

Hebrews 9:1-10 "Worship: It's Not What It Used to Be" **

Main Idea: In Hebrews 9:1-10 we learn three insights into worship under the old covenant.

I. Worship involved a specific place (1-5).

A. In the old covenant there was an earthly sanctuary.

1. The first room was the Holy Place (2).
2. The second room was the Most Holy Place (3-5).

B. In the old covenant the focus was on what you can see.

1. Today we have an unseen high priest (8:1).
2. Our high priest serves in an unseen sanctuary (8:2).

II. Worship involved specific practices (6-7).

A. The priests served regularly into the outer room (6).

B. The high priests served yearly in the inner room (7).

1. He had to offer a blood sacrifice.
2. He had to offer a sacrifice for himself first.

III. Worship involved a specific purpose (8-10).

A. We see the inadequacy of the old covenant.

1. It couldn't go far enough (8).
2. It couldn't go deep enough (9).
3. It couldn't go long enough (10).

B. We see the need for the new covenant.

Implications: Since Christ is supreme....

1. Don't waste your life on deficient pursuits.
2. Live a life of radical worship to Christ.
3. Live for the coming reward, not momentary trinkets.

Worship wars. That's what they're called these days, and it's a startling thing to ponder since the two words don't belong together. Just think of it. *Worship*—that's what our Creator and Redeemer deserves and desires from us, and it's what those who truly know Him love to give to Him. *Wars*—that's what

enemies do, fight and kill each other. Yet, worship wars? How can people who delight to worship their God go to war with each other?

The sad reality is that it's happening in church after church. Last week I mentioned a book I've just read by Gordon MacDonald entitled, *Who Stole My Church?* It's a fictional account of a New England church that's working through the challenges of entering the twenty-first century. In it, the church's seventy year old pastor begins to meet weekly with a group of fifteen of the "old timers" to hear their concerns, as well as meeting with some of the young people, and eventually brings them together. There's a fascinating discussion about church music in chapter nine in which the pastor has this to say in one of his meetings with the church veterans:

"Let me tell you some of the things I hear from you when the subject of music comes up." And I read from a list I'd written out that afternoon:

- There's no choir; you're missing that, and some of you miss singing in it.
- We sing too few familiar hymns—at least what are considered to be hymns. No one sings in harmony anymore.
- When we sing, it's too loud; when the volume is turned up, our ears hurt, especially those with hearing aids.
- We repeat too many last lines over and over again.
- Some think that few of the new songs contain any 'doctrine' or truth.
- Some of us literally feel physical pain from standing too long.
- Many folks are not into clapping.^[1]

Later in the story, the pastor invites some of the younger praise band leaders to come and meet with the older folks, and to talk together about their feelings regarding church music and other issues. You'll have to read the book to see what happens, but I will repeat a statement I made last week... *It's amazing what happens when the older and younger generations in a church actually get together, speak the truth in love, work hard at listening to each other, and laying aside personal preferences, seek together to do what will most exalt Christ.*

I'm so thankful that this sentence describes what's happening in our church. Do we have differences in terms of our perspectives? For sure. But it thrills me to see older and younger believers talking, seeking to understand and prefer one another, so that together—not fragmented, but *together*—we may exalt Christ in this community.

It's really not a new problem. You may have noticed that I entitled this message, "Worship: It's not what it used to be." I chose that title, not merely because of what's happening in our day, but because of what was happening in the *first century*.

Did you realize that worship in Israel hadn't changed much, if at all, *for centuries*? If you were a good Jewish family, you went to the tabernacle on a regular basis year after year, just like your parents had done, and their parents had done before them. The furniture in the tabernacle never changed. The activities in the tabernacle never changed. It was always the same. Granted, after five hundred years of using the tabernacle, Solomon built the temple, but worship in the temple was merely patterned after the tabernacle.

Then Jesus came to earth, announcing (in Matthew 5:17, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." And all of a sudden, fourteen hundred years of tradition changed.

The book of Hebrews was written to address, for a Jewish audience, why the changes had come. The

writer shows that Christ is superior to all that had come before Him, to Moses, to Aaron and the priests, to the Levitical system, indeed to the old covenant. In fact, it all pointed to Him and was fulfilled by Him.

