

Hebrews 1:2 (God) 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;

Note: If you arrived here by Internet search, know that this series of sermons is about "The Whole Christ". Click on the up-left Logo to see the SiteMap where, among other things, this particular series began and continues. I pray you will be blessed as I am.

Volume 1, Sermon 7

And now in this Sermon 7 - continuing directly from Sermon 6 - we are considering " *the Whole Christ*". To grasp what I say here the reader should first read Sermons 4, 5, and 6. These sermons did not start off as a series, but they are now. From here on in this series, if the Lord leads, we shall be considering what the Writer of Hebrews teaches about "*Jesus Christ in Heaven*".

Within the Details of *God's Plan of the Ages* ... the Holy Father assigned His Princely Son to represent Him regarding *all things* of earth and mankind. '**...whom he hath appointed heir of all things**' refers to God the Father in Heaven having Legally Declared His Only Begotten Son as '**heir**' of *everything* concerning '**all things**' that belonged to God the Father and the '**all things**' that shall be His in the Eternal Future. Thus, as '**heir**', the Son shall receive an inheritance of *all of it* One Day. And thus, Father and Son shall be ruling upon thrones together.

To repeat, by the Plan, before the One Day of Inheritance, the Son would represent his Father regarding '**all things**' of earth and men. Thus the Son is Creator of all things of earth and mankind such that '**by whom also he made the worlds.**'

Thus, he is the God who Covenanted with Abraham and renewed it with Jacob and his sons. And he issued the Law-Covenant by Moses with Israel, etc. Moreover, the Princely *Son created a Promise* within the Abrahamic Covenant to come to his chosen people to walk among them and One Day to set up his Inherited Kingdom among them. The Son, the God of Israel, the Messiah, was rejected once by his people and so they wait, as do we, for his return.

According to God's Plan of the Ages, the first time the Father sent His Son as the Christ-Messiah to earth in a manner such that he arrived to his people Israel in the womb of a young virgin of the lineage of David of the tribe of Judah. Ten days from emerging from that womb he was circumcised in the Bethlehem synagog by a rabbi and, as commanded by the angel, he received the name '*Jesus*'.

A brief Sketch of the following -

Walking among his people, Christ Jesus fulfilled his predetermined part in *God's Plan of the Ages*.

Walking among his people he walked, prayed, and worked as '*pleasing to the Father*'.

As '*pleasing to the Father*' he died the predetermined Sacrifice on a cross ...

whereupon from the grave he Resurrected.

Whereupon from the grave site, as predetermined, he ascended to the Father for his '*glorification*' (see John 12:16,23-33;13:31,32; Luke.24:25,26).

Whereupon, having received his glorification and predetermined Inheritance, he took his newly enthroned seat beside his Father ... where *he continues in his flesh-form as the Second-Adam*.

Whereupon, *continuing in his Second-Adam flesh-form*, he also has taken the position of High Priest in the Heavenly Tabernacle.

From before time began, within *God's Plan of the Ages*, the Heavenly Tabernacle had been constructed and reserved for the Son.

And so the Son, with Moses, *created* a Law, and within it a '*foreshadow*' of the Heavenly Tabernacle.

Thus, Paul stated that Christ ... in his Sacrifice ... became a '*fulfillment of that Law*' (which himself had designed). Israelites were sinful and needy, and the Lord gave the Law, and study of it gives understanding of Jesus our High Priest. Thus, we shall be going through Hebrews, if the Lord leads on.



In bed this morning, my Bible opened to Hebrews 2:5, my attention was drawn to 1:1 to warm myself again to the Writer. There I began to read and I became caught up in the Word. At 10 am I was finished chapter 2 and with my finger still in at the page I closed the Bible and began wondering where I would begin this sermon. Then the realization came that in the last few hours I had been as a little stick caught in a whirlwind. The whole of those two chapters had been whirling about me as I attempted to focus on verse after verse ... and between each verse other scriptures were coming to mind.

It was only as I shut the Bible that I realized what had happened (i.e. a little stick caught up in a whirlwind) ...

