

Studies in Hebrews

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Studies in the Epistle to the Hebrews

The Superiority Of Christ

Christ Superior To The Prophets Chapter 1:1-3

The opening verses contain a sevenfold unveiling of the person of Christ and form a summary of the doctrinal section of the epistle.

1. THE DIVINE SPOKESMAN verses 1 & 2a

The God of the Bible is not a silent God; He has spoken and has revealed Himself to His people. Verse one declares that God exists, and that He has expressed Himself in different ways at different times.

a. The Occasions In times past These last days b. The Method Partially Totally c. The Persons Unto the fathers Unto Us d. The Agents By the Prophets In His Son

2. THE UNIVERSAL HEIR verse 2b.

Christ - the end of all history

“The Heir” suggests the dignity of the person, and dominion of possessions.

3. THE CREATOR OF THE WORLDS verse 2c.

Christ - the beginning of all history

Only God can create. The one who shall rule over all things is the same one by whom all things came into existence.

4. THE REVEALER OF GOD verse 3a.

Christ - before all history

The two opening statements in verse three describe Him in relation to God. Since God's being is invisible, Christ became the manifestation of God. The essential deity of the Lord Jesus Christ is impressed upon us. We can know the Father because we know the Son. All that God is up there, Christ was down here.

5. THE UPHOLDER OF THE UNIVERSE verse 3b

Christ - throughout all history

The one who created is the one who controls, and the ages are propelled along by His sustaining power and wisdom according to the Divine counsel.

6. THE REDEEMER OF MAN verse 3c

Christ - the Center of all history

The redemptive work of Christ is the pivotal point of all history, and the center of eternity. Everything revolves around it.

7. THE ENTHRONED LORD verse 3d.

Christ - His glorious exaltation

Four times in this epistle it is said that He is at the right hand of God. He is superior in His person, Ch. 1, superior in His priesthood, Ch. 8, superior in His sacrifice, Ch. 10, superior as a pattern, Ch. 12.

Christ Superior to the Angels Hebrews 1:4-14

Having shown the superiority of Christ to the prophets who were the earthly messengers, the writer now proceeds to set forth the superiority of Christ to the angels who were the heavenly messengers.

It was essential that he should do this, because at the time this epistle was written there was a strong

tendency to give undue exaltation to angels, and at least one group of people were given to the worship of angels.

In seeking to present the case for the superiority of Christ over the heavenly servants, the writer calls in the evidence of the Holy Scriptures and quotes very freely from the Old Testament and in particular from the Psalms.

1. CHRIST IS SUPERIOR IN NAME verses 4 & 5

HE IS THE SON THEY ARE THE SERVANTS

In connection with His name, take note of the following verses:

verse 5 = My Son, verse 6 = The Firstborn, verse 8 = God, verse 10 = The Lord.

2. CHRIST IS SUPERIOR IN NATURE verses 6-14

HE IS WORSHIPPED THEY ARE WORSHIPPERS

Keep in mind that only God is to be worshipped.

Apostles refused to accept worship Acts 14:8-18

Angels refused to be worshipped Revelation 22 8-9

Satan desires to be worshipped Matthew 4:9

HE IS SOVEREIGN THEY ARE SUBJECTS

He has a throne signifying power and position, and He has a scepter signifying the emblem of His power.

They have a service to perform. They are dependent upon Him.

HE IS THE CREATOR THEY ARE HIS CREATURES

Since the heavens and the earth are the works of His hands, and Angels are created beings, we must

acknowledge the Creator as being superior to His creatures.

HE IS THE SUPREME RULER THEY ARE SUBJECT TO HIS RULE

He patiently awaits the day when all His enemies shall be put down under His authority.

Angels occupy a place of obedience and continue to serve in His kingdom in complete subjection to His rule.

HE PROVIDES SALVATION ANGELS MINISTER TO THE HEIRS OF SALVATION Having made purgation for sins He sat down (according to verse three).

This signifies that salvation has been provided on the basis of His perfect work and will be brought to a final satisfactory conclusion.

Angels are appointed to a position of service in connection with those who are the heirs of salvation.

The Peril Of Drifting Chapter 2:1-4

The first four verses of chapter two are presented in the form of a warning and an appeal. This is the first of a series of warnings which will be found throughout the epistle. This warning is a word of exhortation based upon the truths expounded in chapter one, and related to "The Great Salvation." Regarding this great salvation take note of three important things.

1. THE DESCRIPTION OF THIS SALVATION

In the study of other portions of scripture it will be found that this salvation is referred to as "A Common Salvation", and an "Eternal Salvation", but here in

Hebrews chapter two the designation is "So Great Salvation."

A. GREAT BECAUSE OF ITS ORIGIN

The great plan of salvation did not originate with man, but it did originate with God. Since it is also an eternal salvation it must be eternal in its origination and eternal in its duration. "Salvation is of the Lord."

B. GREAT BECAUSE OF ITS REVELATION

The motive of God's profound salvation and the truths associated with it are made known in the scriptures where God reveals man's need as a sinner and God's remedy for sin.

C. GREAT BECAUSE OF ITS ESTIMATION "So great"

It is obvious that human language cannot adequately express the fullness of this salvation but the writer expresses his high estimation of its importance.

2. THE DUTY REGARDING THIS SALVATION

"Therefore we ought to give the more earnest heed."

A. THE CONNECTION "Therefore"

This word gives the connection with what has preceded and the argument is based upon the revelation of truth outlined in chapter one.

B. THE OBLIGATION "Give the more earnest heed"

This is something more than good advice. It is a divine precept and we ought for at least two good reasons to exercise ourselves toward keeping this precept.

1. In obedience to God for His glory; 2. For our own good and happiness.

C. THE COMMUNICATION “The things which we have heard”

Sometimes familiarity breeds contempt but the things which we have heard are from God as a revelation, and must be held steadfastly and esteemed very highly.

3. THE DANGER REGARDING SALVATION

“Lest we should let them slip”

The message of God in the gospel presents a safe harbor of salvation, but it appears that some may hear the message and see the actual entrance, and yet drift past by indifference and neglect. God has principles of government and those who neglect the provision of God in salvation cannot possibly escape the punishment of God in condemnation.

NOTE: The fourfold endorsement of the message of salvation.

1. The Lord, 2. The apostles, 3. God confirming, 4. The Holy Spirit.

Chapter 2:5-18

In chapter one Christ is superior to angels because He is the Son of God, and able to reveal the Father. But if He became a man, which He did, and died, this made Him lower than the angels. How then can He continue to be greater than the angels? This lesson will prove that by becoming man and dying, He is the representative man capable of being the sovereign and occupying the place of rule, and also able to reconcile his brethren. Angels could never do these things.

1. GREATER AS THE REPRESENTATIVE MAN verses 5-10
a. The Purpose of God verses 5-7

The main lesson from these verses is that God has appointed that the habitable earth in the kingdom age shall be under the rule of man and not under the rule of angels. (compare Psalm 8).

b. The Postponement of the Purpose verse 8.

The consequence of the first Adam's sin is that his dominion was lost to Satan the usurper. The first Adam was a failure and stood in all his shame in the midst of a ruined realm. His authority was resisted by the creation he should have ruled and his power was limited.

c. The Prospect of God's Performance verses 9-10

God's plans will be brought to fruition and in accordance with His divine perfections. Not through the first Adam who completely failed, but through the last Adam (Jesus Christ) who is the Son of Man with perfect ability.

2. GREATER AS THE RECONCILER OF HIS BRETHREN
verses 11-18 a. The Spiritual Relationship verses 11-13

These verses set forth the work of Christ in relation to God, but take note of the three words that are used: sons, brethren, children.

Here we have the identity of the Captain with the children.

b. The Physical Relationship verses 14-15

These verses deal with the incarnation of Christ the Lord and set forth the need for the incarnation, the fact of it, and the purpose of it. He must destroy the devil in order to deliver them who were in bondage.

c. The Moral Relationship verses 16-18

The Favor bestowed upon us by His act of incarnation.

He didn't become an angel but He did become a man.

The Function of the High Priest on our behalf.

To make reconciliation for the sins of the people. This word reconciliation carries quite a deep meaning, and means to make "propitiation," which teaches us that Christ, through His sacrifice, was faithful to God and merciful to man. So He is both a faithful and merciful high Priest.

The Fitness of our high Priest.

Christ is qualified for this office because He suffered being tempted. He is able to sympathize with and succor those who are tempted.

The Heavenly Apostle Chapter 3:1-6

Contemplating the Messenger VERSE 1 a. The Connecting word. "wherefore"

b. The Communion to be enjoyed. "brethren"

c. The Character to be understood. "holy"

d. The Calling to be distinguished. "Partakers of the heavenly calling"

e. The Contemplation that is proposed. "Consider the apostle and high Priest"

The writer is focusing on two offices which meant much to the Israelites in their relationship to God. He set forth the superiority of the Lord Jesus Christ in both of these offices.

Comparing the Messengers VERSE 2

The characteristic of this comparison is that of "Faithfulness." Now faithfulness embodies two things.

There is a trust committed and there is a proper discharge of that trust.

A. CONSIDER THE TRUST COMMITTED TO MOSES IN THREE DISTINCT AREAS

1. There was the message he received at the burning bush.

This he faithfully declared in his message to the elders of Israel.

2. The ten commandments received while on the mount with God.

These he delivered to the people without any alteration.

3. The pattern for the tabernacle and the priesthood.

This work he executed in every detail according to the pattern.

B. CONSIDER THE FAITHFULNESS OF JESUS CHRIST IN THE WORK COMMITTED TO HIM.

1. He said, "I must be about my Father's business," Luke 2:49. Doing the will of His Father and attending to His Father's business occupied the Lord Jesus all His life.

2. He said, "I must work the works of Him that sent me," John 9:4. His works or miracles were all for the glory of God.

3. He said, "I have finished the work which Thou gavest me to do," John 17:4. Faithful in every detail in doing the work committed to him.

CONTRASTING THE MESSENGERS VERSES 3-6 a.
Moses was a member in God's house Christ was the Founder of the house.

b. Moses was a servant in the house.

Christ was a Son over the house.

c. Moses was God's servant to deliver the law to Israel.

Christ brought the message of Grace and Truth.

On the mount of transfiguration Christ was given the superior place.

CAUTIONING THE MEMBERS IN THE HOUSE VERSE 6.

Among those who made the confession of faith in Christ Jesus, there were some who were not genuine. Genuine believers would hold fast their confidence and continue steadfast unto the end, rejoicing in hope.

Chapter 3:7-19

From chapter three verse seven and continuing to chapter four verse thirteen there is the second warning. Moses was a great leader and a faithful servant of God, but the people, marked by disbelief and disobedience, were overtaken by a dreadful doom. Since Christ Jesus is superior to Moses, then apostasy from Christ Jesus entails a more fearful doom.

THE HUMAN APOSTASY

THE WARNING OF THE SPIRIT verses 7-11

"The Provocation in the Wilderness"

a. The Power of God was disregarded.

They overlooked what God had already accomplished.

b. The Purpose of God was denied.

They claimed that God had brought them into the wilderness to destroy them and their children, with their cattle.

c. The Provision of God was despised.

God had provided the manna, but they despised this heavenly food.

d. The Presence of God was disputed.

In spite of the presence of the pillar of cloud continually in their midst, they said, "Is the Lord among us or not?"

THE WARNING OF THE SERVANT verses 12-15

"The Exhortation to Take Heed"

a. The Crime: Departing from the living God. verse 12

This is apostasy and we are warned against such sin.

b. The Cause: An evil heart of unbelief verse 12 c. The

Cure: "Take heed" verses 14-15

This is the keynote of the epistle. God has spoken; Christ has spoken; the Holy Spirit has spoken; therefore "Take heed."

THE WARNING OF HISTORY verses 16-19

"The Interrogations and the Answers"

a. THE DIVINE PURPOSE REJECTED verse 16

They provoked God with their distrust.

b. THE DIVINE RETRIBUTION EXPERIENCED verse 17

The sin of discontent brought the retribution.

c. THE DIVINE DISPLEASURE EXPRESSED verse 18

Their disobedience brought forth God's displeasure.

d. THE DIVINE EXPLANATION GIVEN verse 19

Because of unbelief they wandered in the wilderness for forty years and that generation failed to enter into the rest and blessings of the promised land.

Chapter 4:1-13

The main lesson in this section has to do with the subject of rest. In chapter three we had the explanation as to why a whole generation failed to enter into the rest that was promised in Canaan. Now the writer makes an application of that historical event as he presents practical truth for believers of this age. This lesson is by no means easy and the argument may appear to be somewhat involved.

