Hebrews*

Hebrews 1:1-8 (1) God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
(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;
(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;
(4) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.
(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?
(6) And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.
(7) And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.
(8) But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.
Hebrews is one of four New Testament epistles in which the author has not directly indicated his name, the others are the three epistles of John. Consequently, the authorship of Hebrews has always been in question. It is clearly written to Hebrew Christians, being filled with references to Old Testament Scriptures and references to the tabernacle and the sacrificial offerings. Although Paul has been viewed as the most likely author, there have been many others suggested by various authorities, including Barnabas, Luke, Apollos and Silas. An obvious argument against Paul's authorship is he was generally recognized as the apostle to the Gentiles, and all his other epistles were, indeed, written to Gentile churches or

individuals. These arguments are far from compelling however. The writer mentions "our brother Timothy" (Heb 13:23), *a reference best understood as one of Paul's, in view of the fact that Timothy was Paul's convert, disciple and frequent co-worker, and a phrase of choice in other epistles written by Paul. Even though Paul primarily ministered to Gentiles, he considered himself* "an Hebrew of the Hebrews" (Phil 3:5). *Paul taught the gospel should go, "*to the Jew first" (Romans 1:16), *further evidenced that in any new city he entered he would preach first in "a synagogue of the Jews: as his manner was," do not take my word, turn with me to;*
Acts 17:1-4 (1) Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:
(2) And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures,
(3) Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.
(4) And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.
Finally, it should be noted that most of the early Christian writers and church fathers, especially in the eastern part of the Roman Empire, acknowledged Paul as the author of Hebrews. Regardless of the uncertainty about the author or recipients of the epistle to the Hebrews, the book itself is surely a key book of the New Testament, rich in spiritual instruction and blessing, especially in its multi-dimensional exaltation of the Lord Jesus Christ. It brilliantly shows forth the incomparable superiority of the new covenant to all that had gone before. God spake to his ancient people at sundry times, through successive generations, and in divers manners, as he deemed proper; sometimes by personal directions, sometimes by dreams, sometimes by visions, sometimes by

Divine influences on the minds of the prophets. The gospel revelation is excellent above the former; in that it is a revelation which God has made by His Son. In beholding the power, wisdom, and goodness of the Lord Jesus Christ, we behold the power, wisdom, and goodness of the Father, (John 14:7). The gospel revelation is the last we are to expect from God. There was first the natural revelation; then the patriarchal, by dreams, visions, and voices; then the Mosaic, in the law given forth and written down; then the prophets, in explaining the law, and giving clearer discoveries of Christ, at last the gospel. But now we must expect no new revelation, but only the Holy Spirit to help us better understand what is already revealed. Now the excellency of the gospel revelation above the former consists in this; it is the final, the finishing revelation, given forth in the last days of divine revelation, to which nothing is to be added, the canon of scripture being settled and sealed: so that now the minds of men are no longer kept in suspense by the expectation of new discoveries, but they rejoice in a complete revelation of the will of God, both preceptive and providential; For I have not shunned to declare unto you all the counsel of God (Acts 20:27). *This was the period during which God's "last" method of communication would be enjoyed, and under which the world would close. It might be a very long period, but it would be the "last" one; and so far as the meaning of the phrase is concerned, it might be the longest period, or longer than all the others put together, but still it will be the "last" one.*

Hebrews begins with a general declaration of the excellency of the gospel dispensation above that of the law of ordinances, which he demonstrates from the different way and manner of God's communicating Himself, His mind and will to men in the one and in the other: both these dispensations were of God, and both of them very good, but there is a great difference in the way of their coming from God. The latter is a revelation which God has made by His Son, the most excellent messenger