So I turned again to 1:1 and a reference drew my attention. So I turned to Numbers 12:6. There the Israelites were journeying out from their *year long venture with God before the Mountain of God in the Wilderness of Sinai*. Cloud by day and Fire by night were leading them toward the Wilderness of Paran. (Read of this in my book *God's Rock*.) There I knew I should begin this sermon.

Numbers 11: 32 and following -

11:32,33 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered (even the) least gathered (as much as) ten homers: and they spread them all abroad (many families working) for themselves (even all) round about the camp. And while the flesh was yet between their teeth (of such

families), **ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.**

If you have read earlier chapters of this series you know 'the LORD' here is the Son representing the Father in all things. (Imagine Jesus with his people remembering when he was the Voice of Heaven to them in the above verses.) **11:34 And he called the name of that place** (i.e. later the Lord told Moses to title this encampment as) **Kibrothhattaavah** (i.e. '*graves of longing*'): **because there they buried the people that lusted** (i.e. '*coveted*').

11:35 And the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth.

12:1 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. (Read of this in my book *God's Rock*, the story of Moses and the Exodus.)

In Moses' days as general of Pharaoh's local forces (i.e. separate from Egypt's armies at the time waging wars up north) General Moses had been ordered to wage war southward against Ethiopia.

However, the General loved the men under him and ... knowing that the fortified city he was about to go against would result in the death of a great many of them ... Moses devised a scheme. He knew that the Ethiopian king had a yet unmarried daughter so he called for a conference with the king and suggested that if he married the king's daughter then the king's kingdom and his army would become allied with Egypt and thus the resulting peace would stabilize both kingdoms and save both armies. The plan worked and the two were wed.

However, only a few years later Moses had to flee Egypt for his life.

Read about it in my book ... very interesting. In the book you will see that just before the Israelites left Goshen for their worship-festival in Egypt's wilderness (agreed upon by Pharaoh) this first wife had secretly come to Moses. She, now in her mid fifties, had heard about, or had suspected, or the Lord had told her, that the Israelites were preparing to leave Goshen for their worship-festival with God.

Therefore, with the foreknowledge that the Lord would make it necessary for the Israelites to flee for their lives out of Egypt, Moses received her to join the Israelites. Moreover, he issued tents for her and her entourage.

Dear reader, now fast-forward ((from the time when the Israelites were forced out of Egypt by Pharaoh's army and they passed through the Red Sea (Gulf of Suez) and on into the Sinai Peninsula)) to the time of this passage. Moses' two wives (one an Ethiopian and one a Midianite) and his two sons (one grown and the other a small child) were with the Israelites. The tents of Moses' two wives and the tent of his grown son were huddled right next to Moses' own tent. Their tents along with the tents of Aaron and his family were not far from the sacred tabernacle-tent. The tents of the tribes of Israel were placed much farther out from the tabernacle.

In **12:1**, then, the Israelites were following Cloud by day and Fire by night on their way toward the Wilderness of Paran; but the Cloud had stopped for the people to briefly wilderness-camp (*later God told Moses to title this encampment as 'Hazeroth'*). (The physical site was in the wilderness and not a known or identified

place of ancient times.)

Dear reader, per my book please note that most of the encampments were in wildernesses through which God was leading His people. Yet, when they did arrive where the Lord would cause them to spend 38 years, the places mentioned were actual places with real names. Moreover, the wildernesses of that region also had names as recorded in scripture.

So, let us consider an example: When the Israelites had their very first encampment, the encampment itself (not the physical site) was later referred to in Moses' writing as '**Succoth**', which means '*place of booths*'. The physical site of this very special encampment was in Egypt's wilderness mountains. This encampment was *the occasion of the Festival-unto-the-Lord* (per the agreement with Pharaoh).

After the Festival, the Israelites were fully prepared to return to their homes in Goshen. They would have returned except that Pharaoh's heart had become further hardened and he attacked his slaves with the intent of killing many of them. Only Moses and Aaron knew that the Lord was working such that Pharaoh would attack and force the Israelites to flee for their lives ... and so the Red Sea (Gulf of Suez) was opened for them, and for a grave for Pharaoh's army.