1. THE PROMISE OF REST verses 1 -2

In studying this promise of rest as set forth in the first two verses we should be careful to associate with it these three things.

A. THE EXHORTATION To Godly fear

B. THE ENCOURAGEMENT To lay hold upon the promise

C. THE EFFECT Without faith it did not profit them

2. THE PARTICIPATION OF THAT REST verses 3-5

God intended that man His creature should participate in His REST. God rested with complete satisfaction in the work of His Hands in creation. Man failed to appropriate this rest because of his sin of rebellion.

3. THE PROGRESSIVE CHARACTER OF GOD'S REST

Study very carefully the Sabbaths of God.

A. THE SABBATH DAY.

B. THE SABBATIC WEEK.

C. THE SABBATIC MONTH.

D. THE SABBATIC YEAR.

E. THE SABBATIC SEVENTH YEAR.

F. THE SABBATIC SEVENTIETH SEVEN YEAR.

Then there comes the eternal abiding rest in the New Heavens and the New Earth with God All in All and Christ manifested in all His manifold glories, and the new creation in perfect submission to the will of God.

THE POSSESSION OF THE REST verses 10-11

We do not obtain spiritual life by effort nor do we obtain spiritual rest by works. Unbelief prevented the majority of Israelites from entering into and enjoying the rest God provided for them in Canaan, but Caleb and Joshua entered in by faith. The believer today can enter into the joy of redemptive rest in anticipation, and in a coming day will have the joy of realization.

THE POWER OF THE WORD OF GOD verses 12-13

In verse one of chapter four we have the words, "A PROMISE."

This of course was a promise by the Word of God.

Verse two speaks of "The Gospel" which is the good news of God.

Verse twelve directs us to "The Word of God" with its power.

It is LIVING, ACTIVE, SHARP, PENETRATING, DISCERNING.

Following the exhortations and warnings in chapter three and four, the writer advances to set forth three important and related truths.

First: THE POWER OF THE WORD OF GOD Chapter 4:12-13

Second: THE PRIESTHOOD OF THE SON OF GOD Chapter 4:14-15

Third: THE PRIVILEGE OF THE PRESENCE OF GOD Chapter 4:16

THIS LESSON INTRODUCES THE MAIN SECTION OF THE EPISTLE WHICH DEALS WITH:

THE GLORY OF THE PRIESTHOOD OF CHRIST

From chapter four verse fourteen through chapter ten verse eighteen the writer will set forth truth regarding the provision, pattern, power, and perfection of the priesthood of Christ.

In setting forth the superiority of Christ as a priest, two other names will be introduced. Namely, Aaron, who was the first high priest in Israel, and then, Melchizedek, who was the priest of the most high God, and also king of righteousness and king of peace.

THE PROVISION OF THE PRIEST

Chapter 4:14-16

Having presented the Word of God as the basis for our assurance, he now presents the Son of God as our Great High Priest for our assistance.

1. THE PRE-EMINENCE OF THE PRIEST "A Great High Priest"

This title expresses what He is. It should be borne in mind that this title is reserved exclusively for the Lord Jesus Christ. The sons of Aaron were priests, and Aaron was the high priest, but Christ is the great High Priest, and no other person has this honor.

2. THE POSITION OF THE PRIEST “Passed through the heavens”

This emphasizes where He is. He is not functioning in an earthly temple but in the very heaven of heavens in the presence of the Holy God.

3. THE PERSON OF THE PRIEST “Jesus the Son of God”

These words explain who He is. Jesus relates to His humanity. The Son of God tells of His deity. Humanity and deity give the perfect combination that qualifies Him for the work of representation.

4. THE PURPOSE OF THE PRIEST “To give timely help”

In His present work as our representative priest in the presence of God, our Great High Priest is able to impart unto us a fourfold blessing.

SYMPATHY: He does not sympathize with our sins but with our infirmities such as sorrows of life, physical limitations, bereavement.

MERCY: Aaron who was the high priest in Israel entered into the holy of holies to the symbolic mercy-seat. But we are privileged to come to the throne of grace where mercy and grace are shown in regal majesty.

GRACE: By God’s grace we are saved, and by grace we are kept, and God’s grace is sufficient to meet every need.

HELP: The thought here is that of timely help in order to prevent the tragedy or the fall, or in this case the turning back.

The Pattern Of The Priest Chapter 5:1-10

The writer now speaks of the priesthood of the Lord Jesus, by comparing and contrasting it with the priesthood of Aaron, to emphasize the difference and show the superiority of the Lord Jesus Christ over Aaron as a person and as a priest.

THE FIGURE OF THE PRIEST Aaron Verses 1-4

Aaron as a priest was honored by God, but was only an imperfect figure of Christ who is the GREAT HIGH PRIEST.

Four things should be noted as associated with the priest:

1. HUMANITY: That is to say, he must be human and not an angel.
2. SYMPATHY: He must deal gently with the ignorant and erring.
3. ACCESSIBILITY: He must have access to God and be available to man.
4. AUTHORITY: He is appointed by God and acts with authority.

THE FITNESS OF THE PRIEST Verses 5-6

The imperfect Aaronic priesthood contrasts with the perfect priesthood of Christ.

Personal fitness was an essential qualification of the priest. In the case of Aaron the first high priest in Israel, it was a ceremonial fitness. He had to make sacrifice

first for his own sins before he could represent the people before God. With the Lord Jesus Christ there was a personal and inherent fitness.

STUDY: Psalm 2:7 and Psalm 110:4.

Note in connection with his priesthood.

THE APPOINTMENT, THE ANNOUNCEMENT, & THE AUTHORITY.

THE FUNCTIONS OF THE PRIEST Verses 7-10

When Aaron was called and consecrated to the office of priesthood, he had certain functions to perform.

Likewise Christ has functions as our priest.

1. CHRIST PROCURED ETERNAL SALVATION

This truth should bring assurance to every true believer, because He who died for us, now lives for us, and is our representative before God the Father.

2. CHRIST PROPITIATED GOD

By means of his one perfect sacrifice He has given satisfaction to God.

3. CHRIST PROVIDED ACCESS FOR THE PEOPLE

By Him our great high priest we can approach the throne of Grace.

4. CHRIST INTERCEDES FOR US WITH GOD

Understanding our nature He undertakes our cause and presents our case.

Chapter 5:11 - Chapter 6:3

The writer introduces the subject of the priesthood after the order of Melchizedek (Hebrews 5:10) in order to set forth a great doctrinal truth of major importance.

However, he is faced with a painful difficulty, the spiritual immaturity of the people to whom he was writing. So we have here a difficult and involved warning against degeneration.

THE STATE OF INFANCY Hebrews 5: 11-14

1. DIFFICULTY TO BE FACED verse 11

They were “Dull of hearing.” The believers had ceased to advance in their knowledge of spiritual things, and since the principle is use or lose, they had degenerated into a state of indolence and indifference and some were in danger of slipping back into Judaism.

2. DISCERNMENT IS LACKING verse 12

They should have been able to teach others, but were still in the first grade, being taught the elementary lessons of spiritual truth. Lack of discernment is one of the marks of spiritual infancy.

3. DIET IS IMPORTANT verses 13 & 14

Spiritual development requires a balanced and progressive spiritual diet. Milk is excellent for babies, but meat (solid food) is necessary for sustaining strong men. The principle is true spiritually as well as physically. By constant use the senses are exercised to discern between good and evil.

THE STATE OF MATURITY Hebrews 6:1-3

“LET US GO ON”

1. THE PRINCIPLES TO BE LEFT verses 1 & 2

The shadows pertaining to Judaism had been left because in Christianity is found the reality and the

substance. Why go back to that which was only a shadow of better things to come.

2. THE PERFECTION TO BE ATTAINED verse 1

There must be an understanding of the divine revelation of the full glory of the PERSON, The PERFECTION, and POSITION of CHRIST.

3. THE PURPOSE OF THE WRITER verse 3

His resolution is: To go on and encourage others to do likewise
His subordination: Subject to the Will of God.

Chapter 6:4-20

In studying this lesson one must ever remember that the Scriptures never contradict themselves. Whatever interpretation is given to this portion of Scripture, it must not violate what is clearly taught in other passages of the Scriptures. One must rest unreservedly on teaching that is clear and with prayer and patient meditation wait humbly for further light on Scripture which may appear at first to be difficult to understand.

THE DANGER OF APOSTASY verses 4-8

These verses interpreted in the light of the context become a solemn warning.

1. THE PERSONS DESCRIBED verses 4-5

They are apostates and five things are said about them.

“Enlightened”, “Tasted the heavenly gift”, “Partakers of the Holy Spirit”, “Tasted the good word of God”, “Tasted the powers of the age to come.”

2. THE SIN THEY COMMITTED verse 6

Apostasy. If the work of salvation is repudiated and Jesus Christ is rejected, there is no other provision for the sinner or cure for sin.

3. THE ILLUSTRATION FROM NATURE verses 7-8

An analogy is drawn between two pieces of ground which are blessed with equal blessing but one produces useful fruit, while the other produces only the results of the fall, and is rejected.

THE DILIGENCE OF PERSEVERING verses 9-12

1. THE EXPRESSION OF CONFIDENCE verse 9

The writer is genuinely persuaded that they have the real thing.

2. THE ENCOURAGING COMMENDATION verse 10

In this verse the writer builds his argument upon two things, the faithfulness of God, and the fruit in the believer's life.

3. THE EXHORTATION TO CONTINUANCE verses 11-12

They are reminded of others who pressed on in the face of great difficulties, and we are expected to follow their example.

THE DIVINE ASSURANCE OF THE SOUL verses 13-20

1. THE SHINING EXAMPLE OF FAITH Abraham - verses 13-15

Abraham's example of faith as the inheritor of the promises is held up before all pilgrims. He was tested but continued in his obedience.

2. THE STRONG ENCOURAGEMENT TO FAITH verses 16-18

The unchangeableness of God gives us the same foundation for our faith as Abraham had. The promise followed by the oath by which the inheritance is secured unto every heir of the promise.

3. THE SECURITY FOR OUR FAITH verses 19-20

Christ is our refuge: To Him we flee and are safe.

Christ is our anchor: Faith links us with Him for security.

Christ is our forerunner: By faith we follow Him and continue.

Christ is our faithful priest: We go to Him and He fully meets our needs.

Chapter 7:1-10

Chapter seven is the heart of the whole exhortation and verse twenty five is the crowning point of the argument in presenting the teaching concerning the priesthood of Christ in all its power.

THE SUPERIOR PRIESTHOOD

In the first ten verses of this chapter the writer proves the superiority of the priesthood of Christ by showing that Melchizedek was greater than Aaron and that Christ is greater than Melchizedek.

MELCHIZEDEK CONSIDERED HISTORICALLY Genesis 14

1. The Statement of Scripture

Note the double office of King and Priest.

The double title KING OF RIGHTEOUSNESS and KING OF PEACE.

He combined the dignity of kingship with the sanctity of priesthood.

2. The Silence of Scripture

No mention is made of his ancestry or posterity. That such a great man should have no mention made of his ancestry in the book of Genesis is very significant, because Genesis is the book of genealogies.

3. The Significance of Scripture

Melchizedek prefigures Christ.

Note the time when the two celebrities of noble character met.

Note the great triumph that Abraham had just experienced.

Note the tithes which Abraham gave to Melchizedek.

MELCHIZEDEK CONSIDERED PROPHETICALLY Psalm 110

Psalm 110 throws light upon the historical record of Genesis 14 and lays the foundation for the teaching of Hebrews chapter seven. The central verse of the Psalm is verse 4.

“Thou art a priest forever after the order of Melchizedek.”

This psalm is prophetic and sets for the MESSIAH:

FIRST: His exalted position and the patience He exercises.

SECOND: His established priesthood and the order of Melchizedek.

THIRD: His expression of power when He comes as king.

MELCHIZEDEK CONSIDERED DOCTRINALLY HEBREWS 7

1. A UNIQUE PRIESTHOOD

Melchizedek did not derive his priesthood from another, and he did not pass it on to a successor. It was uniquely his own.

2. A UNIVERSAL PRIESTHOOD

The priesthood of Aaron was restricted to a particular nation, but the priesthood of Melchizedek was exercised to many nations.

3. AN UNCHANGING PRIESTHOOD

The Levitical priesthood was a changing priesthood, because the priests could not continue because of death.

But Melchizedek is only reported as living, with no record of his birth or death. In this respect he is a type or foreshadowing of Christ as Son of God, and so abideth a priest continually.

