

Hebrews Chapter 1

Verses 1-2: The author immediately shows that Jesus Christ, as the agent of God's revelation, is far superior to the Old Testament prophets. Their message was fragmentary and incomplete. It came bit by bit through visions, dreams, events, and direct communication as men were ready and able to receive it. Christ's revelation is climactic and complete, because He is the Son and because His is the message for the last days. His incarnation initiated the end time, and it will be fulfilled when He returns to earth to reconcile and restore all things (Acts 2:16-17; 3:19-21, 1 Peter 1:20).

1:1 "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,"

Over the course of possibly 1,800 years (from Job 2200 B.C. to Nehemiah, 400 B.C.). The Old Testament was written in 39 different books reflecting different historical times, locations, cultures, and situation.

"Divers manners": These included visions, symbols, and parables, written in both poetry and prose. Though the literary form and style varied, it was always God's revelation of what He wanted His people to know. The progressive revelation of the Old Testament described God's program of redemption (1 Pet. 1:10-12), and His will for His people (Rom. 15:4; 2 Tim. 3:16-17).

God has revealed Himself through various means, such as visions (Isa. 6), dreams (Dan. 2), poetry (Psalms 139), biography (especially the Gospels), sermons (Matt. 5-7), face-to-face conversations (Deut. 5:4), tablets of stone (Deut. 10:4), miracles (John 6), parables (Luke 15), inner compulsion (Acts 21:10-13), history (1 and 2 Chronicles), angels (Luke 1:26-38), historical research (Luke 1:1-4), and the person of Christ (John 1:14).

His means of self-revelation today is the Bible.

When God wanted Peter to preach the gospel to the Gentiles, He imparted this through a vision (Acts 10). Even then, Peter appears to have been somewhat reluctant to obey God completely.

Today we do not depend on dreams and visions to learn about God and His will for our lives, but rather on God's revelation in the Scriptures. God did not impart the gospel to Cornelius in a vision, but commanded a man to and preach the Word of God to him.

God in the Scripture above means the supreme Divinity.

Luke 1:55 "As he spake to our fathers, to Abraham, and to his seed for ever."

This is saying that God all through the ages at specific times had spoken to chosen vessels. Each encounter was different. He spoke to Moses from a burning bush. God spoke to Elijah in a still quiet voice. Many times, His voice was mistaken for thunder. God cannot be put in a little category and say that He has to do it any particular way.

Paul himself found that God blinded him with His Light. God is God. The best thing for us to do is not to try to figure out God. Whichever way He communicates with you, just accept it.

Prophets are men and women who God has given a message to. Many times, their message will be one of warning of things about to happen. God sends the message by them to give the offenders a chance to repent. If they do not repent, then God sends His wrath.

Hebrews 1:2 "Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

“Last days”: Jews understood the “last days” to mean the time when Messiah (Christ), would come (Num. 24:14; Jer. 33:14-16; Mica 5:1-2; Zech. 9:9, 16). The fulfillment of the messianic prophecies commenced with the advent of the Messiah. Since He came, it has been the “last days” (1 Cor. 10:11; James 5:3; 1 Pet. 1:20; 4:7; 1 John 2:18).

In the past God gave revelation through His prophets, but in these times, beginning with the Messiah’s advent, God spoke the message of redemption through the Son.

“Heir”: Everything that exists will ultimately come under the control of the Son of God, the

Messiah (Psalms 2:8-9; 89:27; Rom. 11:36; Col. 1:16). This “inheritance” is the full extension of the authority which the Father has given to the Son (Dan. 7:13-14; Matt. 28:18), as the “firstborn”.

“Worlds”: The word can also be translated “ages”. It refers to time, space, energy and matter, the entire universe and everything that makes it function (John 1:3).

We are requested of God the Father to listen to the message His Son brings.

Matthew 17:5 "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

Even when this was written in Hebrews, it was the beginning of the last days. We know that God does not count time the same way that we do. With Him a thousand years can be as a day and a day as a thousand years.

2 Peter 3:8 "But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day."

You see, the time table is not the same for God and man. We see in the book of John that Jesus was creator God.

John 1:1-3 "In the beginning was the Word, and the Word was with God, and the Word was

God." "The same was in the beginning with God." "All things were made by him; and without him was not any thing made that was made."

The Word of God became the Son of God for His stay here on earth.

John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Romans 8:17 "And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with [him], that we may be also glorified together."

Hebrews 1:3 "Who being the brightness of [his] glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;"

“Brightness” The term is used only here in the New Testament. It expresses the concept of sending forth light or shining (John 8:12; 2 Cor. 4:4, 6). The meaning of “reflection” is not appropriate here. The Son is not just reflecting God’s glory; He is God and radiates His own essential glory.

“The express image of his person”: The term translated “exact representation” is used only here in the New Testament. In extrabiblical literature, it was employed for an engraving on wood, and etching in metal, a brand on animal hide, an impression in clay, and a stamped image on coins.

The Son is the perfect imprint, the exact representation of the nature and essence of God in time and space (John 14:9; Col 1:15; 2:9).

“Upholding”: The universe and everything in it is constantly sustained by the Son’s powerfully effective word (Col. 1:17). The term also conveys the concept of movement or progress – the Son of God directs all things toward the consummation of all things according to God’s sovereign purpose. He who spoke all things into existence also sustains His creation and consummates His purpose by His word.

“Purge our sins”: By the substitutionary sacrifice of Himself on the cross (Titus 2:14; Rev. 1:5). “Sat down on the right hand”: The right hand is the place of power, authority and honor (verse 13; Rom. 8:34; 1 Pet. 3:22). It is also the position of subordination, implying that the Son is under the authority of the Father (1 Cor. 15:27-28). The seat that Christ has taken is the throne of God (8:1; 10:12; 12:2), where He rules as sovereign Lord.

This depicts a victorious Savior, not a defeated martyr. While the primary thrust of this phrase is the enthronement of Christ, His sitting might also imply the completion of His atoning work.

Christ’s person, power and position are all expressed in this verse. He is described as being the brightness of God’s glory. The word “being”, whose force is “eternally being,” guards against the idea that Jesus became the Son at some point during His earthly ministry. He did not become deity; He always was equal with the Father.

The attributes ascribed to Him express His very nature. They were neither added to nor taken from Him during His earthly life. The “brightness” spoken of here refers to a radiance or a shining forth of the divine glory. As the rays are intrinsically related to the sun, with neither one existing apart from the other, so the Father and the Son are essentially one.

Further, the son is the express image or imprint (as of a die perfectly representing the original design), of the Father’s person (nature). The radiant light implies perfectly representing the original design), of the Father’s person (nature).

The radiant light implies the oneness of the Son with the Father; the imprint expresses the distinctness of the son from the Father. Yet, oneness and distinctness are implicit in each; thus, they enhance and balance each other.

“Upholding all things”: manifests the power of the Son, (verse 2), has already presented Him as creator and hence the heir of all things. Certainly, He is far superior to the prophets with whom He has just been compared, and to the angels to whom He will be compared.

“Upholding” (Greek phero), more precisely stated, describes the Son as “carrying” all things. Christ is not viewed simply as an Atlas supporting the dead weight of the world, but as the Creator who is now sustaining and bringing it to its goal. Compare the similar teaching of (Colossians 1:16-17).

“Sat down ... on high”: reveals the position of the Son. When He had provided purification for sin, He sat down on high. This sitting does not imply a present inactivity; rather it suggests His finished redemptive work, quite in contrast to the unending sacrifices of the Levitical priest (chapters 7, 9, 10).

The author of Hebrews is virtually silent concerning Christ’s resurrection, yet he repeatedly stresses the Ascension and its significance (4:14; 6:19-20; 7:26; 8:1; 9:24; 10:12; 12:2).

John 14:9 "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou [then], Shew us the Father?"

John 14:10 "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

These Scriptures leave no doubt that Jesus is the image of His Father. In fact, it is difficult to say where one ends and the other begins. I believe they are one in the Spirit.

1 John 5:7 "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

We see three personalities, but we cannot deny that something about them is one. Perhaps, this Spirit of God that took the form of a man explains it. Their Spirit and their will were one. The flesh of Jesus sets Him aside from the others while He is on the earth.

Colossians 2:9 "For in him dwelleth all the fullness of the Godhead bodily."

The word brightness in the 3rd verse above means to shine forth from. Express image (in verse 3), means exact copy. Upholding means "be" (in verse 3). Word (in verse 3), is the spoken Word. Power is the word "dunamis", the word dynamite came from. This power then is explosive power.

Purged has to do with total purification. This is saying that Jesus did it all for us and went and sat down at the Father's right side. He sat down, because He finished the job. In fact, it was finished when Jesus made that statement from the cross "it is finished". No one or nothing else purchased our salvation for us, Jesus did it all.

This brightness of His glory is speaking of Jesus who is the Light of the world. God is spoken of as Father of lights (in James 1:17).

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Verses 4-14: The main point of (chapters 1 and 2), is that Christ is superior to "the angels" because of the work He has accomplished. In (verses 4-14), the writer of Hebrews proves Christ's superiority by citing seven Old Testament passages.

It was necessary that he prove to his readers Christ's superiority over the angels, for in the firstcentury world, pagan and Christian alike accorded great significance and power to angels.

Some had possibly taught the Christ Himself was an angel and for that reason able to perform miracles. There is evidence from Scripture (Col. 2:18), that some even worshiped angels. Angels were also involved in the giving of the Mosaic Law (2:2; Acts 7:53; Gal. 3:19).

Thus, if the author wishes to prove the overall superiority of Christ, he must prove that Christ is superior to the angels. Jesus' superiority to the angels is presented in a sevenfold manner.