'**Succoth**', then, was not an eastern Egyptian town on a route taking Israel out of Egypt through the "sea of reeds" as is typically and so often claimed. The mistake for so many years has been to search through ancient maps in attempts to locate towns and places and then to claim that such a town or place is where Israel camped on their march out of Egypt. *This is in complete error* because most of the mentioned encampments were in wildernesses nowhere near known towns. Indeed, God was leading His people (Egypt's fearful slaves) so as to avoid contact with the people of the Sinai Peninsula.

Most "names" in Scripture are *titles of encampments* regarding which the Lord later instructed Moses in his writings; and *each such title* had to do with *what went on between the Lord and his people*. This is fully explained in my book *God's Rock*.

In **12:1**, then, the mood of nearly everyone was either downcast or abrasive; in that, the Loving Lord had just sent upon them a plague such that they had to bury many loved brethren.

We know that Aaron and Miriam dearly loved the people, but the two were in a miserable mood. (This sort of thing is trouble for all Christians.) Since they could not speak against God Himself ... or against the Fire by night and Cloud by day that hovered above the tabernacle ... they together spoke against Brother Moses. (... '*the prophet is not accepted as prophet among his own people*' as Jesus well knew.) Often it was the case that Moses received the people's anger.

12:2 And they said (i.e. said to each other and to anyone nearby hearing them) , **Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it.**

Indeed, the Lord had spoken often to them for teachings and encouragements to the people. Even so, their anger was continuing and poor Moses was the recipient of it ... but not to his face ... for the people one and all feared Moses because of the Lord's hand upon him.

12:3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.)

12:4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

The '**tabernacle of the congregation**' was not the sacred-tent (i.e. '**the tabernacle**'). Instead it was *a very large area of meeting for the people when they were called to assemble*. This large area faced the entrance of the tabernacle. And through that entrance could be seen the altar whereupon was sacrificed the sacrifices. And beyond the altar could be seen the curtain that stood as the entrance to the holy place. (And at the rear of the holy place was a curtain that was the entrance to the holiest place or holy of holies.)

Moses, Aaron, and Miriam (Moses' sister) met together before the entrance of the tabernacle as ordered by the Lord.

12:5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

The Pillar (or Column) of the Cloud (as the Lord himself) came down from above the tabernacle and stood in the entrance of the tabernacle.

12:6 And he said, Hear now my words: If there be a prophet (i.e. one who speaks for the Lord) **among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.**

Aaron and Miriam had experienced *visions* and had had *dreams*, and also they had *heard directly* from the Lord. Ah, *but not like they were seeing and hearing him now* . (In fact, there were other '**prophets**' of the Lord among the people, though we read little of them because the Word to all God's children is about Moses and the Exodus.)

Today, among God's people, how many individuals claim to have visions and dreams from the Lord? I would not suggest that God does not give visions and dreams to Christians today. (I have not had a vision or such a dream.) But I do suggest that Moses was '**meek**' in such matters ... even as was Jesus '**meek**' ... and *meek* in Scripture does not mean "tell others of yourself so they will listen to your words". True '*meekness in the Lord*' is a state or condition such that without speaking about it draws '*seekers after God*' to approach such *meek* persons.

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

God's *house* means *all that God does on earth ... or in heaven* where is His Kingdom. And Moses was *faithful in all of God's house* . Far more than a '**prophet**', Moses was many things ... one of which being the first '*type*' of the Christ in Scripture regarding when the Christ would come to his people Israel.

12:8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore (i.e. why) **then were ye not afraid to speak against my servant Moses?**

The word '**apparently**' means '*an impression of something, an appearance, or a*

shape of some kind', but not the actual something itself. And 'similitude' means 'the look of a thing, or a ghost or manifestation of a thing', but not the actual something itself. The words 'dark speeches' mean 'in puzzles .. as Jesus spoke to the people in parables and then explained only to his disciples what the parables meant'. (Jesus later spoke clearly to his chosen apostles.)

So **'then (why) were ye not afraid to speak against my servant Moses?'**

Indeed today, why do many brethren speak against *'God's anointed'*? And why do many brethren speak against other brethren? Whatever the reasons for *'speaking against'*, the Lord does not like it ... and it is very dangerous before the Lord.

12:9 And the anger of the LORD was kindled against them; and he departed.

12:10 And the cloud departed from off (i.e. probably 'from the door of') the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous.