The purpose for this instruction isn't merely academic. If Christ is superior, and He is, then He should be superior in *your life*, no matter what the cost. You and I should value Him above all else and be willing to pay whatever price is necessary to show our allegiance to Him. That includes facing ridicule, even persecution for refusing to follow the party line of the world around us.

Jesus Christ changed the way people worshipped. How so? In Hebrews 9:1-10 we learn three insights into worship under the old covenant.

I. Worship involved a specific place (1-5).

Verse 1 states, "Now the first covenant had regulations for worship and also an earthly sanctuary." The writer mentions the first covenant, that's referring to the covenant God established with Israel at Mount Sinai around 1440 BC. Under the first covenant, worship involved a specific place. Where did worship take place in the first (or *old*) covenant?

A. In the old covenant there was an earthly sanctuary. The term "sanctuary" comes from the Greek term *hagion* which simply means "holy place" or "set apart place." The writer specifically calls it an "earthly" (Greek *kosmikon*) sanctuary. The only other time this word appears in the Bible is in Titus 2:12, there translated "worldly." But here the text isn't saying the tabernacle was worldly in a bad sense, for it came from God. The point, rather, is that in contrast to the heavenly tabernacle (mentioned in 8:2, again in 9:11), the first tabernacle was earthly, that is, it *belonged to this world*.^[2]

The tabernacle was a tent some 45 feet long, 15 feet wide, and 15 feet high. It was comprised of two rooms, the first called the Holy Place which took up two-thirds of the overall space, and the second room the Most Holy Place, also known as the Holy of Holies, which was a fifteen foot cube and occupied one-third of the overall space.

In verses 2-5 the writer gives us the following, detailed description: "A tabernacle was set up. In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place. Behind the second curtain was a room called the Most Holy Place, which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant. Above the ark were the cherubim of the Glory, overshadowing the atonement cover. But we cannot discuss these things in detail now."

Raymond Brown makes this observation, beginning with a quote by Westcott "He seems indeed to linger over the sacred treasures of the past...there was, he says, something majestic and attractive in the Mosaic ordinances of worship.' Christians do not doubt that; rather when they acknowledge the beauty and meaning of the law, they understand the gospel better."^[3]

He's right. Studying the tabernacle in Hebrews 9 can help us understand that gospel better. So with that aim in mind, let's ponder the specifics. There were two rooms in the tabernacle...

1. *The first room was the Holy Place (2).* In it was the **lampstand** (called the "candlestick" in the KJV but there were no candles in it). It actually was made of pure gold and had seven branches with bowls shaped like almonds on each tip which held oil for burning. There were no windows inside the tabernacle, so this provided the necessary light for the priestly functions.^[4]

On the other side of the room was a **table**, overlaid with gold, on which loaves of bread were arranged in two rows of six each (Ex. 25:23-30; Lev. 24:5-9). Apparently, the twelve loaves of bread represented the twelve tribes of Israel. The priests replaced the bread every Sabbath on this "table of showbread," as it was also called.

At the back of the Holy Place was a veil or curtain, and on the other side was another room, indeed the most sacred place in all of Israel...

2. *The second room was the Most Holy Place (3-5).* Inside this room, also known as “the Holy of Holies,” was the **golden altar of incense** (see Ex. 30:1-6 for details). It was a cubit long (18 inches), a cubit wide, and two cubits high. It was covered with gold and had two rings on it for transportation purposes. On this altar the sons of Aaron burned incense every morning (Ex. 30:7).

Remember the story of John the Baptist’s father, Zechariah? He was a priest and was chosen by lot “to go into the temple of the Lord and burn incense” (Luke 1:9). Since he wasn’t a high priest, he burned that incense where the “ordinary” priests went each day, in the *outer sanctuary*, the Holy Place. The Luke text indicates that in the first century temple the altar of incense was located in the Holy Place. In fact, Exodus 30:6 says that’s where it was in the tabernacle too.