The Spiritual Priesthood Chapter 7:11-19

This lesson teaches that it was essential to have a change in the Divine administration, because if the Son of God is ordained a priest after the order of Melchizedek, it is obvious the Levitical order must be set aside.

THE LINEAL DESCENT OF CHRIST AS PRIEST verses 11-14

Those who functioned as priests under the Levitical order took office according to a law of physical descent.

But He who is a priest after the order of Melchizedek comes after the power of an indissoluble life.

a. The imperfect character of the Levitical Priesthood verses 11-13

The Levitical priesthood could never make anyone perfect, so it must be replaced by an order of priesthood which is different. Now we have a priest of a different descent (from the tribe of Judah).

b. The indicated change in the Levitical priesthood verse 13

A priest after the order of Melchizedek called for a change in the law. The reference to Melchizedek in Psalm 110 indicated God's intention to make a change in the priesthood.

THE LASTING DURATION OF CHRIST AS PRIEST
verses 15-17

Note the contrast between:

The Law of the carnal commandment and The Power of an endless life.

The Levitical priest Our Great High Priest

Law = The prescribed standard Power = The enabling principle

Commandment = The Mosaic economy Endless = That which abides

Carnal = That which is physical Life = That which is spiritual
THE LAWFUL DESIGNATION OF CHRIST AS
PRIEST verses 18-19

The purpose of God in connection with priesthood could never be brought to a satisfactory conclusion through

the Levitical economy. A new order demanded a change of law governing priesthood, and with it was introduced a better hope by which we draw nigh to God. This denotes the approach to God in the act of worship.

The Levitical priesthood could not be altered or adjusted to make it fit into the new order of things. It had to be annulled altogether.

The Perpetual Priesthood Of Christ Chapter 7:20-28

THE SWORN PRIEST verses 20-25

He has a continuous Acceptance.

The OATH of God is the open declaration of His eternal purpose and unchanging decree.

The SURETY is a person who undertakes for another who lacks the ability to discharge his own obligation.

He has a continuous Activity

The office of high priest under the Levitical order was limited because the priest was a man of human frailty and subject to death. But, Christ had power to lay down His life and power to take it up again.

He has continuous Ability

His Power: Able to save to the uttermost.

The people who are saved: All who come unto God by Him.

The priest who intercedes: Our Great High Priest, Jesus Christ.

THE SUITABLE PRIEST VERSES 26-28

His Character is Virtuous

HOLY: That is character Godward.

HARMLESS: That is character manward.

UNDEFILED: That is character selfward.

His Sacrifice is Valid

The Levitical priest had to repeat continually the sacrifices, because they could not bring man to perfection.

Christ our High Priest was absolutely perfect and offered a perfect sacrifice with no need for repetition. His offering is valid forever.

His Ministry is Vindicated

At this point we reach the presentation of perfection as it is seen in Christ, and this perfection is developed in chapter eight.

“Enthroned in majesty, The High Priest sits within;

His precious blood once shed, Has made and keeps us clean;

With boldness let us now draw near,

That blood has banished every fear.”

The Perfection Of The Priest Chapter 8:1-6

Beginning at chapter eight the writer introduces a new discussion and begins by stating the chief point of the whole argument. He has proved conclusively in the opening chapters the superiority of the person of Christ, and demonstrated that Christ was provided as our Great High Priest, functioning after the pattern of the Aaronic priesthood, but established according to the order of the Melchizedek priesthood. Therefore the power of Christ's

priesthood has been fully explained in chapter seven, and in chapter eight the emphasis will be laid upon the fact of the exalted position occupied by Christ our Great High Priest.

THE MINISTER OF A BETTER SANCTUARY

A PRIEST OF HEAVENLY MAJESTY verses 1-3

1. The Perfect Provision for the believer

“We have such an High Priest”

This sums up all that has been said regarding the perfections that surround the glorious Person of CHRIST as our Great High Priest.

2. The Position the Priest Occupies

“Sat down on the right hand of the throne of the majesty in the heavens”

In laying emphasis upon the exaltation of Christ one should take time to look at the four places in Hebrews where mention is made regarding Christ having sat down at the right hand of the throne.

3. The Proof of an Effectual Sacrifice

The priesthood would be but an empty name, if the priest had no sacrifice. But Christ ministers in heaven because of His own perfect sacrifice.

A PRIEST WITH A HEAVENLY MINISTRY VERSES 4-6

1. The Contrast between the Earthly and the Heavenly

Here again great emphasis must be placed upon the exaltation of Christ because if He were still on earth He could not be a priest. Also, His exaltation was necessary to confirm His sacrifice.

2. The Character of the Earthly and Heavenly Sanctuaries

Moses constructed the earthly tabernacle according to the pattern shown to him by God when he was in the holy mount. The earthly tabernacle was only a shadow of the real thing in heaven. Aaron functioned as a representative priest in that which was only a copy. Christ our Great High Priest ascended into the real thing in heaven above and then sat down in virtue of His perfect sacrifice.

Jesus in His heavenly temple, sits with God upon the throne;

Now no more to be forsaken, His humiliation gone.

On His heart our names are graven, On His shoulders we are borne; Of our God beloved is Jesus, we can love Him in return.

The Mediator Of A Better Covenant Chapter 8:6-13

A covenant is an agreement between two parties consenting to certain conditions set down for the purpose of attaining some object of mutual desire.

The covenant between God and man, however, must never be thought of merely as a contract between two equal parties. Rather, God is the sole initiator who sets down the terms under which the agreement will go into effect. He then invites man to join with Him in it and obtain the blessings and benefits involved in the covenant.

THE OLD COVENANT IS FACTUALLY DESCRIBED
Exodus 20

1. The Old Covenant was Frail

Man was unable to keep the agreement.

2. The Old Covenant was Faulty

It could not justify the sinner or take away his sin.

It could not make perfect as concerning the conscience.

It could not procure access with freedom into the holiest of all.

3. The Old Covenant was Figurative

This will be expanded and proved in chapter nine.

THE NEW COVENANT IS PROPHETICALLY DESCRIBED Jeremiah 31:31-34

1. The New Covenant is absolute; The Old Covenant was conditional.

2. The New Covenant is spiritual; The Old Covenant was carnal.

3. The New Covenant is universal; The Old Covenant was local.

4. The New Covenant is eternal; The Old Covenant was temporal.

5. The New Covenant is internal; The Old Covenant was external.

THE NEW COVENANT IS HISTORICALLY PRESENTED Luke 22:20

The new covenant is not really introduced by the birth of Christ, but the records of the four gospels all lead up to the great climax which is the death, resurrection, and triumphant ascension of Christ. So by the shedding of

His blood Christ has introduced the new covenant which abides eternally.

THE NEW COVENANT IS DOCTRINALLY EXPOUNDED Hebrews 8

1. There is a fuller revelation of God's Law.

Written upon their hearts.

2. There is a fuller revelation of Fellowship.

God and His people united.

3. There is a fuller knowledge of the Will of God.

For all shall know me.

4. There is the forgiveness of sins by God.

Comprehensive and complete.

A debtor to mercy alone, of covenant mercy I sing;

No fear with God's righteousness on, my person and offerings to bring.

The terrors of law and of God, with me can have nothing to do, My Savior's obedience and blood hide all my transgressions from view.

Chapter 9

Two great ordinances which lay at the foundation of Israel's national life and determined their relationship to God, were the Passover and the Day of Atonement. The Passover is described in Exodus 12 and interpreted in 1 Corinthians 5. The Day of Atonement is described in Leviticus 16 and is interpreted in Hebrews 9.

THE FAILURE OF THE OLD COVENANT verses 1-10

THE SANCTUARY DESCRIBED

The furniture in the holy place

The furniture and contents in the holy of holies

THE SERVICE DETAILED

The daily ministrations by the priest in the holy place

The yearly ministration by the High Priest in the holy of holies
THE SIGNIFICANCE DECLARED An object lesson to explain spiritual truths until such times as things could be brought to a satisfactory state of completion.

THE FORCE OF THE NEW COVENANT verses 11-22

AN ABIDING PRIEST

In contrast to the changing priesthood under the old covenant.

AN ACCEPTABLE SACRIFICE

In contrast to the symbolic sacrifices.

AN ACCOMPLISHED WORK

In contrast to the unfinished and continuous work.

AN ASSURED PEOPLE

In contrast to a trembling and insecure people.

AN APPROVED TESTAMENT

The New Testament has been sealed and approved because of the death of the testator, and can never be altered or disannulled.

THE FULLNESS OF CHRIST'S OFFICE verses 23-28

ATONEMENT AT HIS FIRST APPEARING The Past

The four Gospels give the record of His first appearing and the climax when He offered Himself as the sacrifice on Calvary.

ADVOCACY AT HIS PRESENT APPEARING The Present

The Acts of the apostles through the Epistle of Jude portray His present session in the glory as representing His redeemed people in the presence of God.

ADVENT AT HIS NEXT APPEARING The Future

The book of Revelation proclaims the glorious fact of His appearing again, and it will be in majesty and power and righteousness.

Chapter 10:1-18

Under the Levitical economy a priest was provided in the person of Aaron, and Aaron the priest was provided with a sanctuary in which to function (The Tabernacle). A form of sacrifices were also established whereby the priest could approach to God and have an acceptance with God.

Under the new economy, namely, Christianity, we have a superior priest who is Jesus Christ, the Son of God and He functions in a superior sanctuary, which is heaven, and now in chapter ten we learn the superiority of Christ's sacrifice over the animal sacrifices that were offered under the Levitical order.

THE DEFICIENCY OF THE LEVITICAL SACRIFICES verses 1-4

1. COULD NOT BRING TO COMPLETENESS

The objective of priesthood and sacrifices was to bring the sinner into a desired relationship with God, but the Levitical order failed to do so.

2. COULD NOT GIVE CLEANSING TO THE CONSCIENCE

The sacrifices under the Levitical order could not deliver from the fear of sins being imputed to the sinner, and therefore could not provide a sure foundation for a permanent peace. The conscience was not cleansed.

THE SUFFICIENCY OF THE SACRIFICE OF CHRIST verses 5-18

1. THE WILL OF GOD verses 5-10

The Will of God is beautifully blended in with the Incarnation, and in this connection there is a blessed unity and harmony with the Trinity.

- a. The body was prepared by God the Father.
- b. The body was produced by the power of God the Holy Spirit.
- c. The body was possessed by God the Eternal Son.

2. THE WORK OF CHRIST verses 11-14 a. THE COMPLETENESS OF HIS WORK In contrast to the continual sacrifices that were made by the Levitical priests, Christ completed the work of reconciliation with one sacrifice.

b. THE SUFFICIENCY OF HIS WORK

The many sacrifices made by the Levitical priests were never able to give satisfaction to God or fully meet the needs of sinful man, but Christ has given satisfaction God-ward and made a full provision man-ward.

c. THE PERPETUITY OF HIS WORK

He sits at the right hand of the throne in heaven (the place of authority) in contrast to the earthly priests who only stood continually in God's presence.

3. THE WITNESS OF THE HOLY SPIRIT

The Holy Spirit bears witness by being the author of the written word.

The Holy Spirit bears witness by applying the truth of the word.

The Holy Spirit bears witness by attesting the word and the work.

Not all the blood of beasts on Jewish altars slain
Could give the guilty conscience peace or wash away
one stain.

But Christ the heavenly Lamb took all our sins away,
A sacrifice of nobler name, and the richer blood than
they.

Chapter 10:19-25

We now leave the doctrinal section and begin our study of the practical application of the teaching of the epistle as it relates to the Christian life and the first major issue is the privilege and duty associated with worship.

BLESSINGS PROVIDED FOR US verses 19-21

1. THE PRIVILEGE OF APPROACH verse 19

This is based upon the perfect sacrifice made by Christ and is a summary of the truth presented in detail in Hebrews 10:1-18.

This blood of Christ perfectly satisfies the claims of God's Holy Throne, removes every barrier, and provides for us the right approach.

2. THE PERPETUAL ACCESS verse 20

We have an open sanctuary and access to God's presence at all times in contrast to the limitations under

the law. This verse is a summary of Hebrews chapter nine.

3. THE PERFECT ASSURANCE verse 21

“Having a High Priest over the house of God”

This is a summary of the principle section of the epistle. We have the perfect priest representing us in the presence of God. We can rejoice that we have an acceptance with assurance.

BINDING OBLIGATIONS UPON US verses 22-25

In this section we shall note a threefold obligation introduced with the words “Let us” and these are duties to God, to the world, and other Christians.

