

## CHAPTER 6

**T**HEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for

them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

## CHAPTER 7

**F**OR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11. If therefore perfection were by the Levitical priesthood, (for

under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw

nigh unto God.

20 And inasmuch as not without an oath *he was made priest*:

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but

the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

## CHAPTER 8

**N**OW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern shewed to thee in the mount.

6. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was estab-

lished upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first

old. Now that which decayeth and waxeth old *is* ready to vanish away.

## CHAPTER 9

**T**HEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8. The Holy Ghost this signify-

ing, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve

the living God?

15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no

remission.

23. *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

## CHAPTER 10

**F**OR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which

they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

10 By the which will we are

sanctified through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way,

which he hath consecrated for us, through the veil, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be

thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he



that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in

him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

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## DEVOTIONAL COMMENTS

No chapter in the Bible has disturbed people more than chapter 6. It is unfortunate that even sincere believers have “fallen out” over the doctrine of “falling away.” There are several interpretations of this passage: (1) That it describes an awful sin of apostasy, which means a Christian can lose his salvation. (2) That it deals with people who were “almost saved” (see Scofield notes). (3) That this was a sin possible only to Jews living while the Temple still remained. (4) That it presents a “hypothetical case” or illustration that could not really happen. While we respect the views of others, we must reject those just listed. We feel that chapter 6, like the rest of the book, was written to believers, but it does not deal with sin that results in a believer losing his salvation. If we keep in mind the total concept of this book and pay close attention to the words used, we will discover that the main lesson of the chapter is repentance and assurance.

Note, that from the beginning, the issue is repentance, not salvation, “For it is impossible to renew them unto repentance” (chapter 6:4,6). If this is speaking of salvation, then it is teaching that a believer, if he “loses his salvation,” cannot regain it! Yet the churches that teach “losing salvation” are always inviting backsliders to come back to the Lord! No, the issue here is repentance—the believer’s attitude toward the Word of God. Verses 4 and 5 describe real Christians and verse 9 indicates that the writer believed they were truly saved. We do not have “almost” saved people here, but real believers.

The two key words are “fall away” and “crucify” in verse 6. “Fall away” is not the Greek word “apostasia,” from which we get apostasy; it is “parapipto,” which means “to fall beside, to turn aside, to wander.” It is similar to the word “trespass,” as in Galatians 6:1, “...if a man be overtaken in a fault (trespass).” The preposition “if” would not have to be used if this were speaking to the lost because “all have sinned,” and no “if” is involved. So, verse 6 describes a believer who has experienced the spiritual

blessings of God, but has fallen by the side or trespassed. Now, having done this, he is in danger of divine chastening (see Hebrews 12:5-13) and becoming a spiritual castaway (I Corinthians 9:24-27). This means loss of reward and divine disapproval, but not loss of salvation. The phrase “seeing they crucify” should be translated “while they are crucifying.” In other words, Hebrews 6:46 does not teach that a sinning saint cannot be brought to repentance at all, but that he cannot be brought to repentance while he is continuing to sin and putting Christ to shame! The believer who continues in sin proves that he has not repented! Samson and Saul are good examples of this. I sincerely believe that, rather than frighten a saint into thinking he is lost, this wonderful chapter warns against an unrepentant heart and assures us that we are anchored for eternity.

Chapter 7 introduces us to what is commonly called the second section of this book. The author’s purpose is to prove to his readers that the priesthood of Christ is better than that of Aaron. The key figure in this chapter is Melchizedek.

Paul presents three arguments to prove the superiority of Melchizedek over Aaron. He first identifies Melchizedek as a type of Christ (verses 3 and 15). He was a king-priest and so is Jesus. Furthermore, Melchizedek was king of Salem, which means “peace,” and Jesus is our King of Peace, or Prince of Peace. The name “Melchizedek” means “King of Righteousness” which certainly applies to Christ. So, in his name and his offices, Melchizedek is a beautiful picture of Christ.