The Lord's chosen ones are far more in danger than God's children. Moses did not know of their sin until it was too late to warn them or try to stand up for them. They were in a pseudo-spiritual bluster regarding their own high position with God, which was next to Moses' position. I suspect that they would have become even more irate with Moses if he had tried to warn them.

The Writer of Hebrews is very concerned for the church leaders, as we shall see below. Yet, he is even more concerned that God's people are lacking *being taught the scriptures of the Christ as having taken his position as High Priest in the Heavenly Tabernacle.*



Hebrews 1 -

Now in *the spirit of the above passage* let us proceed -

1:1 God, who at sundry times and in divers manners (i.e. 'in many portions' of Olden Scripture, and 'in many various ways') spake in time past (i.e. 'ancient') unto the fathers by the prophets,

The **'fathers'** means all *from the most ancient of times* recorded in Genesis to the last chapter of the Old Testament. And **'prophets'** means all *who spoke expressly for the Lord* to individuals or people-groups.

Thus, the Writer is inferring *all such times and ways in his Bible*, and he is using *those very Scriptures to write to us of his heart inspired-inclination towards God's people in the eastern Bible lands.* He did not know that his Book of Hebrews would become the prime teaching about Jesus Christ our High Priest.

1:2 (God) Hath in (i.e. 'superimposed upon') these last days (having) spoken (i.e. by or as a 'repetition') unto us by (i.e. 'fixing it' or 'positioning it in') his Son, whom he hath appointed (i.e. 'had placed or set as') heir of all things, by whom (i.e. 'through', as a 'channel') also he made the worlds;

'(God) Hath in (i.e. 'superimposed upon') these last days' ...

In the Greek this means: *'all the things from Ancient and Olden Scriptures (see verse 1) have been superimposed upon these final days.'* (The writers of the New Testament considered *'the last days'* to be short ... and if not concluding in their life time (each

expected to die because of Jesus' Name) then concluding shortly thereafter. They did not in any way envision the Lord's Mercy toward all the people of the world.)

'...spoken (i.e. as a '*repetition*') **unto us...**

... and the '*superimposition*' was a '*repetition*' **'unto us'**.

...by (i.e. '*fixing it*' or '*positioning it in*') **his Son, ...'**

The Son's decent to earth was '*fixed*' as a Promise to his people by the prophets.

But even before having a people, God the Father had '*fixed*' in His Mind and Purpose *the Son's* visit to earth.

Thus, within God's Mind and Purpose, even from before the Beginning, God had commissioned His *Son* as His Ambassador to the yet-to-be-created-earth-and-world.

...heir of all things, by whom (i.e. '*through*', a '*channel*') **also he made the worlds;**

The '**heir**' of God the Father *always* has been His '*channel*' within *God's Plan of the Ages*.

Thus, the Son in his position of Ambassador began the Creation Stage of the Plan; and as the *channel* by which the Father spoke and worked, the Son *spoke creative words* within his Ambassador-*power* (see below).

I.e. *God's Plan of the Ages* is a *Father and Son Enterprise*.

Therefore, through the Olden Ages the Son-Ambassador worked from Heaven for and toward a chosen people Israel with provisions, blessings, directions, chastisements, war victories, war defeats, etc.

Additionally in times of Old, the Father's *limited information about Himself and His Son* was '**spoken**' (i.e. '*channeled through*') the Ambassador to privileged individuals who then informed the people.

Yet eventually, such information became contained in a Written Word (in Moses' writing, the Histories, the Psalms, the Prophets, etc.) ... all within the Old Testament for us.

And so, among the things contained in the Written Word, it tells of the Son of God, the Lord God of Israel; and it foretells of his Arrival as King to rule and walk among the people; but it tells also of his Sacrificial Suffering for the sins of the people.

In preceding Sermons we saw 1) the Lord *Christ*, the Lord *Messiah* in his role of *Creator of all things*, accomplished as Son-Ambassador for the Father. Moreover, we saw 2) in obedience in the Son's earthly death that the Father had granted to His '**heir**' Son total *ownership* of the '**all things**'. (Previously the '**all things**' had been *owned only by God the Father*.) In this we see the *ownership of the inheritance granted and received by Jesus the Christ* ... such that now *the Son's power is liken to that of His Father's Power*.

