**Access to Heaven on Earth in the Divine Service**

**Liturgical Preaching in Hebrews**

CTSFW Continuing Education

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1. **The Liturgical Vision of Hebrews**
2. The secular vision of many present day Christians in the first world
   1. Little value and purpose in congregational worship and personal and family devotions
   2. Blindness to presence and work of Christ
   3. Lack of spiritual vision: seeing ourselves, others and our world as Jesus does
   4. The beauty of holiness
3. Visit of Chinese students to Cambridge in 1980
4. Guide for woman scientist
5. Visit to Kings College Chapel with its stained glass windows
6. Her astonishment and query: “What’s all this for?”
7. My focus on the Ruben’s nativity over the altar: bridge between heaven and earth
8. Focus on our spiritual imagination and vision in Hebrews
   1. Vision of Jesus in 2:8-9 and 12:1-2
   2. Exercise of spiritual senses to distinguish good/beautiful (καλός) from bad/ugly (κακός): 5:14
   3. Mature perception of what is spiritually “good and beautiful”

* God’s word (6:5)
* Works (10:24)
* Conscience (13:18)
  1. Christians as those who have been enlightened (6:4; 10:32)
  2. Seeing what God says

1. The theophany of God in Jesus, God’s exalted Son: see 1:1-4:

*1After formerly speaking in many parts and many ways to the fathers by the prophets, 2in the last of these days God has spoken to us by the Son; whom He appointed heir of all things, through whom He also made the ages; 3who, being the radiance of His glory and the exact imprint of His substance and sustaining all things by his utterance of power, having made purification for sins, sat down at the right hand of the Majesty in the (heavenly) heights, 4having become so much better than the angels as the name that he has inherited is more excellent than theirs.*

* The theophanies of pagan gods via their idols
* The “theophany” of God through his word at Sinai (Ex 19-20) and in the divine service (Lev 9)
* Glory hidden in a cloud
* Holy name YHWH as means of access
* God’s theophanic speaking by his Son, his heir and agent in creation
* The Son’s qualification to speak God’s word
* His nature: radiance of God’s glory and exact imprint of his being
* The power of his speech by which he upholds the universe
* His cleansing sacrifice for the sins of the world
* His enthronement as co-regent with God
* His inheritance of God’s most holy name, the LORD, which makes him superior to the angels as mediators (see 1:10-12)
* See 12:22-24 for a full description of God’s liturgical theophany through his Son

1. Vision of our two way access to God’s throne in heaven through our high priest Jesus in the divine service
2. Our approach to God the Father through Jesus (7:25)
3. Our reception of mercy and grace from Him through Jesus (4:16)
4. Our presentation of ourselves with our prayers and our thank offerings to God the Father through Jesus (13:15-16)
5. Gain: reception of ***the better things that belong to salvation*** (6:9)

* Better hope of access to God (7:19)
* Better covenant (7:22; 8:6) enacted on better promises (8:6)
* Purification by better sacrifices: body and blood of Jesus (9:23)
* Better eternal possessions (10:34)
* Better heavenly fatherland (11:16)
* Better resurrection (11:35)
* God’s provision of something better for us by our perfection together with the OT people of God (11:39-40)
* The blood of Jesus that speaks something better (12:24)

1. The reception of the **eschatological liturgical benefits** that the congregation “has” as a gift from God

* Jesus as its high priest (4:14, 15; 8:1; 10:21)
* Strong encouragement in faith, hope and love (6:18)
* Hope as life-saving anchor for their souls (6:19)
* Free-speaking access to the heavenly sanctuary (10:19)
* The lasting possession of a rich reward (10:34-35)
* A cloud of unseen witnesses (12:1)
* God’s grace (12:28)
* A heavenly altar for heavenly food (13:10)

1. A vision of **the heavenly things**: 8:5

* Our calling (3:1)
* Food (6:4)
* Places (9:23)
* Homeland (11:16)
* City (12:22)

1. A vision of **the eternal things**

* Salvation (5:9)
* Judgment (6:2)
* Redemption (9:12)
* Spirit (9:14)
* Inheritance (9:15)
* Covenant (13:20)

1. **Hebrews as a Word of Encouragement: 13:22**
2. ὁ λόγος τῆς παρακλήσεως: technical term from the synagogue for practical exposition of the Scriptures (Acts 13:15)
3. Sense of παρακλήσις

* Appeal, exhortation
* Encouragement
* Strengthening comfort

1. Fulfilment of God’s promises of eschatological comfort for God’s people by the Messiah (Is 61:1-3; cf. the consolation of Israel in Luke 2:25)

* By vindicating them (Deut 32:36)
* By saving the citizens of Zion and revealing his glory to them in the restored city of God (Is 35:1-4)
* By pardoning them and bringing them back to himself in Zion (40:1-11)
* By restoring Zion as place for rejoicing (Is 51:3)
* By granting peace and healing to each contrite person (57:15, 18-19)
* By consoling his grieving people in heavenly Jerusalem (66:1-13)

1. Encouragement from God’s word ► mutual encouragement (3:13-15; 10:25)
2. Encouragement in faith, hope, and love (6:10-12; 10:19-25)
3. Hebrews as a written sermon from absent pastor for reading in the divine service in an unnamed congregation
4. See the use of the ministerial “we” (eg. 5:11; 6:11-12)
5. Readings: Gen 14:18-20; Jeremiah 31:31-34; Psalm 110
6. Use of OT

* 35 quotations
* 17 quotations from the Psalms with 16 allusions to them

1. Example of liturgical preaching and teaching
2. Preaching in the divine service with application in it
3. Place for reception of gifts: “Free food tomorrow” ► “Free food here now”
4. Emphasis on liturgical location

* Christ’s ‘entry’ (εἰσερχόμαι) on our behalf into ***the Inner Place*** (6:19-20), ***the Holy Sanctuary*** (9:12), which is heaven itself (9:25)
* Christ’s enthronement as king and priest ***at God’s right hand*** in his heavenly temple palace (1:3; 8:1; 10:12; 12:2)
* Our ‘entry’ (εἰσερχόμαι) into God’s promised ***place of rest*** (4:1, 3, 6, 10)
* Our way for entry (εἴσοδος) into ***the heavenly sanctuary*** through his flesh and blood (10:19)
* Our approach (προσέρχομαι) to God (7:19, 25; 11:6)
* on ***his throne*** (4:16)
* in ***the heavenly sanctuary*** (10:19-22)
* ***in heavenly Jerusalem*** (12:22)