1. OUR DUTY TOWARD GOD “Let us draw nigh”

a. Sincerity: Drawing nigh to God must be marked by an attitude of sincerity of heart, and not merely by expressions of the lips, or certain postures.

b. Confidence: Not confidence in myself or even in my faith, but confidence in the all-sufficiency of Christ and His work to maintain my standing before God.

c. Suitability: Recognizing what Christ has accomplished on our behalf we can approach with a purged conscience and a sanctified body.

2. OUR DUTY TOWARD THE WORLD “Let us hold fast the confession of our hope”

A confession is something that we hold with others who have a common conviction and having once made that confession there is the responsibility to maintain it before the world, being fully confident that Christ is

faithful to keep His promise, and having begun the good work in you He will perform it to the end.

3. OUR DUTY TO OTHER CHRISTIANS “Let us consider one another”

By good example and correct teaching we should stir up our fellow Christians to express themselves by love and good works. Not by isolation, but by fellowship in the corporate testimony for mutual help and encouragement.

“The holiest now we enter in perfect peace with God

Regaining our lost center through Christ’s atoning blood.

Though great may be our dullness in thought and word and deed; We glory in the fullness of Him who meets our need.”

Chapter 10:26-39

A SOLEMN WARNING TO US

THE WILLFUL SIN EXPOSED verses 26-31

1. A GRAVE PERIL

It is possible to be enlightened and then presumptuously to sin against the light received. The only thing before a person in this state of soul is no acceptance with God.

2. A GREAT PUNISHMENT

Where the sacrifice of Christ is rejected, the only prospect for the Christ-rejecter is the devouring fiery indignation of God coming upon all of His enemies.

3. A GODLY PRINCIPLE

The person who despised the law of Moses received this sentence, he died. The severity of the sentence upon the man was that he died “without mercy.” But there had to be sufficient evidence, “two or three witnesses.”

a. Sin against God the Father who gave His Son

To despise and reject the Son of God is an insult to God the Father who sent Him.

b. Sin against the Son of God who shed His blood

“Counted” signifies a deliberate contemptuous rejection of the sacrifice of Christ.

“Unholy” implies that they treated it as not being sacred, but just a common thing.

c. Sin against God the Holy Spirit

“Despite” means they treated the Holy Spirit with an insulting attitude.

THE WORDS OF ENCOURAGEMENT verses 32-34

The writer now encourages his readers to remember the former days and the events which characterized their early Christian experiences.

SUFFERING ENDURED

Their first experiences had not been easy. They had passed through a great fight of affliction but they had endured.

SYMPATHY EXPRESSED

In passing through times of affliction they had learned by experience how to show sympathy to others who were passing through a similar experience of affliction.

SACRIFICE EXHIBITED

Some had lost their worldly goods because they had become Christians, but this they accepted with joy because they knew that in heaven they possessed better and more enduring things.

THE WORDS OF EXHORTATION verses 35-39

The writer now views the future and gives words to exhort the Christian.

1. THE CALL TO COURAGE verse 35
2. THE NEED FOR CONTINUANCE verse 36
3. THE COMFORT OF HIS COMING verse 37
4. THE CONDUCT OF THE CHRISTIAN verse 38
5. THE CONCLUDING WORD OF CONFIDENCE verse 39

Chapter 11:1-7

This is the “Hall of Fame” for the pilgrim heroes and the entrance appears like an archway. The columns represent the past and the present as they relate to faith, and the arch points on to the future with confidence in the Word of God.

In the closing section of chapter 10, there were exhortations to faith, hope, and love. These three graces are developed in the remaining chapters. Chapter 11 is devoted to the great truth of life lived on the principle of faith, chapter 12 deals with hope, and chapter 13 with the great theme of love.

The key to the understanding of the teaching presented in chapter 11 is the statement, “The just shall live by faith,” Hebrews 10:38.

ABEL FAITH WORSHIPPING GOD verse 4

1. His approach to God was commended

He approached God according to the way that God had made known and his sacrifice was more excellent than the sacrifice of Cain.

2. His acceptance by God was certified

“God testifying of His gifts” Able was accepted on the basis of sacrifice.

3. His approval by God is continued

“He being dead yet speaketh” God placed Abel’s testimony on record.

ENOCH FAITH WALKING WITH GOD verses 5 & 6

1. The Commencement of this walk

It commenced with a turning to God at the time of a new birth.

2. The Consistency of this walk

Enoch continued to walk with God for three hundred years and it was a life of harmony, holiness, and happiness.

3. The Consummation of this walk

He was translated by God that he should not see death. This translation was a new thing and it was sudden, supernatural, and solemn.

NOAH FAITH WORKING FOR GOD verse 7

1. The Warning he received and believed

He was warned of coming judgment. The nature of the judgment was something new. Noah was a pioneer of faith because he believed God’s word.

2. The Work he commenced and completed

He constructed the ark according to the pattern he received from God.

He continued with the work and exercised patience for many years.

3. The Witness he gave and received

He witnessed to the world because he was a preacher of righteousness.

He received witness from God that he was an heir of righteousness.

Chapter 11:8-22

ABRAHAM AND LIFE: ON THE PRINCIPLE OF FAITH

In the section that deals with Abraham the writer gives a selection of events from Abraham's life that would show to his readers why they should take joyfully the spoiling of their goods, knowing that, like Abraham, they had in heaven a better and enduring possession.

1. THE PROMPTNESS OF FAITH verse 8

When God called Abraham he promptly obeyed, placing his entire future and well-being in the hands of God.

2. THE PILGRIMAGE OF FAITH verses 9 & 10

Abraham left his country with all of its material privileges to go to another country of which God would tell him, and there he lived as a pilgrim and a sojourner but in faith anticipating the city of God.

3. THE PRODUCTIVENESS OF FAITH verses 11 & 12

Abraham learned by bitter experience that patience must be exercised in order to produce the fruit of faith.

Abraham believed God and it was counted unto him for righteousness, but he had to wait God's time before Isaac could be born.

4. THE PROSPECT OF FAITH verses 13-16

This prospect was associated with the promises. These who died in faith were fully persuaded that the God who promised was able to perform, so they continued in the life of faith and concluding life's journey, died in faith.

5. THE PROVING OF FAITH verses 17-19

Abraham had his faith tested on three major occasions and each time he was triumphant. He obeyed the call of God when he didn't know where he was going. He believed God when he didn't know how it could happen. He obeyed God when he didn't understand why he was being asked to surrender Isaac. The last test was the greatest to Abraham's faith. But he reckoned that God would keep His promises even if it meant that Isaac should die and rise again from the dead.

ISAAC AND THE PLEDGE OF FAITH verse 20

The failures in the life of Isaac are eclipsed by his act of faith. According to Genesis 27, Isaac desired to act according to fleshly impulses, but when this was overruled by God, then Isaac submitted to the divine will and upheld the blessing pronounced on Jacob. By faith he affirmed this blessing at the opening of Genesis 28. He blessed his sons concerning things to come, and this was his expression of faith.

JACOB AND THE PRIVILEGE OF FAITH verse 21

When Jacob pronounced his blessing upon the sons of Joseph, it was by faith. It could not be by sight since he was old and almost blind. It was an intelligent and

determined act, crossing his hands and placing the right hand upon the head of Ephraim. He could not be deferred by the interference of Joseph.

JOSEPH AND THE PROPHECY OF FAITH verse 22

Joseph in his dying hours looked beyond the burdens and the blessings of this life and spoke of that which God had promised to do. He declined the usual burying in an Egyptian tomb with all its honor, but he instructed his people to give him a simple burial in the land of promise.

Moses And Life On The Principle Of Faith Chapter 11:23-40

1. FAITH IN THE HOUR OF CRISIS verse 23

This verse deals with the faith exercised by the parents of Moses.

- a. The Perception of their faith “They saw he was a goodly child.”
- b. The Protection of faith “They hid him for three months.”
- c. The Power of faith “They were not afraid of the king’s command.”

2. FAITH AT THE TIME OF CHOICE verses 24-26 a. The choice of Relationship Would he be related to the people of Egypt or related to the people of God?

- b. The choice of Realities

The pleasures of sin for a season or suffering with God’s people for a season.

- c. The choice of Riches

He could have the riches of Egypt, but these would soon vanish away and be lost. Or he could have a share in the riches of Christ for all eternity.

3. FAITH AND THE COURAGE OF A GREAT

COMMANDER verses 27-29 a. The Calmness of Faith

When Moses was threatened by Pharaoh, he stood calm and resolute.

b. The Covering of Faith

On the night of the Passover, the lamb was slain and the blood was applied to the doorposts (which was an act of faith) and they were covered thereby.

c. The Conquest of Faith

With the cruel enemy pursuing them and the sea lying before them, Moses believed God and in faith stepped forward and crossed over as by dry land.

JOSHUA AND LIFE ON THE PRINCIPLE OF FAITH verse 30

FAITH IN THE TIME OF CONFLICT a. The conflict with Canaan and its sin b. The conflict with the city of Jericho and its massive walls RAHAB AND LIFE ON THE PRINCIPLE OF FAITH verse 31

Faith and the Confession of a sinful woman a. She was related to a condemned people.

b. She was residing in a condemned place.

c. She responded in faith to a divine command.

d. She received by faith the divine commendation.

HEROES WHO LIVED ON THE PRINCIPLE OF FAITH
verses 32-40 a. THE GREAT EXPLOITS OF FAITH Note the six heroes and also the prophets. They all acted in

faith at a time when everything was seemingly against them.

b. THE GREAT ENDURANCE OF FAITH

Consider the nameless multitudes who suffered and died for their faith.

c. THE GREAT EXPECTATION OF FAITH

They all looked forward and waited patiently for the better things that are prepared for them who love the Lord.

Hope The Great Incentive Chapter 12:1-14

THE CHRISTIAN RACE verse 1-3

With the Christian life of faith likened unto a race we note:

1. IT IS A PUBLIC LIFE

A race is observed by the spectators and the judges (who pass the verdict).

All the cloud of witnesses in chapter 11 were people who lived public lives.

2. IT IS A PURCHASED LIFE

To run the race, every hindrance must be set aside and the sin (unbelief) which would hold us back must be forsaken.

3. IT IS A PROGRESSIVE LIFE

A person in a race does not stand still or spend time examining spectators.

He presses on till he reaches the finishing line.

4. IT IS A PRESCRIBED LIFE

A person in a race must stay in the prescribed area and cannot run just where he pleases. The Christian race is set before us as a prescribed course, and we must run according to the rules.

5. IT IS A PERSEVERING LIFE

The Christian race is not a short dash but a long distance marathon and calls for patience and endurance.

6. IT IS A PATTERNED LIFE

The great pattern to whom we look is JESUS, the author and finisher of faith. Consider Him who commenced, continued, and completed the course that was set before Him, and now as our perfect example is seated at the right hand of the throne of God in heaven. HE IS OUR PERFECT PATTERN. Keep your eye on HIM.

THE CHASTENING ROD verses 4-14

In connection with the truth of divine chastening one should learn to understand the true meaning of chastening and the object in view. Chastening may be retributive, educational, or preventative.

1. EXISTENCE OF CHASTENING

Its Meaning Striving against sin

Its Members Sons in the family

Its Method Whom the Lord loveth He chasteneth

Its Manner Scourgeth every son

2. THE EXERCISE CONCERNING IT

Do not despise chastening or else you will suffer loss.

Do not faint under chastening or else the end in view will be missed.

Be in subjection to it, exercised by it, and benefits will be gained.

3. THE EXHORTATIONS CONCERNING IT

Cheerfulness “Lift up the hands that hang down”

Carefulness “Make straight the paths for your feet”

Peacefulness “Follow after peace with all men”

Holiness “Follow peace and holiness”

Chapter 12:15-29

This lesson deals with another warning and may well be termed:

THE PERIL OF DEPARTING

1. AVOID THE SINFUL VICES verses 15-17 a. FAILURE TO APPROPRIATE This no doubt has reference to spiritual privileges, and apostates place no value upon such things. While apostates may not openly deny the doctrines, nevertheless they deliberately disobey them.

b. FOSTERING THE SPIRIT OF BITTERNESS

When the spirit of hatred and bitterness is encouraged it will do two things.

First: It will cause a lot of trouble.

Second: It will produce a state of defilement.

If the weeds are allowed to spring up, the flowers and vegetables will be choked.

c. FOOLISHLY DESPISING SPIRITUAL THINGS

Fornication is a sin against mankind and breaks the one table of the law.

Profanity is a sin against God and breaks the other table of the law.