that was ever sent into the world, far superior to all the ancient patriarchs and prophets, by whom God communicated His will to His people in former times. And here we have an excellent account of the glory of our Lord Jesus Christ. God hath appointed Him to be heir of all things. By Him God made the worlds, both visible and invisible, the heavens and the earth; not as an instrumental cause, but as His essential word and wisdom. By Him He made the old creation, by Him He makes the new creature, and by Him He rules and governs all. The New Covenant has tighter constraints in which there is no forgiveness outside of Christ's atoning sacrifice. In this last and final covenant He has communicated to us in the most perfect way possible. He has given us His Son who is the embodiment of all wisdom and knowledge and who speaks through His loving sacrifice for our sin. Eternity stepped into time so we could understand. God stepped out of the glory and majesty and humbled Himself so that a bunch of sinners deserving of eternal condemnation would not have to pay the just penalty for their deeds. No man's love can amount to that! With that in mind, we should certainly be willing to be servants of God rather than man. The last days, His day become our days, and the Word is so clearly seen, heard, handled, touched, and worshiped. We know God has spoken through the Son, through the Word, but how often do individuals, in truth, hear His voice? When last has He spoken and I have been obedient enough to hear Him? Do I read the Word and hear the words or does my soul recognize His voice? Turn with me to;

John 10:25-27 (25) Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

(26) But ye believe not, because ye are not of my sheep, as I said unto you.

(27) My sheep hear my voice, and I know them, and they follow me:

That Voice is the final authority speaking the very words of God. The time of the prophets speaking to the people on God's behalf has passed and the final Word on spiritual life and our Heavenly destiny has been spoken. The Son of God has spoken and it's final: He that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16).
It was God's divine prerogative to speak as He saw fit. Mt. Sinai experiences did not occur every day (and it took a long time for it to occur). Sometimes one book of the bible covers 400 years of time (Judges), and sometimes 4 books cover just 40 years (Exodus-Deut.). Yet, we trust that God speaks when He wants to speak. Even though there had been 400 years of silence since He spoke through Malachi, it was well within His prerogative to speak again through John The Baptist and Jesus; And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel (Mark 1:15).
The writer of Hebrews declares that our privileges in Christ under the gospel are greater than those enjoyed under the Mosaic law. The promise of spiritual rest is a promise left to us by the Lord Jesus Christ in His last will and testament as a precious legacy. Our business is to see to it that we be legal heirs, that we lay our claim to that rest and freedom from the dominion of sin, satan, and the flesh, by which the souls of men are kept in servitude and deprived of the true rest of the soul. The gospel is preached to us that we may profit by it, that we may gain spiritual riches by it; it is a price put into our hands to get wisdom and the rich endowment of the soul. For unto us was the **gospel preached**, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it (Hebrews 4:2).
Though God completed His work in six days and rested the seventh, a type of the rest to be given to His saints, yet keeping the Sabbath is not entering into that rest. But the mass of the people did not understand the revelations. They pertained to future events difficult to be understood. But

Christ has told us the way of salvation, and He has made it so plain that he who has faith that is the effect of hearing the voice of Jesus may be a partaker of all heavenly blessings in Him. Worlds are also mentioned in Hebrews; Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (Heb 11:3). *The Bible gives the true and exact account of the origin of all things, and we are to believe it, and not twist or turn the scriptural account of the creation because the scriptural account does not suit the differing fancies of men. All that we see of the works of creation, were brought into being by the* ***command of God****. Evolution theorist select creation first, evidently, because it is the first thing that occurs in the Bible, or is the first thing there narrated in relation to which there is the exercise of faith. The "faith" here exercised is confidence in the truth of the divine declarations in regard to the creation. The meaning is, that our knowledge on this subject is a matter of faith in the divine testimony. It is not that we could "reason" this out, and demonstrate that the worlds were thus made somehow; it is not that history goes back to that period and informs us of it; it is simply that God has told us so in his word. The "strength" of faith in this case is thus measured. The ancients used to observe what they called "wandering stars," which are today known as planets. Naturalists insist that planets were not created by our Lord and God, but were instead born from natural processes like gravity and collisions, they have reasoned this of themselves without any history or knowledge that goes back to that period. We live in a vast universe, as far as we know it exist into infinity. According to the best* ***estimates*** *of astronomers there are at least one hundred billion galaxies in the* ***observable*** *universe. Of the observable galaxies, how many stars in each?* Look now toward heaven, and tell the stars, if thou be able to number them: (Gen 15:5). *Many estimates in astronomy have uncertainty to them, and*