Having proven that Christ’s heavenly priesthood is of a better order, the writer now shows that it is ministered through a better covenant. All that the Levitical priests did was according to the Old Covenant that God had made with the nation at Sinai. The very fact that God calls it an “Old Covenant” by introducing a “New Covenant” proves the old Levitical priesthood was done away with in the cross. Chapter 8 shows us that the New Covenant is ministered by a better priest (verse 1); it is minis-

tered from a better place (verses 2-5); it is established upon better promises (verses 6-13).

The promise of grace is given in verses 6-9. The Old Covenant was a yoke of bondage, but the New Covenant emphasizes what God will do for His people, not what they must do for Him. Note that God does not find fault with the Old Covenant, but with the people themselves. The Law is spiritual, but men are carnal, "sold under sin" (Romans 7:14), and Romans 8:3 makes it very clear that the Law was "weak through the flesh." In other words, the failure of Israel was not because of any weakness in the Old Covenant, but because of the weakness of human nature. It is here, then, that grace steps in, for what the Law could not do because of man's weakness, God did through the cross.

It is through the grace of God that men are saved today (Ephesians 2:8,9). No man is able to keep the entire Law. With the shedding of Christ's blood on the cross He established a New Covenant, and He is today the Mediator of the New Covenant for all who come to Him in faith believing.

## PROVERB FOR TODAY

"The fear of the Lord is the instruction of wisdom; and before honour is humility" (Proverbs 15:33).

## TREASURE PATH TO SOUL WINNING

Spend this month reviewing the previous 13 lessons. For today, review Memory Verse Assignment 33 (found on page 12).

## HYMN FOR THE DAY

### WHILE BY OUR SHEEP

*German carol,*

*Translated by Theodore Baker, 1851-1934*

It was a cold, clear night. The stars twinkled above and an air of peaceful serenity settled calmly over the field outside of Bethlehem. The fire was burning low as the shepherds sprawled out to rest among their sheep. "What is the meaning of that star?" asked one of the younger boys. As some turned to look, the star seemed to sparkle with a glorious glow, almost hanging over Bethlehem.

Then suddenly they were blinded by a brilliant light! They cried out in fright and hid their faces on the ground. The consoling voice of an angel calmed their spirits as they listened in rapture to the blessed announcement of the long-awaited Messiah. How great was their joy!

Have you ever wondered why these simple, uncouth shepherds without wealth, power, or social

position were the first to receive heaven's glorious message? Prophecy foretold that salvation would be offered first to Israel. Thus the Jewish shepherds were allowed to adore the Savior before the arrival of the Gentile wise men. Perhaps the humble shepherds were also chosen to receive the angels' message because God wanted to send His only Son to be associated with the seemingly unimportant of this world rather than among the proud and wealthy. Also God knew that these lowly shepherds would receive His news of salvation with open hearts and would return with great joy to share what they had heard and seen.

Originating as it does from 17th century Germany, this vivid description of the first Christmas night reminds us of the various lands and cultures that have provided our many lovely carols, giving us a rich musical and spiritual heritage.

*While by our sheep we watched at night,  
glad tidings bro't an angel bright:*

*There shall be born, so he did say,  
in Bethlehem a Child today:*

*There shall the Child lie in a stall,  
this Child who shall redeem us all:*

*This gift of God we'll cherish well—  
Jesus, our Lord Emmanuel:*

*Refrain:*

*How great our joy!*

*(Great our joy!)*

*Joy, joy, joy!*

*(Joy, joy, joy!)*

*Praise we the Lord*

*in heav'n on high!*

*(Praise we the Lord*

*in heav'n on high!)*

## BIRTHDAYS TODAY

**SALLY GILRONAN**

**MAUDE CARRADINE**

## ON THIS DATE IN HISTORY

**1909**

**THE BIRTHDATE OF DR. W.A. CRISWELL.**

Dr. W.A. Criswell has for many years been pastor of the First Baptist Church, Dallas, Texas. Dr. Criswell had the unenviable task of following the great George

W. Truett, who was pastor of the First Baptist Church, Dallas, for nearly half a century.

Dr. Criswell's favorite Scripture is Isaiah 40:8, "The grass withereth, the flower fadeth: but the word of our God will stand forever."