2. APPROPRIATE THE SPIRITUAL VALUES verses 18-24

Mount Sinai with the law could never provide the way of salvation.

It could only produce and emphasize the knowledge of sin.

THE CONTRAST BETWEEN THE OLD COVENANT AND THE NEW COVENANT

THE OLD COVENANT THE NEW COVENANT

The awesome features of the old The attractive features of the new
Man was required to stand at a distance Man is now brought near
Surrounded by darkness Standing in the light
A state of natural disorders A state of spiritual order

3. ATTEND TO THE SUPREME VOICE verses 25-29

These closing verses of the chapter present a very practical appeal.

a. THE PRIVILEGE: "God hath spoken" and "God will speak"

It is of prime importance that we acknowledge and appreciate this outstanding privilege that God hath spoken and thus revealed His will.

b. THE RESPONSIBILITY: God has spoken, therefore we must listen.

Give obedience to the word that has been spoken.

Express gratitude for the blessings bestowed upon us.

Show devotion to God in engaging in reverent worship.

c. THE WARNINGS

Take the warning from past history.

Accept the warning from the word of prophecy.

Be guided by the warning of sound theology.

Chapter 13

LOVE, THE GLORIOUS MOTIVE

Chapter 11 presented FAITH as the power to live the Christian life.

Chapter 12 presented HOPE as the incentive to continue in the Christian life.

Chapter 13 presents LOVE as the motive for living a devoted Christian life.

PERSONAL EXHORTATIONS verses 1-6

1. CHARITY verses 1-3

Love of the brethren existed but required to be maintained in the face of trial.

This love would be expressed in hospitality and sympathy.

2. CHASTITY verse 4

The principle of marriage It is a divine institution.

The purity of marriage Marriage relationship is honorable.

The punishment for violation God will punish sexual immorality.

3. CONTENTMENT verses 5-6

The rule of contentment is commanded by God.

The reason for contentment is confidence in the promises of God.

DOCTRINAL EXHORTATIONS verses 7-19

1. CONSIDERATION verses 7-8

Remember your spiritual leaders and follow their example.

Remember Jesus Christ who abides the same throughout all ages.

2. CONTINUANCE verses 9-16

Continue in the essentials of Christianity, not in the externals of legality.

Continue in the place of separation, outside the secular and sacrilegious things.

Continue in the exercise of offering spiritual sacrifices, which please God.

3. CONSISTENCY verses 17-19

Consistency in our submission to the standard of rule.

Consistency in service by those who are rulers.

Consistency in our sincerity and mutual prayers.

GENERAL EXHORTATIONS verses 20-25

1. THE DOXOLOGY verses 20-21

This doxology sets forth what God has done and is doing through Christ.

The Conciliator, the Conqueror, the Caretaker, the Covenantor, the Completer, the Contractor, the Consummator And unto Him will be ascribed all the glory and honor and power.

2. THE CLOSING APPEAL verses 22-23

In this appeal there is an explanation, some information, and an expectation.

3. THE SALUTATION verse 24

In this closing salutation there is mutual respect for one another and also the understanding of a common bond of fellowship.

4. THE BENEDICTION verse 25

GRACE: The one thing required in order to carry out the exhortations.

Studies in Hebrews 2

The epistle to the Hebrews is really an answer to the question new believers of the early church were asking: “What do we have in our newfound faith?” The answer is “Christ, who is far greater than the prophets, the angels, Moses, and Joshua, in all His superior attributes.” The author of Hebrews is trying to point out that Christ’s priesthood is greater than that of Aaron’s, for He serves a better sanctuary and has given a better covenant. The once-and-for-all offering of Himself is superior to the repeated sacrifices of bulls and goats. It is believed that Hebrews was written during a time when some of the Hebrew Christians were in danger of falling away or reverting to Judaism. In Hebrews 1, the writer argues that Christ is superior to the angels, because He is the Son of God, Creator, Upholder, and Purifier; therefore, no angel or man can claim these attributes. He wants to show that Jesus is preeminent, predominant, and paramount. Then before showing that He is also superior as the Son of Man, the author digresses to give the first of several solemn warnings that are to be found in the book.

Warnings in Hebrews

The first warning is against drifting away from the Gospel. We are urged in Hebrews 2:1 to believe the Gospel’s message: “Therefore we must give the more earnest heed to the things we have heard, lest we drift away.” When the author uses the phrase “things we have heard,” this means the Gospel’s message and salvation in Christ. We know that one day we will hear this Gospel for the last time, and every time we hear it and then

refuse it we add another degree to the intensity of our eternal punishment, should we die without Christ. There is always the danger of being so close to believing, even enjoying some of the benefits of the Gospel, only to slip into the state of apostasy – the sin for which there is no repentance. (See Hebrews 6:4-6) This is why the author here wants his audience to remember not to “drift away.”

The second warning lies in Hebrews 2:2: “For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward [...]” The mention of angels here refers to the Jews’ attaching special importance to the ministry of angels, since angels had declared the law. (See Acts 7:53 and Galatians 3:19) Those who disobeyed this law were promptly punished. For example, consider the situation of Nadab and Abihu, who offered unauthorized fire to the Lord, and were consumed immediately for their disobedience. (See Leviticus 10:1-3) A similar situation occurred with the followers of Korah who rose up against Moses and rebelled against God’s chosen leader. The earth opened up and swallowed them, their families, and their possessions because they were disobedient to God’s law. (See Numbers 16) These stories and the reference to angels are reminders that we must be fully obedient to what the Lord has commanded.

Hebrews 2:3 continues by warning, “...how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him...” The author here is contemplating that if those believers who broke the law were punished, what would be the fate of those who neglect the Gospel, which tells of the “so great a

salvation?" This shows that to neglect such great salvation is more serious than transgressing the law, because the Gospel story was spoken directly by the Lord Himself, rather than angels. Those that heard Him and witnessed His life and death alongside Him, therefore, also confirmed the Gospel; its message bears a serious responsibility for response and obedience.

The Gospel Message Verified

Hebrews 2:4 authenticates the importance of the message of the Gospel, saying that God the Father and God the Spirit showed their approval of the Gospel by signs, wonders, miracles, and gifts of the Holy Spirit. He continues, "...God also bearing witness both with signs and wonders, with various miracles, and gifts of the Holy Spirit, according to His own will?" These four elements named here were parts that signified to the Jewish people that all of this work was from God and an authentication of the Gospel message to us. First, signs were miracles performed by the Lord and the apostles, which signified spiritual truths, for example, the feeding of the five thousand that typifies Jesus calling Himself the Bread of Life. (See Matthew 14:13-21 and John 6:35) Secondly, wonders were miracles that were intended to amaze people and lead them to belief through miraculous acts, like the raising of Lazarus from the dead. (See John 11:38-44) Third, miracles were a display of supernatural power, which superseded the laws of nature. This could be seen with Jesus walking on water or calming the storm. (See Matthew 14:22-36 and 8:23-27) Lastly, gifts of the Holy Spirit were special enablements given to men to speak and act beyond their natural ability, for example, Moses with Pharaoh, Gideon, the judge with his army of three hundred,

Daniel with the Babylonian and Persian kings, Esther with the King Ahasuerus, and Peter at Pentecost. (See Exodus 6, Judges 6, Daniel 1 and 6, Esther 1, and Acts 2)

A Little Lower than Angels

Hebrews 2:5-8 gives us a glimpse of God's original purpose for man. The author clearly states that in the "age to come," dominion will not be given to angels: "For He has not put the world to come, of which we speak, in subjection to angels." Hebrews 2:6-8 continues by showing that dominion will indeed be given to man, quoting an Old Testament text from Psalm 8. He confirms that man is insignificant and unimportant, yet God has great plans for him. In the scale of creation, man has been given a place only a little lower than the angels, because man is more limited in knowledge and power and subject to death. Despite these limitations, God intends to crown man with glory and honor, and give him power over all creation. (See Hebrews 2:6-7)

In Hebrews 2:8, the author confirms what God commands man in Genesis 1:28, saying, "For in that He put all in subjection under him, He left nothing that is not put under him." All of creation has been put under man's authority in the coming age: the angelic hosts, the world of animals, the birds and fish. This whole concept was God's original plan for man, and the way He intended for creation to be ordered. The reason we do not see this authority now is because, as a result of sin, man lost control and fell from a right standing with God. Through Adam's sin, docile creatures became ferocious and the ground brought forth thorns and thistles, thus, man's authority is limited in this age. However, we can be assured that in the next age, it will be complete, and

everything will be how it is supposed to be under Christ's almighty reign.

In Hebrews 2:9-18, the author addresses the superiority of the Son of Man over all things, even though our Lord was also made lower than the angels in order to come from heaven to Bethlehem, Gethsemane, Gabbatha, Golgotha, and ultimately, the grave. These five places mark the stages of His humiliation: from birth, to suffering, to judgment, and death. Now, however, the Lord is crowned with glory and honor through the victory over death in His resurrection. It was always God's purpose that Christ should taste death for every man, bearing God's judgment against sin so that all who believe will never bear the weight of sin and judgment. Hebrews 2:10 says, "For it was fitting for Him, for whom are all things and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings." His great purpose in "tasting death for everyone" was "to bring many sons to glory." (Hebrews 2:9-10) Although morally our Savior was already perfect, in obtaining our salvation our "captain" had to be made perfect as Savior to procure eternal redemption for us, suffering the punishment that our sins deserved.

The author continues in Hebrews 2:11-13 to describe Jesus' true humanity, His perfections of manhood. He speaks to the solidarity Christ has with all believers because of this, saying, "For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren." (Hebrews 2:11) This means that both Christ and man possess true humanity, and Christ has a oneness with believers. Because He became a true man,

“He is not ashamed to call them brethren.” Hebrews 2:12-13 illustrates the Lord identifying Himself with His people in worship: “I will declare your name to my brethren. In the midst of the assembly I will sing praise to you...I will put My trust in Him...Here am I and the children whom God has given Me.” Here, two verses from the Old Testament are quoted to show Jesus’ perfect humanity. First, Psalm 22:22 is referenced in regards to praising His name in the congregation. Secondly, Isaiah 8:17-18 is quoted, where the Lord speaks through Isaiah, encouraging His people: “I will put my trust in Him. Here am I and the children whom the Lord has given me! We are for signs and wonders in Israel from the Lord of hosts, who dwells in Mount Zion.” We should notice Isaiah’s mention of trust in this passage. Putting trust in God is one of the greatest marks of true manhood! Also, the thought here is that the Lord and His redeemed children are members together in the family of God, living as witnesses and blessings for the other people in the world so that the Lord might be known to them.

Blessings in Christ

We are shown four important blessings that are ours through the humanity of the Lord in Hebrews 2:14-18. We are told, “Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same...Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.” Paul addressed this similar message in Philippians 2:5-8, where he wrote, “Christ

Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross." This is what Paul called the "mystery of godliness." (See 1 Timothy 3:16)

Let us examine these four blessings of Christ's humanity. The first blessing the author addresses is the imminence of the unavoidable destruction of Satan, starting in Hebrews 2:14. He says, "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil [...]" At Calvary, the devil received his death blow: his head was bruised, he became a defeated foe, and his time is now limited. The risen Christ has the keys of both death and Hades because He has complete authority over them, and at the Rapture, all living believers will go to heaven without dying. Because of this victory and the authority Christ has had, the author continues in Hebrews 2:15 to give us hope regarding Satan's power, the second blessing mentioned. He says, "...and release those who through fear of death were all their lifetime subject to bondage." This second blessing that flows from the Lord's humiliation is emancipation from fear! Before the Cross, the fear of death held men in lifelong servitude. There might have been flashes of light and a glimmer of hope concerning the life to come, but the general attitude was one of uncertainty. What was dark before Christ has been made clear after Christ.

He has “brought life and immortality to light through the Gospel.” (See 2 Timothy 1:10)

The third blessing the author points out is expiation from sin. He says, “For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people.” (Hebrews 2:16-17) This means that when our Lord came unto the world, He did not espouse the care of angels, rather He elected to die for the seed of Abraham. This “seed” represents not only Abraham’s direct descendants, but the people of God, or the believers of every age! Beloved, this means you and me! Our High Priest made a propitiation for the sins of His people, which includes believers then and now and in between. This also means that the sin question has been settled forever. He was “made like His brethren,” assuming true and perfect manhood to be a merciful and faithful High Priest. His chief function as High Priest was to take away the sins of the people. In doing so, He did what no priest ever did or could do: He offered Himself as a sinless sacrifice. Here we see the fourth blessing is in Hebrews 2:18, “For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.” Because He Himself was tempted and suffered much, He can help others who are being tempted. The Lord Jesus in His perfect manhood was always tempted from without, never from within. The Savior could not be tempted to sin by lusts within Himself, because not only was there no sin to be found in Him, but He was perfectly sinless. Nothing in Him responded to sin!

