

Chapter 1

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[0 : 03] Turn off and who you serve, that's the ram to be over before you turn it on. Oh, just boyfriend is tragic. It does get frustrating at that point. Of course, I remember one in white light there. Yep.

All right. We're starting this study.

We talked about solid, solid, solid like that. But I think it's a good study and I think it's one that's pretty important for us to try to get addressed because Hebrews are some of the most controversial verses in all scripture. So if we can put Hebrews in its context and look at these things as we go and try to understand food, probably not. How about that? That sound better?

Here we go. So prayer request. Remember Clint's dad and some of the others is going on. Logan has been diagnosed today with RSV and the flu in the beginning stages of pneumonia.

That's a little two and a half year old. You all keep him in your prayers. Mason's not feeling too good either.

[2 : 14] Well, they took him to the doctor and he's got antibiotics, pretty strong antibiotics and breathing treatments. They're going to try that for a day or two to make sure his oxygen levels are coming up and he's improving. So I don't know, I guess they'll go from there, but for right now, right. It's a scary thing. And I'm about so tired of sickness and people being hurt, but that's life and that's a sin, cursed world we live in, I guess.

So just being prayer for that. Any other prayer request or anything? Yeah. Bobby and Cynthia. Thank you.

Bobby and Cynthia and their family. Their son in law passed away in a swimming accident in Florida. Last I heard. There's no information what exactly happened. He was swimming in the ocean with the grandson and the grandson got in all right, but he didn't I don't know if the undercurrent got him or if he had a heart attack or we just don't know.

Excuse.

That's a sad deal. Just keep them in your prayers.

[3 : 58] Anybody else? Anything else ready for the church as we grow and homecoming coming up and all that going on, a lot happening right now, so just keep that in your prayers, I guess. You fill them in on your dad and what's going on. Anything else?

Let's open it. Prayer. Father, we just thank you for the privilege to come in to study Your word tonight. For those who have come tonight that you just blessing, bless us as we come together and to learn and to understand Your word. I pray that you would get the honor and glory and that you would lead us and everything that's said and done here tonight.

We pray, Father, for Bobby and Cynthia's son, family, their soninlaw passing. Lord, I pray that you just be with the family, to give them comfort, to find answers, to give them peace. We pray, Father, that you get the glory in that. We pray for Clint's dad again, Brett, that you would just continue to have your perfect will in your way in that situation, Lord, just helping to lean to you, to turn to you and to trust you for all things. We just pray for Ms.

Carol's sons as they go through their difficulty, Lord, that they need healing, that you just minister to their needs as well. Father, we just thank you for your blessings. We pray for Logan tonight and Mason Father, that you would just heal them and help them to recover well leading guidance and doctors in that situation. Lord, just be with us tonight as we study your word. In Jesus name I pray, amen.

So we're going to go through Hebrews. As I said, there's a lot of several verses in it in chapter six and ten and some of the others that people just really get all twisted up on and misinterpret. And quite honestly the problem with it is they take the Book of Hebrews out of context. So we'll get to those but just know they're coming and it's going to take a little bit, but we got to start at the beginning so we can get a bigger picture of what's going on. You can never just take a few verses and say this is it, you got to put it in context of the verses around it, sometimes the whole book and it's got to be in harmony with rest of scriptures, a big word for that interchange.

[6 : 41] So it's got to be in harmony with the rest of the scriptures. So this is what we're going to try to do as we go through Hebrews is to get the picture, get the understanding of what's going on. Who the writer? Well, I don't know whether forgot who the writer is, they've been arguing that for 2000 years. But who is he addressing and what is his subject.

So we're going to try to get that. The writer of the Book of Hebrews. A lot of people say it's Paul, some people say it's Luke, some people say it's Apollo. Paulus, if you remember in Acts was, have you ever heard of him? Anybody ever heard of him?

He was a very well spoken individual. They even addressed him with that he was a man of God that taught and we see him in Acts and some say that it could have been him because he was so eloquent in speech. And they say Hebrews was written in probably some of the most eloquent language there was. Somebody very well educated, wrote the Book of Hebrews and very well educated in the law, in Jewish customs and all the rest. So could it be an Apollo?