1. Emphasis on the liturgical ***now*** (2:8-9; 9:26; 12:26) and on God’s ***today***, the time of the Son’s exaltation, the time for hearing God’s voice (3:6-7, 13, 15; 4:6-7)
2. Stance of the author
3. His anonymity: use of “I” only in 11:32; 13:19, 22-23
4. His self-effacement as a teacher and speaker to make room for God’s voice: scriptural quotation and paraphrase
5. His use of the inclusive “we” for himself as a hearer among other hearers of God’s word (eg. 1:2; 2:1)
6. His use of the ministerial “we” (5:11; 6:11-12; 8:1)
7. His identification with the students of the apostles in 2:3
8. His identity according to Origen: “Traditions reaching us claim that it was either Clement Bishop of Rome or Luke who wrote the Gospel and Acts.”
9. Movement from scriptural exposition about Jesus the high priest to practical liturgical exhortation
10. 1:1-2:18 ► 3:1-4:16
11. 5:1-14 ► 6:1-20
12. 7:1-10:18 ► 10:19-39
13. 11:1-40 ► 12:1-13:21
14. Use of series of inclusive hortatory first person plural words of encouragement for liturgical participation: “Let us…”
15. Let us be fearful of not entering God’s place of rest: 4:1
16. Let us be eager to enter that place of rest: 4:11
17. Let us hold fast to the confession of Jesus as God’s Son: 4:14
18. Let us approach the throne of grace: 4:16
19. Let us be carried on (by God) for fuller participation in the divine service: 6:1
20. Let us approach the heavenly sanctuary: 10:22
21. Let us retain the confession of our hope: 10:23
22. Let us consider mutual provocation to love and good works by assembling together: 10:24
23. Let us run the race of faith looking to Jesus, the author and completer of faith: 12:1
24. Let us have grace/gratitude and serve God in a well-pleasing way: 12:28
25. Let us go out to Jesus outside the camp of earthly Jerusalem: 13:13
26. Let us offer up a sacrifice of praise to God through Jesus: 13:15
27. Use of second person plural instructions for the liturgical activity of the congregation
28. Imperatives: 3:1, 12, 13; 7:4; 10:32; 12:3, 7, 12, 13, 14, 25; 13:3, 7, 17, 18
29. Prohibitions: 3:8; 10:35; 12:5; 13:2, 9, 16
30. **An Appeal to the Liturgical Imagination**

1. Modern obsession with abstraction and ideology: generalisation
2. Abstract concepts, principles, doctrinal concepts rather than participation in the divine service and devotion to the living God
3. Teaching systematic theology rather than showing Christ’s presence and heaven on earth: ideas rather than vision of spiritual realities
4. Focus on what the divine service means rather than recognising what is done and given in it
5. Challenge: painting a winsome picture in preaching on Hebrews
6. Seeing the connections between the story of Israel and our story
7. Seeing what God now says to his people through the OT
8. Seeing how the divine service in the NT resembles and yet differs from the divine service in the OT
9. Use of typology in Hebrews for the vision of the congregation’s involvement with Jesus in the heavenly service
10. Basic text from Ex 25:40 in 8:5: οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν· *ὅρα* γάρ φησιν, *ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει: Such (priests) perform the service at/with a copy and shadow of the heavenly things as Moses who was about to erect the tent was instructed (in an oracle by God). For He said, “See! You shall make/do everything according to the type shown you on the mountain.”*
11. Perfect passive κεχρημάτισται = “had received a revelation (from God).”
12. Typology: study of similarities and analogies in what God does with his people and gets his people to do
13. Terms for the typological interpretation of the OT

* Τύπος in 8:5: stamp of a seal or die for a coin = prototype
* Ἀντίτυπος in 9:24: the impress of a seal or a die = copy
* Ὑποδείγμα in 8:5: the copy made from a model or a picture
* Σκία in 8:5 and 10:1: the shadow of a body rather than its visible appearance

1. Vertical typology: heaven to earth

* Heavenly sanctuary
* Heavenly liturgy
* Heavenly priesthood
* Heavenly intercession

1. Horizontal typology: past in OT to the past or present or future for the congregation

* Historical: the past in the OT to the past in the life of Jesus: the sacrifice of animals ► the death of Jesus as a sacrifice
* Liturgical: the past in the OT to the present in the NT: the Levitical priests ► Jesus the high priest
* Eschatological: the protological past in the OT to the eternal future in the NT: God’s rest on the seventh day ► the Sabbath rest of God’s people

1. See the appendices on typology in Hebrews and the Apology of the Augsburg Confession
2. Use of imagery in Hebrews to appeal to senses for the perception of what transcends them
3. The goal of liturgical instruction in 5:14: ***senses*** trained to distinguish what is spiritually good from what is spiritually evil
4. Result of the incarnation: flesh and blood communion between the high priest and his brothers (2:14)
5. Hebrews as a sermon on the incarnation of our Lord deals with people with their five senses in time and space
6. The sense of hearing: hearing what God is saying
7. The need for ***close attention*** ***to what they have heard*** (2:1, 3)
8. ***God’s speaking*** to them in the divine service through the prophets and by his Son (1:2)

* God’s speaking of good news to his faithful people (4:2)
* God’s warning about hardening the heart against his voice (4:7)

1. ***The Son’s speaking*** the word of salvation to the apostles and through them to us (2:3)

* The Son’s proclamation of God’s name to his brothers (2:12)
* His blood that speaks something better than Abel (12:24)
* Climax: Jesus as the one who speaks from heaven to people on earth in the divine service (12:25)

1. The speaking of God’s word to the congregation by its ***leaders*** and by ***the author*** (13:7, 22; cf. use of ministerial ***we*** in 4:13; 5:11; 6:1)

* Use of the oracles of God in the OT (5:12)
* Use of the word of Christ (6:1)

