

**THE SERMONS, LECTURES, AND SONGS OF  
SIDNEY EDWARD COX**

Epistle to the Hebrews - Chapter 6

**Editorial Note: This is a lecture by Sidney Cox that was part of a series of lectures on the Epistle to the Hebrews that he taught while on the theological teaching faculty at the Toccoa Falls Bible Institute during the early part of 1962. He was 75 years of age at the time.**

**During the latter part of his life, Sidney Cox had developed a close relationship with the Christian and Missionary Alliance (“CMA”). CMA operates as a vast network of churches, similar to a “denomination.” Toccoa Falls Bible Institute was closely affiliated with the CMA, provided support to the Institute and the Institute sent many of its graduates into ministry within CMA churches. CMA and The Salvation Army, in which Sidney Cox served as an officer for 30 years previously in his life, share a similar theology and emphasis in Christian outreach.**

**From 1956 – 1960, Sidney and Violet Cox lived in Miami, Florida where Sidney was on the theological teaching faculty of the Miami Bible Institute, another CMA supported institution. They moved to Toccoa Falls, Georgia in 1960, where he served on the staff at the Toccoa Falls Bible Institute from 1960 – 1962.**

**As a lecture, he was obviously assuming that his students had prepared for class by reading and studying the pertinent scripture and other class material. Thus, his comments were not like a sermon, but lectures to enhance the students’ theological understanding. He emphasized a detailed study of the scripture and incorporated analysis that he gained from his study of Bible commentaries and books on the related subject matter. These lectures are remarkably free of any personal opinions, personal illustrations or “sermonizing” of any kind. While at other times in his career he was very much the preacher and evangelist, in these late-in-life roles of Bible Professor, he was very much the educator.**

**John Douglas Cox, grandson of Sidney Cox. December 29, 2008.**

We are looking at a man who is making a desperate effort to accomplish a double purpose. One, to encourage those who have entered into the faith, to go on in the faith. Not to stop in babyhood, but to go on into adulthood. Not to stop with ‘first principles,’ but to go on into the deep things of God. And one of the things that he says to them is, “You have had sufficient information to lead you out of babyhood, not only into adulthood, but in order that you might be teachers.”

And it's just as well for us to remember that we never grow in grace at all until we exercise the privilege of giving away that which we possess. That which God has given to us is never multiplied until we give it away, never. Now that's a great principle there and so few folks are really aware of it - that you only grow as you give away. You don't grow as you absorb. You only absorb in order that you might give it to someone else. And in the giving, the growing process is released. Now, that's a great truth, and one that we see all the way through. He wants these folks to grow in grace.

It's lovely to be a baby. It's tragic to remain that way. And it's very beautiful to see the way in which he is doing it with a good deal of emphasis and some urgency all the way along, telling them that they ought to be leaving the first principles and going on, on to perfection.

Now, the second thing he's trying to do is to prevent some who have been instructed, who have been brought within the circle of the Christian fellowship, who have been exposed to certain things that are of great and vital importance because the Holy Spirit himself was connected with them. And we have been observing and using the phrase, the pre-salvation work of the Holy Spirit. And remember that there isn't anybody that's saved until that pre-salvation work of the spirit is done. There isn't anybody that's saved until that work is done. These people had been exposed to that. They had received certain information, certain instructions, certain privileges. They had had an opportunity to watch certain things, to observe different things that people on the outside might not observe at all. They had been greatly privileged. They had been exposed to the prenatal work of the Holy Spirit himself.

And it's a very important thing, the thing that we are seeing here. He wants to prevent them from making a tragic decision, to turn back into Judaism. Now, that's the great thing that he is trying to prevent. And we have seen all the way through that he has observed certain things. Shall I stop? He has been observing certain things all the way through.

For example, he has been observing a tendency to drift. He observed a tendency to neglect. He observed a tendency to do what neglect always leads to, doubt. And he observed a tendency that doubt always leads to, a hardening of the heart. And the hardening of the heart always leads the footsteps away from God. Now, he had been looking at that. And there had been great anxiety within his heart, a great anxiety. He didn't want these folks to go back to Judaism because he knew this, that when the Holy Spirit had done all he could do for them, if they turned back then, having received all that the Holy Spirit could do for them, then there was nothing else but a hopeless, endless darkness into which they would be stepping, from which there would be no return. Now that was the condition that he was thinking about. That was the thing he was trying to prevent.