Some say, well, it was Paul because he was a Hebrews, a pharisee of Pharisees, all that very well versed in Jewish tradition and law, so he could have been a good candidate. Luke was educated, very well spoken, so possibly, but we honestly don't know, it doesn't say. What we do know is that the author is God throughout Scripture, we got to keep that in mind, is that God is the author of His Word, which man he used to write it down or to speak through. Some of them were just sort of questionable. But the final authority is God, and he is the final author of the book, so keep that in mind.

Now, who is he writing to? Take a guess. Somebody.

[9 : 09] Hence the name Hebrews. It wasn't talking about making coffee Hebrews. Did you get that? Making coffee Hebrews. He was talking about the Jews talking to the Jews.

And what do you think their problem might have been? This is after the cross, after the resurrection, after the beginning of the Holy Spirit, came Pentecost, the church had begun. What, were the Jews having problems with them? Whether they followed the law still or not? Whether they followed the law or not, give them some credit.

I mean, they've done this for thousands of years, and now all of a sudden, no, you're under grace, the laws fulfilled, you don't sacrifice anymore. You don't do those things anymore. Jesus fulfilled those on the cross. Jesus came and fulfilled every jot and tittle of the law. So the Hebrews of that time were really struggling with, oh, man, grace sounds good, this is nice, but we've done this so long.

I mean, we see that here, we've done it this way so long, preacher, how do you expect us to change kind of thing. And you see at churches across the nation, around the world, it's just people don't accept change very well. And so this writer writes to help them to understand the change and now that we're no longer under the covenant of law, but under the covenant of grace. And he very eloquently, whoever wrote this, and just really made it's almost like, I would say, an attorney. An attorney making a case.

And he starts in Hebrews, chapter one, and he starts with God, the very first verse one, very first word, god. It was God's doings, God's decision. When we read in Ephesians from the God before ordained, before the foundations of the world what God is, his plan, his idea, his way of doing it. And so he's just keep in mind as we go through this and study this, we're going to see a lot of things that pertain to Jewish customs or the law or things that they have done for thousands of years. And he takes those ideas and those traditions and customs and teachings and says that's what they were for a time, but now we're under grace and this is why.

[12 : 02] This is how that works. So we'll just start in verse one. Is there any questions on that for right now?

I mean, it's pretty simple so far. Trust me, it's going to get a lot deeper. Hebrews is a very deep theological book. Whoever wrote it understood theology very well, as well as the traditions and the laws and all the rest. So he starts in verse one god, who at sundry times in diverse manners, spake in times past unto the fathers, by the prophets, and 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.

So in a very opening statement, it is God.

And what is he talking about, what's he bringing out? It's God's plan in divers manners, in deep theological understandings, and by the prophets. He revealed things to us by the prophets, he's relating to these Jewish people and say, you know about prophets, you know about the judges, and you know that God revealed Himself to us through them in hathany's last days, spoken to us by His Son. So here we are. He started out telling the Jewish people who he was, how he operates, what he does, what he expects through the prophets and through the law.

And now he's come and in His God became flesh and in His Son has revealed Himself to us. Who he is, what he expects. All about him is in his son. So keep in mind, it's written to the Hebrews and the theme throughout Hebrews is, it's all about Jesus and he's enough. Jesus is the fulfillment of the law.

[14 : 20] We'll see. Jesus is better than the high priests, jesus is better than angels. Jesus is better than Moses. Now, when you say that, you're cutting a Jewish person to the bone. Nobody's better than Moses or Abraham, right?

And this writer say, no, Jesus is far above that. Jesus far above Isaiah and Jeremiah and Ezekiel, Daniel. All these people. He's higher than that. These came and revealed himself.

And now in the last days, he's spoken to us to it by His Son.

Why do you think he just didn't some people I've heard say, why didn't he just send His Son to start with? Why do we have to go through all the prophets and go through all that? Why didn't when Adam and Eve sin, why didn't Jesus just come right around that time and die for the sins of the world's? Plan? That wasn't God's plan.

Good answer, but why do you think that wasn't God's plan? Why do you think God does things that way?

[15 : 43] We are stubborn. Exactly right. We don't learn too well. They say that as a teacher, if you want somebody to learn, they take in what they retain, like a third of what they hear, about half of what they see, and about three quarters of what they do. So when you do more, you retain more.

If you hear it, you're going to forget it before you get out the door. That's human nature. And I think that sort of applies to why God is doing this. And I think he had to reveal Himself in time and show them who he was through the prophets and all that and help them understand that they are sinful and they need a savior. They can't do this.