Hebrews 2

The word “therefore” connects chapter 2 with chapter 1.

The main thrust of chapter 1 is to show the superiority of Christ over angels.

In fact, the epistle is written to show that Christ is better than angels, better than Moses, better than the high priest, His blood is better than the blood of animals.

The New Covenant made by Christ is better than the Old Covenant, it was established upon better promises.

The writer also seeks to establish the superiority of the way of faith over the way of the law.

In conclusion, the writer shows how much better it is to worship God through Christ, rather than through slain animals.

Furthermore, the writer introduces the thought of salvation in chapter 1:14.

In the first 4 verses then we are reminded of:

1. The superiority of Christ
2. The greatness of our salvation

This salvation is procured by the crucified, risen, exalted Lord.

It is therefore important that we should pay close attention to what we have heard, the gospel, which is God’s revelation.

In those days of declension, uncertainty, doubt, and Satanic activity, we need to encourage each other in the fundamentals of our faith, lest we drift away from them.

v. 2

The word spoken by angels refers to the Law, Ten Commandments.

This Law was unattainable, even in the twentieth century.

Those who transgressed or disobeyed were punished relentlessly.

See Leviticus 10:1-5 Nadab, Abihu Strange fire, they were commanded not to.

Numbers 16 Korah's rebellion and punishment

Joshua 7 Achan's sin and judgment

Numbers 15:32 An Israelite lost his life for gathering sticks on the Sabbath.

So then, if the penalties of the Law were enforced without question, how shall any escape eternal damnation if they neglect so great a salvation, v. 3.

v. 3

This salvation was not introduced by angels, but by the Lord Himself.

Then it was confirmed by those that heard Him.

Then God bore witness and gave His approval by signs, wonders, and miracles.

I believe we should look for results from the preaching of the gospel or the teaching of the Word.

Results or signs are simply, yet profoundly, the approval of God or the message spoken.

Furthermore, God extended these evidences by giving spiritual gifts to believers according to His own will.

The signs, wonders, and miracles are faithfully recorded in the Gospels and in the Acts.

The gifts are mentioned in Romans 12, 1 Corinthians 12, and Ephesians 4.

Another reinforcing witness to the authority of the Gospel was the oneness of the believers.

Having issued the warning, the writer resumes the theological argument.

The subject now is the humanity and the humiliation of Christ.

This is centered in the phrase, "Thou madest Him a little lower than the angels." V. 7.

But even in the midst of describing the humiliation of Christ, the writer cannot help from reminding his readers of the superiority of Christ. He is crowned with glory and honor, v. 9.

v. 5

The future world will not be subject to angels, but will be subject to Christ in its totality.

The redeemed will also share in His reign.

v. 6-8 is a quotation from Psalm 8:4-6. This is a Messianic Psalm.

Christ is depicted in His humanity, v. 6 and 7a.

He was made for a little time lower than the angels, He was made a man. See v. 16.

He is depicted in His exaltation, v. 7b-9.

Thou hast crowned Him with glory and honor and hast appointed Him over the works of Thy hands; there is not one thing that is not in subjection to Him.

These are statements of facts, but in reality, presently, we do not see Him in this capacity, v. 8.

v. 9

What we do see is Jesus who was made a little lower than the angels, who suffered and died, and is now crowned with glory and honor.

v. 10

It was fitting that Christ, the creator, upholder, and sustainer of things, should suffer in human form.

By His suffering His human experience was made complete.

He was perfected through sufferings and can identify with every man.

Because He suffered He is now fully qualified to serve as captain, leader, and author of man's salvation.

v. 11

The oneness of Christ and the believer.

We are from one Father, therefore He is not ashamed to call them brethren.

Vs. 12-13

These are quotes from Psalm 22:22 and Isaiah 8:17-18.

These affirm that the Lord Jesus Christ and born again believers are brothers. (Explain).

v. 14 In this verse the announcement is made of the defeat of death and the devil.

This draws our attention to the atoning work of Christ.

Not only is there defeat, but there is deliverance, v. 15.

“Since then the children share in flesh and blood, He Himself likewise took part in the same.”

This reminds us of the incarnation.

He made Himself of no reputation, took upon Him the form of a servant and was made in the likeness of men.

“Great is the mystery of godliness, God manifest in flesh.”

As a man He died (God could not die).

In His death He rendered inoperative the power of Satan who had the power of death.

Through the atoning death of Christ, with which God was well pleased, believers are delivered from the fear of death.

They are also delivered from the slavery and consequences of sin.

v. 16

For assuredly He does not give help to angels, but He gives help to the descendants of Abraham.

When this verse is connected to v. 17-18, this is probably the correct rendering.

v. 17

“Wherefore” because He was made flesh and blood like His brethren, He understands the afflictions and trials which they pass through.

Because of His experience, He is able to represent them before God as their high priest. See chapter 4:14-15.

Explain Aaron as priest in contrast to Moses.

The priesthood of Christ as introduced here is one of the central themes of the epistle.

Notice the character of His priesthood.

Merciful = compassionate

Faithful

He is merciful or compassionate to men.

He is faithful to God.

In His high priestly office He makes propitiation for the sins of the believers.

He is qualified to do this because during His humiliation He suffered and was tempted and emerged victorious.

Therefore He is able to come to the aid of those who are being tempted.

So great is His office as our Great High Priest that in v. 1 of Chapter 3, Paul asks us to consider the Apostle and High Priest of our confession.

The epistle is really an answer to the question “What do we now have in our new-found faith?”

The answer is Christ in all His superior attributes.

In Christ we have One who is greater than the prophets, greater than the angels, greater than Moses, greater than Joshua.

One whose priesthood is greater than that of Aaron's. One who serves a better sanctuary. One who has given a better covenant. One whose once-for-all offering of Himself is superior to the repeated sacrifices of bulls and goats.

Some of those Hebrew-Christians were in danger of falling away or going back to Judaism.

In Chapter 1, the writer has just finished his argument that Christ is superior to angels and prophets because He is the Son of God. He is the Creator, Upholder, Purifier.

No angel or man could claim these attributes. He is preeminent, paramount, predominant.

Then before showing that He is also superior as the Son of Man, he digresses to give the first of several solemn warnings that are to be found in the book.

The first warning is against drifting away from the Gospel, Christ, verses 1-4.

Describe the solemn possibility, the little girl and her grandfather.

v. 1 We are urged in verse one to believe the Gospel message.

To grasp it with both hands lest we should slip away from it.

One day we will hear it for the last time. W. Hunter.

Also, every time we hear it and refuse it, we add another degree to the intensity of our eternal punishment, should we die without Christ.

There is always the danger of being so close to believing and enjoying some of the benefits of the Gospel, then to slip into the state of apostasy, the sin for which there is no repentance. Hebrews 6:4-6. Quote verse one at this point.

v. 2 The Jews attached special importance to the ministry of angels.

The law was declared by angels, Acts 7:53, Galatians 3:19.

Those who disobeyed this law were promptly punished, Nadab, Abihu, Korah, gathering sticks.

v. 3 If those who broke the law were punished, what will be the fate of those who neglect the Gospel, which tells of the so great salvation, great gift fixed.

To neglect such great salvation is more serious than to transgress the law.

The Gospel story was spoken directly by the Lord Himself, not by angels. Then it was confirmed by those that heard Him.

v. 4 This verse authenticates the importance of the message.

God the Father and God the Spirit showed their approval of the Gospel by signs, wonders, miracles, and gifts of the Holy Spirit.

Signs

Signs were miracles performed by the Lord and the apostles which signified spiritual truths. 1) The feeding of five thousand = The Bread of life.

Wonders

Wonders were miracles which were intended to amaze people. Raising of Lazarus.

Miracles

Miracles were a display of supernatural power which supersedes the laws of nature. Walking on water, stilling the storm.

Gifts of the Holy Spirit

Gifts of the Holy Spirit were special enablements given to men to speak and act beyond their natural ability.

The purpose of all this was to convince the Jewish people that this work was from God. This is also authentication of the Gospel message to us.

Verses 5-8 give us a glimpse of God's original purposes for man.

v. 5 clearly states that in the "age to come," the millennium, that dominion will not be given to angels.

v. 6-8 shows that dominion will be given to man.

v. 6 Man is insignificant and unimportant yet God has great plans for him.

v. 7 In the scale of creation man has been given a lower place than the angels.

He is more limited in knowledge, mobility, and power. He is also subject to death.

Despite these limitations God will crown him with glory and honor and give him power over all creation.

v. 8 All creation will be put under man's authority in the coming age.

The angelic hosts, the world of animals, birds and fish,
Genesis 1:28.

This whole concept was God's original plan for man.

The reason we do not see this authority today, is, that
because of sin man lost control.

Through Adam's sin docile creatures became ferocious,
the ground brought forth thorns and thistles.

In this age man's authority is limited; in the next it will
be complete.

The Superiority of the Son of Man v. 9-18

Our Lord, the Son of Man, was also made lower than the
angels.

He came from heaven to Bethlehem, to Gethsemane,
Gabbatha, Golgotha, the Grave. They mark the stages of
His humiliation.

Now the Lord is crowned with glory and honor.

It was God's purpose that Christ should taste death for
enemy man.

He bore God's judgment against sin so that all who
believe will never bear it.

v. 10 His great purpose in "tasting death for every man"
was "to bring many sons to glory."

In obtaining our salvation our captain had to be "made
perfect through suffering."

Morally our Savior was perfect, but He had to be made
perfect as Savior.

To procure eternal redemption for us He had to suffer
the punishment that our sins deserved.

Verses 11 through 13 Perfect Man yet very God of very God.

Emphasizing the perfections of Christ's manhood.

Ecco Hoimo - Ecco Deus v. 10 "Both He that sanctifieth and they who are sanctified are one."

That is they possess true humanity, the oneness of Christ with believers.

Because He became true man, "He is not ashamed to call them brethren."

v. 12 This verse pictures the Lord identifying Himself with His people in worship.

"I will declare Thy name unto My brethren."

"In the midst of the congregation I will praise Thee."

v. 13 In this verse, two verses from the Old Testament are quoted to show His perfect humanity.

"I will put my trust in Him." Isaiah 8:17

Putting one's trust in God is one of the greatest marks of true manhood.

"Behold I and the children whom God has given Me."

The thought here is that the Lord and His redeemed children are members together in the family of God.

In verses 14 through 18 we are shown four important blessings which are ours through the humanity of the Lord. See Philippians 2, "He made Himself of no reputation." "Great is the mystery of godliness."

1. "The destruction of Satan." V. 14.

"Through death, He destroyed him who had the power of death, that is the devil."

At Calvary the devil received His death blow.

His head was bruised, he is a defeated foe, his time is limited.

The risen Christ has the keys of Death and Hades. He has complete authority over them.

At the rapture all living believers will go to heaven without dying.

2. v. 15 The second blessing that flows from the Lord's humiliation is "Emancipation from fear."

Before the cross, the fear of death held man in life-long servitude.

There were flashes of light and a glimmer of hope concerning the life to come.

But the general attitude was one of uncertainty.

What was hazy before Christ has been made clear after Christ.

He has brought life and immortality to light through the Gospel, 2 Timothy 1:10.

3. v. 16-17 The third blessing is expiation from sin.

v. 16 When our Lord came into the world He did not espouse the cause of angels. He elected to die for the "seed of Abraham," the believer of every age.

The sin question has been settled forever.

v. 17 In order to achieve this He had "to be made like His brethren."

He assumed true and perfect manhood.

His perfect humanity fits Him to be a merciful and faithful high priest.

His chief function as High Priest was to take away the sins of the people.

In doing so He did what no priest ever did or could do.

He offered Himself as a sinless sacrifice.

4. v. 18 The fourth blessing is “help for the tempted.”

Because he was tempted and suffered much.

He can help others who are being tempted, because He has been tempted Himself.

The Lord Jesus in His perfect manhood was always tempted from without, never from within. The temptation in the wilderness.

The Savior could not be tempted to sin by lusts within Himself.

There was no sin in Him, and nothing in Him that responded to sin.

Notes on Hebrews 3

The first part of the chapter teaches that Christ is superior to Moses, v. 1-6.

Then in v. 7-19 the writer warns of the danger of hardening the heart.

v. 1 Moses was one of Israel’s greatest national heroes.