Being the Son, He has a better name than they (verses 4-5);

2. (2) He is worshiped (verse 6), and;
3. (3) Served (verse 7), by the angels;
4. (4) Jesus is God (verse 8);
5. (5) He created the angels (verse 10);
6. (6) Is from everlasting to everlasting (verses 11-12); and
7. (7) Sits at God's right hand (verse 13).

"The dignity of the Son is the dignity of God, but the dignity of the angels is that of mere servants (verse 14).

Hebrews 1:4 "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

“Being made”: The Greek verb used here refers to a change of state, not a change of existence. The Son in His divine essence has eternally existed, but for a while He was made lower than the angels (2:9), and afterward was exalted to an infinitely higher position by virtue of what He had accomplished in His redemptive work.

“Angels”: Spirit beings created by God to minister to Him and do His bidding. The Jews held angels in very high regard as the highest beings next to God. The sect of Judaism which had established a community at Qumran taught that the archangel Michael’s authority rivaled or surpassed that of the Messiah.

The writer of Hebrews clearly disclaims any such concept. The Son of God is superior to the angels.

“More excellent name”: That name is Lord. No angel is Sovereign Lord (verses 6:13-14).

Angels are created beings and Jesus is Creator God. There can be no comparison. The Creator is always greater than the thing He creates.

Ephesians 1:20-22 "Which he wrought in Christ, when he raised him from the dead, and set [him] at his own right hand in the heavenly [places]," "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:" "And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,"

We know that there is no greater than Jesus. God the Father, on several occasions, called Jesus His only begotten Son. We have discussed in the four gospels Matthew, Mark, Luke, and John, how the Holy Spirit of God hovered over Mary and she conceived of the Holy Spirit of God. The Baby within her was the Spirit of God. We will see in the next few Scriptures that everyone everywhere must bow to Jesus.

Philippians 2:9-11 "Wherefore God also hath highly exalted him, and given him a name which is above every name:" "That at the name of Jesus every knee should bow, of [things] in heaven, and

[things] in earth, and [things] under the earth;" "And [that] every tongue should confess that Jesus Christ [is] Lord, to the glory of God the Father."

We see from this that all the angels shall bow to Jesus. Lucifer (the devil), and all of the demons

(who are the fallen angels), have to bow to that name. That is the reason we have power over the devil and his angels. Jesus has given us permission to use His name. It is the name of Jesus that has the power.

Hebrews 1:5 "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?"

Quoting from (Psalm 2:7 and 2 Sam. 7:14), the writer presents the unique relationship which the Son has with the Father. No angel ever experienced such a relationship.

“Son” A title of Christ expressing the voluntary submission of the Second Person of the Godhead to the First Person, for the purpose of fulfilling the program of redemption established in eternity past (verses 2, 8; 3:6; 4:14; 5:5; 8; 6:6; 7:3, 28; 10:29; 11:17). And many other references in the New Testament.

His sonship was also expressed in the Old Testament (Psalms 2:12; Prov. 30:4). The word “today” indicates that God’s Son was born in a point of time. He was always God, but He demonstrated His role as Son in space and time at His incarnation and was affirmed as such by His resurrection (Rom. 1:4).

The angels (including Lucifer), were created beings and Jesus Is Creator God.

Acts 13:33 "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

Matthew 16:16 "And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Notice Jesus is (the), Son not (a), son. When you specifically use "the", it means only one.

Hebrews Chapter 1 Questions

1. Hebrews was obviously written before what event?
2. Name several people that were thought to be the penman of Hebrews.
3. Who does the author believe the penman to be?
4. What message was the penman trying to convey to the Hebrew people?
5. When was the way opened to the Father for the believers?
6. If Jesus is not the perfect sacrifice, what is the fate of all humanity?
7. What is the main theme of Hebrews?
8. In times past, who did God speak to the people through?
9. In verse 1, what does the word God mean?
10. From what did God speak to Moses?
11. How did God speak to Elijah?
12. What was the peculiar happening when Paul met Jesus?
13. Many times, the voice of God was mistaken for what?
14. Who are prophets?
15. What kind of message does a prophet bring most times?
16. In verse 2 God changed the way He sent His message, who did He send it by?
17. What request did God the Father make in Matthew 17-5?
18. What are we told to not be ignorant of in 2 Peter 3-8?
19. In what book of the Bible do we read that Jesus was Creator God?
20. John 1-14 says the Word was made what?
21. What does Romans 8-17 tell us we will share with Jesus?
22. What does express image mean?

23. How are Jesus, Holy Spirit, and the Father one?
24. What is Jesus called in 1 John 5-7?
25. Colossians 2-9 tells us that what fullness dwells in Jesus?
26. What does brightness in verse 3 mean?
27. What does upholding in verse 3 mean?
28. Power comes from what root word in verse 3?
29. What root word does the word dynamite come from?
30. When was Jesus' work finished?
31. Where is Jesus now?
32. This brightness of His glory is speaking of whom?
33. Hebrews 1-4 says Jesus is better than whom?
34. What makes Jesus higher than the angels?
35. Who must bow to Jesus?
36. How do the Christians have power over the devil and his demons?
37. How do we know that Jesus and Lucifer were not brothers?
38. Notice Jesus is ___ Son of God not _ son.

Hebrews Chapter 1 Continued

Hebrews 1:6 "And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."

“Again”: This adverb can be taken with “brings” as a reference to the second coming of Christ or with “says” to indicate yet another quotation from the Old Testament (“and again, when He brings the firstborn into the world. He “says” (verse 5; 2:13).

“First begotten”: Christ was not the first to be born on the earth, but He holds the highest position of sovereignty. As “firstborn” He is also set apart to the service of God and, being preeminent, is entitled to the inheritance (verse 2; Gen. 43:33; Exodus 13:2; 22:29; Deut. 21:17; Psalm 89:27).

“Let all the angels” (quoted from the LXX translation of Deut. 32:43; Psalm 97:7). Since the angels are commanded to worship the Messiah, the Messiah must be superior to them. Five of the 7 Old Testament passages quoted in this first chapter of Hebrews are in contexts related to the Davidic Covenant, which emphasizes the concepts of sonship, kingship and kingdom.

Although (Deut. 32:43), is not in a Davidic Covenant context, it has an affinity to the teaching of (Psalm 89:6; a Psalm of the Davidic Covenant), which declares that the heavenly beings themselves must recognize the lordship of God. Reference is made to “the firstborn” is mentioned (in Psalm 89:27).

1 Peter 3:22 "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

This Scripture in Peter and the one in Hebrews above show that Jesus is greater than the angels. The angels are in fact, under His control. I will quote a Scripture in Revelation that will show that Jesus is above all in heaven and is the only one worthy to even open the book.

Revelation 5:9-12 "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;" "And hast made us unto our God kings and priests: and we shall reign on the earth." "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;" "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

We see from all this that there is no greater in heaven or earth than Jesus Christ our Lord.

Hebrews 1:7 "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

“Of the angels”: The writer continues biblical proofs that the angels are subservient to the Son of God by citing (Psalm 104:4). This is the only one of the 7 Old Testament quotations (in chapter 1), which has no connection at all to the Davidic Covenant. The quote merely defines the primary nature and purpose of angels.

Many times we see the angels of the Lord appear in fire of one kind or the other. The best example of this that I can think of was when the chariot of fire came and escorted Elijah to heaven when he went up in the whirlwind.

2 Kings 2:11 "And it came to pass, as they still went on, and talked, that, behold, [there appeared] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

Elisha was promised that if he could see this great happening, he would get a double portion of the blessings God had given Elijah, and he did. Let us see in this next verse just what happened on another occasion pertaining to angels and fire.

2 Kings 6:17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain [was] full of horses and chariots of fire round about Elisha."

This was an army God had sent to help Elisha. Elisha knew they were there, but the young man with him had not seen them until Elisha asked for him to be able to see. We have friends that sing a song about having a band of angels camped all around you to help you if you are a Christian. This is the same thing that is here in Kings.

Angels are ministering spirits. The fallen angels who followed Lucifer out of heaven are now called devil spirits, and they are commonly called demons. They minister evil and not good. The angels who did not fall are ministering only good to the Christians. We read the purpose of angels in this next verse.

Hebrews 1:14 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'"

Verses 8-9 "He saith" (quoting from Psalm 45:6-7), the writer argues for the deity and the lordship on the Son over creation (verse 3). The text is all the more significant since the declaration of the Son's deity is presented as the words of the Father Himself (Isa. 9:6; Jer. 23:5-6; John 5:18; Titus 2:13; 1 John 5:20).

It is clear that the writer of Hebrews had the 3 messianic offices in mind: Prophet (verse 1), Priest (verse 3), and King (verses 3, 8). Induction into those 3 offices required anointing (verse 9). The title Messiah (Christ), means "anointed one" (Isa. 61:1-3; Luke 4:16-21).

Hebrews 1:8 "But unto the Son [he saith], Thy throne, O God, [is] for ever and ever: a scepter of righteousness [is] the scepter of thy kingdom."

We see in this Scripture above that God the Father called Jesus, God. I have chosen 2 Scriptures from Isaiah to show the greatness of Jesus.

Isaiah 9:6-7 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." "Of the increase of [his] government and peace [there shall be] no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."

Jesus (the Word of God), earned the right to be all these wonderful things. He paid for the privilege on the cross of Calvary.

Hebrews 1:9 "Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows."

"Fellows": The term is used only in Hebrews (3:1, 14; 6:4; 12:8), and (in Luke 5:7), where it is rendered as "partners". In this occurrence, it might refer to angels or to other men who were similarly anointed for their offices: The Old Testament prophets, priests, and kings.