1. Citation of the Old Testament as ***God’s speaking*** rather than a written text

* *He said*: past speaking (1:5; 5:5; 10:30)
* *He has said*: ongoing speaking (1:13; 4:3, 4; 10:9, 15; 13:5)
* *He says*: prophetic liturgical present (1:6, 7; 2:12; 3:7; 4:7; 5:6; 6:14; 7:21; 8:8; 10:5, 8; 12:26; see the use of this formula in the prophecy of Jeremiah in 8:8b, 9, 10)

1. Listening in on ***the conversation between the Father and the Son***

* The Father with his Son: 1:5a, 8-13; 5:5-6; 7:17, 21
* The Son with the Father: 2:12; 10:5-7

1. Hearing ***the voice*** of all three persons of the Trinity in the Old Testament as present with us in the divine service

* God the Father: 1:5-13; 5:5-6; 6:14; 10:5-7
* The Son: 2:12-13; 8:8-12 (?); 10:5-7
* The Spirit: 3:7-11; 10:15-17

1. The sense of sight: seeing what God is saying
   1. Climax of exposition in the contrast between two ***theophanies*** in 12:18-25: terrifying sight v the speaking blood
   2. God told Moses to ***see*** the heavenly model for the earthly tabernacle and its services (8:5)

* By faith Moses ***looked forward*** to his promised reward (11:26)
* By faith Moses as a ***seer*** was devoted to ***the Unseen One*** (11:27)
  1. The Son is the ***radiant reflection*** of God’s glory (1:3)
* He has ***been shown*** at the end of the ages to put away sin (9:26)
* He now is ***visible/appears*** before the face of God on our behalf (9:24)
* He ***will be seen*** a second time for the salvation of those who wait for him (9:28)
* He invites us to ***see*** him in our assembly presenting us as God’s children (2:13)
  1. Holiness as the condition for ***seeing*** the Lord (12:14)
  2. We have been enlightened (6:4; 10:32)
* We ***see*** Jesus humbled and crowned with glory and honour (2:9)
* We ***contemplate/consider*** Jesus the apostle and high priest of our confession (3:1)
* We ***look at*** Jesus the author and completer of faith (12:2) and **see him speaking** to us from heaven (12:23)
  1. Definition of faith in Hebrews 11 as ***seeing*** what God has ***foreseen*** for all believers (11:40)
* Summary in 11:1: *Faith is the basis (*ὑπόστασις *= sub-stance) of what is hoped for, the conviction of things not* ***seen****.*
* By faith we ***perceive*** that what ***appears*** was not made from what is ***seen*** (11:3)
* By faith Noah was told about ***invisible things*** (11:7)
* By faith the patriarchs***saw*** the things that God had promised without receiving them (11:13)

1. Goal of hearing and seeing: common eschatological liturgical vision from God’s word rather than individual mystical experience
2. **The Catechetical Teaching of Jesus as the Christ**
3. The separation of kingship and priesthood in the OT
4. Kingship for the enactment of God’s righteousness and justice
5. Priesthood for the mediation of purity and holiness from the Lord
6. The anointing of the high priest and the king with the most holy anointing oil (Ex 30:22-33) as an anointed person: ***Messiah*** *=* ***Christ***
7. God’s anointing of his Son Jesus as ***King and Priest***: see the careful use of the title ***Christ*** and ***the Christ*** twelve times in Hebrews (3:6, 14; 5:5; 6:1; 9:11, 14, 24, 28; 10:10; 11:26; 13:8, 21)
8. God’s call of Jesus like Aaron (5:4-5)
9. God’s appointment of Jesus in Ps 110 by His decree (1:13; 5:6) and His oath (7:17-21, 28)
10. Jesus as a priest and king in the order of Melchizedek rather than a Levitical priest in the order of Aaron (5:9; 6:20; 7:11)
11. The fulfilment of Ps 110 by the exaltation of Jesus which is both his royal enthronement and his priestly ordination/installation
12. The enthronement of Jesus as priest and king on the same throne as God (8:1)

1. The ***perfection*** of Jesus and his ***perfecting***of us
2. Misunderstanding of ***perfection*** morally as sinlessness: no need for Jesus to be perfected
3. Noun: τέλος = goal/end and verb: τελειόω = bring to the goal, complete, finish.
4. God’s “goal” (τέλος) as our full participation in the heavenly service with all the angels and all his saints (3:14; 6:11)
5. The noun perfection (τελειότης) in 6:1 is both an educational-vocational term and a liturgical-spiritual term for the completion of preparation for the full service of God.
6. Derivation from the term in the LXX for the ***ordination*** (τελείωσις) of

the priests in Ex 29 and Lev 8 by “filling of their hands” (Ex 29:9, 29, 33, 35; Lev 8:33) with the offerings for them (Ex 29:26, 27, 31, 34; Lev 8:22, 29, 31, 33; cf. Heb 7:11)

* Performance of repeated rites over seven days
* Daily purification by a sin offering
* Daily smearing of right thumb, right ear and right big toe with blood from the ordination offering
* Daily “filling” of their hands with the ordination offering and the holy food for them from it
* Daily “sprinkling” with the most holy anointing oil mixed with most holy blood from the altar for their consecration (Ex 29:21; Lev 8:20)

1. ***God’s perfecting of the man Jesus*** as our high priest in a process

that began with his incarnation, culminated in his death as an act of self-offering, and was completed at his ascension (2:10; 5:7-9; 7:28)

1. ***The perfecting of our conscience by Jesus*** as our ordination for divine service with him in the heavenly sanctuary (6:1; 10:1, 14; cf. 7:11, 19; 9:9)
2. The ***perfection/completion*** of our ordination at our death and the resurrection of all God’s faithful people (11:40; 12:23)
3. The contrast of Jesus as high priest with the Levitical high priests
4. The continuity of his office with Melchizedek rather than Aaron (7:1-25)
5. The eternal, ever-living priest with uninterrupted service rather than temporary, mortal priest whose service ended in death (7:3, 23-27, 25)
6. Descent from the royal tribe of Judah rather than the priestly tribe of Levi (7:14)
7. His qualification for the priesthood by his resurrection rather than genetic ancestry: Spirit v flesh (7:15-17)
8. God’s oath rather than his law as the foundation for his priestly ministry (7:20-22, 28)
9. His human perfection by his death in order to perfect God’s people for service before God in heaven (2:10; 7:11, 19, 26-28)
10. His service as priest before God in heaven rather than at the tabernacle/temple on earth (8:1-8)
11. Presentation of himself as the offering to God with his body and blood once for all in order to purify and sanctify God’s people (7:27)
12. The role of Jesus as high priest in the heavenly sanctuary (2:17; 3:1, 2; 4:14-15; 5:10; 6:20; 7:21, 24; 8:1; 9:11; 10:21)