Remember throughout the Old Testament, how many times did they say, all the Lord has said, we will do. And Moses went, made a sacrifice, and no, you won't. It's only by blood that we will ever please God. It will ever be found righteous before God, the sacrifices made. They had to have an object lesson, I guess you'd say.

Well, they had to live at first, understand it first. And then Jesus came and said, okay, now I'm the fulfillment of it all. This ought to bring it all home to you, is what he's saying through His Son.

You make any comments on that while I'm looking this?

[17 : 23] There are several parables that talk about that Jesus came and the man that bought the field and all these things, and he found a field and found a great treasure in it, and he went in and bought the field and came back. That's Jesus. The world is the field, and he purchased it because he saw great treasure in it. Have you ever thought about yourself as a treasure of God?

Think about that. God looks at us, Jesus looks at us as a great treasure, it says, revealed to us by His Son, whom he had the pointed heir of all things, by whom also he made the worlds. And look at that. He has appointed heir of all things. Who's he talking about?

Jesus. He's the heir of all things. God has given Jesus all things. Jesus said all power excuse me, is given Him to me into heaven and in earth. God has given Jesus everything.

And what is everything? US? We're his inheritance. You ever thought about being an inheritance of Jesus, a joy of Jesus, a blessing of Jesus? And that's this field.

When he found this treasure in the field, the world, he was excited that he found this treasure us and rushed into town and bought the whole field that he could enjoy the treasure us. That's pretty awesome, isn't it? So that's one of the parables there. And then there are several parables in that area that talk about things like that.

[19 : 20] There's one in particular when you're talking about in past times and to his fathers and the prophets. He has spoken to his last days by his son. Another parable in that same area is that it talks about certain householder which planted a vineyard and the hedge did about and hedged around and about and dig the a wine precedent and build a tower and led it out to his husband and went out into a far country. This is a picture of Christ. He came and he died for the sins of the world.

The church began, he started this venue I am the vine, you are the branches. This is referring to himself. And then he goes to a far country where's Jesus in heaven preparing a place for us. And he comes and he sends his servants to tell them that it's time to gather the fruits. It's time for this feast.

And what they do to the servants they kill. What they do to the prophets in the Old Testament, they killed them. They rejected the message. They didn't want to hear the message. And so now in the parable the householder or the master of the house sends his own Son to send the message.

It's time. It's time for the banquet, it's time to gather the fruit. Now what do they do with Him? They throw him out of the vineyard and kill him. What do they do to Jesus?

So those two verses to me sort of go on with that parable and that he gave us for the fathers by the prophets. And now these last days and I think I said this Sunday from Genesis to the end of the law or the cross was the days of the law. And from then until the rapture of the church is the last days. It's the last segment of all that's going on. So that's what he's talking about again these last days, this last period of time he has spoken to us at the beginning of that time.

[21 : 39] He spoke to us by His Son and to reveal God's plan.

Now, getting on to the appointment of heirs of all things, Ephesians 1:18 we just studied it. So you all know that verse, right?

It said that the eyes of your understanding be enlightened that you may know what is the hope of his calling. Paul is telling Ephesians, I want you to open your eyes, I want you to see, I want you to understand what is the hope we have in Christ and then listen to what he says. And what is the riches of the glory of his inheritance? Not ours, his inheritance in who? The saints?

That's in cold children his glory is in us. Isn't that awesome? Not that we're righteous, not that we're perfect is that he died for us and made us perfect. And the Father has given Him all inheritance, has given us all things and that includes us and we are his glory. So that's pretty much the first two verses.

And then you go on by whom also he made the worlds. Does that confuse anybody?

[23 : 10] Genesis one one says what in the beginning? God. Wait a minute, he's saying Jesus did who did it? God or Jesus the triune god. Look at it.

Like Bethel Baptist Church is building a building, right? And we told everybody know, oh, Bethel is building a nice activity building back there. Well, the truth is some of us men are working out there but the truth matter is we're not actually doing all the construction of that building. It is our building, our design, what we want. And if normally you hire a contractor, right he takes your design of what you want and he builds it.

And then that contractor hires carpenters and plumbers and electric tradesmen to do the job. I believe, as lame as that might be of an example, salvation in the world is God's plan. It's god's design. Jesus is the contractor and the Holy Spirit is the carpenters and the plumbers by his power. So the worlds were made from the Father by the Son through the power of the Holy Spirit.