If the "oil of Gladness" here is the same as "oil of gladness" referred to (in Isa. 61:3), the reference would clearly be to those who had mourned in Zion but who would one day be clothed with praise and called "oaks of righteousness", references to men, not angels. No matter how noble such men were, Christ is superior.

God cannot look upon sin, He will burn it up. Even in the Tabernacle in the wilderness, there was a cup of silver under the legs that held the Ark of the Covenant, when they set it up. Silver is symbolic of redemption. This caused redemption to be between Almighty God and the sinful world even in the wilderness.

We Christians do not have any righteousness in our own right. The only righteousness that we have is the righteousness of Christ. He paid for our sin, so that we might partake of His righteousness. Jesus brought righteousness to whosoever will accept Him as Savior.

Verses 10-12 (quoted from Psalm 102:25-27). The Son who created the universe (John 1:1-3), one day will destroy the heavens and earth that He created, but He remains unchanged. Immutability is yet another characteristic of the divine essence. Once again, the Old Testament testifies of the Son's deity.

Hebrews 1:10 "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:"

Genesis 1:1 "In the beginning God created the heaven and the earth."

John 1:1-3 "In the beginning was the Word, and the Word was with God, and the Word was God." "The same was in the beginning with God." "All things were made by him; and without him was not any thing made that was made."

Jesus was Creator God. The Scriptures above leave no doubt. I have said this before, but Jesus seems to be the doer part of the Godhead. The 2 powers in this world are the spoken Word and the written Word, and Jesus is both.

Hebrews 1:11-12 "They shall perish; but thou remainest; and they all shall wax old as doth a garment;" "And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

We know that The Word of God (Jesus), is the everlasting one. He has no end and no beginning.

Revelation 1:8 "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Revelation 1:17 "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:"

All of these Scriptures are stating that Jesus [the Word] is eternal.

1 Timothy 1:17 "Now unto the King eternal, immortal, invisible, the only wise God, [be] honor and glory for ever and ever. Amen."

Matthew 24:35 "Heaven and earth shall pass away, but my words shall not pass away."

You see the earth that we know will pass away. It was created by the Word of God, so we know it had a beginning and we know that it will pass away and be replaced with a new heaven and earth.

Luke 21:33 "Heaven and earth shall pass away: but my words shall not pass away."

Revelation 21:1 "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

We can easily see that nothing or no one except God the Father, God the Word, and God the Holy Spirit are eternal.

Verses 13-14: The writer re-emphasizes the lordship of the Son (by quoting Psalm 110:1). While Christ's destiny is to reign (verse 3; Matt. 22:44; Acts 2:35), the angels' destiny is to serve the

recipients of salvation. This is the seventh and final quotation from the Old Testament to bolster the argument that as Son and Lord the Messiah is superior to the angels.

Hebrews 1:13-14 "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

We can easily find examples of angels appearing to men and women here on the earth. Sometimes they are dispatched of God to protect us. Sometimes they bring an important message from God. A good instance of them bringing a message of warning is when the angels warned Lot and his family to get out of Sodom and Gomorrah, before God destroyed it.

Several people were brought a message of the upcoming birth of a child. Mary the mother of Jesus was one; the parents of John the Baptist were two more. We read earlier of God sending an army of angels ([see article about "angels"](#)), to fight for the saints, we also know that God placed angels at the entrance to the Garden of Eden to stop Adam and Eve from re-entering.

There is only one time mentioned in the Bible when Jesus was standing at the right hand of the Father. It was when Stephen was stoned to death. I believe He stood to receive Stephen into heaven. There are many Scriptures where Jesus is sitting at the Father's right hand, because He has finished His work to redeem us. I will quote a few here.

Hebrews 10:12 "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;"

1 Peter 3:22 "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."

Hebrews Chapter 1 Continued Questions

1. Who were the angels of God to worship?
2. In 1 Peter 3-22, who are subject to Jesus?
3. Who is the only one worthy to open the book in heaven?
4. In Revelation 5-12, the Lamb is worthy to receive what?
5. What are angels?
6. Name a time when the angels were associated with fire.
7. What would Elisha receive, if he saw Elijah rise to heaven?
8. What are the angels now who followed Lucifer out of heaven?

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9. What is the purpose God has for angels?
 10. What does Father God call Jesus in Hebrews 1-8?
 11. Jesus is called by what names in Isaiah 9-6?
 12. What is silver symbolic of?
 13. Where does the Christian get his righteousness?
 14. Who laid the foundation of the earth?

15. Who is the Word of God?
16. What are the 2 great powers in the world?
17. Give several names that show the eternity of Jesus?
18. Heaven and earth shall pass away: but my _____ shall not pass away.
19. What is unusual about the new heaven and earth?
20. In Hebrews 1-13, Jesus is to sit on the right hand of the Father until when?
21. What are some of the jobs God has for angels to do mentioned in the Bible? 22. Who does the author believe Gabriel and Michael are?
23. When is the only time Jesus was mentioned standing at the right hand of God? 24. Besides sitting on the right hand of God, what is Jesus?

Hebrews Chapter 2

Verses 1-4: The Book of Hebrews contains five warning passages (2:1-4; 3:7 - 4:13; 5:11 - 6:20; 10:19-39; 12:18-29). These passages contain much exhortation but also some explicit warnings, a danger sign. This first passage warns: Do not neglect Christ's message.

Since God has no greater messenger than His Son, He has no more important message than the gospel which the Son has given. And if the law given through angels was steadfast, producing sure judgment, how shall we escape, if we ignore the sure message of the Son?

This message was proclaimed by Christ to His apostles and then by the apostles to the author of Hebrews (verse 3).

In order to drive home the importance of the superiority of the Son of God over the angels, the writer urges the readers to respond. "We", includes all those who are Hebrews. Some had given intellectual assent to the doctrine of Messiah's superiority to the angels, but had not yet committed themselves to His as God and Lord.

He deserves their worship as much as He deserves the worship of the angels.

Hebrews 2:1 "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let [them] slip."

"Ernest heed ... let them slip": Both phrases have nautical connotations. The first refers to mooring a ship, tying it up at the dock. The second was often used of a ship that had been allowed to drift past the harbor. The warning is to secure oneself to the truth of the gospel, being careful not to pass by the only harbor of salvation.

The closest attention must be paid to these very serious matters of the Christian faith. The readers in their tendency to apathy are in danger of making a shipwreck of their lives (6:19).

It appears to me, from the Scripture above, that Paul is trying to tell us the importance of learning God's ways and then living the life God would have for us. We must not only be saved, but walk in that salvation. These Scriptures from Proverbs tell us the best.

Proverbs 2:1-6 "My son, if thou wilt receive my words, and hide my commandments with thee;" "So that thou incline thine ear unto wisdom, [and] apply thine heart to understanding;" "Yea, if thou criest after knowledge, [and] liftest up thy voice for understanding;" "If thou seekest her as silver, and searchest for her as [for] hid treasures;" "Then shalt thou understand the fear of the LORD, and find the knowledge of God." "For the LORD giveth wisdom: out of his mouth [cometh] knowledge and understanding."

In our society today, it seems as if the standards God gave us in the Bible are being totally ignored. Men are doing whatever is right in their own sight. This society is interested in fulfilling the lust of the flesh. The only solution to the problems we face is a return to God and His ways.

Hebrews 2:2 "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;"

“If”: “The Greek term assumes a fulfilled condition and here carries the idea. “In view of the fact that ...”

Transgression and disobedience”: The former means to step across the line, in an overt sin of commission. The latter carries the idea of shutting one’s ears to God’s commands, thereby committing a sin of omission. Both are willful, serious and require just judgment.

Hebrews 2:3 "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him];"

“How shall we escape”: If disobedience to the older covenant of law brought swift judgment, how much more severe will be the judgment of disobedience to the New Covenant gospel of salvation, which was mediated by the Son who is superior to the angels (Matthew 10:14-15; 11:20-24)?

The messenger and message of the New Covenant are greater than the messengers and message of the older covenant. The greater the privilege; the greater the punishment for disobedience or neglect (10:29; Luke 12:47).

“By them that heard”: This phrase reveals the succession of evangelism. That generation of Hebrews would not have heard if the previous generations of witnesses had not passed the message along (1 Tim 2:5-7).

The angels who followed Lucifer sinned in full knowledge. They were in the very presence of God and still decided to go against God and follow Lucifer.

Isaiah 14:12 "How art thou fallen from heaven, O Lucifer, son of the morning! [how] art thou cut down to the ground, which didst weaken the nations!"

Revelation 12:4 "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

It is much worse to sin in full knowledge than it is to sin unknowingly. These fallen angels (devil spirits), recognized Jesus, because they had been in heaven with Him. When they came into contact with Jesus, they would ask Him if He had come to torment them before time.

Matthew 8:29 " And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"

They know that their fate is to burn in the lake of fire.

Revelation 20:10 "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet [are], and shall be tormented day and night for ever and ever."

1 Corinthians 10:12 "Wherefore let him that thinketh he standeth take heed lest he fall."

Mark 16:15-16 "And he said unto them, Go ye into all the world, and preach the gospel to every creature." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

There are only 2 ways to go. One way belief in Jesus leads to heaven. To reject Jesus as your Savior brings damnation. "Believeth" means to continually believe. You must not put off salvation. To put off salvation is to reject it for right now. There may not be tomorrow.

1 Thessalonians 5:3 "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

There is a great falling away of even the Christians, what in the world will happen to them who do not believe?