1. Our ***pioneer*** (2:10; 12:2)
2. The ***completer*** of faith (12:2)
3. The ***source*** of eternal salvation (5:9)
4. Our ***forerunner*** into the heavenly sanctuary (6:20)
5. God’s ***guarantee*** of a better covenant (7:22)
6. The ***liturgist*** in the heavenly sanctuary with a better ***liturgy*** than

the daily service of the old covenant (8:2, 6)

1. The ***mediator*** of a new better covenant in Holy Communion (8:6; 9:15: 12:24)
2. The present service of Jesus as our **merciful and faithful high priest** in the heavenly sanctuary (2:17)
3. He now liturgises for us in heaven (8:2, 6)
4. He now ***appears*** before God the Father on our behalf with his atoning blood (9:24).
5. He now ***makes atonement*** ***for***/***atones*** the sins of the people before God (2:17).

* Problem: how can an unclean person approach the holy God safely without incurring his wrath by desecrating his holiness?
* Solution: vicarious atonement with the blood of Jesus as the innocent victim
* Three objects: expiation of the **sinner**, propitiation of **God** and reconciliation with him, and cleansing from **sin**
* Jesus made expiation for sinners by paying for their release from it (9:22; 10:18) and redeeming them with his blood (9:15).
* He has propitiated God’s wrath at their sin and now reconciles them with God (2:17) so that God is pleased with them and their service of him (12:28; 13:15-16).
* After taking up and taking away their sin by his sacrifice (9:26, 28; cf. 10:11) by which he cleansed the sins of the world (1:3), he now cleanses them from its impurity with his blood (9:14) and grants them full remission from sin (10:15-18).

1. He ***intercedes*** with God the Father on our behalf (7:25).
2. He ***presents*** us with himself to the Father as his brothers (2:11-13).
3. He ***praises*** God by proclaiminghim and his name to us (2:12): leader of the heavenly choir
4. He ***cleanses*** our conscience with his blood for the service of the living God (9:14).
5. He ***consecrates*** us with his blood (2:11; 10:29; 13:12).
6. He **perfects** us for full participation in the divine service (10:14)
7. The high-priestly status and heavenly vocation of the congregation
8. ***Holy brothers*** of Jesus the high priest (3:1), a priestly fraternity (13:1)
9. ***God’s house*** = household and temple (3:5; cf. 10:21)
10. ***Partakers*** of Christ and ***partners*** (μέτοχοι) with him (3:14)
11. ***Saints*** (6:10; 13:24) who are sanctified by Jesus (2:11) and share in

God’s holiness (12:9-10)

1. Our access to ***the most holy heavenly sanctuary*** (10:19)
2. Our access to God the Father ***through*** Jesus (7:25; cf. 7:19), so that

we can offer our sacrifices of praise and alms ***through*** him (13:15, 16).

1. Our ***service*** of God by his grace in the heavenly sanctuary (9:14;

12:28)

1. **Seven Key Passages**
2. **Hebrews 4:1-13: entry into God’s place of rest**
3. In ancient Babylon the gods made humans serve them by providing for their necessities, so that they could enjoy a life of rest and leisure.
4. According to Genesis 2:2-3, God created humans to rest with him.

* At Sinai he instituted the Sabbath as a work free **day of rest** for them (Ex 16:26-29; 20:8-11; 31:12-17).
* Instead of doing ritual work for him, the whole community **rested** (נוח) from all work (Ex 23:12; Deut 5:14) just as God had **rested** on the seventh day (Ex 20:11).
* He blessed and sanctified them through their resting with him on that day.

1. God chose to make the temple a **place of rest** (מנוחה = κατάπαυσις) for his ark and himself with his people (Ps 132:8, 14; 1 Chr 28:2; 2 Chr 6:41; cf. 1 Chr 6:31).
2. He gave them the land (Deut 12:9; Josh 1:13) and the temple (1 Kgs 8:56) as their ***place of rest*** with him (Ps 95:11; 116:7).
3. In Psalm 95 the Levitical choir called on the people to join with them in praising the Lord at the temple on the Sabbath.

* They urged the people to **listen to God's voice.**
* They warned the people that those who did not listen to his voice

would not enter God's place of rest: temple and heaven

1. He has fulfilled God's promise to provide a place of rest for his people in their heavenly homeland.
2. The generation of Israelites in the desert did not enter God's heavenly place of rest, because they did not ***believe*** in the gospel (4:2, 6; cf. 3:16-19).
3. We who believe the gospel now enter that heavenly ***place of rest*** (4:3), just as we continue to strive to enter it once and for all (4:11).

* Heaven is the place for the eternal ***Sabbath celebration*** for all God’s people (σαββατισμὸς τῷ λαῷ τοῦ θεοῦ).
* Through faith in the gospel we cease from our labours, as God did from his (4:10), because we can rely on what Christ has accomplished for us and receive the benefits of his work (cf. 3:6, 17).
* Instead of just visiting it, we aim to make it our permanent home.

1. We enter God's rest in the divine service by listening to the word of God which judges and saves us (4:12-13).

* His***living*** word makes and keeps us spiritually alive.
* His ***energising*** word changes and empowers us.
* His ***penetrating*** word deals with the evil at the very core of our bodies and spirits: picture of God as a heart surgeon
* His ***critical*** word judges and exposes the secrets of our hearts: by it God operates on us like a surgeon to fix us up

1. Translation of 4:13c: πρὸς ὃν ἡμῖν ὁ λόγος

* “about whom is the word for us/our message”
* “to whom is the word by us/our word (of confession)

1. We enter God's rest by listening to that word in the divine service.

* There God's word is spoken powerfully to us.
* Through his word He does his work with us and in us there.
* There we rest from our work by listening to God and letting him do his work in us.