But wait. Where does Hebrews 8:4 say that the golden altar of incense was located? In the Holy Place? No, in the Most Holy Place. How can that be? It may help to point out, as Leon Morris observes, “The writer does not say his altar was ‘in’ the Most Holy Place but only that that Place ‘had’ it.”^[5] The altar of incense was in the back of the Holy Place, right next to the curtain that led into the Most Holy Place. It was placed there purposefully, so that as the incense burned the smoke it produced would carry from the Holy Place into the Most Holy Place.^[6] As Wiersbe points out, “The golden altar did not stand in the holy of holies, but its ministry *pertained* to the holy of holies.”^[7]

Without question, the primary piece of furniture in the Most Holy Place, indeed in the entire tabernacle, was the **ark of the covenant**. This ark was nearly four feet long and a little over two feet wide and high (think of a gold covered chest).

Inside the ark were three things. There was a **gold jar of manna** to remind the people how God provided for them during the exodus. There was **Aaron’s staff**, the one that budded after the rebellion led by Korah, the budding an indication that God had chosen Aaron’s line for the priesthood. And then there were two **stone tablets** that recorded the ten commandments. Moses smashed the first set of tablets when he came down the mountain only to find the Israelites dancing around the golden calf. God mercifully gave Moses two more tablets, and these went inside the ark of the covenant.

It’s worth noting that 1 Kings 8:9 says that in Solomon’s temple there was nothing in the ark but the tables of stone. Four hundred years later, after Jerusalem was destroyed in 586 BC, the ark disappeared. Still later, in Herod’s temple, the one Jesus visited and which was destroyed by the Romans in AD 70, the holy of holies was still ark-less and thus completely *empty*.^[8]

Hebrews 8:5 says that above the ark were **the cherubim of the Glory**. Exodus 25:18-21 explains that these were gold-covered sculptures of two angelic beings, one on each end of the ark, a stunning reminder of the presence of the glory of God in that room.

The lid that covered the ark was called the **Mercy Seat**. The NIV refers to it here as “the atonement cover.” The Lord told Moses in Exodus 25:22, “There, above the cover between the two cherubim that are over the ark of the Testimony, I will meet with you and give you all my commands for the Israelites.”

After this intriguing description of the furniture in both the Holy Place and the Most Holy Place, the writer makes a curious disclaimer of sorts at the end of verse 5, stating, “But we cannot discuss these things in detail now.”

Which raises the question, *why not?* Why couldn’t he discuss these things in detail now? Was it because he’d just told us everyone he knew about the subject? Hardly. Perhaps it’s because he didn’t have the time. Allow me to remind you that many feel that the book of Hebrews was originally a sermon (the writer calls it “a brief word of exhortation” in 13:22). It takes about fifty minutes to read the book of Hebrews, the amount of time necessary for a meaty sermon. When a preacher says, “We cannot discuss these things in detail now,” it usually means, “I’d like to say more, but I won’t because there’s something more pressing that deserves our attention, and so we must press on.”

In worship, it's easy to get distracted. It's easy to become preoccupied with things that are meant to be a *means* to something, not an end. In the tabernacle, these pieces of furniture were a *means* and not an *end*. They were supposed to be a *means*, a God-given means in fact, to worship the Lord. Sadly, for many they became a substitute for the Lord. Remember how the priests treated Jesus? "If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both *our place* and our nation," they cried in John 11:48.

We're in trouble when we begin to worship the *form* rather than the Person to whom the form is pointing. For some, it's a hymnbook and an organ. For others, it's a video projection screen and a bass guitar. Beloved, both are merely forms, and forms are supposed to be means to an end, not the end itself. And quite frankly, the means change. That's why we don't go to the tabernacle any more. By God's design, the form has changed.

But we cannot discuss these things in detail now. The writer intentionally refuses to keep talking about the forms of old covenant worship, for the simple reason that there's something more important to talk about, namely Christ and His blood (see 9:11ff.)^[9]

Think about this...

B. In the old covenant the focus was on what you can see. Worship was tied to a *place*. If you wanted to approach God, you had to go somewhere. You had to go to a sanctuary and approach God through a human priest. You had to bring to animal sacrifice to that priest in that sanctuary.