1 Peter 4:17-18 "For the time [is come] that judgment must begin at the house of God: and if [it] first [begin] at us, what shall the end [be] of them that obey not the gospel of God?" "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Hebrews 2:4 "God also bearing [them] witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

"Signs ... wonders ... miracles ... gifts": The supernatural powers demonstrated by Jesus and by His apostles were the Father's divine confirmation of the gospel of Jesus Christ, His Son (John 10:38; Acts 2:22; Rom. 15:19; 1 Cor. 14:22). This authentication of the message was the purpose of such miraculous deeds.

"The Holy Spirit": The epistle's first reference to the Holy Spirit refers in passing to His ministry of confirming the message of salvation by means of miraculous gifts. Mentioned elsewhere in the epistle are the Holy Spirit's involvement in the revelation of Scripture (3:7; 10:15), in teaching (9:8), in pre-salvation operations (6:4), perhaps His convicting work (10:29), common grace, and in ministry to Christ (9:14).

God verified the Son's message with miracles, and gifts of the Holy Ghost. The author states that these sign gifts were given to the first-generation witnesses. He does not suggest that his readers possessed these same miraculous gifts.

The phrase "gifts" of the Holy Spirit Himself upon every believer (Rom. 8:9; Gal. 3:5; Eph. 1:13), or more likely it refers to the gifts given by the Spirit (Rom. 12; 1 Cor. 12).

The miraculous sign gifts of the Holy Spirit were present in the first century to confirm apostolic revelation (2 Cor. 12:12; Heb. 2:2-4), and are not expected today.

Just as it is necessary to erect a scaffolding to aid construction when a building is being erected, so sign gifts were the spiritual scaffolding used by God to give credibility to His revelation which became the foundation of the church. When the written Word of God was complete, God removed the scaffolding. These gifts were given primarily as signs for the Jews (1 Cor. 1:22).

Also, as the apostles were primarily communicating an oral tradition, they needed signs to authenticate their message (2 Thess. 2:15). When considering a sign gift, one should remember that gifts, such as the gift of apostles, were foundational gifts needed in the first century. And were characterized by certain qualifications that could not be met today (Acts 1:21-22).

Also, Paul specifically indicated that some gifts would cease (1 Cor. 13:8), and he referred to miracles seemingly in the past tense. They were still prevalent at the time of writing (verse 3).

The sign gifts would include apostles (Eph. 4:11), healing (1 Cor. 12:9), tongues, miracles and interpretations of tongues (1 Cor. 12:10). Some might add to that list the discernment of spirits (1 Cor. 12:10).

Just as God gave Moses the power to do miracles before the pharaoh, He gave the disciples power to perform miracles before the people. We read that Jesus did so many miracles that if they were all written down there would not be enough books in the whole world to hold them all.

John 21:25 "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

No one but God could bring sight to a man who had been blind from birth. Everyone should have believed who saw these fantastic miracles of God, but they did not. Jesus told them if they did not believe for any other reason to believe Him for the works.

John 10:37-38 "If I do not the works of my Father, believe me not." "But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father [is] in me, and I in him."

Notice (in verse 4 above), that all of the miracles are according to God's will. Paul found this to be true when he prayed three times for God to remove the thorn in his flesh, and God said no. Signs and wonders will still follow those who believe. The difference in Jesus and us, is that we must do these miracles in Jesus' name. Read the 14th chapter of John beginning with the 12th verse. I will give just two verses here.

John 14:12-13 "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater [works] than these shall he do; because I go unto my Father." "And

whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Notice in verse 12 who can do this, "he that believeth".

Verses 5-9: If Christ became a Man and partook of death, how can He be superior to the angels? This apparent contradiction is presently answered as reasonable and logical. The writer states that the angels do not have authority in the world to come.

Throughout the past and present ages angels have administered judgment on man: at Sodom (Gen. 19:13), on Israel (2 Sam. 24:15-17), on kings (Acts 12:23), during the Great Tribulation (Rev. chapters 8, 9). But in the age to come angels will have no authority over the saints.

In fact, the saints will judge angels (1 Cor. 6:3). Quoting (Psalm 8), the author shows that man will rule in God's coming age. Psalm 8 describes man as made by God a little lower than the angels. "A Little" (Greek brachu ti) has two possible interpretations. It can refer to time (for a little while), or degree (a little lower). Both concepts are true, but the second fits the context better.

Although God has made man slightly lower than the angels for the present, He also has crowned him with glory and honor and set him over His creation. Man, is the capstone and crown of God's creation. Into man's hands God will ultimately place His creation. As He proclaimed from the moment of creation (Gen. 1:26, 28), God will ultimately place His creation into man's hands through Christ.

By death Christ will regain for man what he lost by sin and death, namely, the dominion of the world. The author interprets all things to mean that God left nothing, including angels, independent of man's dominion. So as Man, Jesus will rule the earth. He to whom world dominion is divinely committed is greater than the angels, who do not have this privilege.

Hebrews 2:5 "For unto the angels hath he not put in subjection the world to come, whereof we speak."

"World": The term refers to the inhabited earth. The reference is to the great millennial kingdom (Zech. 14:9; Rev. 20:1-5). Angels will not reign over the messianic kingdom.

Revelation 11:15 "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become [the kingdoms] of our Lord, and of his Christ; and he shall reign for ever and ever."

Revelation 20:6 "Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

We can all clearly see that the angels will not rule. Jesus will be the supreme ruler and His followers [Christians] will rule with Him as His subordinates.

Hebrews 2:6 "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?"

“Certain place”: This is not an indication that the writer was ignorant of the source of the quotation that follows. The location of the quotation is not as significant as its divine authorship. Perhaps it is significant that the author of Hebrews is not identified either.

The writer may have desired that his readers understand that the Holy Spirit is the real author of all Scripture (2 Tim. 3:16; 2 Peter 1:21).

“Him ... Son of Man”: Both refer to mankind, not to Christ. The passage asks why God would ever bother with man. As the following verses demonstrate (Verses 9-10), the incarnation of Christ is the greatest proof of God’s love and regard for mankind. Christ was not sent in the form of an angel. He was sent in the form of a man.

This son of man is not Jesus. If this were speaking of Jesus, Son would be capitalized. Another reason we know this is not speaking of Jesus is that Jesus here is the one visiting the son of man. In our church services, I love to sing the song “WHO AM I”. In this song, it says who am I that a King would bleed and die for? It also says who am I that He would pray "not my will thine for"?

The answer I may never know; why He ever loved me so. If we stop and really think about this, it is almost unbelievable. Why would God the Father be willing to sacrifice His only begotten Son so that someone as unworthy as I am might live? It is a big question, isn't it?

1 John 4:10 "Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins."

Propitiation means atonement.

Hebrews 2:7 "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:"

“Angels”: Angels were given supernatural powers by the Creator. They have continual access to the throne of God (Job 1:6; 2:1; Rev. 5:11), and are not subject to death.

When Jesus came to the earth, He took on the form of flesh that He might be tempted in all the ways we are. He took on the flesh of man that He might relate to us better.

John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Hebrews 4:15 "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin."

Jesus was tempted in all things when Satan tempted Him 40 days and nights while Jesus was fasting. Jesus did not succumb to the temptation, but withstood the devil. He also tells us, if we will withstand the devil, he will flee from us.

James 4:7 "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

Hebrews 2:8 "Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing [that is] not put under him. But now we see not yet all things put under him."

"Subjection": In spite of the superiority of angels to mankind, God had originally placed the administration of the earth into the hands of mankind (Gen. 1:26-28). Due to the Fall (Gen. 3), however, mankind has been incapable of fulfilling that divinely ordained position.

Matthew 28:18 "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

We know this was true even when Jesus walked the earth in His house of flesh. When He told the sea to quiet down and it did, the disciples were amazed that even the sea had to obey Him. He spoke to unclean spirits and they had to leave.

Even the 2000 devil spirits asked permission of Jesus to go into the hogs that ran violently into the sea. He had to give permission for them to go, because they were subject to Him. We could go on and on about how three times he told the spirit to go back into someone assumed dead. Jesus is the God of the living and the dead.

Revelation 5:13 "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, [be] unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

To sum up this lesson, we would have to say that Jesus Christ our Lord is also King of kings and Lord of lords that the real power and authority is the Word of God; (spoken and written). We must truly accept the spoken and written Word as absolute Truth and continue in the teaching of both to the end.

Hebrews Chapter 2 Questions

1. In verse 1, why are we told that we should take earnest heed to the things we have heard?
2. After we learn God's ways, what is the next step we must take?
3. In Proverbs 2-4, we are told that we should search for the truths of God as one would look for what?
4. Who giveth wisdom?
5. What is the mistake being made in our society today?
6. What is the only solution to our problems?
7. What is the most important question asked in Hebrews 2-3?
8. Why can the angels who followed Lucifer not be forgiven?
9. What portion of the angels in heaven followed Lucifer?
10. What are these fallen angels referred to on the earth?
11. Why did they recognize Jesus when He cast them out of people?
12. What is the terrible fate awaiting the devil, and the beast, and the false prophet?
13. What warning is given to those who think they are standing?
14. What does this tell us is possible?
15. Mark 16:16 tells us who will be saved, who are they?
16. What does believeth mean?
17. To reject Jesus as our Savior brings what?
18. Where does judgment begin?

19. How did God bear witness that what they were teaching was the Truth?
20. We could say that miracles are according to whose will?
21. Name 2 other people God gave miracle ability to, besides Jesus.
22. How many miracles did Jesus do?
23. Does God always do a miracle when we pray?
24. Give one example when God said no.
25. In whose name do we do miracles?
26. How long shall the saints reign with Christ on the earth?
27. How do we know that son of man is not Jesus in Hebrews 2-6?
28. What question do most Christians ask themselves about God giving His Son to save us?