1. Hebrews 4:14-16: our audience with the heavenly King
   1. The use of ***προσέρχομαι*** as a technical liturgical term seven times

in Hebrews

* Use in the LXX for ***approaching*** God at the tabernacle: the priests and the people at the altar for burnt offering (Lev 9:5-7)
* Use here for the congregation’s approach of God in the heavenly sanctuary (4:16; 7:25; 10:1, 22; 11:6; 12: 18, 22
  1. The use in Hebrews of παρρησία as ***free speech, boldness in speaking*** (3:6; 4:16; 10:19, 35).
* Right of free speech in the public citizens assembly of a Greek city state
* Freedom of speech in public domain
* Free access to speak to a public official
* Confidence in approaching and addressing God

1. In the ancient world kings held a public audience with their citizens on certain occasions at the palace or on royal visits to receive petitions and complaints from them.

* They sat on a throne in throne room or a public place.
* People could approach and petition them there for mercy and help.

1. In the OT God was enthroned on the mercy seat in the temple between the cherubim.

* God’s throne as the place where God the heavenly King grants mercy and grace to his people
* The mercy seat was Israel's ***throne of grace***.
* They addressed their petitions to him at the altar in the divine service: limited access to him

1. As God's royal Son Jesus sits together with God on his heavenly throne and serves as both priest and king.

* He has bridged the gap between the God in heaven and us on earth by passing through the heavens.
* As our high priest he ***sympathises*** with us and brings us with him into the Father's presence.
* Since we have him as our high priest we can ***approach*** God the heavenly king boldly with ***freedom of speech***.
* We ***receive*** ***mercy***: pardon for sin and acceptance as God’s royal sons and Christ’s brothers.
* We ***find grace for timely help*** from the King for ourselves and others.

1. Worship as ***reception*** from God
2. Hebrews 8:1-6: the chief point of the expository teaching in 6:13-10:18 about Jesus as High Priest
3. The congregation’s possession of the perfect high priest as one of its seven eschatological gifts
4. His enthronement as a royal priest at God’s right hand as God’s deputy and our representative: sharing God’s throne in heaven
5. His role: τῶν ἁγίων λειτουργὸς = liturgist/liturgical minister of the holy things (8:2; 9:8, 24, 25; 10:19; 13:11)

* Holy places
* Holy furnishings: ark with mercy seat, incense altar, table, lampstand, altar for burnt offering
* Holy offerings ► holy bread and meat from offerings

1. Place of service: the heavenly tabernacle which is the true shrine set up Jesus rather than an earthly shrine built by Moses or the temple built by Solomon
2. The appointment of earthly priests to present offerings to God in his earthly tabernacle
3. The exclusion of Jesus by God’s law from the performance of the divine service on earth which was reserved for the tribe of Levi and house of Aaron
4. The service of the earthly priests in a copy of the heavenly realities

* ὑποδείγματι *=* copy of a paradigm: model
* σκιᾷ= shadow of a body in contrast with its visible form

1. God’s gift to Moses of the tabernacle and its services in Ex 25-30

* Mount Sinai as the paradigm for the tabernacle with its three parts
* Moses as a visionary prophet who heard and saw God’s word on Mt Sinai
* Ritual legislation which authorized and empowered it in Exodus 25-30: tabernacle, vestments, priesthood, service
* Vision of a “model” (תבנית) for it the tabernacle and its services in heaven in Ex 25:20; cf. Ex 25:9; 26:30; 27:8; Num 8:3: note the double sense of ποιήσεις πάντα
* The earthly service as the type, τύπος, of the heavenly service

1. The liturgical ministry, λειτουργία, of Jesus as mediator between God and his people which is more excellent than that of Israel’s earthly priests

1. The foundation of the service of the old covenant on God’s law with the promises attached to its observance in Ex 19:3-6 and 29:42-46
2. The foundation of his liturgical ministry on the better promises of a new covenant as given in Jer 31:31-34 rather than the human observance of God’s law

* God’s mercy on their wicked deeds by atoning for them: *ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν = I will be propitious/merciful to their iniquities*
* God’s removal of judgment on their guilt by giving them a good conscience: *τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι = I will never ever again remember their sins.*

1. The explanation of the liturgical ministry of Jesus in 9:1-10:18
2. **Hebrews 10:19-22: our access to the heavenly sanctuary**
3. Limited access to God in the Old Testament

* Access of Israelites to the altar for burnt offering
* Access of the priests to the Holy Place in the daily service
* Access of the high priest to the Holy of Holies: veiled in a cloud of incense

1. Entry of high priest on the Day of Atonement

* Consecration by blood mixed with anointing oil which was sprinkled on his body
* Washing of whole body with water
* Entry through double layered curtain
* Entrance with blood from the sin offerings: bull for priests and goat for people
* Sprinkling of blood: mercy seat and floor, incense altar and floor, altar for burnt offering
* Sanctification of holy way for God to meet with his people at the altar for burnt offering

1. Two eschatological gifts that we all have

* Privilege of freedom of speech for entry into God’s heavenly house
* Jesus as our high priest: our mediator

1. Our ***entry***

* Entry: holy way into God’s presence (see 9:8-9)
* Three senses of τὰ ἁγία in Hebrews
* The location of the furnishings in **the Holy Place** of the tabernacle (9:1, 2) in contrast with the Holy of Holies (9:3)
* The **inner shrine of the tabernacle** (9:24, 25; 13:11) ► the heavenly sanctuary = God’s presence, God’s throne, the throne of grace (8:2; 10:19)
* **The holy things** that give access to these places (8:2; 9:8) ► the body and blood of Jesus

1. Our privilege of access: free speech in ***approaching*** God

* Contrast: restricted access ► open access to God
* The ***new and living way***
* Inaugurated and consecrated by Jesus
* Living way: life-giving risen Lord with his flesh and blood rather than the flesh and blood of a dead animal

1. Jesus as our ***high priest*** in the heavenly ***house of God***

* Merciful in bringing God’s gifts to us: exit and descent
* Faithful in bringing us to God: ascent and entry