the estimate of the number of stars in just our galaxy is no exception. Even the world's largest telescopes cannot count all the stars. They see only the stars not obscured. To estimate the number of Milky Way's stars, astronomers first assume there's nothing special about our local region of space. They determine the number of different types stars in this region, and then extend this knowledge to the galaxy as a whole. The most popular current models suggest the Milky Way is about 100,000 light-years across. Thats just the galaxy of which we are citizens. Astronomers measure large distances in light years. One light year is the distance that light can travel in a single year, and it's an enormous number. The speed of light is 186,282 miles per second and a year has 31,556,926 seconds. That works out to 5.88 x 10 to the 12th power miles, or 5.88 trillion miles in one year. Multiply that number by 100,000 and that's the distance across the Milky Way galaxy. The estimate for the number of stars in the Milky Way is about 100 billion stars – plus or minus 50 billion. I'm sorry friends, that is the best estimate available that I am aware of. It would seem, we really cannot count the stars even in our technical advanced society. Genesis 15:5 is as true today as when first spoken by our God. Our solar system consists of the sun and eight planets, nine if Pluto is included. Mercury is the closest planet to the Sun and the eighth largest. Venus is the second planet from the Sun and the sixth largest. Earth is the third planet from the Sun and the fifth largest. Mars is the fourth planet from the Sun and the seventh largest.

Jupiter is the fifth planet from the Sun and by far the largest, and is more than twice as massive as all the other planets combined (the mass of Jupiter is 318 times that of Earth). Saturn is the sixth planet from the Sun and the second largest. Uranus is the seventh planet from the Sun and the third largest.

Neptune is the eighth planet from the Sun and the fourth

largest (by diameter), but larger in mass than Uranus. Listen to this; For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else (Isaiah 45:18).
Of all the planets in our solar system the earth is the only one that is capable of supporting life; He formed it (singular) to be inhabited. Is there life out there, somewhere? If we are speaking about carbon based life as we know it, the Bible is silent on that subject, however if there is, that would only add to the glory of God in my opinion. The stars were created on the fourth day, which most likely, included their planets and moons. We live in an incredible universe which speaks the glory of God. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: (Romans 1:20).
Truly the phenomena of nature show the greatness of God and the weakness of man. God's invisible perfections are manifested by His visible works, and may be apprehended by what He has made; their immensity showing His omnipotence, their vast variety, His omniscience; and their adaptation to the most beneficial purposes. The apostle begins to show that all mankind need the salvation of the gospel, because none could obtain the favor of God, or escape His wrath by their own will. For no man can plead that he has fulfilled all his obligations to God and to his neighbor; nor can any truly say he has fully acted up to the faith afforded him. But what good is that to humanity? Well for one thing, it shows the vastness of God's concern for mankind. It reveals that as the universe is unlimited, so is His love for us in that He gave His only begotten Son that we may have life everlasting, turn to;
Hebrews 2:1-12 (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.

(2) For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
(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;
(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?
(5) For unto the angels hath he not put in subjection the world to come, whereof we speak.
(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?
(7) Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:
(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.
(9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.
(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.
(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,
(12) Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.
The persevering obedience of faith in Christ, was the race set before the Hebrews, wherein they must either win the crown