29. Why can Jesus know the temptations and hurts that we feel, if He was God the Son?
30. Hebrews 2-8 says that all things are subject to Jesus, name 3 different things that happened when He was on earth that let us know this is true.
31. Who is Jesus God of?
32. How can we sum this lesson up?

Hebrews Chapter 2 Continued

Hebrews 2:9 "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man."

Verse 8 ends with the confession that Man's present status does not suggest that he will someday be over all creation. But Christ's status does. Unlike man, He already has been crowned, and because of His identity with and victory for man, He makes (Psalm 8), a future reality for man. Death is one significant quality that makes man lower than the angels (Luke 20:36), but Christ has conquered death for man.

"Glory and honor": Because Jesus became "obedient to the point of death ... God highly exalted Him" (Phil. 2:8-9). By His redemptive work, Christ has fulfilled all that is required as the supreme representative of mankind. By His incarnation, substitutionary sacrifice and victory over sin and death (Rom. 6:23; 1 John 4:10), He has fulfilled man's original purpose.

As the Second Adam (1 Cor. 15:47), He was for a short time lower than the angels. Now He has glory and honor, and all things (including angels), are subject to Him.

"Taste death for every man": Everyone who believes, that is. The death of Christ can only be applied in its efficacy to those who come to God repentantly in faith, asking for saving grace and forgiveness of sins (2 Cor. 5:21; 1 Tim. 2:6; 4:10; Titus 2:11).

We must notice in the Scripture above, that Jesus was made a little lower than the angels. He was not lower at all, but took on this state of being lower for His stay on the earth. The death of the cross that Jesus died was in payment for us, so that we would not have to die this way to pay for our sins.

Philippians 2:7-9 "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:" "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "Wherefore God also hath highly exalted him, and given him a name which is above every name:"

We should see in this that we have done nothing to deserve to be saved. It is a gift of grace. This is a free gift of God; all we do is accept it.

Hebrews 2:10 "For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."

“Became”: What God did through the humiliation of Jesus Christ was perfectly consistent with His sovereign righteousness and holiness. Without Christ’s humiliation and suffering, there could be no redemption. Without redemption, there could be no glorification (Rom. 8:18, 29-30).

“Perfect”: In His divine nature. Christ was already perfect. However, His human nature was perfected through obedience, including suffering in order that He might be an understanding High-Priest, an example for believers (5:8-9; 7:25-28; Phil. 2:8; 1 Pet. 2:21), and establish the perfect righteousness (Matt. 3:15), to be imputed to believers (2 cor. 5:21; Phil. 3:8, 19).

“Captain”: The term is also used (in 12:2 and Acts 5:31). It could be translated “pioneer”, “leader,” “author,” or “originator”. Christ is the source (5:9, which has the meaning of cause), the initiator, and the leader in regard to salvation. He has led the way into heaven as our forerunner (6:20).

The concept of a suffering Messiah was a real stumbling block to the Jews. The author tackles this problem by declaring that the sufferings of the Cross were an integral part of God’s redemptive plan. In fact, Christ was made perfect through the suffering of death. Not that His deity lacks perfection (1:3, 8), but His humanity was vocationally perfected.

That is, as Man, Jesus was enabled through suffering to become the captain of man’s salvation; suffering allows Him to experientially empathize with us (verse 18), and death was the means of His destroying Satan (verse 14), and securing our redemption (9:12).

Luke 24:26 "Ought not Christ to have suffered these things, and to enter into his glory?"

Luke 24:46 "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day:"

The suffering that Christ did was not because He deserved to suffer, but because we deserved to suffer. He was our substitute. He suffered in our place. We are His creation and He bought us back out of sin.

There is a penalty for sin, but Jesus paid our penalty for us that we might be judged not guilty of sin. If we suffer with Christ for the cause of Christianity, then we shall reign with Him, as we read (in Romans 8:17).

"And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with [him], that we may be also glorified together."

A Christian is a follower of Christ. If our leader suffered, so will we.

1 Thessalonians 3:4 "For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know."

Hebrews 2:11 "For both he that sanctifieth and they who are sanctified [are] all of one: for which cause he is not ashamed to call them brethren,"

“Sanctifieth”: Sanctification sets a person apart for service (means to make holy), through purification from sin and conformity to the holiness of God (10:10).

Matthew 12:48-50 "But he answered and said unto him that told him, Who is my mother? and who are my brethren?" "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!" "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

We who are sanctified are set aside for God's purpose. He made us holy in God's sight. We Christians are covered in the blood of Jesus. When God the Father looks at us, He sees the blood of His Son. We are righteous because we have been washed in the blood of the Lamb (Jesus Christ).

Hebrews 2:12 "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."

"My brethren" (quoted from Psalm 22:22). Jesus had taught that those who do the will of the Father in obedience to His word are His brothers and mother (Matt. 12:50; Luke 8:21). He never directly referred to His disciples by the title of "brethren" or "brother" until after His resurrection (Matt. 28:10; John 20:17).

Not until He had paid the price for their salvation, did they truly become His spiritual brothers and sisters. The use of the term demonstrates His full identification with mankind in order to provide complete redemption (Phil. 2:7-9).

Psalms 22:22 "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

We see here, the same Scripture in the Old Testament as we see in the New Testament. We see from both of these Scriptures how important it is to praise God in the church. It also, is very important to open our mouth and confess Jesus.

Matthew 10:32 "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

You can see how important it is to confess Jesus here on earth.

Hebrews 2:13 "And again, I will put my trust in him. And again, Behold I and the children which God hath given me."

The citation of Isa. 8:17-18 (2 Sam. 22:3), emphasizes the point made (in verses 9-11): that Christ had fully identified Himself with mankind by taking a human nature. He demonstrated the reality of His human nature by His reliance upon God during His earthly sojourn.

John 10:29 "My Father, which gave [them] me, is greater than all; and no [man] is able to pluck [them] out of my Father's hand."

John 17:6-8 "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." "Now they have known

that all things whatsoever thou hast given me are of thee." "For I have given unto them the words which thou gavest me; and they have received [them], and have known surely that I came out from thee, and they have believed that thou didst send me."

"Men" in this Scripture (from John 17), means the face of humans. Manifested means made real. The Father gave them to the Son, because He paid for them with His blood. Jesus said over and over that His message was also the message of the Father.

John 14:10 "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Hebrews 2:14 "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;"

“Partakers ... took part”: The Greek word for “partook” means fellowship, communion, or partnership. “Share” (or partakers), means to take hold of something that is not related to one’s own kind. The Son of God was not by nature “flesh and blood,” but took upon Himself that nature for the sake of providing redemption for mankind.

“Death ... power ... death”: This is the ultimate purpose of the incarnation: Jesus came to earth to die. By dying, He was able to conquer death in His resurrection (John 14:19). By conquering death, He rendered Satan powerless against all who are saved. Satan’s using the power of death is subject to God’s will (Job 2:6).

John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

To be able to fully understand His followers, Jesus took on flesh that He could be tempted in all points that His followers are.

Hebrews 4:15 "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin."

1 Corinthians 15:54 "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Jesus defeated Satan on the cross. Jesus endured the cross to bring us life.

1 Corinthians 15:45 "And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit." Adam brought death to all mankind, Jesus brought us life everlasting.

Hebrews 2:15 "And deliver them who through fear of death were all their lifetime subject to bondage."

“Fear of death”: For the believer, “death is swallowed up in victory” (1 Cor. 15:54). Therefore, the fear of death and its spiritual bondage have been brought to an end through the work of Christ.

Romans 8:15 "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

In our time, there is so much danger of nuclear war that many people live in constant fear. In the (14th chapter of John), we are told not to fear. The only assurance that we have is in our Savior Jesus Christ. It is a natural thing to fear death, if you are not saved, because hell awaits that person. We Christians have hope of the resurrection in Jesus Christ.

Hebrews 2:16 "For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham."

“Nature of”: This is speaking about giving help, in this case not to angels but to the descendants of Abraham. The sense of “giving help is from the picture of a taking hold of someone in order to push or pull them to safety, to rescue them. However, there was no thought in Judaism that the Messiah’s entrance into the world would be to give help to the angels.

The contrast, using this translation, is weak in comparison with all that has been previously said about Christ’s superiority to the angels. The context presents the identification of Christ with mankind in His incarnation, He took upon Himself a human nature (verses 9-14, 17).

When the writer wished to express the concept of giving help, he chose a different Greek word (in verse 18; also 4:16). Therefore, the translation, “take on the nature of,” is to be preferred.

“Seed of Abraham”: Christ is that promised descendant. Since the readers are Hebrews, they would certainly identify themselves with this description. The Messiah had been born in the line of Abraham in fulfillment of the Old Testament prophecies (Matt. 1:1).

One of the chief purposes for the incarnation was the salvation of Israel (Matt. 1:21). Yet another purpose was the fulfillment of the Abrahamic Covenant regarding the promised descendant. Of all peoples, the Hebrews should be first to recognize the significance and importance of the incarnation.

Galatians 3:16 "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

Just as we had been studying, Jesus took on the form of flesh and dwelt among us. The purpose of His taking on flesh was that He could overcome the flesh nature for us. He was the only person who ever lived completely without sin.

Verses 17-18: The author provides three reasons for Christ’s suffering: (1) To identify with humanity (verses 10-13); (2) To destroy the power of death (verses 14-15); and (3) To become an intercessory High Priest (verses 17-18).