Therefore, sons of God await their future '*inheritance*' in the Son.



It is a certain fact that Christians who primarily read the New Testament (mostly bypassing the Old Testament) absorb little of *all that Christ did, and all that he said concerning himself* when on earth he became *the fulfillment of the Olden Scriptures* (see John 21:25). Jesus said of himself that he was the fulfillment of the Scriptures and fulfillment of the Law.

Probably, the Writer of Hebrews understood that others of his day had been moved by the Spirit to write concerning *when Jesus walked on earth among*

God's people. Also he knew of writings about developments and growth of the overall Church (one of Paul's primary concerns). Also he knew of the hard work by Peter and other apostles (and workers) from Jerusalem that had gone easterly with the Great Commission.

Inspired by the Spirit, then, like so many others, but more directed by the Spirit toward the new churches being established in the east, the Writer of Hebrews knew the churches understood *the Christ had arrived to earth as Promised*. Yet, his burden was for teaching about *the duties of Jesus now in heaven ... and their significance to the children of God*.

The Writer, with others, thought the Return of Christ was soon.

Today we Christians know so very little of Jesus Christ in Heaven as he continues in his *physical form*.

He is the *first creation of Second-Adam-sons of God*.

If such son's of God shall become '*like him*', then by the Scriptures we can see somewhat of it. And if one sees somewhat of it, then he becomes faith-inspired to '*put off the Old and put on the New Man*'.

Indeed, Jesus Christ is the *Owner* of '**all things**', and if one is waiting upon Jesus' return then he lives by '**the Just shall live by Faith**'. In our understandings, how much of it do we Christians completely miss?

Note: I could have written in my own words what these two verses in Hebrews 1 is about (from my point of view). Yet, the reader would be left to judge my inadequate words. Please note that I always constrain myself to the words of the Word ... and I insert (as you see above and below) the *fundamental* Greek meanings when I think they add insight into the text.

Moreover, I always use the *fundamental* meaning of a Greek word as given in Strong's Number System, which is available on the internet at e-sword.com.

For a particular Greek or Hebrew word Strong gives varied other meanings according to varied translations of the translators of the King James Version. Nonetheless, I always work with the *fundamental* meaning of a word according to Strong.

This, then, keeps me from thinking on my own or writing from myself. That is, I remove my own bias as much as I can ... adhering to the Word as much as possible for me to do. This, then, is my personal system of *keeping me safe* in my studies.

Thus, as I stick to a verse as it is in the Bible (I use the KJV for this website) my writings can result in something rather cluttered, which is why I have developed my system as you see it here; please take note as you go along. It takes much time doing this and I trust the reader can more easily follow as I go through the verses.

Additionally, my system keeps me *longer* within my studies, which pleases me and I hope pleases our Lord.

Let us continue in Hebrews 1 -

1:3 Who (i.e. the Son) **being the brightness** (i.e. '*off flash*') **of his glory** (i.e. '*of glory*', the word 'his' is not in the Greek text), **and the express image** (i.e. '*engraver*') **of his** (i.e. own '*self*') **person** (i.e. '*a support*'), **and** (i.e. '*also*') **upholding** (i.e. '*an upholder*' or '*carrier of a burden*'), **all things** (i.e. '*the whole*') **by the word** (i.e. '*utterance*') **of his** (i.e. own '*self*') **power** (i.e. '*miracle-strength*'), ...

This is a cluttered verse as I attempt to work with it. Please bear with me as I have

inserted the original Greek meanings, for they truly illumine this verse.

In the early sermons (Sermon 5) of this series we studied 2Corinthians 4:6 '**the glory of God in the face of Jesus Christ**' written by the Apostle Paul.

Here the Writer of Hebrews begins with a similar concept, except that it is not about the Father's glory, rather the Son's glory *before his arrival to earth*; for in Heaven the Son's glory was an '*off flash*' of the Father's greater glory.

We see little of Jesus' glory on earth in the New Testament; yet, we do catch some of it on the mount with Elijah and Moses; and we do see it as Jesus states that he can call from Heaven legions of angels if he so desires.