**1891**

**THE BIRTHDAY OF C.M. SLAUGHTER, SR.,  
THE FATHER-IN-LAW OF JACK HYLES.**

For seventeen years, Mrs. Hyles had prayed daily for the salvation of her father. While on a preaching trip to Texas, Dr. Hyles went to his home and did what he had done many times before—witnessed to him and told him how to be saved. This time, however, it was different. God had spoken to his heart, and he was receptive. Here he received Christ as his Saviour and prayed the sinner's prayer. When they walked down into the baptismal waters, he said, "Son, I have two birthdays today. Seventy years ago today, I was born, and today, I have been born again." As the seven others sang, "Happy Birthday to You," he was lowered into the waters of baptism and baptized into the membership of the First Baptist Church of Hammond, Indiana. This was one of the high days in the life of Dr. Jack Hyles.

**ON THIS DATE IN  
AFRICAN-AMERICAN HISTORY**

**1871**

Democratic governor elected in Georgia in campaign marked by violence and acting lieutenant governor.

**1875**

Carter G. Woodson, historian and father of Black History Month, born in New Canton Buckingham County Virginia. He died in 1950.

**1910**

First city ordinance requiring white and black residential areas passed by Baltimore City Council. Similar laws were passed in Norfolk, Richmond, Roanoke, Greensboro, St. Louis, Oklahoma City, Dallas and Louisville.

*Norfolk Journal and Guide* established under the leadership of P. B. Young Sr.

*Pittsburgh Courier* founded.

North Carolina College founded.

Sixty-seven blacks reported lynched in 1910.

**1930**

James Weldon Johnson resigned as executive secretary of the NAACP, citing health reasons.

Spingarn Medal awarded to Henry A. Hunt, Principal, Fort Valley High and Industrial School, Fort Valley, Ga., for his pioneering work as an educator.

Delta Sigma Theta Sorority, founded at Howard University in 1913, incorporated.

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# The Story of the Psalms

## PSALMS 142

**AUTHOR: David**

**THE STORY BEHIND THE PSALM:**

Notice the title, "Maschil of David." This means it was a Psalm written for instruction. The instruction he is giving us here is concerning how to word our prayer in times of dire distress. David was in the cave, either the cave of En-gedi, Adullam, or some other lonely cavern where he could hide from Saul and Saul's bloodhounds. Probably David was in the cave of Adullam. First Samuel 22:1-2 should be read in connection with this Psalm.

The interesting and important thing is that David was in a cave. Someone has said that caves make good prayer closets, and if David had prayed as much in the palace as he did in the cave, he might have turned out better. Picture David in a cave hiding from Saul as he pens this one of the most famous of the Psalms.

**THE WAY IT WAS USED BY GOD'S PEOPLE:**

This Psalm was very popular for the prayer closet. It was used by God's people during private devotional time.

## **MEMORY VERSE ASSIGNMENT 33 (for review):**

Please spend time reviewing these memory verses. If you have been completing the assignments in the TREASURE PATH TO SOUL WINNING, then you already have spent a week memorizing the Scriptures below. Now it's time to review!

### **EVIDENCE OF DIVINE INSPIRATION:**

#### **THINGS RECEIVED IN ANSWERED PRAYER FROM PROMISES IN THE SCRIPTURES**

##### **Salvation promised.**

(      ) Jeremiah 29:13

And ye shall seek me, and find me, when ye shall search for me with all your heart.

##### **Great things promised.**

(      ) Jeremiah 33:3

Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.

##### **Anything promised.**

(      ) Matthew 18:19

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

##### **All things promised.**

(      ) Matthew 21:22

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

##### **Good things promised.**

(      ) Luke 11:13

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?