One of the key thoughts of this epistle is the High Priestly work of Christ. As a Man, He can compassionately serve as our High Priest. His primary role as High Priest is to make reconciliation for the sins of the people. The verb (Greek *hilaskomai*), means “to propitiate,” (a covering), for our sins; He satisfactorily and actually takes sin away.

The word *succor* (Greek *boetheo*), means “to come to the aid of” someone. How much easier it is to help someone when we ourselves have gone through similar trials! Christ as Man has fully suffered the greatest of trials and so can ably comfort (2 Cor. 1:3-5). These suffering Jews needed to hear that Christ had suffered as they were suffering.

Hebrews 2:17 "Wherefore in all things it behooved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people."

“Reconciliation” or propitiation: The word means “to conciliate” or “satisfy.” Christ’s work of propitiation is related to His high-priestly ministry. By His partaking of a human nature, Christ demonstrated His mercy to mankind and His faithfulness to God by satisfying God’s requirement for sin and thus obtaining for His people full forgiveness (1 John 2:2; 4:10).

2 Corinthians 5:21 "For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him."

1 John 2:1 "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:"

Jesus is at the throne of God praying for us continually. He is our great High Priest.

John 17:9 "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine."

Jesus understands our problems and has given us permission to use His name to pray to the Father.

John 14:13 "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Hebrews 2:18 "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

“Tempted”: The genuineness of Christ’s humility is demonstrated by the fact that He was subject to temptation. By experiencing temptation, Jesus became fully capable of understanding and sympathizing with His human brethren (4:15). He felt the full force of temptation.

Though we often yield means to make holy to temptation before we feel its full force, Jesus resisted temptation even when the greatest enticement for yielding had become evident (Luke 4:1-13).

1 Corinthians 10:13 "There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it]."

Jesus is our way of escape. It is a wonderful comfort to know that temptations that come can be overcome through the name of Jesus. Resist the devil and he will flee from you.

Hebrews Chapter 2 Continued Questions

1. In Hebrews 2:9, who was Jesus made a little lower than?
2. Why was Jesus made lower?
3. "But made himself of no _____".
4. Jesus was made in the likeness of whom for His stay on earth?
5. Jesus was obedient to _____.
6. Who has exalted Jesus above every name?
7. What is Jesus called in Hebrews 2:10?
8. The suffering Jesus Christ suffered was not because He deserved to suffer, but why?
9. In Romans 8:17, we Christians are called what?
10. What is the “if”, attached to this?
11. What unpopular statement is made in 1 Thessalonians 3:4?
12. Why is Jesus not ashamed to call us His brethren?
13. In the 12th chapter of Matthew, we find out who Jesus' brothers and sisters are, who are they?
14. What does sanctifieth mean?
15. We who are sanctified are what?
16. When Father God looks at a Christian, what does He see?
17. What makes the Christian righteous?
18. What Scripture in Psalms is the same as the one in Hebrews 2:12?
19. Why is it so important to confess Jesus here on the earth?
20. Who is able to pluck us out of the Father's hand?
21. Men, in John 10:29, means what?
22. What does manifested mean?
23. Where did Jesus tell the people that His message came from?
24. Why did Jesus take on the form of flesh?
25. Where, in John, do we read about Jesus taking on the form of flesh?
26. In Hebrews 4:15, what is Jesus called?
27. Where did Jesus defeat Satan?
28. The first Adam was made a living soul, the second Adam was made what?

29. Why were we under bondage until Jesus came to save us?
30. What is the name that only believers can use for God?
31. We Christians have hope of the _____ in Jesus.
32. Jesus reconciled ____ to ____.
33. In 1 John 2:1 Jesus is called what?
34. Who does Jesus pray for?
35. Jesus said that whatever we ask in His name, He would do it, why?
36. What consolation can the Christian have when he or she is tempted?
37. Resist the devil and he will _____.

Hebrews Chapter 3

Verses 1-6: Jesus is both the Apostle and High Priest of the Christian faith. These titles do not involve His divine essence; they speak in regard to His superior ministry. Moses is very highly regarded by the Jews, so the author of Hebrews now attempts to make his argument for the superiority of Christ without belittling the ministry of Moses.

The author's use of the word "Apostle" (used of Christ only here), expresses the superiority of His commission, He being sent directly from God as a messenger. As High Priest, He is man's direct intercessor with God.

This section presents the superiority of Jesus over the highly-revered Moses. The Lord had spoken with Moses "face to face, just as a man speaks to his friend" (Exodus 33:11), and had given the law to him (Neh. 9:13-14). The commandments and rituals of the law were the Jews' supreme priorities, and to them Moses and the law were synonymous.

Both the Old Testament and the New Testament refer to the commands of God as the "law of Moses" (Joshua 8:31; 1 Kings 2:3; Luke 2:22; Acts 13:39). Yet, as great as Moses was, Jesus was infinitely greater.

Hebrews 3:1 "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;"

"Holy brethren": The phrase occurs only here and (in 1 Thess. 5:27), where some manuscripts omit "holy." The writer addresses believers who have a "heavenly calling" (Phil. 3:14). They are elsewhere described as desiring a "heavenly country" (11:16), and as coming to "the heavenly Jerusalem" (12:22).

They are "holy" in the sense that they are set apart unto God and identified with the heavenly realm, citizens of earth.

"Calling": The reference, as always in the New Testament epistles, is to the effective summons to salvation in Christ (Rom. 8:30; 1 Cor. 7:21).

"Consider": The writer asks for the readers' complete attention and diligent observation of the superiority of Jesus Christ.

"Apostle and High Priest": An apostle is a "sent one" who has the rights, power and authority of the one who sends him. Jesus was sent to earth by the Father (John 3:17, 34; 5:36-38; 8:42). The topic of the High Priesthood of Christ, which was begun (in 2:17-18), and is mentioned again here, will be taken up again in greater detail (in 4:14 – 10:18).

Meanwhile, the writer presents the supremacy of Christ to Moses (verses 1-6), to Joshua (4:8), and to all other national heroes and Old Testament preachers whom Jews held in high esteem.

Jesus Himself spoke of His superiority to Moses in the same context in which He spoke of His being sent by the Father (John 5:36-38, 45-47; Luke 16:29-31).

Moses had been sent by God to deliver His people from historical Egypt and its bondage (Exodus 3:10). Jesus was sent by God to deliver His people from spiritual Egypt and its bondage (2:15).

“Of our profession”: Christ is the center of our confession of faith in the gospel, both in creed and public testimony. The term is used again (in 4:14 and 10:23; 2 Cor. 9:13; 1 Tim. 6:12). In all 3 uses in Hebrews there is a sense of urgency.

Surely, the readers would not give up Christ, whom they had professed and reject what He had done for them, if they could understand the superiority of His person and work.

This is directed to the believers in Jesus Christ. In fact, this is directed to those who have made Jesus their Lord, as well as their Savior. Jesus is the great High Priest of all believers. He intercedes for us continually before the Father. Let us consider these followers of Jesus in the following verses.

2 Peter 1:3-9 "According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue:" "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;" "And to knowledge temperance; and to temperance patience; and to patience godliness;" "And to godliness brotherly kindness; and to brotherly kindness charity." "For if these things be in you, and abound, they make [you that ye shall] neither [be] barren nor unfruitful in the knowledge of our Lord Jesus Christ." "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

We can easily see that there is a lot to being the called of God. God expects our life to be so different from the life the people of the world live, that we will be called peculiar people.

Hebrews 3:2 "Who was faithful to him that appointed him, as also Moses [was faithful] in all his house."

“House”: The term refers to a family of people rather than a building or dwelling (verse 6; 1 Tim. 3:15). Those who were stewards of a household must above all be faithful (1 Cor. 4:2). Both Moses (Num. 12:7), and Christ (2:17), faithfully fulfilled their individual, divine appointments to care for the people of God.

Numbers 12:7 "My servant Moses [is] not so, who [is] faithful in all mine house."

We see an almost identical Scripture in Numbers here. We know if we were looking at types and shadows, we would be able to say that Moses was a type of Christ. Moses led his people out of

bondage, Jesus led his people out of bondage. Mighty signs and wonders followed Moses, even mightier signs and wonders followed Jesus.

We do not want to belabor this point, but, the Father sent them both on a mission. The difference in the two (possibly the smallest difference), is that Jesus was the real Deliverer and Moses was His shadow. The last statement on this that I will make now is that Moses was leading his people to their promised land, Jesus is leading us to our eternal Promised Land.

Verses 3-6: More glory than Moses: Christ's superiority and greater glory are not based on His faithfulness (both were faithful, verse 2), but on His superior position. Christ is the One who hath "builded" the house, whereas Moses is part of the house, being a servant in it (verses 3, 5). Christ is identified as a son over his own house.

The translation, "his own," is somewhat stronger than the Greek (autou). It is His house, but His house is the same as God's. Only one house is involved in these verses. It is not Moses' house, and it is not ours. It is God's.

Moses was a part of this one house. It is what Paul calls the household of God (Eph. 2:19; 1 Peter 4:17), or the household of faith (Gal. 16:10). It includes all believers of all time.

Verses 3-4: Moses was only a part of God's household of faith, whereas Jesus was the creator of that household (2 Sam. 7:13; Zech. 6:12-13; Eph. 2:19-22; 1 Pet. 2:4-5), and therefore is greater than Moses and equal to God.

Hebrews 3:3 "For this [man] was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house."

As we said above, Jesus is the real thing, Moses is His shadow. Jesus Christ was the Creator of all the world and everything in it. Moses, as great as he was, was still Jesus' creation.

Zechariah 6:12-13 "And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:" "Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both."

From the foundation of the world, Jesus was the Builder.