Under the new covenant, things have changed drastically, haven't they?

1. *Today we have an unseen high priest (8:1).* As the writer of Hebrews told us back in 8:1, "We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven." And not only is our high priest unseen to the naked eye, but...

2. *Our high priest serves in an unseen sanctuary (8:2).* In "the true tabernacle set up by the Lord, not by man," as 8:2 declares.

So worship, under the old covenant, involved a specific place. A second insight...

II. Worship involved specific practices (6-7).

Listen to verses 6-7, "When everything had been arranged like this, the priests entered regularly into the outer room to carry on their ministry. But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance."

Talk about "we've always done it this way"! As far as the practices of worship in Israel went, *they had!* For fourteen centuries it happened the same way year after year, as the writer of Hebrews reminds his readers. First, in verse 6 he points out that...

A. The priests served regularly into the outer room (6). And what did the priests do there? The book of Exodus tells us that every evening the priests lit the oil-filled lamps. They also burned incense on the altar of incense during both the morning and evening sacrifices (Ex. 30:7-8). As mentioned earlier, they replaced the twelve loaves of bread once a week.

Please don't miss that only the priests could go into that outer room. The common person, even the common believer, had no access to this room, let alone to the practices that occurred there.

The writer highlights another practice of worship in verse 7, stating that...

B. The high priests served yearly in the inner room (7). It actually was dangerous to be a high

priest. You could get killed if you weren't careful. And ignorance was no excuse. Remember what happened to Aaron's sons?

We're told a couple of specifics here about the practice of the high priest. First...

1. *He had to offer a blood sacrifice.* "Never without blood," says the writer.

That's because the Lord had stated in Leviticus 17:11, "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life." A second specific regarding the high priest...

2. *He had to offer a sacrifice for himself first.* Our text says the high priest entered the inner room "only once a year," and by that it means he did so only *one day* per year. Actually, on the Day of Atonement the high priest may have entered into the Most Holy Place up to three, even *four* times, first to sprinkle blood on the mercy seat to atone for his own sins, then to do the same to atone for the sins of the people (Lev. 16:11-16). The rabbis suggested he entered at least one more time to retrieve the ladle and the fire pan he had left there when he offered the incense.^[10]

The point is, there were some pretty specific practices associated with worship under the old covenant. The priests served regularly in the outer room, and the high priest served yearly in the inner room by bringing blood there.

And why did he do that? The answer is *sin*. He offered the blood on the altar, first for his own sins, and then for the sins of the people.

For all sins? No. The text indicates the offering was for the sins the people had committed "in ignorance." There's a sense in which all sin boils down to ignorance. John Calvin explains, "There is never any sin that is free from error. However knowingly or willingly anyone sins he must needs nevertheless be blinded by his lust so that he does not judge rightly or rather that he forgets himself and God. Men never purposely rush headlong to their own ruin unless they are snared by the deceptions of Satan and deviate from a right judgment."^[11]

Yes, all sin is ignorant, but I think the writer has something else in mind here. Did you realize that in Israel, if a person sinned deliberately and defiantly, if he committed the "high handed" sin, under the old covenant there was no sacrifice available? The sacrifices were only for sins committed *in ignorance* (called "unintentional sins"; Lev. 5:18).

But is not this our problem? It's not just that we slip up. It's that we so often do exactly what we know we shouldn't do, and we do it because we *want* to do it. We know God's law and yet we *rebel* against it. We rebel against the Law-giver.

Is there hope for the rebel sinner? Thankfully, under the new covenant the answer is yes! In Christ there is provision for every kind of sinner and every kind of sin.

Think with me about the symbolism of the tabernacle furniture and practices. Verse 9 says it's an illustration, literally a "parable" for the present time. So think carefully...

Above the ark were the winged cherubim representing the glory of God's holy presence. Inside the ark were placed the stone tablets that recorded God's holy laws, laws that mankind transgressed again and again. In between was the cover of the ark, called the mercy seat. It was on the lid of that ark that the high priest sprinkled the blood of the sacrifice he made, the sacrifice that was deigned to bring together the glorious and holy God with sinful human beings that deserved to die.