We do see it when Jesus stated that he would lay down his life and he would *himself pick it up again* (John 10:12).)The Resurrection, then, manifested the Son's *greater power just received from the Father.*) Jesus' statement also implied that when Resurrected he would have the power to raise up the sons of God in the last day.

And of course we see Jesus' glory in the Book of Revelation.

What of Christ's glory in the Old Testament and Jesus' glory in the New Testament do we miss as we think of him simply as having come down from Heaven a pure and sinless man to die in our place.

Let me put the verse in my words for easier viewing. Consider the above verse with insertions and with these words of mine. I trust you will see it -

'The Son being an off flash of glory and a Heaven-Engraver of his own self-image.' That is, in Heaven yet in his glorious state, the Son *formed* or *created* himself for his arrival to earth. Thus, in that form, he forever became *the first* of many 'sons of God'. Thus, he is a *living image* of his own creation.

All of his Promise, and his Preparation, and his Arriving was accomplished of himself by the Power invested in him as the Father's *Firstbegotten heir*.

Then '*he supported himself* (i.e. not the Father) *as he walked the earth among his people.*' In Heaven he had volunteered to do it and on earth he did it ... in his own Son-power.

And so, '*by obedience unto death, he received from the Father his Inheritance; and with his Inheritance he received even greater Power so that after preaching to the dead ones in Hades he Resurrected himself.*'

Thus, '*Also he hath become the Upholder of the Whole of all things according to God's Plan of the Ages.*'

Moreover, '*He does it by the Utterance of his own power.*'

... when he had by (i.e. '*a channel*') **himself purged** (i.e. '*makes a washing*' or '*a cleansing*' of) **our sins** (by his death), **sat down** (i.e. '*fixed position*') **on the right hand of the Majesty on high;**

I understand that many consider their sins "forgiven in Christ, period"! ... That is "the forgiveness is done"! Yet, this verse states that Jesus *makes* a washing, which implies *on going*.

We are *to forgive* others ... or he will *not plead forgiveness before the Father* for us.

We are chastised in all the Epistles to love the brethren, which implies that too often we do not love them; which means that in its very essence love is *forgiveness as he*

first loves and forgives us.

Such washing or cleansing is *on going*. Jesus washed the feet of the apostles, stating that as they walked in him they periodically needed the things of the world washed off or '**purged**' from them.

Now Jesus is '*fixed*' in his Greater glory beside the Father.

Paul stated it: for God's children '**the face of Jesus Christ**' is '**the glory of God**'.

The Glory of God encompasses all things and is in all things.

Seated now with the Father, all the Glory is '*carried*' by the Son and is accomplished by his '*word-power*'.

No longer is Christ his Father's Ambassador. He is Ruler and King with the Father.

From here on the text is leading up to what is in store for '**them who shall be heirs of salvation**'.

1:4-5 (The Lord Christ) **Being made** (i.e. '*caused to be*') (from the beginning) **so much better than** (i.e. '*vastly*' '*stronger*', '*nobler*') **the angels, as he hath by inheritance obtained** (i.e. '*as much as to be the heir*') **a more excellent** (i.e. '*surpassing*') **name than they** (i.e. '*from beside*' them). **For unto which of the angels said he** (i.e. God the Father) **at any time, Thou art my Son** (i.e. Son '*of me*'), **this day have I begotten** (i.e. '*procreated*') **thee? And again, I will be to him a Father, and he shall be to me a** (i.e. '*into place*' of) **Son?**

That is ... 'The Lord Christ from the beginning *was caused to be stronger-nobler than the angels; as much as to be the heir the Son surpassed by a more excellent name from beside the angels.*'

That is ... '*the Son is of me*' indicates by blood line ... and '*to him a Father*' and '*to me a Son*' shows relationship.

((Our son is of our bloodlines ... we are '*to him*' good parents (he says so) ... and he is '*to us*' a good son.))

Ah but, with God the Father it is '*Thou art*' and '*I will be*' and '*he shall be*': These show that it will be so because He will make it so. The words of verse 5 were spoken in Heaven from before Adam's Beginning. Thus, we see that the Son is '*of*' the Father by *the Power* of the Father to '*procreate*' such a Son. Great isn't it?!!