of glory, or have everlasting misery for their portion; and it is set before us as well. Understand the sin, to which we are most prone, or to which we are most exposed, from habit, age, or circumstances, that does so easily beset us. This is a most important exhortation; while a man's darling sin, whatever it may be, if it remains unsubdued, it will hinder him from running the Christian race as it takes from him every motive for running and gives power to every discouragement. However, when weary and faint in our minds, let us recollect that the holy Jesus suffered to save us from eternal misery. The Son of God has claims on our attention from the manner in which He spoke. He spoke as one having "authority." He spoke as a "witness" of what He saw and knew. He spoke without doubt of God, and heaven, and hell. Never were so momentous communications made to people concerning salvation as fell from the lips of the Lord Jesus. Do you have ears to hear? He that believeth and is baptized shall be saved, but he that believeth not shall be damned. *Do you believe His words? Without doubt faith in Christ is the effect of belief, and submission to the ordinance of baptism is the effect of faith; only those who first believe the testimony of God, and by faith repent of their sins, confess Jesus Christ is the Son of God, and are baptized in His name for remission of sins, have the full and explicit testimony of pardon. This is the gospel. Come and obey it while you can, any prayer requests for other reasons, in either case come while we persuade with song.*

This message approved by
Jack Warford
a minister for Christ

Matthew Henry's Concise Commentary
1:1-3 God spake to his ancient people at sundry times, through successive generations, and in divers manners, as he thought proper; sometimes by personal directions, sometimes by dreams, sometimes by visions, sometimes by Divine influences on the minds of the prophets. The gospel revelation is excellent above the former; in that it is a revelation which God has made by his Son. In beholding the power, wisdom, and goodness of the Lord Jesus Christ, we behold the power, wisdom, and goodness of the Father, Joh 14:7; the fulness of the Godhead dwells, not typically, or in a figure, but really, in him. When, on the fall of man, the world was breaking to pieces under the wrath and curse of God, the Son of God, undertaking the work of redemption, sustained it by his almighty power and goodness. From the glory of the person and office of Christ, we proceed to the glory of his grace. The glory of His person and nature, gave to his sufferings such merit as was a full satisfaction to the honour of God, who suffered an infinite injury and affront by the sins of men. We never can be thankful enough that God has in so many ways, and with such increasing clearness, spoken to us fallen sinners concerning salvation. That he should by himself cleanse us from our sins is a wonder of love beyond our utmost powers of admiration, gratitude, and praise.

Barnes' Notes on the Bible
Hath in these last days - In this the final dispensation; or in this dispensation under which the affairs of the world will be wound up. Phrases similar to this occur frequently in the Scriptures. They do not imply that the world was soon coming to an end, but that that was the "last" dispensation, the "last" period of the world. There had been the patriarchal period, the period under the Law, the prophets, etc., and This was the period during which God's "last" method of communication would be enjoyed, and under which the world would close. It might be a very long period, but it would be the "last" one; and so far as the meaning of the phrase is concerned, it might be the longest period, or longer than all the others put together, but still it would be the "last" one. See Acts 2:17 note; Isaiah 2:2 note.
Spoken unto us - The word "us" here does not of necessity imply that

the writer of the Epistle had actually heard him, or that they had heard him to whom the Epistle was written. It means that God had now communicated his will to man by his Son. It may be said with entire propriety that God has spoken to us by his Son, though we have not personally heard or seen him. We have what he spoke and caused to be recorded for our direction.

By his Son - The title commonly given to the Lord Jesus, as denoting his unique relation to God. It was understood by the Jews to denote equality with God (notes, John 5:18; compare John 10:33, John 10:36), and is used with such a reference here. See notes on Romans 1:4, where the meaning of the phrase "Son of God" is fully considered. It is implied here that the fact that the Son of God has spoken to us imposes the highest obligations to attend to what he has said; that he has an authority superior to all those who have spoken in past times; and that there will be special guilt in refusing to attend to what he has spoken. See Hebrews 2:1-4; compare Hebrews 12:25. The reasons for the superior respect which should be shown to the revelations of the Son of God may be such as these:

(1) His rank and dignity. He is the equal with God John 1:1, and is himself called God in this chapter; Hebrews 1:8. He has a right, therefore, to command, and when he speaks, people should obey.