And some of them, obviously, were right on the brink of it. They were going back into Judaism. They had come out of it. They had observed certain things within the Christian area, within the Christian circle. They had been exposed to certain things. They had received certain teachings. And yet in spite of it, they had decided, or on the point of deciding to go back to the place from whence they came. And if they did, they would have to go back under conditions that would make their return absolutely impossible.

Now, that's not a truth that's merely found in the Epistle to the Hebrews. That's a truth that is discovered in the gospels of Matthew and Mark and Luke and John, where there are those who take a certain attitude toward God, toward God's son, toward the Spirit of God, toward the evidences of God, the works that the Lord Jesus did. And if they take this unbreakable attitude of antagonism, it is a final thing, and over the line they go. Now, that's the pathway of what we call apostasy.

Let us remember, if you please, that apostasy is a word that is only applied to a certain group of people. The uninstructed sinner on the outside does not apostatize. Apostasy is a word that is applied and can only be applied to a religious sinner, a sinner who has been brought into the religious circle, exposed to

certain religious influences, has been given certain religious teachings, and yet in spite of it he turns away from this light of the Holy Spirit, this prenatal work of the spirit, this pre-salvation operation of the spirit. He turns away from that, that which a man on the outside who has not been exposed to it doesn't know anything about. Now, that's the pathway of apostasy.

An apostate, my dear, is not an uninstructed drunkard who dies in his drunkenness. He is an instructed religious sinner who dies in the middle of his instruction and is privileged. Now, that's apostasy. It has nothing to do with the man on the street who has had no religious instruction whatever, none at all. Now, it has nothing to do with that. It has to do with a religious sinner and a religious sinner only.

Yes?

Audience asks: Is that the same as a backslider?

No, it is not, because a backslider can come back, an apostate doesn't. That's the difference there. Backsliding is one thing, apostasy is quite another. Sometimes in our thinking we get the two things confused, but here is something where the hopelessness of apostasy can be seen. Backsliding is not a hopeless thing. A backslider can repent and come back, and does, especially if he's a born again one. And quite frequently you find a born again one who slips there into something or other, and we call it backsliding, and rightly so. That's the right word for it. But there's no bars against him. There's no doors that are closed. There's no hopeless pronouncements about him. If within his heart there is the desire to come back, he comes back, of course. There isn't any bar against him, but there is against the apostate.

Now, this is the thing that he's been talking about. You'll remember that section that had to do with leaving the first principles. Going from one thing on to another that is higher and better and greater and bigger and more important. Go on, go on, go on. Leave the first principles. Don't continue in the circle that is continually talking about the Messiah who is to come, but move over into the circle that declares triumphantly the Messiah has come. Now, that's moving from first principles, from one thing to the other. Now, that's what he wanted them to do.

Now, when you get to that point you will find that He turns particularly to these folks who are the professors. And you get that the moment that you get into Chapter 6, Verse 4<sup>1</sup>, and you begin to see He is talking to this group alone in a last desperate effort to prevent them from going back into a condition from which there is no return. Now, let's see what He says to them.

First of all, we know and we can discern the manner in which He addresses them. From this point on He is talking in the third person. Them, those, they - you will find it without one single variation. He never addresses them in any way that indicates that they are in the inner circle. When He talks to those who are in the inner circle He associates himself with them and talks about we and us and you. That's what He's talking about there. A group with which He himself is associated. But here He talks about

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1 Hebrews 6:4-6: "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, And have tasted the good word of God, and the powers of the world to come, 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."

they and them and those - a different group all together with which He is not associated. Now, you see what He says about them. First of all, there are three things that, I think there are three things, yes, four things that He says about them.

One, you have been enlightened. Now, remember these are religious folks. They're not the ordinary, old sinner out in the darkness of his sin without any religious instruction. They have been enlightened, is the word. They had received the enlightenment that comes from Judaism itself. They had received the enlightenment that would be coming from the immediate things that surround them. Remember, if you please, that these people were living within sight. If they turned back they were living within sight of John the Baptist, the coming of the Lord, the words that He said, within sight of Calvary, within sight of the resurrection, within sight of Pentecost. They were still within sight of it. Now, what I mean by that is that there comes a time when you lose sight of things in the past. But there's a good many of us that can look back over the past of our own land, for instance, and we can see men who are still within sight of us. Franklin Delano Roosevelt? You can go back further than that and see Herbert Hoover. And you can go back further than that and you can see somebody else. But when you get further than that, they sort of fade away. But these people were living within sight of the great things that happened when Christianity appeared in all of its glory in the person of the Messiah. They were within sight of it. If they had not seen these things certainly their fathers did and they were perfectly aware of what had happened. They were not in ignorance at all. Now, that's what he means by being enlightened. They knew certain things and light had been given to them.