1. Open access to the heavenly sanctuary together with Jesus

* Phrase **i*n his blood*:**  allusion to Holy Communion from Luke 22: 20 and 1 Cor 11:25
* Sprinkling of hearts with the blood of Jesus: holy hearts
* Contrast with sprinkled bodies of priests (9:13-14): see Ex 29:21; Lev 8:30
* Blood for sprinkling: the speaking blood as seventh gift in 12:24
* ***Washing of* bodies** with water in baptism: pure bodies
* Our approach through the ***flesh*** and ***blood*** of Jesus in Holy Communion

1. Double sense of πληροφορία in 10:22 and 6:11

* ***Full delivery*** of an assured and assuring gift
* ***Full assurance*** that it brings: answer to fear of rejection

1. ***Faith*** as full assurance of our favourable reception by God

* Basis: our washing and sprinkling
* Assured access through faith in Jesus

1. Our qualification for entry: ***sprinkling of hearts***

* ***Bad conscience* ►** good conscience (13:18)
* Conscience cleansed for divine service (9:14)

1. Access to the God’s presence through Jesus in the divine service
2. **Hebrews 11:1-31: the witness of exemplary people of faith**
3. **Introduction**

* Faith as the basis for hope in God’s unseen gifts: 11:1
* God’s attestation of the people of faith in the OT: 11:2
* Emphasis on the connection of faith with perceiving and seeing

1. **A List of Attested People of Faith**

* The congregation with its perception of God’s creation of the world: 11:3
* The primeval people of faith: 11:4-7
* God’s approval of Abel’s offering: example of righteousness (4)
* God’s taking up of Enoch because he pleased God: example of worship (5-6)
* God’s salvation of Noah and his family: example of reverence (7)
* Abraham: 11:8-19
* His obedient journey to an undesignated place (8)
* His residence as an alien in the Promised Land (9-10)
* His fathering of a son with Sarah in old age (11-12)
* The status of the patriarchs as temporary foreign residents (13)
* Their hope for a heavenly homeland (14-16a)
* God’s affirmation of them and provision of a city for them (16b)
* His offering of Isaac (17-19)
* The other patriarchs: 11:20-22
* Isaac’s blessing of Jacob and Esau
* Jacob’s blessing of Joseph’s sons
* Joseph’s instruction about his bones
* Moses: 11:23-28
* His concealment by his parents (23)
* His rejection of his Egyptian identity (24-26)
* His departure from Egypt (27)
* His celebration of the Passover (28)
* The people from the Red Sea conquest of Jericho: 11:29-31
* The crossing of the sea (29)
* The collapse of Jericho’s walls (30)
* Rahab’s escape from destruction (31)
* The achievements of God’s faithful people (32-35a)
* The sufferings of God’s faithful people (35b-38)
* Culmination of the list with Jesus in 12:1-2

1. The eschatological orientation of faith as the foundation for hope in what Jesus provides

* Faith as seeing what is otherwise unseen (11:1, 7, 13, 27)
* Faith as the basis for God-pleasing worship (11:4-6)
* Reception of salvation through faith (11:7, 28-31)
* Faith as dependence on God’s promises (11:11, 13, 17)
* Faith as a pilgrimage to the heavenly city (11:13-16)
* Transmission of God’s blessing through faith (11:20-21)
* Jesus as the author and finisher of the faith (12:1-2)

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| Faith as the Basis for Hope and Vision in Hebrews 11:3-31 | | | |
| **Faithful actors** | **Action of faith** | **Hoped for things from faith** | **Vision of unseen things by faith** |
| The congregation: 11:3 | Perception of God’s invisible work |  | God’s creation of the universe by His word |
| Abel: 11:4 | Offering to God | Acceptance by God |  |
| Enoch: 11:5-6 | God-pleasing life |  | Escape from death by translation into heaven |
| Noah: 11:7 | Building of ark | Salvation of his family | Flood as God’s judgment |
| Abraham: 11: 8 | Journey in obedience to God’s call | A land as his inheritance from God |  |
| Abraham: 11:9-10 | Temporary residence in the Promised Land | Permanent residence in the city of God | City of God |
| Abraham and Sarah: 11:11-12 [13-16] | Conception of a son with Sarah | Many descendants in a large family | A heavenly homeland and city |
| Abraham: 11:17-19 | Offering of Isaac | Restoration of Isaac | The resurrection from the dead (?) |
| Isaac: 11:20 | Blessing of Jacob and Esau as his heirs | Future gifts from God | A heavenly homeland and city |
| Jacob:11:21 | Blessing of Joseph’s sons | Future inheritance as adopted sons |  |
| Joseph: 11:22 | Instruction about his bones | Exodus from Egypt | Resurrection? |
| Moses: 11:23 | Concealment by parents as an infant |  | Beauty as a mark of his future status |
| Moses: 11:24-26 | Choice of suffering with God’s people | Greater wealth from Christ | Prospect of a reward from God |
| Moses: 11:27 | Departure from Egypt | Protection from the wrath of Pharaoh | Vision of the invisible God |

1. **Hebrews 11:30-12:2**
2. The unfinished race: the people of God in the OT: 11:39-40
3. The involvement of the congregation in the race of faith:12:1-2

* The support for the congregation in its race by a great cloud of witnesses from the OT
* The removal of every impediment to progress by the congregation
* The appeal to the congregation to run together as a team of athletes in the race to the heavenly Jerusalem
* Persistence in the race by focusing on Jesus as the human founder and human finisher of the race rather than the people of faith (12:2)
* Jesus = the founder (ἀρχηγὸς) of the race by his incarnation and the model for endurance by his death on the cross
* Jesus = the finisher (τελειωτὴς) of the race by his work as priest and king
* Mention of *the faith*: what we believe and our believing (cf. 4:2; 11:39; 13:7)
* *Looking to Jesus*: vision of the exalted Lord in the divine service (see also 2:8b-9; 3:1)

1. **Hebrews12:18-25: our participation in the heavenly service**
2. God’s fearful theophany with his inaccessible presence at Sinai in seven fearful ways