Furthermore, before time began '*he shall be to me a Son fixed under Me, and above all else in Heaven or in Creation*'. Following his Death on earth, by God's Plan of the Ages, he was destined to become even more Exalted and Powerful ... which became manifested in his Resurrection.

All encapsulated in these three verses is ultimately important. Even the very highest angel was not sent down for The Planned Salvation of Adam's Lineage ... for the Father desired many '**sons**' (not many more angels).

And so, by the Plan, the '**Firstbegotten**' volunteered to momentarily step down from his royal position beside the Father to descend to earth to be the Sacrifice for mankind ... thus, being conformed into Jesus-the-Second-Adam. As a Holy Seed he came to die that many sons-of-his-kind shall be gathered in ... and only in this does Jesus gladly call them brethren.

1:6 **And again, when he bringeth in** (i.e. '*introducing*') **the firstbegotten into the world** (i.e. '*the land*', not the world), **he saith, And let all the angels of God worship him.**

And so, at the emergence of the '**firstbegotten**' from the womb of a young virgin (of

the lineage of David, of the tribe of Judah), the angels of God worshiped and gloriously sang to the shepherds of the arrived Messiah.

The Wise Men, to view the Messiah King, were instructed by the Star to travel to the land of Judea and the Holy City of Jerusalem to inquire of the babe. In the Arrival Story we see that the '**firstbegotten**' was not introduced to the world, instead introduced to *his people Israel*. The Christ *arrived by the Abrahamic Covenant* to the chosen *lineage of Jacob*.

Indeed, Israel's enemies among the Nations captured Christ's people from off their Christ-given-soil ... and when he arrived it was to that very soil. Sadly, Gentile Christianity has done its best to capture away the Christ from his people Israel.

1:7 And of the angels (of Olden times and written about in Olden Scriptures) **he saith, Who maketh his angels spirits, and his ministers a flame of fire.**

1:8 But unto the Son he saith (i.e. pointing forward to the Inheritance), **Thy throne, O God, is for ever and ever: a sceptre of righteousness** (i.e. '*uprightness, integrity, correctness*') **is the sceptre of thy kingdom.**

Thus it was said by God the Father and prophesied of Old. And it was said (repeated) to Mary in Luke 1 by the angel and it was said (repeated) to others *looking for the redemption of Israel*. See Luke 2:38 '**And she** (i.e. '*Anna, a prophetess*') **coming** (into the temple) **in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.'**

In verse 8, please note that the Father spoke of His Son's Inheritance; that through obedience to the Cross he would receive his own Kingdom ... and in its time would become established on earth. Thus, in this verse the Son is the '**O God**'.

((The New Testament, especially the Gospels, implies that '*the Kingdom of God*' is '*the Kingdom of Heaven*'... but Jesus' Kingdom is to become established on earth.))

Israelites had always jealously considered *the Lord* of their Scriptures (the Lord of Hosts, etc.) to be *their God*, but now he is God to all ... even as his Father is God to him.

The Son-Ambassador had created the '**all things**' for the Father and now, beside the Father, he reigns as '**O God**' over the '**all things**'. His throne beside the Father '**is for ever and ever: a sceptre of uprightness, integrity, and correctness is the sceptre of thy kingdom.**' And so, the Son shall return to Israel to set up an earthly Kingdom to rule uprightly, correctly.

1:9 Thou hast loved righteousness (i.e. '*equity, legal fairness*'), **and hated** (i.e. '*detested*') **iniquity** (i.e. '*illegality, violation of law*'); **therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.**

Did not Jesus all his days upon fallen earth keep his Son-integrity from man's violations of law? Did not Jesus defy the Devil's tempting (testings)? And even during his fear in the garden regarding all that he was about to be going through ... did he not even also go through it unto the end as '*not my will but thine be done*' ... that on the cross finally he '*dismissed his spirit*'?

Jesus walked the earth within the characteristics described above, for such was (and is) his very nature. As the Son in Heaven he always loved legal fairness and detested violations of law. This, then, is why he gave '*the Righteous Law*' to his people; and he chastised them time and again when they strayed from it ... because his chastisements

were for their salvation and continuation as a people in the world.