And we see that in Genesis one one. We see that God, we see the Son. Do you understand that? You see God the Son, Father and Holy Spirit in the first few verses of Genesis. God was there in the beginning, God.

And then he talked about how that he spoke. Who is the word of God? Christ one. John one tells us that right. The word was God.

[25 : 06] And the word was God. So as God spoke that's Christ doing the will of the Father and the Holy Spirit moved upon the face of the deep, doing the contractor work, the carpentry work, putting it all together, the triune God all working together did it. And Jesus orchestrated God's plan perfectly through the power of the Holy Spirit. So that's why he's saying in whom also he made the worlds. The references to that first John, as I said, John one one three and 14 one, Corinthians eight, six and Colossians 112 through 20, it tells us that Jesus is the Creator of the world.

So everybody understand that? There's our first two verses and I'll try to get through this book in less than a year. Okay? It's going to be a deep study, but I want you to understand and what is the theme of this? We're getting to what is the theme of Hebrews?

I'm going to tell you this about a thousand times while we go through this.

Christ is better. And so keep in mind this writer who's writing Hebrews starts off with God, which all of Israel knew, yahweh, god had a son who was with him from the beginning. He's with him from eternity past, from the very foundations of the world. Here's Jesus busy at the creation of the world. So Christ is a better way.

Christ is superior than anything else. A lot of them didn't understand that who cried, remember, they rejected the Messiah. They rejected Jesus as the Messiah. So his first point in the first two verses is that Jesus was there from the beginning. As a matter of fact, he even created the heavens and the earth right along with God.

[27 : 20] So he's making the statement as a lawyer, he's pleading his case. This is who Christ is. I want you to understand is what he would be saying in verse three, who being in the brightness of his glory and the expressed image of his person and upholding all things by the word of his power, when he had by Himself purged our sins set down at the right hand of the majesty on high. Now, to a Jew, that verse right there would almost be blessed for me. Remember when Jesus said, if you've seen me, you've seen the Father?

And he told them, too, that I am. He said the same thing that God told Moses He was. And they picked up stones, they wanted to stone Him, they wanted to kill Him right then and there. That was blasphemy to think that Jesus was equal with God. This writer is saying he is he is the fulfillment.

He is the brightness of his glory. Jesus is the expressed image of who God is. If you take a picture and we think of image as a picture, I pick up my phone and I take a picture of Carol and I show it to you. And I said that's Carol. Well, Jesus is that picture of who God is.

He is expressed image of who God is. He upheld all things that God wanted by the power of His Word. So in Jesus he came. He revealed who God is. He's expressed image of him.

He revealed everything the Father wanted Him to do. He spoke the things the Father wanted Him to do. And when he had done that, he by Himself purged our sins. When he had by Himself purged our sins.

[29 : 15] Make sure I'm not leaving out anything. What do you think that by himself? Why would you think he made it a point when he had by Himself purged our sins? Think about a Jew would be purging your sins, right? Purging your sins.

But who did that for him on the day at Domest? The High Priest. The High Priest, he's also going to talk about Jesus being better than a High Priest. So it was important that he did this by himself, because once a year, the High Priest entered the Holy of Holies by himself to make an atonement for the sins of Israel. He's appealing to all that Israel knows about the Law and the Tabernacle and all the sacrificial system.

All that there is pointed to Jesus, the High Priest, who went in by Himself and made put the blood on the mercy seat on the day of Atonement, went by Himself. Jesus went by himself to the cross and offered Him His blood for the sacrifice of sin. And then listen to this. Why would he say, and he sat down at the right hand of the majesty on high? Why is that important to put in there?

I mean, we know when Jesus was on the cross, he said, it's finished, right?

So why do you think the writer made it a point? And this is what's so awesome about Hebrews. And when I say it's eloquent, he crosses every t and dots every I of what Jesus did and how it fulfilled the Law. He set down at the right hand of the Father. Now we know Jesus is glorified because of it.

[31 : 14] The father is well pleased. He's at the right hand of the Father. Now, we all know that. Why is that important? To tell the Jews that Jesus they didn't believe he was the son of God.

True, but think about the daily duties or the day of atonement, and by Himself went into the Holy Holies and purged our sins. If you know anything about the temple and the Tabernacle, there were many pieces of furniture, right? But there's one thing that was not in there that we have a lot of in here, huh? Chairs. Chairs.

There was not one seat in the Tabernacle. Why? Because the blood of bulls and calves and lambs and all that never took away our sin. Dead. The job was never finished.