The third main step in the writer’s strategy is to demonstrate Christ’s infinite superiority to Moses.

Previously, the writer has shown that Christ the Messiah is better than angels.

That He is superior to all created beings as the Son of Adam.

At this point in his letter the writer makes the incredible claim that Christ is infinitely superior to Moses. Christ Supreme, Superior, Surpassing To the Jewish mind the thought of our Lord claiming to be God incarnate was blasphemy.

The fact of His humiliation was shameful.

To the Jews, Jesus was a man and only a man.

He belonged to a lower order than the angels.

In their reckoning He did not compare with Moses.

The writer addresses this question by drawing attention to Christ Jesus, v. 1.

He describes Him as “the Apostle and High Priest of our confession.”

We are urged to consider the Lord first as the “Apostle,” in this capacity He represents God to us.

Then to consider Him as the “High Priest” as He represents us before God.

In these sacred offices He has left angels and men far behind, unparalleled, unequaled, unsurpassed.

v. 2 In this verse the writer shows that there was one respect in which Christ and Moses were similar.

The Lord was faithful to Him who appointed Him. The faithful witness, Revelation 1:5, faithful at all times to God.

Jehovah commended Moses for being faithful in God’s house, the nation of Israel.

There the similarity ends. In every other respect Christ’s undisputed superiority is substantiated.

v. 3-4 These verses tell us of several ways in which Christ is better than Moses.

1. He was counted worthy of more glory than Moses.

2. The builder of the house has more honor than the house itself.

3. The builder of the house (the nation of Israel and the household of faith) is God. The Lord Jesus Christ was the active agent in all creation, Colossians 1:14, Hebrews 1:2, 10.

The conclusion here is unavoidable. Jesus Christ is God, Jesus Christ is Lord.

v. 5 Moses was faithful in God's house as a servant, Numbers 12:7.

He witnessed and pointed men forward to the coming of Christ, Deuteronomy 10:15.

The Lord acknowledged his witness in John 5:46, Luke 24:27.

v. 6 The writer here is showing us that Christ as Son is far superior to Moses who was a servant. Mount of Transfiguration "In all things Christ must have the preeminence."

In this case sonship means equality with God. God's house is Christ's house.

The writer now explains what is meant by God's house today.

It is composed of all true believers in the Lord Jesus, "whose house we are."

"If we hold fast," etc. Endurance is the proof of reality.

The inference here is that those who lose confidence in Christ and return to their former condition show that they were never born again.

In doing this they become apostate.

It is against such apostasy that the following warning is directed.

From v. 7 through v. 19 the writer warns of the danger of hardening the heart.

Israel in the wilderness is taken as an example.

They proved God, saw His works for 40 years, but they hardened their hearts against God.

The admonition here is "Harden not your hearts," etc. v. 8.

v. 9 They provoked the Lord for forty years with complaint, lust, idolatry, unbelief, and rebellion. Give examples of the above. All this despite the Pillar and Manna.

v. 10-11 God was so angry with the rebellious Israelites that He decreed that they should wander forty years in the wilderness.

Of all those who left Egypt twenty years or older, only Joshua and Caleb entered the land. The others perished in the wilderness.

It is interesting to note that as Israel was forty years in the wilderness, the Holy Spirit dealt with Israel for approximately forty years after the death of Christ.

Israel as a nation was destroyed in AD 70.

v. 11 The Lord was grieved with this erring people and in His wrath determined that they would not enter into the land of rest and promise.

In v. 12-15 we have the application which the Holy Spirit draws for us through Israel's experience. This is a warning to us.

v. 12 Take heed brethren, lest there be in any of you an evil heart of unbelief. Faithlessness-unfaithfulness.

Among the many things that an unbelieving heart will do is to cause us to fall away from God.

v. 13 The antidote for this sin is the constant encouragement of each other, especially in days of spiritual conflict, temptation, distress.

It is the responsibility of each believer to encourage each other with the encouragement they have received from God. 2 Corinthians 1:4.

We continue this ministry while it is called today.
"Forsake not the assembling, etc."

We should encourage each other day after day lest anyone should be hardened by the deceitfulness of sin and fall away. Malachi 3:16.

v. 14 For we are made partakers of Christ, when we believed.

The proof of the genuineness of our conversion is shown in having confidence in Christ to the end.

v. 15 In this verse the writer concludes the personal application of Israel's sad experience in the wilderness by repeating the words of Psalm 95:7-8, "Today if you will hear His voice," etc. See also v. 1.

v. 16 The chapter closes with a historical interpretation of Israel's apostasy.

In a series of three questions and answers the writer teaches Israel's rebellion, provocation, retribution.

v. 16 shows the extent of their "rebellion."

All the people rebelled against God. There were only two exceptions, Joshua and Caleb. Moses and Aaron were excluded from the land.

v. 17 shows the extent of their "provocation."

These rebels provoked the Lord for forty years.

There were about 600,000 of them.

God was angry with them and by the time the forty years were ended the desert was dotted with around 600,000 graves.

v. 18 shows us the "retribution" for their sin.

It was those who disobeyed God that were excluded from the land of Canaan.

The sin of the hardened heart and of unbelief is serious.

1. It is an attack on God's truth and made Him a liar.

2. It was questioning His power; it made Him weak.

3. It was an attack on His immutability; they implied that He was a changing God.

4. It was an attack on His fatherly faithfulness; they implied that He no longer cared.

He had made promises that He had no intention of fulfilling.

v. 19 The conclusion

“They could not enter the land because of unbelief.”

It is unbelief that keeps man out of God’s inheritance in every dispensation.

Beware of the evil heart of unbelief.

Hebrews 10

The doctrinal section of the epistle closes with two remarkable statements:

(1) "And their sins and iniquities will I remember no more." (Heb. 10:17) How utterly wonderful and glorious are these words. The infinitely holy God who knows all about our sins and iniquities declares to His saints, "I will remember your sins and iniquities no more." Believers have been forgiven and pardoned; their sin and debt to God has been cancelled.

(2) Now says the writer, where remission of these is, "There is no more offering for sin." The only offering for sin that will ever be made has been made on the cross.

Hebrews 9:26,

"Once in the consummation of the ages hath He been manifested to put away sin by the sacrifice of Himself."

Hebrews 9:28,

"Once offered to bear the sins of many."

Hebrews 10:10,

"The offering of the body of Jesus once for all."

Hebrews 10:12,

"One sacrifice for sins forever."

Hebrews 10:14,

"By one offering He hath perfected forever them that are sanctified."

The writer would conclude this doctrinal section and have us enter our practical obligations with the words,

“No longer any offering for sins,” ringing in our hearts and minds.

Heb. 10:19 “The Holiest”

“Having therefore, brethren, boldness to enter into the holiest.”

Let us consider what it means to “enter into the holiest.” During the Jewish economy it was impossible for the ordinary Jew to enter the holy or most holy place. Only the priests could enter the first compartment, and only the high priest could enter the second. In the present dispensation, all this has changed. God has no special place where only a special caste of men may approach Him. Instead, all believers may enter into God’s immediate presence by faith, at any time, and from any place on earth.

Many believers, during their lifetime, never enter into and dwell in the holiest. Many dwell in the court of the Tabernacle. They are lukewarm and half-hearted believers content with the hope that their sins are pardoned. Others enter and live in the “holy place,” content to busy themselves in the service of the tabernacle. But the veil is still there and hinders full fellowship with God. Spiritual believers enter through the veil where the High Priest is, there to live, walk, and work, always in the presence of the Father.

O the blessedness of a life in the holiest! Here the Father’s face is seen and His love appreciated. Here His holiness is revealed and imparted. Here the sacrifices of love, praise, adoration, and worship, and the incense of praise and supplication is offered in power. Here the outpouring of the Spirit is known as it pours like an overflowing river from the throne of God. Here the soul

grows into complete oneness with Christ, and becomes more like Him. Here the soul mounts up on eagles' wings. Here we experience fresh anointing which enables us to be channels of God's blessing to mankind. Beloved, this is the inheritance offered to every believer by virtue of the precious blood of Christ.

The writer now goes on to say that the way we enter into the holiest is "by a new and living way." It is a "new way" (i.e. it is newly made by the newly slain Christ). God, who inhabits eternity, looks perpetually upon His Son as the lamb newly slain. It is also a "living way." Living seems to be a reference to the Lord in resurrection, therefore to a living Savior. Hebrews 7:24-25 says, "But this man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save to the uttermost all that come unto God by Him, seeing He ever liveth to make intercession for them." We are reminded here that Christ lives on forever.

Eighty-four high priests had ministered in that office, but their terms of office were terminated by death. But Christ lives on forever. His priesthood is unchangeable and intransmissible. It is a "living way" because He ever liveth to make intercession for them. "Which He hath opened/consecrated for us, through the veil, that is to say His flesh." This would suggest that the veil between the two compartments of the tabernacle was a type of the body of Christ.

In order for us to have access into God's presence, the veil had to be rent, that is His body had to be broken in death. We enter God's presence through "the death wounds of the Lamb." May we always remember that

this privilege was procured at tremendous cost to our Lord. Heb. 10:21 says, "And having a high priest over the house of God." Thus far in our study, we have noticed that the holiest has been opened up to all believers. With holy boldness we can enter in by the blood of Christ. This is a new and living way.

Finally, we are reminded that "we have a high priest over the house of God." As high priest, Christ represents us before God. This perpetual ministry on our behalf assures us of our acceptance by God. His eternal presence before God gives us the hope of eternal salvation, the pledge of ultimate satisfaction.

"There is an eye that never sleeps

Beneath the wing of night;

There is an ear that never shuts

When sinks the beams of light."

As High Priest, He ever liveth to make intercession for us.

Hebrews 10:22 speaks of the four chief marks of the true worshipper:

1. A true heart.
2. Fullness of faith.
3. A heart sprinkled from an evil conscience.
4. The body washed with pure water.

"Let us draw near." This is the believer's blood-bought privilege. How exquisite beyond all words that we are invited to have audience with the Sovereign of the universe.

There are four things with which we must be spiritually altered when entering the throne room:

1. "With a true heart."

"The heart is deceitful above all things." Millions attempt to draw near, using the name of the Lord Jesus, even speaking of His sacrifice, whose hearts are not true. Israel honored God with her lips, but her heart was far from Him. "A broken and a contrite heart, O God, Thou wilt not despise." Our approach should be with utter sincerity and pure holiness.

2. "In full assurance of faith."

We should draw near with utter confidence in the faithfulness and promises of God, knowing that we will be received graciously.

3. "With hearts sprinkled from an evil conscience."

This can only be brought about by the "new birth." When we are born again we are sprinkled with the blood of Christ. Blood and sprinkling that speaketh better things than of Abel. Our hearts have been sprinkled with the blood of Christ (1 Peter 1:2), just as the Israelites sprinkled their doors with the blood of the Passover lamb. This delivers us from an evil conscience.

4. "Our bodies washed with pure water."

Our body represents our life. This washing with pure water speaks of the sanctifying work of the Spirit as through the Word He cleanses our life from daily defilement. John 13:10.

The four requisites for entering the holiest are: sincerity, assurance, salvation, sanctification.

The first exhortation is “Let us draw near.” The second is “Let us hold fast.” What have we to “hold fast?” The confession of our hope. Nothing must turn us away from confessing that our only hope is in Christ. Witnessing is a very important facet of our faith.

There are at least five things every believer ought to be doing.

1. Reading the Word daily.
2. Praying without ceasing.
3. Confessing Christ before others.
4. Keeping company with those of like precious faith.
5. Fellowship in a New Testament church.

The verse teaches us that we are not to waver from these divine principles nor deviate from the ministry into which God has called us. (Examples: Abraham, Moses, Samuel, David, Daniel, and the apostles)

“He is faithful that promised.” Our hope is built on the faithfulness of God. His promises can never fail, no one who trusts in Him will ever be disappointed. The Lord will come, as He has promised, and His people will be with Him and like Him forever.

Heb. 10:24 “Let us consider one another to provoke unto love and to good works.”

This means that we all should be discovering ways to encourage each other to manifest love and engage in good works. In the New Testament sense, love is not an unpredictable emotion, but an act of the will. We are commanded to love, therefore it is something we can and must do. Love manifests itself in giving. It is love’s prerogative to give and give and give. Love is the root,

good works is the fruit. By our example and by our teaching, we should stir up our fellow-believers to this kind of life.

This is the third exhortation, “Let us consider one another.”

The fourth is by implication Heb. 10:25, “Let us not forsake the assembling of ourselves together.”