In verse 9, then, who were the '**fellows**'? They were the disciples chosen by the Father to be with Jesus to become his apostles ... and by Jesus' power they founded the Church to begin the In-gathering of all of the Father's children.

1:10-12 And, Thou, Lord (the Son), in the beginning (i.e. 'the commencement' of God's Plan of the Ages) hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish (i.e. 'become fully destroyed'); but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold (i.e. 'curl' as a scroll) them up, and they shall be changed (i.e. 'made different'): but thou art the same, and thy years shall not fail.

Note that '**they shall be changed**' in the Greek is made different. From the commencement a foundation was laid which shall become fully destroyed, curled up like a scroll, and shall be made different.

1:13-14 But to which of the angels said he (i.e. the Father) 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 (i.e. 'expecting') heirs of salvation? (See verse 7.)

Having received the Inheritance, Jesus is beside the Father and he stands in the place of High Priest. And he awaits the forcing down of his enemies into the defeated position beneath his feet. Meanwhile, angels continue as ministering spirits sent forth to minister unto '**them** (expectantly waiting) **who shall be heirs of salvation?**' (See also Revelation 20:1-6).

Not yet have Christians received the '**salvation**' that awaits them in Heaven. Now they belong to the Family of God and each can experience ministering spirits to help in going through that which the Lord presently has for him or her ... and into futurity. Each is a child in *God's Plan of the Ages* and such ministering is within God's *good pleasure* to do (11:6).

Yet, we Christians shall *not* defeat Jesus' enemies for him. The Bible Promises Defeat of Enemies only according to the Father's Will and by His Power.

'Salvation' is in Heaven with the Father and the Son.



So... the above concept by the Writer is unfamiliar to many -

Please note that the beginnings of letters or books in the Bible always start with something important that is well known to the readers. In other words, a beginning contains something familiar to the reader to gain his interest so as then to introduce him to what follows. As a Whole, the Church was quickly coming into existence because the apostles were being spread abroad westerly where Paul went and easterly where Peter and others went. Indeed, the Apostles *fathered* the Church.

Please note, then, that some years after many of the churches had been established the Writer was teaching. So by that time everything contained in his Introduction was well known about Christ having come in his own power ... which power had been granted by the Father for his mission to earth. *Moreover, they knew that it was all according to God's Plan of the Ages.*

For a brief review here is my introduction to the Sermon -

A brief Sketch of the following -

Walking among his people, Christ Jesus fulfilled his predetermined part in *God's Plan of the Ages*.

Walking among his people he walked, prayed, and worked as '*pleasing to the Father*'.

As '*pleasing to the Father*' he died the predetermined Sacrifice on a cross ... whereupon from the grave he Resurrected.

Whereupon from the grave site, as predetermined, he ascended to the Father for his '*glorification*'
(see John 12:16,23-33;13:31,32; Luke.24:25,26).

Whereupon, having received his glorification and predetermined Inheritance, he took his newly enthroned seat beside his Father ... where *he continues in his flesh-form as the Second-Adam*.

Whereupon, *continuing in his Second-Adam flesh-form*, he also has taken the position of High Priest in the Heavenly Tabernacle.

From before time began, within *God's Plan of the Ages*, the Heavenly Tabernacle had been constructed and reserved for the Son.

And so the Son, with Moses, *created* a Law, and within it a '*foreshadow*' of the Heavenly Tabernacle.

Thus, Paul stated that Christ ... in his Sacrifice ... became a '*fulfillment of that Law*' (which himself had designed). Israelites were sinful and needy, and the Lord gave the Law, and study of it gives understanding of Jesus our High Priest. Thus, we shall be going through Hebrews, if the Lord leads on.

In the next Sermon (8) we will continue with the above, but first we will consider Paul's statement in -

1Corinthians 15:45-46 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

Howbeit (one should understand) **that** (which) **was not first** (i.e. was '*second*' or '*last*') **which is** (the) **spiritual**,

... but that (i.e. '*the first man*') **which is** (the) **natural**;

... and (thus) **afterward** (following '*the first*') **that which is spiritual**.

15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.

This verse is the one which so many people use to explain Jesus to

have been a man - though sinless. So it is at this point that next time we will begin.

Sincerely, Ron

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