

ACCESS TO GOD. Doctrine of Worship.

Intro. One of purposes of writing book is to bring men to God, 4:16; 10:19. Highest thing in life is unbroken communion with God, and he seeks to show readers how. Some say that prob is that unseen world static but prob really is veil. Actually sin.

I. Barrier. Sin.

- A. Usage. Hamartema not used, nor paraptoma tho parapesein in 6:6. Anomia in 1:9; 10:17 and Adikia in 8:12 and only in quotes fr LXX. Parabasis in 2:2; 9:15. Parakoe in 2:2. Agnoema in 9:7 only there in NT, errors. Lit sins of ignorance. Thot in 5:2 also. Rest of usage is hamartia.
- B. Sin. OT recognized sacrifices for sin, 10:6,8; 8:11. Offering for sin, 10:18. Sin's power is partly in its transitory pleasures, 11:25. Xns exposed to it too 3:13. It entangles us, 12:1. We are to lay it aside, strive against it, 12:4. Possibility to do this bec X's death disannuls sin, 9:26, atheteo. 9:28--2nd com apart from sin question.
- C. Sins. Sin issues in sins. HPhood did something about sins, 5:1,3. But conscience witnesses that OT sac powerless to take away, 10:2. X's sacrifice was in behalf of sins forever, 10:12. X is purification, 1:3 and propitiation for sins, 2:17.
- D. Universality of sin. No direct statement as to origin of universality. Implied that all are sinners. X spearate from sinners 7:26--from the sinners, definite phrase describing whole body of people. 4:15--X tempted apart from sin nature implies that every other person has one.
- E. Responsibility of man. Man conscious of it, 10:2. Clothed in weakness, 5:2; 7:28.
- F. Results of sin. 10:12 12:14
1. Alienates, 12:10, 14.
 2. Causes him to produce only dead works, 9:14. Not works of law But those proceeding
 3. Weakens, 5:2. *no nothing* /from dead nature. *have no effect as basis of judgment. This may be good. Dead & evil*
 4. Death, 2:14.
 5. Defiles conscience, 10:22.
 6. Hinders Xn life, 12:1.
 7. Brings judgment, retribution, destruction, 2:2; ~~6:2~~; 10:29.

II. Bridge. Sop.

Man has tried apart from revelation (1) metaphysics--speculation which wrongly presupposes way is open. (2) mysticism which says sentiment not reason is way and by descending into self man expects to find way. (3) moralism but assumes man's will and God's will identical. Who can bring man to God.

- A. Prophets, 1:1-3.
 Writer doesn't deprecate them, for God did speak thru prophets but had 2 defects. *deprecate*
1. Many periods of Israel's history during which voice of prophets rose and fell. Rev was always progressing--had never arrived as it now has in X.
 2. Many portions. Visions, institutions, ceremonies, warnings, etc. No effulgence of God as in X. *Required much time. Required many fools.*
- B. Angels, 1:4-2:18.
 X is superior in:
1. His person, 1:4-14. In His divine nature angels worship X, 5-6. In His kingly nature they obey Him, 7-9. In His creative nature they respond as creatures, 10-12. In His exalted nature they serve Him, 13-14.

2. His Proclamation, 2:1-4. Word spoken by angels proved steadfast. (by its penalties and judgments). Law mediated thru angels, Acts 7:38, 53. They proclaimed law and judgment; His love and grace. Mt Sinai, Mt Calvary.
3. His Provision, 5-18.
 - Based on Manhood, 5-8, and provides what no angel could ever provide.
 - a. A new relationship, 11-13. Res relationship is that of brethren. Based on X's work of sanctifying.
 - b. A new release, 14-16. Power of death destroyed by His death (not res). Fear of death gone too. Bec he epilambano (took hold to help) not angels but spiritual seed of Abr.
 - c. A new result, 17-18. Propitiation for sin. Pres showing perpetual priesthood Succor those tempted bec merciful and faithful (no vacations-fidelity).

C. Moses, 3:1-4:13.

Superior-inferior relationship seen in following:

1. Diff bet building and Builder, 3-4. Moses was member of house of Israel and X built ages and can add another one.
2. Diff bet Servant and Son, 5-6. Moses en, X epi.
3. Diff bet Member and Master. Above on prepositions.
4. Diff bet provisional and permanent or Former and final. 3:35b. Moses and whole dispensation provisional and only witnessed to truths which would be made plain afterwards.

High estimate of Moses here (vs 2) but lacked and was deficient in bringing to God.

D. Priests of OT, 4:14-10:22.

Again doesn't disparage priests bec they did represent people to God by wearing breastplate and God to people by giving Aaronic benediction each morning. But at same time priest inadequate. and deficient.

1. Person of Priest ^{silver} inadequate bec priest mortal, 7:2, 23 and priest sinful, 5:3, 7:27.
2. Sanctuary inadequate. It was earthly and based on theory of exclusion bec only HP could go into veil. Earthly only a copy and shadow of heavenly, 9:1.
3. Sacrifices inadequate. They were material, 9:10, 12; 10:4. Blood of bulls and goats. They were perpetually in need of repetition, 10:11. Defect of priestly system is its cyclical character. No permanent validity therefore not unique. A unique rev must be unrepeatable--once for all. Hapax in NT-- X died once for all, Rom 6:10; suffered once for all, 1 Pet 3:18; faith deld once for all, Jude; sacrifice onee for all, Heb. 9:10.

Only answer to problem of access is 9:26 and it is made continuous by going without the camp, 13:13. 9:14