Now hear the psalmist in Psalm 32:1. It's David, and he's writing after he committed the sins of adultery and murder, and after he confessed those sins to the Lord. "Blessed is he whose transgressions are forgiven, whose sins are covered." That's what happened on the top of that ark. There on the mercy seat, sins were covered.

Wiersbe explains, "On the Day of Atonement, the blood was sprinkled on this mercy seat to cover the tables of Law within the ark. God did not look at the broken Law; He saw the blood."^[12]

This points to Christ, beloved. Christ is our mercy seat, our propitiation, our sacrifice of atonement (the NIV term), says 1 John 2:2 and Rom. 3:25. But Christ's blood didn't merely *cover* the sins of His people. His blood *took them away*.

Worship involved a specific place, specific practices, and thirdly...

III. Worship involved a specific purpose (8-10).

Notice the first words of verse 8, "The Holy Spirit was showing by this..." That's significant. We know that the Holy Spirit revealed truth through the Scriptures, but He also illustrated truth through the visual aid of the tabernacle. In fact, verse 9 says, "This is an illustration [Greek word *parabola*]."

Over the years commentators have come up with some pretty fanciful explanations of this visual parable. For instance, some have said that the almond shaped cups in the lampstand represent the saints who are equipped to receive and share with others the oil of grace. The twelve loaves of bread on the table represent the twelve apostles who offer the incense of prayer to God. The four rings in the ark represent the four Evangelists, through whom Christ is carried to the four quarters of the earth. The jar of manna is the soul of Christ filled with wisdom. The rod signifies Christ's priestly authority. And so on.^[13]

The author of Hebrews refrains himself from such speculation. As Philip Hughes explains, "He seems instead deliberately to avoid any sort of over-elaboration, making specific mention of only a few important matters...Indeed, excessive attention to minor details could only have the effect of obscuring the main thrust of the important teaching he has to communicate concerning the high priestly work of Christ and the everlasting covenant he has sealed with his own redeeming blood."^[14]

And what "main truths" does the parable of the tabernacle teach us? The writer points out two truths in verses 8-10...

A. We see the inadequacy of the old covenant. It was inadequate in three ways...

1. *It couldn't go far enough (8).* Listen to verse 8, "The Holy Spirit was showing by this that *the way into the Most Holy Place had not yet been disclosed* as long as the first tabernacle was still standing." The old covenant was good, since God gave it, just inadequate. It couldn't take you into the Most Holy Place. It couldn't go *far enough*.

2. *It couldn't go deep enough (9).* "This is an illustration for the present time, indicating that the gifts and sacrifices being offered were *not able to clear the conscience of the worshiper*."

There's our ultimate problem, my friend. We're born with a heart problem, a *conscience* problem. By the way, just because a person's conscience isn't bothering him doesn't mean that everything is okay. A person can sear his conscience. But when our God-given conscience is working, it testifies to the fact of our guilt before God.

The fact is, a thousand religious deeds cannot repair a guilty conscience, yet so many try. They seek to patch things up with God by "being good" and "doing good things," even religious things. They join a church, give money to support ministries, teach a children's class, all good things, just insufficient. And all the while their conscience problem remains untouched, and during those quiet, night-time moments when they listen to it, their conscience screams to them that God is not pleased.

The solution? It's not the old covenant, says the writer of Hebrews. It couldn't go deep enough. Yes, the sacrifices in the tabernacle covered sins, but they couldn't fix the sinner's violated conscience. "This does not mean, of course," writes Leon Morris, "that no OT saint ever had a clear conscience, but he did not obtain it by the sacrifices as such."^[15]

I love Raymond Brown's comment, "The reader with a disturbed conscience is likely to find more help in Hebrews than almost anywhere else in Scripture."^[16] And why is that? Because in Hebrews we learn what God has done to go deep enough to fix guilty conscience!

Are you plagued by your conscience? Be honest with yourself. Your conscience is your God-given friend. Don't deny what it's saying. Don't blame shift. Don't try to drown out its warning signals with a bottle, or with busyness, or any other futile effort.

