world were in it. The second called the holy of holies because none but the high priest, who emblemized Christ, and the wholly sanctified could enter it. While regeneration brings us out of the world, we carry much of the world with us in our hearts into the kingdom of grace. Sanctify means to take the world out of you, and thus bring you into the holy of holies.<sup>32</sup>

Of which we cannot now speak particularly. The Apostle did not judge any farther account of these to be necessary; ...What these point out or signify is thus explained by St. Cyril: 'Although Christ be but one, yet he is understood by us under a variety of forms. He is the Tabernacle, on account of the human body in which he dwelt. He is the Table, because he is our Bread of Life. He is the Ark which has the law of God enclosed within, because he is the Word of the Father. He is the Candlestick, because he is our spiritual light. He is the Altar of incense, because he is the sweet-smelling odour of sanctification. He is the Altar of burnt-offering, because he is the victim, by death on the cross, for the sins of the whole world.'<sup>33</sup>

The apostle points out that all of this detailed system of worship cannot perfect the worshiper, but in and through it he could only look forward to a better covenant. This then, said the writer, was the better covenant which was given, "...Christ having come a high priest of the good things to come, through the greater

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<sup>32</sup> W. B. Godbey, Commentary on the New Testament (Cincinnati: Revivalist Office, 1897), II, 107, 108.

<sup>33</sup> Clarke, op. cit., VI, 744.

and more perfect tabernacle,..."<sup>34</sup>

#### IV. THE PERFECT SACRIFICE

All the sacrifices of the many centuries were simply a type of that one great sacrifice which was given by Christ. No matter how much blood may be shed in the killing of animals it was only through the blood of Christ that one has the remission of sins. The apostle continued his argument by saying:

For is the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant,..."<sup>35</sup>

This new covenant could not come except there be the proper atonement for sins, one that would be the antitype of the atonements made by the Israelites. Christ perfectly fulfilled this, for a better sacrifice was necessary in order that God's people may experience the forgiveness of sins and holiness of life.

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<sup>34</sup> Hebrews 9:11.

<sup>35</sup> Hebrews 9:13-15.

Under the old law in order to have a covenant ratified there must of necessity be the shedding of blood.

When God entered into covenant with Abraham, five victims were divided in the midst, making a lane, down which the fire-symbol of the divine presence passed. 'There is of necessity the death of the covenant-maker'. And in pursuance of this ancient custom, the first covenant was solemnly sealed by blood (vv. 18,19). How sure and steadfast must that covenant be into which God has entered without Surety on our behalf! The blood of Jesus is an asseveration which cannot be gain-said or transgressed. All God's will is opened to us since Jesus died. We may claim what we will. We are his heirs, the heirs of the wealth of our Elder Brother, Jesus.<sup>36</sup>

Because Christ has made the perfect sacrifice for sins there was no longer any need for further sacrifices for sins. In so doing this Jesus,

...Taketh away the first, that he may establish the second. By which will we have been sanctified through the offerings of the body of Jesus once for all. And every priest indeed standeth day by day ministering and offering often times the same sacrifices, the which can never take away sins: but he when he had offered one sacrifice for sins for ever, sat down on the right hand of God;...<sup>37</sup>

Beautiful and appealing as the Jewish worship was in contrast to the worship of the surrounding heathen people, it was, nevertheless, insufficient for the spiritual needs of God's people. This very weakness

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<sup>36</sup> Meyer, op. cit., p. 173.

<sup>37</sup> Hebrews 10:9-12.

in the Old Testament worship was an admission of its imperfection. Again, the fact that the offering must be repeated continually, if a continual cleansing was to be effected, was a sign of inherent weakness. Over against his failure of the Old Testament worship to give redemption from sin stands the success of the new covenant, the redemptive work of which once for all was accomplished in the sacrifice of Jesus Christ.<sup>38</sup>

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<sup>38</sup> Nath. Franklin, editor, The Main School Companion Book (Chicago: The Covenant Book Concern, 1935 ), III, 477.

## CHAPTER VI

### SUMMARY

First set forth in this thesis were the basic principles governing typology as presented by reliable authorities. These were as follows: the type must have its antitype in the Gospel; each type has but one meaning; there must be a proper relationship between the type and the antitype; types must always look to the future; nothing evil can be a type of that which is pure; and they must be given by Divine appointment.

In general the pattern in dealing with types has been to present the Old Testament picture of the type, evidence of its Divine origin, and its fulfillment found in the New Testament antitype.

In the third chapter it was seen that God's creation rest was a type of the rest the Christian was to share as he comes into the blessing of full salvation. God's rest, as it was seen, was not one of weariness nor inactivity, but rather was a rest of a finished work, an eternal rest. The antitype to this was found in Christian experience. The Israelites did not enter this promised rest because of unbelief. Thus it was seen that this rest<sup>was</sup> to be conditioned by faith or belief. Also noted was that this rest was to be threefold: Salvation rest, Sanctification rest, and Eternal rest.

In the fourth chapter the second main type was found, that being, Melchizedek's priesthood as a type of the priesthood of Christ.

A study was made into the offices of the priests, their activities and their relationship between God and the people. It has been noted how the qualifications of priesthood were fulfilled in Christ. Christ as highpriest was studied, especially His relation to man and man's relationship to Him

Melchizedek, as the king of Salem, was found in this Epistle as he shadowed forth Christ as priest and king. Special attention was given to Melchizedek's priesthood as a type of priesthood of Christ, such as: his greatness, his uniting of righteousness and peace, and without beginning or end of days.

In conclusion, Christ's priesthood has been presented as perpetual; it will never end, for He is a "...priest forever after the order of Melchizedek."<sup>1</sup>

In the final chapter of this thesis it was discovered that the writer of the Epistle to the Hebrews presented the superiority of the new covenant given through Christ

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<sup>1</sup> Hebrews 7:17

over its type, the old covenant given through Moses. In this he presented the first tabernacle as a type of the true tabernacle in heaven of which Christ is highpriest. The old covenant tabernacle worship was surveyed in the light of the new. It has been shown how the antitype with its perfect sacrifice, Christ Jesus, is far superior to the old covenant with its many imperfections. It was noted that under the old covenant the many sacrifices could never take away sins, but instead typified Christ as the only sacrifice which could take sin out of the human heart.

#### CONCLUSIONS

Two most striking findings which have resulted from this study were: first, the wonderful manner in which God prepared types in the old Testament dispensation, recorded, and preserved them down through the centuries; second, the conclusive arguments presented by the author of this Epistle in setting forth Christ as the Messiah to the Hebrew people, and the manner in which he used types to prove his point.

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