Second, they had tasted of the heavenly gift. And remember, the heavenly gift is the Messiah himself. Other things are gifts; he is the gift. "God so loved the world that He gave His only begotten son."<sup>2</sup> Now, that's the great gift. Now, they had tasted of Him. They had been able to see within this Christian circle, for example, the transformation that had come into certain lives that used to be dark – now they are light. And they knew about this. They had tasted of the heavenly gift. They knew about this. They were not in heathen darkness at all. They had tasted it. They had become aware of it. They knew the flavor of Christianity. Let me put it that way, because that's perhaps the best word to use when you're talking about tasting. What does a taster do in any sphere? And you find there are lots of folks who get their living tasting things. It's a science, it's an art, it's a field of labor. There are lots of folks who get their living. They don't eat it, they taste it. What they're after is the flavor of it. And these folks had tasted the flavor of Christianity. Now, let's look and see what else he says about them.

They had become partakers of the Holy Spirit. That is, the Holy Spirit had done something for them and with them and to them. The Holy Spirit's work had been surrounding them. In addition to that, they knew the result of Pentecost for without doubt these people knew something if they didn't know him personally, they knew something about Peter and James and John. These men were nearly all living at the time this book was written. They knew the men that had been there when the Holy Spirit was poured out. They had been brought into the circle where this thing was in evidence all the way through. They had been made partakers of the Holy Spirit.

Now, remember if you please, there is a vast difference between being made a partaker of the Holy Spirit and being baptized by the Holy Spirit into the Body of Christ. There is a vast difference between them, these two. Now, they had been partakers, they'd been around on the edge of things. They had not

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2 John 3:16

yet stepped into the loveliness of the fellowship with Christ Himself.

Let's remember that they had tasted of the powers of the age to come. Now, what is meant by that? Well, there's a simple explanation. In the age that is to come, whether you call it the millennium or the tribulation, or whatever you may say about an age to come, and remember that all of these ages were yet to come. There had been given certain signs as to what would happen in those days. For example, the prophet Isaiah had said that when a millennial kingdom was established, "The lame man should leap as an hart and the tongue of the dumb sing."<sup>3</sup> Now, that was his poetic way of saying in that day there will be no lameness and neither will there be any blindness. That's the awkward way we would say it. He says it in the beautiful way in which he says, the lame man shall leap as an hart and the tongue of the dumb sing. Now, they had been aware, they had seen, they had tasted, they had seen evidences of these things happening before their eyes, the great thing of which would happen on in the future.

For example, some of them knew of a lame man who had been healed by the beautiful gate of the temple. They were not in ignorance about that. They had seen these things, evidences of a kingdom coming on in the future. They had seen evidences of this all the way around them. They knew of lame men that had been healed. They knew of blind men that could now see. And it was something that was going on. They knew of dead folks that had been raised. Evidences that will come in all their fullness in the future, but they saw the edge of it, the tasting of it. And they had tasted of the good things or the power of the age to come. Now, this then is one of the things that he is doing to try to prevent them from going back.

He's saying, you've had this privilege, you've had that privilege, you've had the other. Four different things, now he turns to them and says, "The Holy Spirit cannot do anymore for you. The only thing the Holy Spirit could do for you now would be to take you and force you into fellowship against your will." And that the Holy Spirit will never do. He brings us to the point where the final step over is volitional. We step into it. The Holy Spirit will never take anybody and force them into relationship with Christ. Now, he had brought them right to the edge. He couldn't do anymore for them. If they stepped back again, there is no such thing as renewing them again unto repentance. Because they would not step back to where they were, they would step back into a distance that was so far back they could never be brought to the point of repentance again. Now, see what he says to them.

These people who knew these things, who had had all the encouragement, who had had all the light, who had been given all the instruction, he says, "If you fall away." Now, when you get into the 10<sup>th</sup> chapter you will find almost the identical thing. You find that this is something that is so important, it is repeated. It is stated in Chapter 6. It is repeated with additions in Chapter 10. But the words are exactly the same with the exception of one or two additions. For example, in Chapter 10 instead of 'fall away' you will find the words 'draw back'. Now they mean exactly the same - If you fall away at this point, or if you draw back from this point. Now, that's the first thing he says to them. Now, watch again and he says, "If you do, you will crucify to yourselves the Son of God afresh and put Him to an open shame."