The High priest could never set down. These Jews understood that. But Jesus, because he sat down, was showing that it is finished. Atonement is done. Sin is paid for once and for all.

So he made it very clear to point out to them when he did it by Himself, being our high priest, he got to sit down because he was done. God was appeased. This salvation's plan was complete. It is finished. It is done.

[32 : 46] There's nothing else there. I could almost preach this, I think. But he set down at the right hand of the Father, something a high priest could never do. So as we're studying Hebrews, understand, get your mind in the Old Testament tabernacle and the rituals of the temples and all the sacrifices, what, the High priest, he's going to compare them to those. And he's making this appeal to these Jewish listeners of how Jesus compares and how he is supreme.

He's supreme. And that he got to by Himself when he first our sins sat down. That's far more superior than the priest of the Tabernacle in the temple, right? He's making that point. It is finished, is complete.

I may have spent way too long, but that's just good stuff right there. I'm sorry. Then he goes in, in verse four, and he says any questions, thoughts, comments? All right. Then he goes on and says, being made so much better than the angels as he has by inheritance obtained a more excellent name than they.

Why is this important?

The Jews. Anybody know? The Jews held high angels of very high esteem. Remember Daniel saw an angel that closed the lion's mouth? Several angels appeared.

[34 : 17] They knew when Moses was on Mount Sinai. Did you know a host of angels accompanied God then? And giving of the law? Never know that. You all have a turn just for kicks and good.

Why, that's my sister.

Yeah, I'm sorry. Forgot. All right, so deuteronomy 33. Go to Deuteronomy 33. And a lot of times when we're reading, we just sort of read and say, yeah, that's cool.

That's right. But we missed these little tidbits here of things that are in there where am I at Deron? 32. I'm sorry. Yeah, deuteronomy 32, he's on Sinai.

And this is the blessing. Now, Deuteronomy knows is Moses recalling what's going on? It's book of remembrance. And this is the blessing wherein Moses, the man of God, this is verse one. Blessed the children of Israel before his death.

[35 : 39] And he said, the Lord came from Sinai and rose up from sear unto them. He shined forth from the Mount Paran and came with 100 of saints. 33. Two, I'm sorry, he's and he's presented the law. He says he came with ten thousands of saints.

From the right hand went a fiery law for them. That ten thousands of saints is not 10,000 saints of Israel. It's a reference to angels. They were present. And so through what I'm getting back to is Israel understood that angels were God's special messengers, that they perform special things, and they held them pretty high standard.

They were way on it. I mean, they were God. And then there's angels is what they thought. Well, the writer here is saying that he is much better than the angels. Well, that raised an eyebrow or two when he made that statement.

Wait a minute, how can I mean much better than angels? Why is that important? It is important for them to understand. And really their moderate today for us is important. You know, the Mormons believe that Jesus won the Son of God.

He was Satan's brother.

[37 : 22] They may not come right out and tell you, but if you really study what they believe, he was Satan's brother. Now, Satan, now go back before the fall. Satan was a beautiful angel, and he was right around the throne of God, ministering and doing things daily. And Jesus and Satan were brothers. And when man fell this is the Mormons.

Now. When man fell, God says, hey, I gotta have to come up with a redemption plan. Satan gave his plan, Jesus gave his plan. And God said, I like Jesus plan better than Satan's. Well, Satan got all mad and revolted and it's causing him to be kicked out of heaven.

That's what the Mormons believe. Jesus is not Satan's brother. Jesus is not a created being. We learned that from the very first verse. He was with God from the beginning.

We learned that in one John. The word was God. Word was with God from the beginning. And then the Jehovah Witnesses believe that Jesus was just another angel, another created being. And we know that's not so.

And this writer points that out and makes it very clear to us. He is better than the angels. He's higher than the angels. And as he has by inheritance obtained a more excellent name than they, he was glorified in that he gave himself, he died at peace, God for the sins of the world, and sat down at the right hand of the Father, much higher than angels. Anybody want to add anything to that?

[38 : 58] Right there. There's a lot I could say about angels and quite honestly, something that sort of gripes me sometimes. People like to take chapter one and do a study on angels. There is a lot to be said about angels in chapter one, but that's not the theme of what the writer is talking about. He's talking about Jesus being superior to angels.