* A tangible, fenced mountain (cf. Ex 19:11-13; Deut 4:11; 5:22)
* Blazing fire (Ex 19:18; Deut 4:11, 33, 36; 5:22-26)
* Darkness (Deut 4:11; 5:23)
* Eerie gloom (Ex 20:21; Deut 4:11; 5:22)
* Storm cloud (Ex 19:16; 20:18; Deut 4:11; 5:22)
* Sound of trumpet (Ex 19:16, 19; 20:18)
* ***God’s voice speaking*** the Decalogue to the congregation of Israel (Ex 19:19; 20:19; Deut 4:12,33,36; 5:22-27)

1. God's gracious theophany in heavenly Jerusalem where we have

access to seven invisible realities

* ***Heavenly Jerusalem*** on Mount Zion where God is present and heaven meets earth
* ***The angels*** who assist us in adoration and praise (1:14; Luke 2:13-14; Rev 4:8-11; 5:9-14)
* ***The heavenly assembly*** (ἐκκλησίᾳ) of God's people: all first born sons with full rights of inheritance
* ***God the Judge*** who condemns sin and pardons penitent people
* ***Perfected saints*** with their perfect adoration and praise (see the cloud of witnesses in 12:1)
* ***Jesus*** as the mediator of new covenant in the Lord's Supper
* ***Blood for sprinkling*** that speaks pardon, cleansing and holiness (see 9:14; 10:22; 1 Pet 1:2): most important as it links us with the other six gifts

1. In the divine service God **speaks** through the risen Lord Jesus to his

faithful people from heaven in order to deliver God’s grace and His unshakable kingdom to them (12:25-29)

* Five unshakable things in the Psalms
* The righteous (Ps 15:5; 16:8; 17:5; 112:6)
* Zion (Ps 46:5; cf. Is 33:20)
* The citizens of Zion (125:1)
* The Messianic King (21:7)
* God’s kingdom on earth (93:1; 96:10)
* The things that remain in the new heavens and earth (Is 66:22)
* The priesthood of Jesus (7:3, 24)
* The better possessions of God’s people (10:34)
* Brotherly love (13:1)
* The heavenly city (13:14)

1. **Conclusion: the Purpose of Liturgical Preaching**

1. See 9:14: ***How much more, then, will the blood of Christ, who through***

***the eternal Spirit has offered himself unblemished to God, cleanse our conscience from dead works in order to serve the living God.***

1. Purpose of preaching: delivery of a cleansed conscience for ***service*** with Jesus in the heavenly sanctuary together with the angels and departed saints
2. Trinitarian operation: service of God through the Spirit with a conscience cleansed by the blood of Jesus
3. See the summary of the ongoing priestly ministry of Jesus in *the Formula of Concord* SDVIII: 78: ***Christ received this majesty according to his humanity at the right hand of the majesty and power of God, so that he also can be and indeed is present wherever he wishes according to and with the same assumed human nature. He is present especially with his church and community on earth as mediator, head, king, and high priest. He is not halfway present, nor is just half of him present. The entire person of Christ is present, to which belong both natures, the divine and the human. He is present not only according to his deity, but also according to and with the assumed human nature, according to which he is our brother and we are flesh of his flesh and bone of his bone. He instituted his Holy Supper as a certain assurance and confirmation of this that also in the nature according to which he has flesh and blood he wants to be with us, to dwell in us, to work in us, and exert* his power for us.**
4. **Appendices on Typology**