Now, let's just go on back for a moment or two, and with those two phrases in mind, let's keep this

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3 Isaiah 35:6

thought. And I was very interested in something that I was reading late last night, and I want to tell you about it in just a second. This is what they would do. Now, we know this, you've got it in your notes. You've heard it before. Let's hear it again. As they go back to Judaism, this is what they would have to do: Openly deny that Jesus Christ was the son of God. Two: That he deserved to die - that in the eyes of the law he was a blasphemer and consequently a false pretender and consequently he deserved to die. The next thing would be: They had to declare that His miracles were not of the spirit of God. They had been wrought by some other power. And finally, to declare and pronounce anathema upon His name. His name shall be cursed.

Now, the interesting thing that I was going to say was this, that I found in two other books, I didn't know it was in any.... that was, I hadn't found that in any other book except this book by Dr. Max Reich, his great exposition on the Epistle to the Hebrews, from a Hebrew Christian.<sup>4</sup> I hadn't found it anywhere else until I was reading last night and I found the indications of it in two other places. One, where our great Greek man from Moody Bible Institute, Kenneth Wiest, and the other man, Dr. Denny, that he quotes, was one of the great exponents and great writers of a generation ago. Both of these men indicate the same thing. They don't give it in exactly the same detail but they say what's going to happen, what would happen. Now, let's see: Crucify to themselves the Son of God afresh.<sup>5</sup> He is not the Son of God. He deserved to die. He was a false blasphemer in the midst of Israel. He deserved to die.

What is that, my dear, but crucifying to themselves the Son of God? Anathema upon his name? What is that, but putting him to an open shame?<sup>6</sup> It's simply the scriptural way of describing something that actually happened. Now, the ordinary sinner who wanders away there and who knows something about Calvary and who's brought up in a Christian home can repudiate Christ and go on and put him to an open shame. But that's not the thing that's here at all. This is publicly declaring a curse upon the name of Christ. Now, when that is done the hardening process within the heart becomes fixed and unchangeable. Now, that's the thing that he can see and the thing that he's dreading and the thing that he had doubtless seen actually happen in many and many a case – many. Now, remember, this is not an exclusive thing in the Epistle to the Hebrews.

I seem to remember that there was a man way back in the middle of Genesis or in the early part of Genesis who sold his birthright for a mess of pottage. He turned away from this and went back to that. And while it was true that afterwards he regretted it, he could not find or bring himself, or be brought to the place of repentance. Esau regretted, but he didn't repent. Now, you can see that all the way through the scripture. And the warning is to remind us that regret is not repentance. And repentance for a person like this, although they might be covered with regret, repentance is not a thing that would ever again appear within their lives. Because, remember, real repentance toward God is not merely the thing we see and are almost nauseated with when you see somebody who is supposed to be repenting of doing some little old thing or other. I don't mean that.

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<sup>4</sup> Max Reich (1867-1945) was for fifteen years head of Jewish Studies at Moody Bible Institute until his death. Prior to that he had been one of the founders of the Hebrew Christian Alliance of America (HCAA) in 1915 after which he went on to edit the *Hebrew Christian Alliance Quarterly*. Additionally he helped found the International Hebrew Christian Alliance (IHCA) in 1937.

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

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

But repentance, my dear, is something that can only be brought by the Holy Spirit Himself. Whenever a man repents toward God it's always the operation of the Holy Spirit. Now, the Holy Spirit had done that for them. He had given all that he could give and consequently repentance toward God for those who turn back and do this is an absolute impossibility. Now, you will find all the way through that immediately he turns from that point to the others.

And he says immediately, as if he's so thankful to get rid of that stuff, as if he's go glad to get out of that tunnel, that dismal pathway, as if he's glad to get out of it. And he says, Verse 9, "But beloved." Now, remember who he's talking about. He's not talking about 'them' and 'they' and 'those' anymore. He's talking about somebody who's in his heart. As he said to the Philippians, "I have you in my heart."<sup>7</sup> Now, here is somebody and he puts his arms around them and says, "Beloved, we are persuaded better things of you,"<sup>8</sup> and persuaded is a word that has a tremendous emphasis to it. It means we are deeply, unchangeably convinced that you will never be involved in anything like that. These folks have been born again. A lot of them are still babes. They ought to be growing, but they will never be involved in anything like that. Now, he said, on this side you have been doing things that God approves.