Come to Christ! He alone can stop your conscience from its incessant haunting, and that's because He alone can remove your guilt.

As far as the old covenant goes, it couldn't go far enough, nor deep enough, and...

3. *It couldn't go long enough (10)*. "They are only a matter of food and drink and various ceremonial washings—external regulations applying until the time of the new order." There's the purpose of old covenant worship. When the Lord gave His people the old covenant system, He never intended it to last forever, only *until the time of the new order*, says Hebrews, until *the time of the reformation*, says the ESV, KJV, & NKJV. And that time has come!

To put it plainly, when we look at the "parable" of the first tabernacle, we see the inadequacy of the old covenant, for it couldn't go far enough, deep enough, and last long enough. But we also see...

B. We see the need for the new covenant. And as the writer will show us in the next section, that's what Christ established! Christ went through the greater tabernacle (11). He entered the Most Holy Place by shedding His own blood (12), and He did so to cleanse our consciences (14). And verse 15 says, "Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant."

Before we close our Bibles, I must remind you why this matters. The writer of Hebrews has taken great pains to show his readers that Christ is supreme. But why? He had an agenda for writing, and so I do as I preach. It's not easy to live for Christ in this world. There are a ton of distractions out there, pressures that will, if we're not careful, convince us to go back to our old ways. He's spent eight and a half chapters thus far showing us that Christ is supreme.

But why? Just so we'll know more intellectually about Christ? No. The writer of Hebrews isn't just after your mind. He's got your life in his cross-hairs. So let's talk life.

Implications: Since Christ is supreme....you and I need to do three things with our lives.

1. *Don't waste your life on deficient pursuits.* If Christ is supreme, and He is, it means we're going to have to learn to say *no* to a lot of things that would infringe upon His supremacy in our lives. Not just sinful things, either. Good things, too. Like our jobs, our families, our comfort. Don't waste your life on deficient pursuits, my friend. And compared to Christ, everything else is deficient!

2. *Live a life of radical worship to Christ.* That begins by putting your trust in Him as your Savior and Lord, but it doesn't end there. I'm concerned that many who profess Christ treat Him like a King's Island ticket. You know what you do with a ticket. You use it to get in the park, and then you throw the ticket away. My friend, Jesus is not a ticket to get you what you want, a pass to heaven, a better life here on earth. He is the treasure of all treasures, and if you believe that, if you truly believe He is *supreme*, you will live a life of radical worship to Him.

3. *Live for the coming reward, not momentary trinkets.* That's what the writer of Hebrews told his readers, and I'll close with his charge in Hebrews 10:32-35: "Remember those earlier days after you had received the light, when you stood your ground in a great contest in the face of suffering. Sometimes you

were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. You sympathized with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions. So do not throw away your confidence; it will be richly rewarded."

****Note:** This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

[1] Gordon MacDonald, *Who Stole My Church?*, p. 95.

[2] Observation by Leon Morris, p. 81.

[3] Raymond Brown, p. 152.

[4] I'm indebted to Robert Gromacki's helpful description of the various pieces of furniture in the tabernacle; pages 145-7.

[5] Leon Morris, p. 82.

[6] The psalmist says this imagery illustrates prayer, saying in Psalm 141:2, "May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice."

[7] W. Wiersbe, p. 309.

[8] We don't know what happened to the ark. There are several Jewish legends. One says it was carried away by an angel. Another says it was hidden by Jeremiah in a cave on the mountain from which Moses viewed the promised land. The Samaritans say it was buried on Mount Gerazim. see Philip Hughes, p. 314.

[9] Calvin offers this important caution, "Philosophizing beyond reasonable bounds (as some do) is not only futile but also dangerous...we must show discretion and moderation in case we desire to know more than it has pleased God to reveal." John Calvin, pp. 116-7.

[10] Observation by Leon Morris, p. 83.

[11] John Calvin, p. 117.

[12] Wiersbe, p. 309.

[13] Another suggests that the holy place signified the church militant here on earth and the holy of holies the church triumphant in heaven.

[14] Philip Hughes, p. 318.

[15] Leon Morris, p. 84.

[16] Raymond Brown, p. 154.