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| **The Use of Temporal and Spatial Typology in Hebrews** | | |
| 1. **Temporal, horizontal typology within an eschatological framework** | | |
| 1. **Past in the old age to past in new age** | **Past events in the old covenant** | **Past events in the new covenant** |
|  | David’s commitment to doing God’s will (Ps 40:6-8) | Christ’s commitment to doing God’s will by offering his body to God (10:5-10) |
|  | Sacrifices of animals as sin offerings (Lev 4) | Sacrifice of Jesus as a sin offering (9:26, 28; 10:10, 14) |
|  | Entry of the high priest into the Holy of Holies (Lev 16:11-19) | Entry of Jesus into the heavenly sanctuary (9:12, 24) |
|  | Installation of the high priest according to the law of Moses (Ex 29:1-37; Lev 8) | Installation of Jesus by divine oath at his exaltation (7:7:20-21, 28) |
|  | The inauguration of the old covenant and the tabernacle with blood of the animals (Ex 24:3-8; 29:36b-37) | The inauguration of the new covenant with the body and blood of the crucified and risen Lord Jesus (9:23; 10:10) |
|  | Burning of the bodies of the sin offerings for the Day of Atonement outside the camp (Lev 16:27) | The death of Jesus as a sin offering outside the gate of the holy city (13:12) |
| 1. **Past in the old age to present in the new age: as then, so now** | **Past provisions by God** | **Present provisions by God** |
|  | Rest with God in the temple (Ps 95:8b-11; 116:7) | Present rest with God in His heavenly house (4:3, 9) |
|  | Melchizedek as Priest and King (Gen 14:17-21) | Jesus Christ as God’s royal priest (5:5-6, 10; 6:20; 7:1-19) |
|  | Moses as the mediator in the old covenant (Ex 19:3b-9a; 20:18-21; Deut 5:22-33) | Jesus as the mediator in the new covenant (8:6; 9:15; 12:24) |
|  | The old covenant based on God’s law (Ex 19:5-6) | The new covenant based on God’s promises (8:6) |
|  | Moses as God’s steward in His house (Num 12:6-8) | Jesus as the steward over God’s house (3:2-6) |
|  | Israel as God’s house (Num 12:7) | The congregation as God’s house (3:6) |
|  | The brotherhood of Israel’s priests (Ps 133) | The church as Christ’s holy, priestly brotherhood (2:11-12; 3:1) |
|  | Aaron and his successors as high priests (1 Chr 6:49-53; 23:13) | Jesus as high priest (8:1-6) |
|  | The curtain of the shrine as the holy way into the Holy of Holies (Ex 26:31-33) | The flesh of Jesus as the way for entry into God’s presence (10:19) |
|  | Entry of the high priest into the Holy of Holies with the blood of the sin offerings (Lev 16:14-15) | Entry of the congregation into the heavenly sanctuary with the blood of Jesus (10:19) |
|  | Eating of meat from the people’s sin offerings by the priests (Lev 6:24-30) | Eating by the congregation of Jesus’ body which he had presented as a sin offering (13:9-11) |
|  | Temporary remission of sin in the repeated rite of atonement (Lev 4:26, 31, 35) | Eternal pardon for all sin through the atoning blood of Jesus (2:17; 9:22; 10:18) |
|  | Temporary bodily purification and consecration of priests by sprinkling their bodies with blood (Ex 29:19-21; Lev 8:22-24, 30) | Complete purification and consecration of the whole congregation by sprinkling their hearts with the blood of Jesus (9:13-14; 10:22; 12:24) |
|  | The outer shrine as the tent of meeting (Ex 26:33-35) | The present age (9:8-10) |
|  | Washing of priests at their ordination (Ex 29:4; Lev 8:8) | Washing of God’s people at their baptism (10:22) |
|  | The altar of burnt offering for the presentation of offerings and the provision of holy food for the priests (Ex 27:1-8; 29:37) | The new “altar” for the presentation of offerings and reception of holy food (13:10) |
|  | The thank offerings of the Israelites (Lev 7:12-15) | The thank offerings of the congregation in praise and alms (13:15-16) |
| 1. **Primordial past to present in the new age: as in the beginning, so now** |  |  |
|  | God’s primordial rest (Gen 2:2-3) | Rest for the people of God (4:11) |
| 1. **Past in the old age to future in eternity: as then, so for ever** | **Past gifts from God** | **Future eschatological gifts from God** |
|  | Earthly homeland (Gen 12:7; 17:8) | Eternal homeland (11:16) |
|  | Earthly gathering at Mt. Sinai (Ex 19-20; Deut 5:22) | Gathering in heavenly Mt. Zion (12:18-24) |
|  | Earthly city of God (Ps 46:4; 48:1-2) | Eternal city of God (11:10; 13:14) |
|  | Earthly redemption and salvation (Ex 6:6) | Eternal salvation (5:9) and redemption (9:12) |
|  | Earthly inheritance of land in Canaan (Deut 4:37-38) | Eternal inheritance of eternal goods (9:15) |
| 1. **Present in new age to future in eternity: as now, so for ever** |  |  |
|  | Present Sabbath celebration (Heb 4:3) | Future entry in God’s eternal time and place of rest (4:9-11) |
| 1. **Transcendent, vertical typology in an eschatological framework: on earth as in heaven: as here, so there** | | |
|  | The daily intercession of the high priest for God’s people in the earthly tent (Ex 28:15-38; 30:7, 34-36) | The ongoing intercession of Jesus as high priest for God’s people in heaven (7:24-25) |
|  | Earthly shrine (Ex 25:8; Heb 9:1) | Heavenly shrine (8:2; 9:11) |
|  | Earthly holy places (Ex 25:1-8; 26:1-27) | Heavenly holy places (8:2; 9:6, 24) |
|  | Earthly acts of service (Ex 29:38-30:10) | Heavenly acts of service (8:3-6) |
|  | Earthly priesthood (Lev 21) | Heavenly priest (7:26-8:6) |
|  | Earthly calling to the priesthood (1 Sam 2:28; Heb 5:4) | Heavenly calling to be Christ’s holy brothers (2:11-12; 3:1) |
|  | Liturgy performed by the priests on earth according to the law of Moses (2 Chr 8:12-13) | Heavenly liturgy performed by Jesus at God’s right hand according to God’s promises (8:1-6) |
|  | Perpetual holy fire on the altar for burnt offering (Lev 6:8-13) | The eternal Spirit (9:14) |
|  | Consecratory purification of the earthly holy things (1 Chr 23:13) | Consecratory purification of the heavenly holy things (9:23) |

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| **The Typological Interpretation of the Divine Service**  **The *Apology of the Augsburg Confession*  24** | | |
|  | **The OT Service** | **The NT Service** |
| Their correlation | * Signification: *significatio* (XXIV. 21) * Type: *typus* (XXIV. 35, 37, 40) * Similarity/analogy: *similitudo* (XXIV. 21, 24, 52) * Image: *imago* or shadow: *umbra* of the things to come (XXIV. 36, 37) | * The signified thing: *res/pars significata* (XXIV. 37, 40)[[1]](#footnote-1) * What the type depicts (XXIV. 36) * The analogy of an OT ritual practice to what is done in the NT * The body of goods things: *corpus bonorum* (XXIV. 39) |
| The daily service with its offerings (XXIV. 36-37) | Shadow: symbol, figure, type, analogy   * Burning of the lamb * Drink offering * Flour offering | Reality: what it signifies and symbolizes   * The death of Christ * Sprinkling with Christ’s blood by the proclamation of the gospel * Confession of faith, prayer and thanksgiving |
| The two classes of the offerings in the daily service (XXIV. 19-32) | * Propitiatory sacrifices: the burnt offerings and the sin offerings * The Eucharistic sacrifices: the grain offerings, the drink offerings, the peace offerings | * Christ’s death as the one propitiatory sacrifice with the Lord’s Supper as its commemoration (XXIV. 38) * The whole service with its Eucharistic sacrifices of proclamation, confession of faith, prayer, thanksgiving, confession of sins (XXIV. 25, 26, 29, 30, 32, 87) |
| The function of these two sets of offerings (XXIV. 19) | * Propitiatory sacrifices for reconciliation and the forgiveness of sins * Eucharistic sacrifices as praise of God and thanksgiving for His gifts | * Propitiatory sacrifice for reconciliation and the forgiveness of sins * Eucharistic sacrifices as praise of God and thanksgiving for His gifts |
| The delivery of justification in the service (XXIV. 53-56) | Faith in the promise of forgiveness through the coming Christ | Faith in the promise of forgiveness through Christ who has been revealed |
| The priesthood (XXIV. 57-59) | Levitical high priest and priesthood | Christ as high priest and the ministry of the Spirit |
| The nature of the service | Ceremonial service with ceremonial sacrifices (XXIV. 34) | The service of the heart (XXIV. 33, 39) and sacrifices of the heart (XXIV. 34) with spiritual service and spiritual sacrifices (XXIV. 26-27, 39 |

1. See the repeated references to what the various parts of the service signify in Apol XXIV. 24, 34, 36, 37, 39, 40, 54. [↑](#footnote-ref-1)