The writer is appealing to the Jewish believers not to forsake the local fellowship or assembly. Some were forsaking the assembly. Today this should be considered an exhortation to all believers to be faithful in their church attendance. In gathering together we find strength, encouragement, nourishment, and joy as we worship and serve. Basically the verse is a warning against apostasy. “The day” referred to here could be the day of apostasy, the Laodicean age, or the Day of Jesus Christ = the rapture of the church. The writer closes this section by reminding them on whom the end of the age is come that we ought to exhort and encourage each other.

The Sevenfold Glories of the Lord

“From everlasting to everlasting, Thou art God.” (Psalm 90:2)

Introduction (Hebrews 1:1-6)

The introduction to the book of Hebrews is different from the other books of the New Testament. We are immediately brought into the presence of the Mighty God with the use of the venerable, awesome, and majestic name - “God.” This sudden introduction to “Almighty God,” or “Jehovah God” alerts us to the fact that something very important is to follow. God revealed Himself and spoke to Israel through the prophets. To each one was committed some new characteristic of God, but this was still an incomplete picture of who God was. The full revelation of God came by His Son, Jesus Christ.

In Hebrews 1:1-2, two new revelations are evident: characteristics of both indefiniteness and definiteness. Note the phrases of indefiniteness that are repeated in this beginning section: “God, who of various times...in diverse manners...spoke in times past...unto the fathers...by the prophets.” No definite period, way or method, date or year, person, or specific prophet is identified or named. Everything mentioned seems purposely indefinite. The reason for this is that no person, place, time, or theme should occupy the mind that ought to be focused on Jesus Christ, God’s own son, the final revelation of God to men. Yet notice how in Hebrews 1:2 the Holy Spirit delights to present, in a definite way, the glories of the Son of God. The author employs phrases like “Hath in these last days... Spoken

unto us...By His Son.” These are all in definite identified times, with particular audiences and by a certain speaker. Immediately following this revelation in this first section of Hebrews 1, the author continues by unveiling seven of the excelling glories of Christ that are important to understand.

The Future Ruler of the Universe

“Whom He hath appointed Heir of all things.” (Hebrews 1:2)

It is interesting that the first glory mentioned does not relate to some great event of the past or some wonder of the present, but looks forward unto ages unborn and places the despised Man of Calvary on the throne of the future universe. Great changes lie ahead for this world system: empires and kingdoms will fall, kings, queens, and rulers will be dethroned, and anarchy will prevail. This poor old world will struggle like a drunken man to its doom. Amidst this dark and uncertain background, one thing is certain: Jesus Christ is the appointed “Heir of all things.” Within a short distance from where He died on a Roman cross, this same Jesus will sit on a throne and rule the universe from sea to sea, “and of His kingdom there shall be no end” (See Luke 1:53). The beloved child of God, the one “who having not seen we love” is the destined ruler of the universe. (See 1 Peter 1:8) God has decreed this, and it shall be seen in heaven, earth, and hell, that the Lord Jesus, our precious Savior, is “Lord of all.” (See Acts 10:36) As Psalm 90:2 praises, “Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God.”

The Creator of the World

“...By whom also He made the world.” (Hebrews 1:2)

God’s agent in the creation was His Son, “by whom also He made the world.” Incredibly, we swing from the ages yet unborn to the first event recorded in the beginning of time, the creation event. Genesis 1:1, the beginning of the biblical story records how, “In the beginning, God created the heavens and the earth.” In John 1:1-3, John witnesses to the fact that Jesus was God, the mighty creator of all things. He was present with God in eternity past, for, “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.”

Paul also attests to this glory of Jesus in Colossians 1:16-17 when he says, “by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist.” Scientists have indeed struggled for decades to prove the theory of evolution in their speculations. As they advance, their positions adjust frequently. One scientist has been quoted as saying, “The riddle of the universe remains unread.”

Despite the uncertainty and controversy among evolutionists, the humblest believer knows more than scientific intelligentsia. Hebrews 11:3 speaks of this. The author claims, “through faith we understand that the worlds were formed by the Word of God.” Because “God spoke, and the worlds were,” for the believer this statement should settle the origin of the universe

through their faith in God. The Lord Jesus created the stellar heavens, the atmospheres, heaven, the earth, the human race, and the divine plan for the ages. He made everything both spiritual and physical! As the hymn Down from His Glory declares, so we should declare, "The great Creator became my Savior. And all God's fullness dwelleth in Him."

The Eternal Son of the Highest

"Who being the brightness of His glory and the express image of His person." (Hebrews 1:3)

History shows us that all great men simply cannot measure up to God. Their characters are flawed in many ways. Even great people in history like Lord Byron or Alexander the Great were still mere humans. But what do we find when we closely examine the character of the Ruler of the future, the great Creator of the past? A dual simile is required to express this glory. In Hebrews 1:3, the author uses the phrase, "Who being the brightness of God's glory." The writer here is conveying that the Lord Jesus is the shining forth, effulgence and radiance of His glory. All the perfections found in God, the Father, are found in Him also.

In John 1:17-19, John declares, "No one has ever seen God at any time. The only begotten Son, Who is in the bosom of the Father, He has declared Him." In 1 Timothy 3:16, Paul exclaims, "Great is the mystery and revelation of God's likeness." Yet we do and can know God through His Son, Jesus. Indeed, all that we are to know of God, or shall ever understand of Him in this life, is revealed in and through His Son. As Paul says in Colossians 2:9, "In Him dwells all the fullness of the Godhead bodily." In Hebrews 1:3, the author continues

describing Jesus as “the express image of God’s person.” Therefore, Jesus Christ is the die-stamped image of the invisible God, the only true revealer of the glory and grace of God, His Father. “He is the visible expression of the invisible God.” (See Colossians 1:15)

The Present Upholder of the Universe

“Upholding all things by the Word of His power.” (Hebrews 1:3)

With mind-boggling speed the Spirit traverses the space between the Creator of the world and the Consummator of the ages—then centers on the present. Scientists are discovering regularly the vastness of the universe. The stronger the telescope, the more worlds they are discovering. There are untold millions of stars in the heavens, many more stars in the heavens than people of earth, each of which travel at unbelievable speed through a countless firmament on a predetermined course, guided and controlled by an unseen and all-powerful Christ. Paul says, “By Him all things consist” and hold together. (Colossians 1:17) He, in His greatness, threw the stars into space, knows their number, and calls them by name (Psalm 147:4). He upholds them by the word of His power. Yet the same Jesus knows when a sparrow dies (Matthew 10:29) and even cares for the infinitesimal parts of life, for example, even the very hairs of our head are numbered. He does all of this despite the fact that worlds are hanging on His very hands.

The Great Sin-Purger

“When He had by Himself purged our sins” (Hebrews 1:3)

This next glory is the most precious of all. The Creator and Sustainer also became our Sin-bearer. Three things are implied in this statement in Hebrews 1:3. First, sin is the greatest blight or tragedy that has ruined the human race. As Paul quotes in Romans 3:10-13 from various Old Testament scriptures, "There is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; There is none who does good, no, not one. Their throat is an open tomb; with their tongues they have practiced deceit." Mankind often does not think of sin, or fear sin or its ultimate consequences; many times men are blinded to it. Yet sin has eternal consequences.

In God's eyes, sin is a serious matter, because it is the sin of rejecting Christ that sends people to a Christless hell forever. Sin darkens the soul and separates us eternally from God. So, the only way the sin question could be settled was for the holy son of God to be made sin for us on the cross, and to purge our sin by His precious life's blood. As the Creator and Sustainer He only had to speak and make it so, yet he was beat to death and had to die an ignominious death on a Roman cross. It is overwhelming and defies human thought to grasp how the Lord of life and glory would condescend to become the sacrificed Lamb of Calvary. Let us praise Him for this mighty sacrifice and gift to us, just as the hymn When I Survey the Wondrous Cross says, "Love so amazing, so divine, demands my soul, my life, my all."

Secondly, Christ who "purged our sin" has suffered for us. Purging sin implies pain, anguish, sorrow, and woe. Josephus, the historian, wrote that on the last great Passover, when the Savior died, 250,000 lambs were

slain. Yet what these 250,000 lambs could not do, the Lamb of God did on the altar of Calvary, when “He purged our sins.” (Hebrews 1:3) The Lord’s blood was so valuable, and His death so precious that God accepted it as the price for the forgiveness of sin to all who believe. But what a price! Not only was there the pent-up anger of the devil, demons, and men, but also there was the indescribable and relentless wrath of the Holy God, which wrapped Him in darkness and ultimately paid from His spotless soul the full price, which included abandonment.

Thirdly, Jesus experienced solitude for the purging of our sins. Hebrews 1:3 claims this purging of sin was “by Himself.” Job 38:7 says that “at Creation the morning stars sang together and all the sons of God shouted for joy.” At Jesus’ birth, the angels sang glory to God in praise for the Son of God. Yet in the redemption of sinners, hanging on the cross, the Son of God was alone upon the cross. The Psalmist describes the Lord’s feelings on the cross in His solitude in Psalm 102: “I am like a pelican of the wilderness; I am like an owl of the desert. I lie awake, and am like a sparrow alone on the housetop.” In the occasion of Jesus’ brightest glory on the mount of transfiguration, “Jesus was found alone” and the disciples “saw no man except Jesus only.” (Luke 9:36 and Matthew 17:8) And in the moment of deepest sorrow on Calvary, Jesus was grieved and all alone. His last and painful cry to Heaven was, “My God, my God why hast Thou forsaken me?” All of the people surrounding him had forsaken him and left him alone there to die. Even His father, God, forsook the darling of the bosom on the cross of shame, in order that He might never forsake us in the lake of fire in a Christless hell.

Psalm 88:13 laments as if Jesus is lamenting from the cross, "Loved one and friend, you have put far from me and my acquaintances into darkness."

The Exalted Prince in Glory

"He sat down on the right hand of the Majesty on High." (Hebrews 1:3)

Finally, we have the exaltation of the victorious Savior who holds the scepter of unveiled power. This posture phrase, "sat down," indicates that the work He came to do was completed and finished. Peter declares in his sermon following Jesus' resurrection and ascension in Acts 2:36, "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." Jesus work on earth was done and His messiahship confirmed through his death on the cross and victory over death in His resurrection.

While on earth, the Lord did not have a true home, because His place was indeed going to be at the right hand of His Father. He said, "The foxes have holes, the birds of the air have nests, but the Son of Man has nowhere to lay His head." (Matthew 8:20) Even when Jesus died, as Isaiah says, "they made His grave with the wicked" because His enemies would have wanted Him buried as a felon. Yet knowing His true home to be with God, God saw to it "that He was with the right in His death." (Isaiah 53:9) From His humble cradle birth to the cross, the Lord endured much shameful treatment and suffering. But from the moment He cried, "It is finished," no unholy word flowed from Him. Then loving hands took Him down from the cross, wrapped His body in a linen cloth and laid it in a new tomb. He rose from

the grave the third day and showed Himself to individual believers as well as five hundred brethren at one time. In his ascension, He lifted up His hands, blessed His followers, and was carried up into heaven. Men on earth placed Jesus between two thieves on a cross. But God “set Him at His own right hand in the heavenly places, far above all principalities, and might, and dominion, and every name that is names, not only in this world, but also in that which is to come.” (Ephesians 1:20-21)

The Coming Savior-King

“But when He again brings the firstborn into the world, He says: “Let all the angels of God worship Him.” (Hebrews 1:6)

In this final glory of the risen Christ, the phrase “He again brings” refers to Jesus’ second coming. When Jehovah brought the Lord into the world the first time, it was via a lowly cattle shed, as an unknown baby and stranger. He came from the glory of heaven to a life of shame, sorrow, woe, and death. Yet when God brings Him again, He will be worshipped and adored by angels and men in all nations of the world. Jesus’ first coming on earth was as a man of sorrows, acquainted with grief, in order to die for sinners. However, the second time He comes it will be as King of kings and Lord of lords. As the bridegroom, He will call the bride home to glory to reign in righteousness for evermore.

The last great revelation in world history was the appearance of the Christ “to put away sin by the sacrifice of Himself” (Hebrews 9:26). The next great event will be the appearing in the clouds of the crucified, risen and exalted Savior to call His own dead from the grave, change all His own who are alive and

bring them to be with Himself. This event will take place soon, as 1 Corinthians 15:51-52 describes, “We shall not all sleep, but we shall all be changed— in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed.” Let us all revel and rejoice in this glorious resurrection that awaits us as believers in the risen Christ!