Out of your lives, however small it may be, there has been coming something that has eternal value and God knows all about it. And there isn't one thing that ever comes out of anybody's life that has eternal value that's ever forgotten. God remembers. Anything the Holy Spirit produces out of anybody's life, and that's the only thing that God ever recognizes, but not one single fraction, fragment of anything that comes out of a person's life that has eternal value to it is ever forgotten, ever. Now, see what he says.

Your labor, the Holy Spirit, produced something in your life. Your love, the Holy Spirit was aware of that. He had produced it. It may have been a little flickering candle when it should have been a great arc light. But nevertheless, it was there. And the Holy Spirit produced it and God, he says, will not forget the work you have done and neither will he forget the love you have manifested. Now, he doesn't say that about these because there was no labor there. There was no love that God could recognize. But here there was.

Now, supposing these people had fallen away and gone out into eternal darkness, what would have happened to the work that had eternal value and what would have happened to the love that was manifested however little it was, small? What would have happened to it? God would have had to dispose of it somewhere. Now, God has got a garbage can of the universe, but he doesn't put love that's produced by the Holy Spirit into it. Neither does he put works that the Holy Spirit has produced. These things are eternal. Now, he says, "Your labor," Verse 10, and, "Your love." And don't forget that to the heart of such a one there will be full assurance to the end - Verse 11.

Verse 12, "You shall inherit the promises." Of course they will. They will inherit the promises, the things that God had said, if you do so-and-so and when you're in fellowship with His son there shall be certain things that belong to you now and shall belong to you forever. And God will see to it that these promises of His are inherited. Now, in order to make quite sure that that is so, for the additional comfort and strengthening of this group he says, "God not only tells me to tell you that, but he wants

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<sup>7</sup> Philippians 1:7

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

me to remind you that He Himself has taken an oath to look after you.” The moment that you became one with Christ, God's oath surrounded you like a wall of protection. God's oath. God's counsel. And God's counsel, we're looking at Verse 18, God's oath, he swears by Himself. God's counsel, His promises and His purposes, all that God had promised to the believer who leans for repose on the Lord Jesus Christ.

By the way, I nearly quoted a line out of a song there, didn't I? Do you remember it? Let me give you the whole song there. Here it is. Now, here's the promise. Here it is:

The soul that on Jesus has leaned for repose.  
I will not, I will not, I will not forsake to His foes.<sup>9</sup>

Now, I didn't quote that correctly, but that's what it means. Of course, it does. Now, he's saying, “You've got all of God's promises underneath you. You've got God's oath around you. You've got God's unchangeable work and word.” And then he says, “You have a hope that is an anchor in the veil.”<sup>10</sup>

Now, let's stop a minute here because we've got something right pretty right now. An anchor within the veil? What does it mean? Let's get the picture of it. Obviously, it is a picture of something that happens at sea. An anchor has to do with a ship. Now, this is what happened. When a ship was approaching a harbor where there was a sand barrier or a rock barrier or something like that and they could only get in at full tide and they had to stay outside the barrier for a while, there was a little ship that would come out from the harbor, go to the bigger ship, take it's anchor and carry it over the barrier and over the rocks and deposit it in the harbor on the other side. And with the anchor on the other side of the rock barrier or of the sand bar, the ship on the other side could safely ride through storms and nights and what have you. It had an anchor in the harbor. See? Now, instead of saying a rock barrier or a sand bar, the picture that's used here is 'within the veil.'

Somebody, my dear, took the anchor of your life and carried with Him onto the other side of the veil, and between the anchor that He's holding on the other side of the veil and your little old storm-tossed ship there is a cord, a rope, a chain that can never be broken. He's holding this, don't you see? He has gone within the veil and He's holding it there. And not only is He holding the anchor, but He's waiting there for us as well, on the other side of the veil.

And one of the loveliest things that can ever come to a storm-tossed Christian is to remember that on the other side of the veil somebody is standing who says, “I've got the anchor, don't be disturbed about this. Don't be worried about this. The storms will pass. You are safe. I've got the anchor. And not only that, but at full tide your ship's coming in and I'm going to be there to welcome you.” Do you see? Do you see?