Hebrews 3:4 "For every house is builded by some [man]; but he that built all things [is] God."

Ontological Argument for the Existence of God: The word ontological comes from the root word "being" and is a deductive argument that only indicates the probable existence of God. (See

Rom. 1:20 and Psalm 94 for stronger arguments). It reasons that the idea of a perfect and infinite Being who exists must have placed the idea in mankind.

John 1:1-3 "In the beginning was the Word, and the Word was with God, and the Word was God." "The same was in the beginning with God." "All things were made by him; and without him was not any thing made that was made."

John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

These Scriptures in John, which we have used over and over in this series of lessons, leave no doubt at all who built everything. Jesus Christ was the Word of God in heaven, as we read (in verse 14) above. We also read above, that the Word made everything. In the first chapter of Genesis, we read that even the heavens were created by God.

Genesis 1:1 "In the beginning God created the heaven and the earth."

Now go back and look at (Hebrews chapter 3:4), and you will see the full impact of what it is saying. I will show just one more Scripture and then go on.

Hebrews 1:2 "Hath in these last days spoken unto us by [his] Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

“Verses 5-6” “Servant ... Son”: The term for “servant” implies a position of dignity and freedom, not slavery (Exodus 14:31; Jos. 1:2). However, even as the highest-ranking servant, Moses could never hold the position of Son, which is Christ’s alone (John 8:35).

Hebrews 3:5-6 "And Moses verily [was] faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;" "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

“Spoken after”: Moses was faithful primarily as a testimony to that which was to come in Christ (11:24-27).

“If we hold fast”: This is not speaking of how to be saved or remain saved (1 Cor. 15:2); it means rather that perseverance in faithfulness is proof of real faith.

The person who returns to the rituals of the Levitical system to contribute to his own salvation proves he was never truly part of God’s household, whereas the one who abides in Christ gives evidence of his genuine membership in that household (Matt. 10:22; Luke 8:15; John 8:31; 15:4- 6). The promise of God will fulfill this holding fast (1 Thess. 5:24; Jude 24-25).

“Hope”: This hope rests in Christ Himself, whose redemptive work has accomplished our salvation (Rom. 5:1-2).

1 Corinthians 6:19 "What? know ye not that your body is the temple of the Holy Ghost [which is] in you, which ye have of God, and ye are not your own?"

2 Corinthians 6:16 "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in [them]; and I will be their God, and they shall be my people."

We see above, that the salvation that Moses brought was for the body here on this earth. This salvation for the people was a shadow of the great salvation to come. Just as the first Adam was a man of the flesh and the second Adam (Jesus Christ), was Spirit; we see these 2 salvations were flesh and spirit. Let's look at one more Scripture that should really clear this up for us.

Galatians 2:20 "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

This leaves no doubt that we Christians are Christ's abode here on the earth. Realizing this, how could we continue in sin?

Verses 7-11: The writer cites (Psalm 95:7-11), as the words of its ultimate author, the Holy Spirit (4:7; 9:8; 10:15). This passage describes the Israelites’ wilderness wanderings after their delivery from Egypt. Despite God’s miraculous works and His gracious, providential faithfulness to them, the people still failed to commit themselves to Him in faith (Exodus 17; Num. 14:22-23; Psalm 78:40-53).

The writer of Hebrews presents a 3-point exposition of the Old Testament passage: (1) Beware of unbelief (verses 12-19);

(2) Be afraid of falling short (4:1-10); and

(3) Be diligent to enter (4:11-13).

The themes of the exposition include urgency, obedience (including faith), perseverance, and rest.

The second of the five great warnings of Hebrews begin here (see 2:1). The first concerned neglect; this one warns against doubt. Do not doubt God’s promise. As is common with the other warning passages, exhortations and illustrations are incorporated with the warning.

Israel's disbelief and hardness of heart, under the godly leadership of Moses and then Joshua, serve as examples.

Hebrews 3:7 "Wherefore as the Holy Ghost saith, Today if ye will hear his voice,"

“Today”: The reference is to the present moment while the words of God are fresh in the mind. There is a sense of urgency to immediately give heed to the voice of God. This urgency is emphasized by repeating the reference to “today” from (Psalm 95:7). Three more times (verses 13, 15, 4:7), and is the theme of the writer's exposition (2 Cor. 6:2).

Hebrews 3:8 "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:"

The terms “provocation” and “temptation” are taken from the Septuagint (Greek), reading of (Psalm 95), which are etymological translations of the Hebrew words, Meribah and Massah, respectively. These Hebrew terms are likewise descriptive translations, rather than the rendering of proper names.

Both terms originate with Moses' smiting of the rock for water while in Rephidim (Exo. 17:1-7). Following that experience (verse 7), states concerning Moses, “And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord saying, Is the Lord among us, or not?”

At that time, Israel had been out of Egypt only one month and had repeatedly witnessed God's miraculous deliverance and provision. This incident became symbolic of Israel's temptation (Massah), of God (Deut. 6:16). David (in Psalm 95), uses it to speak of Israel's continuous rebellion throughout the 40 years in the wilderness.

Hebrews 3:9 "When your fathers tempted me, proved me, and saw my works forty years."

The Holy Ghost is saying, Learn from their mistakes. Whatever you do, do not harden your heart to God. God was grieved with that generation, because in spite of all the miracles He did, they still did not have faith in Him. Faith in God pleases Him more than anything else. We read at one point where God was so disappointed in man that He wished He had not made them.

Genesis 6:6 "And it repented the LORD that he had made man on the earth, and it grieved him at his heart."

Our generation is doing the very same thing. Few people really are searching for God. Sin is rampant in our society. Movies are one of the downfalls of our people. Rock music has ruined our young people. Adultery is even laughed at now. The moral structure of our society is crumbling.

Drugs and alcohol are what our society is doing to hide from the reality that we are out of fellowship with God. If we do not change our ways, I believe God will turn His back on us. We are in the last days before the return of Jesus Christ. I will give a few Scriptures that show beyond a shadow of a doubt that we are in the last days.

2 Timothy 3:1-5 "This know also, that in the last days perilous times shall come." "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," "Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good," "Traitors, heady, highminded, lovers of pleasures more than lovers of God;" "Having a form of godliness, but denying the power thereof: from such turn away."

This leaves no doubt of not only what time we are living in, but also what we must do. We must separate ourselves from this type of life. One more Scripture and we will have this complete.

2 Chronicles 7:14 "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

God is a God of individuals. You do not have to follow the crowd. Repent and live for God. Live your faith in Jesus Christ every day. Be a separated people for Christ.

Hebrews 3:10 "Wherefore I was grieved with that generation, and said, They do always err in [their] heart; and they have not known my ways."

"The generation of the wilderness", as the Jews often call them. And which they say was more beloved than any generation. And yet they will not allow them a part in the world to come (see Heb. 3:11). When God is said to be grieved with them, as speaking after the manner of men (see Gen. 6:5). The word signifies, that he was wearied by them, and weary of them. That he loathed them, and was displeased with them. It shows the notice God took of their sin. The heinousness of it, his dissatisfaction of it, and determination to punish it. The cause of his grief and indignation were their unbelief, ingratitude, and idolatry.

"And said, they do always err in their heart": All sins are errors, or aberrations from the law of God": All men err in this sense. These people erred in their hearts, for there is error in the understanding, and will, and affections, as well as in life and actions. And they may be said to err in their hearts, because their sins not only sprung from the heart, but they were done heartily, or with their hearts, and that continually. Which shows the senselessness of this people: their stubbornness and rebellion. Their lack of integrity, and their constancy in sinning. Heart sins, as well as others, are taken notice of by God.

"And they have not known my ways": They did not take notice of God's ways of providence towards them; nor did they approve of, and delight in his ways of worship and duty, or in his commands.

Hebrews Chapter 3 Questions

1. Who is the Apostle spoken of in verse 1?
2. Who are the holy brethren addressed in verse 1?
3. What 2 things has Jesus called us to in 1 Peter 3:2?
4. Of whose nature can the Christians partake?
5. The corruption is in the world through what?
6. Name some of the virtues the Christian should have.
7. Who, from the Old Testament, was faithful in all his house, except Abraham?
8. Who, like Christ, delivered his people out of bondage?
9. Who is a type of shadow of Christ in this lesson?
10. Name at least 3 things in Moses' ministry that reminds us of Jesus' ministry.
11. In Hebrews 3:3, who is the Man spoken of?
12. Jesus is the _____ thing, Moses is His _____.
13. In Zechariah 6:12, what name is Jesus called?
14. Every house is builded by some man, but He that built all things is _____.
15. What name was Jesus called in John 1:1?
16. Who made all things?
17. What was Jesus' name in heaven?
18. What is the temple of the Holy Ghost?
19. What was the difference in the salvation that Moses brought and the salvation that Jesus provided?
20. What Scripture, in Galatians, tells us that Christ lives in us, if we are a Christian?
21. What does God tell us not to do in Hebrews 3:8?
22. How many years did God show His greatness to the Israelites on their way to the Promised Land?
23. In Genesis 6:6, what did God repent of?
24. What do you personally think is the downfall of our present society?
25. What would you personally suggest that we should do to change all of this?

Hebrews Chapter 3 Continued

Hebrews 3:11 "So I swear in my wrath, They shall not enter into my rest."

“My rest”: The earthly rest which God promised to give was life in the land of Canaan which Israel would receive as their inheritance (Deut. 12:9-10; Joshua 2:44; 1 Kings 8:56). Because of rebellion against God, an entire generation of the children of Israel was prohibited from entering that rest in the Promised Land (Deut. 28:65; Lam. 1:3).