(2) The clearness of the truths which he communicated to man on a great variety of subjects that are of the highest moment to the world. Revelation has been gradual - like the breaking of the day in the east. At first there is a little light; it increases and expands until objects become more and more visible, and then the sun rises in full-orbed glory. At first we discern only the existence of some object - obscure and undefined; then we can trace its outline; then its color, its size, its proportions, its drapery - until it stands before us fully revealed. So it has been with revelation. There is a great variety of subjects which we now see clearly, which were very imperfectly understood by the teaching of the prophets, and would be now if we had only the Old Testament. Among them are the following:

(a) The character of God. Christ came to make him known as a merciful being, and to show how he could be merciful as well as just. The views given of God by the Lord Jesus are far more clear than any given by the ancient prophets; compared with those

entertained by the ancient philosophers, they are like the sun compared with the darkest midnight,
(b) The way in which man may be reconcile to God. The New Testament - which may be considered as what God "has spoken to us by his Son" - has told us how the great work of being reconciled to God can be effected. The Lord Jesus told us that he came to "give his life a ransom for many;" that he laid down his life for his friends; that he was about to die for man; that he would draw all people to him. The prophets indeed - particularly Isaiah - threw much light on these points. But the mass of the people did not understand their revelations. They pertained to future events always difficult to be understood. But Christ has told us the way of salvation, and he has made it so plain that he who runs may read.
(c) The moral precepts of the Redeemer are superior to those of any and all that had gone before him. They are elevated, pure, expansive, benevolent - such as became the Son of God to proclaim. Indeed this is admitted on all hands. Infidels are constrained to acknowledge that all the moral precepts of the Saviour are eminently pure and benignant. If they were obeyed, the world would be filled with justice, truth, purity, and benevolence. Error, fraud, hypocrisy, ambition, wars, licentiousness, and intemperance, would cease; and the opposite virtues would diffuse happiness over the face of the world. Prophets had indeed delivered many moral precepts of great importance, but the purest and most extensive body of just principles of good morals on earth are to be found in the teachings of the Saviour.
(d) He has given to us the clearest view which man has had of the future state; and he has disclosed in regard to that future state a class of truths of the deepest interest to mankind, which were before wholly unknown or only partially revealed.
1. He has revealed the certainty of a state of future existence - in opposition to the Sadducees of all ages. This was denied before he came by multitudes, and where it was not, the arguments by which it was supported were often of the feeblest kind. The "truth" was held by some - like Plato and his followers - but the "arguments" on which they relied were feeble, and such as were untitled to give rest to the soul. The "truth" they had obtained by tradition; the "arguments" were their own.

2. He revealed the doctrine of the resurrection of the body. This before was doubted or denied by nearly all the world. It was held to be absurd and impossible. The Saviour taught its certainty; he raised up more than one to show that it was possible; he was himself raised, to put the whole matter beyond debate.
3. He revealed the certainty of future judgment - the judgment of all mankind.
4. It disclosed great and momentous truths respecting the future state. Before he came, all was dark. The Greeks spoke of Elysian fields, but they were dreams of the imagination; the Hebrews had some faint notion of a future state where all was dark and gloomy, with perhaps an occasional glimpse of the truth that there is a holy and blessed heaven; but to the mass of mind all was obscure. Christ revealed a heaven, and told us of a hell. He showed us that the one might be gained and the other avoided. He presented important motives for doing it; and had he done nothing more, his communications were worthy the profound attention of mankind. I may add:
(3) That the Son of God has claims on our attention from the manner in which he spoke. He spoke as one having "authority;" Matthew 7:29. He spoke as a "witness" of what he saw and knew; John 3:11. He spoke without doubt or ambiguity of God, and heaven, and hell. His is the language of one who is familiar with all that he describes; who saw all, who knew all. There is no hesitancy or doubt in his mind of the truth of what he speaks; and he speaks as if his whole soul were impressed with its unspeakable importance. Never were so momentous communications made to people of hell as fell from the lips of the Lord Jesus (see notes on Matthew 23:33); never were announcements made so suited to awe and appall a sinful world.

The message 'Hebrews' Revised; 01212020
Study Aids; Matthew Henry Commentary on the Whole Bible
Biblegateway.com comentary
Earthsky
Nineplanets.org
Pallab Ghosh, Science correspondent, BBC News
This message presented to; BaronOk-Feb2014/