Now, that would be a good place for somebody to say, Hallelujah. And if you did, I'll promise you something. I won't give you points for it. You'd think sometimes if we got points if we said Hallelujah or Amen around this place, wouldn't you? You'd think we were going to get points for it. Well, I'll promise you, if you've got a Hallelujah in your heart right there, my dear, I'm going to join you. I sure

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<sup>9</sup> *How Firm A Foundation*. J. Ellis, circa 1889.

<sup>10</sup> Hebrews 6:19



am. I sure am. The forerunner within the veil. Isn't it beautiful? Now, having said that to us, what more could he say? What? What more could he say? Just one thing. With that in mind, let's go on. Let's go on. Let's press on. Let's press on. Let's press on. Let's press on.

Now, having reached that place, we may now be in a position to understand something about Melchizedek. Now, that isn't just me saying that. That's what He says. Having got to that place, now maybe I can talk to you about Melchizedek with some hope that you may be able to understand it. Now, that's the reason, beloved, why back there a good many verses in the rear we found him talking about Melchizedek. And then suddenly he stops and he went on talking about other things. And we've spent two or three class periods talking about the other things he was talking about. And now with a sigh of relief we turn the corner and we face Melchizedek once more.

By the way, do you know how to spell the word? Forgive me for saying that, will you? But, if I should pass out little pieces of paper and you didn't have your Bible in front of you and I should ask you to write the word Melchizedek down on that piece of paper, you'd be amazed at what we'd get right now. You certainly would. You certainly would.

Alright, now it's time for us to have just a little bit of a retrospect before we really take a good look at Melchizedek. By the way, we've been talking about the promises of God and the things that God has prepared and laid up for those who trust His son. And we haven't said too much about it all the way through. We've been aware of little flashes of light all the way through. Now, I think you will find this in your notes and I'd like to just go over it with you just for the sheer joy of hearing it again for myself.

Let's see what He has done for us in Christ as it is revealed in this book. Alright, Hebrews 1:3 – He purged our sins. Hebrews 1:2 – He became the apostle of God's salvation to us. Hebrews 2:18 – He succors them that are tempted. Hebrews 2:10 – He's the captain of their salvation. Hebrews 3:1 – He's the high priest of their confession. 4:15 – He's touched with the feeling of their infirmity. 6:20 – He's a forerunner within the veil. My, isn't it wonderful the things that you discover all the way through?

Now, with that in the background, we can easily see why this writer, whoever he may be, says this one is greater even than Melchizedek. Now, let's go on back and just have a look at Melchizedek for a moment or two, because we haven't got too much time left. Let's remember, if you please, that Melchizedek is only mentioned three times in the scriptures. Just three times. He appears first in Genesis 14:17-20. Then he is mentioned again in Psalms 110:4, and the quotation in Hebrews is a repetition of that psalm quotation, Psalms 110:4, "He is a high priest after the order of Melchizedek." Let's just stop long enough to have a look at that Psalms quotation there.

Proverbs, Psalms, is that the way it goes, or is it Psalms and Proverbs? Excuse me. 110, let's have a look at it there. Let's look at it and see. 110:4 – "The Lord hath sworn and will not repent, thou art a priest forever after the order of Melchizedek." Alright, now that's one way to spell Melchizedek. You may find it some other way a little later on, but it's alright either way. Let's remember that this 7<sup>th</sup> Chapter of Hebrews that deals with this subject of Melchizedek is simply a sermon with that Psalms 110:4 as the text, that's all. It's a sermon on the text Psalms 110:4 - a high priest after the order of Melchizedek. Now, let me ask you something.

If you keep that in mind, that this 7<sup>th</sup> Chapter is a sermon with that old Psalms quotation as the text, one of the things that we would be interested in would be to find out how this man develops a sermon. Does he have an introduction, for example? Does he have two or three points to it? Does he have a conclusion? And one of the interesting things that you will find will be how very wonderfully and homiletically the 7<sup>th</sup> Chapter of Hebrews is made up. It isn't departing at all. Now, I want to do something else for the moment before we get there, but I just want you to keep that in mind because that's the point where we have arrived. We shall pick it up in the next lesson.

Let me remind you of one other thing. It is absolutely impossible for anybody in these days to do what those folks did in those days. Supposing a Hebrew, a Jew, came out of the synagogue, joined the Christian church, decided afterwards he was going back to the synagogue; he would not be required to do anything like this again. Neither would a Roman Catholic or anybody else. It is something that could not possibly be repeated again in these days. Let's keep that in mind.

(audio ends)