The application of this picture is to an individual’s spiritual rest in the Lord, which has precedent in the Old Testament (Psalm 116:7; Isa. 28:12). At salvation, every believer enters the true rest, the realm of spiritual promise, never again, laboring to achieve through personal effort a righteousness that pleases God.

The Lord wanted both kinds of rest for that generation who was delivered from Egypt.

Not only for the people then, but for the Christians now, there is a Sabbath of rest. Many call this Sabbath of rest for the Christian, the millennium reign of Christ. Notice in this next verse, there is a Sabbath for believers.

Hebrews 4:3 "For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world."

Revelation 20:6 "Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

I believe this 1000-year rest for the Christian will occur at the end of 6000 years of labor on the earth. In fact, I believe we are very near that time now. It has been just about 6000 years since Adam and Eve. God set everything up on this earth for 6 days of work and one day of rest.

It really does not matter whether that day is 24 hours long or 1000 years long. God does not measure time the same way we do. With Him 1000 years can be a day.

2 Peter 3:8 "But, beloved, be not ignorant of this one thing, that one day [is] with the Lord as a thousand years, and a thousand years as one day."

Verses 12-13: The second warning (see verse 7), begins here and is addressed to “brethren,” professing believers, lest any have unbelief in his heart and thus depart from God. This

“departing” (Greek apostenai), is the source of our word apostasy, which is a deliberate departure from God’s full revelation.

These Hebrew brethren were being tempted by an “evil heart of unbelief” to return to Judaism. To do so meant they would have to reject the fuller revelation they had received in Christianity and return to the incomplete revelation of Judaism. Thus, they are admonished to “Exhort one another daily”, with the truths that will strengthen their faith in Christ, such as the truths contained in this epistle.

Hebrews 3:12 "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

“Brethren”: This admonition is addressed to those having the same potential characteristics as the generation which perished in the wilderness without ever seeing the Land of Promise. They were unbelieving Jewish brethren who were in the company of the “holy brethren” (verse 1). They were admonished to believe and be saved before it was too late.

An evil heart of unbelief”: All men are born with such a heart (Jer. 17:9). In the case of these Hebrews, that evil manifested itself in disbelief of the gospel which moved them in the opposite way from God.

Mark 7:21-23 "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders." "Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:" "All these evil things come from within, and defile the man."

We are born in sin, and all our life long, the lust of the flesh tries to draw us away from God. When we become a Christian, we become a new creature in Christ. The desire of our heart should be to please God. We may sin sometime or other and quickly repent, but it must not be the desire of our heart to sin. We must not have a sinful way of life.

Hebrews 3:13 "But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin."

“Exhort one another daily”: Both individual accountability and corporate responsibility are intended in this admonition. As long as the distressing days were upon them and they were tempted to return to the ineffective Levitical system, they were to encourage one another to identify completely with Jesus Christ.

“Hardened”: Repeated rejection of the gospel concerning Jesus results in a progressive hardening of the heart and will ultimately result in outright antagonism to the gospel (6:4-6; 10:26-29; Acts 19:9).

“Deceitfulness of sin”: Sin lies and deceives, using every trickery and stratagem possible (Rom. 7:11; 2 Thess. 2:10; James 1:14-16). The Hebrews deceived themselves with the reasoning that their rejection of Jesus Christ was being faithful to the older system.

Their willingness to hang on to the Levitical system was really a rejection of the living Word (4:12), of the “living God” (verse 12), who through Christ had opened up a “new and living way” (10:20). Choosing the path of unbelief always leads only to death (verse 17; 10:26-29; 2:14-15; Jude 5).

2 Timothy 4:2 "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

John 9:4 "I must work the works of him that sent me, while it is day: the night cometh, when no man can work."

We are warned over and over in the Bible to make use of today, because we have no idea whether there will even be a tomorrow or not. Do not put off salvation, this might be your last opportunity. When Jesus returns, we are to be working trying to get one more into the kingdom.

Hebrews 3:14 "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;"

The exhortation is similar to (verse 6), as it repeats the theme of perseverance.

One’s conversion to Christ, which occurred in days’ past (“we are made partakers of Christ”), is proved to have been genuine by perseverance in the days to come (“if we hold ... our confidence stedfast unto the end”). This means that continuance in the faith is to test of the reality of one’s faith in Christ.

Jesus' salvation is offered to everyone, but only those who take it, have it. Notice from this verse above, that we are not only to receive it, but to hold fast to it. This is what I call walking in the salvation the Lord has given us. It really is a daily struggle. Even Paul, said that at times his flesh got in the way.

Romans 7:19-20 "For the good that I would I do not: but the evil which I would not, that I do." "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

This does not mean that Paul was a sinful man; it just means that once in a while his flesh (for a moment), would overcome his spirit. Paul lived as good as anyone could. He said, at the end that he had run the good race and had a crown of glory awaiting him. Paul had no desire in his heart to sin.

If we are a Christian, that should be the way we live, too. We should, all the time, desire to live a pleasing life to God.

Galatians 3:27 "For as many of you as have been baptized into Christ have put on Christ."

Christ is in us and we are in Him, if we are Christians. We are grafted in to the Tree of Life which is Jesus Christ our Lord.

Verses 15-19: The quotation from (Psalm 95:7-8), is repeated (verse 7). The first quotation was followed with exposition emphasizing "today" and the urgency that word conveys. This second quotation is followed with exposition emphasizing rebellion (verses 15-16), and presenting the theme of obedience by means of its antithesis, disobedience.

Four different terms are employed to drive the point of rebellion home: "provoked" (verse 16), "sinned" (verse 17), "disobedient" (verse 18), and "unbelief" (verse 19). This initial third of the writer's exposition of (Psalm 95:7-11), is summed up by the obvious conclusion that the Israelites who died in the wilderness were victims of their own unbelief (verse 19).

Hebrews 3:15 "While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation."

Galatians 3:11 "But that no man is justified by the law in the sight of God, [it is] evident: for, The just shall live by faith."

Provocation in this particular passage means irritation. Do not get irritated with God. Many times, when someone very close to you dies, you first get irritated at the one who died, and then wind up getting irritated with God about the death. For the natural man, this is a normal thing to do.

This is not a good thing for a Christian to do. God loves us and has our best interest at heart. He did not take your loved one to get even with you. Don't turn against God when you need Him the most. He is our Comfort. If there is ever a time to be irritated with anyone, we should be irritated with our own shortcomings.

Hebrews 3:16-17 "For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses." "But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness?"

We should learn a lesson from these Israelites. Every time a little hardship arose they blamed God. They angered God many times during the forty years they travelled through the wilderness.

The trip could have easily been made in less than 6 months, but they sinned over and over and God caused them to wander until all of those who had doubted that they could take the land had died off.

God forgave them over and over, just like He does us, but there was a day of reckoning and there will be one for us too. Someday, God will say that is enough. God is a forgiving God, but He is also a God of Judgment.

1 Corinthians 10:1-11 "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;" "And were all baptized unto Moses in the cloud and in the sea;" "And did all eat the same spiritual meat;" "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." "But with many of them God was not well pleased: for they were overthrown in the wilderness." "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Neither be ye idolaters, as [were] some of them; as it is written, The people sat down to eat and drink, and rose up to play." "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand." "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer." "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come."

We see a strong warning in this that we are forewarned. These examples of how they failed should help us not make these same mistakes. Look now at the hope in Jesus.

1 Corinthians 10:12-13 " Wherefore let him that thinketh he standeth take heed lest he fall." "There hath no temptation taken you but such as is common to man: but God [is] faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear [it]."

God will help us, if we will let Him. Stay in the will of the Lord and you cannot fail.

Hebrews 3:18 "And to whom sware he that they should not enter into his rest, but to them that believed not?"

The ticket into heaven, is faith in Jesus Christ.

Hebrews 11:6 "But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him."

Hebrews 3:19 "So we see that they could not enter in because of unbelief."

Mark 16:16 "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

This is just about as clear as it could be made, those who do not have faith in Jesus Christ will wind up in hell. To be saved, we must believe in our heart and confess with our mouth. One more time I will give my favorite Scripture on this.

Romans 10:9 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

Live for God. Live your faith in Jesus Christ every day. Be a separated people for Christ.

Hebrews Chapter 3 Continued Questions

1. What did God swear in His wrath about these unbelievers?
2. What do many people call the Sabbath of rest for the Christians?
3. Blessed and holy is he that takes part in what?
4. How many years has it been since the time of Adam and Eve?
5. One day with God can be as a _____ years.

6. In Hebrews 3:12, what is the one word that makes the heart evil?
7. Where do evil thoughts originate?
8. What defiles the man?
9. When we are born again, what happens to us?
10. What is God going to judge?
11. How often are we to exhort one another?
12. How does our heart get hardened?
13. In 2 Timothy 3:13 we are instructed to do what?
14. The night cometh when no man can _____.
15. What are we to be doing when the Lord comes back?
16. Jesus' salvation is offered to whom?
17. What must we do to have it?
18. As many of you as have been baptized, have done what?
19. What are we warned not to do in Hebrews chapter 3 verse 15?
20. The just shall live by _____.
21. If we are to be irritated with someone, who should it be?
22. Who was God grieved with forty years?
23. God is a forgiving God, but He is also a God of _____.
24. How were the Israelites baptized on the way to the Promised Land?
25. Who was the spiritual Rock?
26. How many who had committed fornication died in one day?
27. Why did these things happen to these Israelites?
28. When temptation of great magnitude comes, what will God do for us?
29. Who will not enter His rest?
30. What is the ticket into heaven?
31. So, we see that they could not enter in, because of _____.
32. He that believeth not shall be _____.