Now, we can glean from that and learn from angels, but the focus is in Hebrews, chapter one, Jesus is superior than Him. It's not for us to sit there and say, oh, angels are awesome, and we know they're awesome. We know they're powerful. And you can go in a whole study on angels what little we know about them. But the point in here in Hebrews is he was better than the angels.

All right, let me try to move on and get through this further. For unto which of the angels he said, at any time, thou art my son, this day I have begotten thee. This is God talking to the Father, talking to the Son. He's quoting Psalms. Chapter Two.

He's making a quote, which is very important. And you see in this and I'll give you several references as he's writing this, he's doing a lot of quotes from the Old Testament, telling them, see, Jesus is here. He's here. He's here in the Old Testament. The whole Old Testament was about him.

He's the fulfillment of it, guys. And so he gives a lot of Scripture reference. When I first started preaching in school, I preached a message, and one of my teachers came and listened. He said, use too many scripture. Kenny.

[40 : 41] You can't do that. Use way too much scripture. Jesus did it. The writer of Hebrews has done it. Paul did it.

I mean, I don't know how you can preach or teach God's word without using you got to have harmony in scriptures and point out if you're making a point, you can't just say it based on this one verse or based on my opinion. I got to show you in Scripture where that's true and it's not my idea. So I appreciate your input, sir, and thank you very much. And I kept on doing what I'm doing. So he uses a lot of scripture here.

He said, again, I will be to him a father, and he shall be to me a son. And again, when he bringeth in the first begotten into the world, he Seth, and let all the angels of God worship Him. All right, the Father and Son having a conversation. I'm your father, you're my son. We are one, okay?

You're higher than the angels, and we see that he's higher than the angels because he said, and the first begotten, what is that? When he brings in the first begotten of the world, who is that when Jesus was born, right? And what happened?

Right? The angel Gabriel. Right. Come and announced to Mary, you're going to have a son. He told the shepherd that the Messiah is coming, and a whole heavenly host of angels said, glory to God in the highest, peace on earth, goodwill to me.

[42 : 27] They were praising God for the sun. They were worshipping the Son and praising God. So Jesus is higher than the angels. Is this point that he's making out here first, Peter, if you want to write him down. 322 refers to Jesus being higher in worship.

Revelation, we see it in 511 and 13 where the Lamb comes and I don't know, I'm about out of time, but I just like those verses. Revelation 511 through 13, it said, and behold, I heard a voice of many angels round about the throne and the beast and the elders, and the number of them was 10,000 times ten, thousands and thousands of thousands saying with a loud voice, worthy is the Lamb, Jesus. They're worshipping the lamb. You don't worship something that's lower than you do you. Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing.

And every creature which is heaven on the earth and under the earth. And such were in the sea. And all that were in them heard I sing blessing and honor and glory and power to be unto Him that setteth upon the throne and unto the Lamb. Forever and ever we see the angels worshipping Jesus. He is superior to the angels.

And of the angels, verse seven, going back to Hebrews one. And of the angels, he says, who maketh his angels, spirits and ministers a flame of fire.

Who made him? Who made him?

[44 : 22] Well, it's his plan. But all things were made by who? Jesus. So how could the angels be superior to Jesus when Jesus made him? To start with, okay, the point he's driving home to these Jews, you got to understand who this guy is I'm fixing to tell you all about.

I'm laying the foundation of who he is. He is from eternity past. He's above the angels. He is God is the next statement. And unto him and unto the son he says he is God.

Listen to this thy throne, O God, is forever and ever. A scepter of righteousness is accepted of thy kingdom.

Did you catch that? But unto the Son he is God. The son is Jesus. He said, Jesus? You're thrown Jesus.

He didn't say Jesus, though. He said, oh, God. God called him God. He must be on up there. He's above the angels.

[45 : 36] Jesus is God. You've seen me, you've seen the Father. That's a big argument, David. Jesus is just a separate byproduct of God. No, Jesus is God.

I can't understand that. We can't really fathom that the Trinity and the Triune God. But Jesus is God. And I always use an egg. What's an egg?

The shale, the white or the yolk? What part's? The egg, right. It's all an egg. You have the Father, the Son, the Holy Spirit.

It's all God in three persons. So anyway, that's best. I can understand it now. We'll get it better in heaven, I promise. So Jesus is God, and he's quoting here, psalms 45 six seven.

God. The father called Jesus God. All right, verse nine. Thou hast loved righteousness, talking about Jesus and hated iniquity. Is that what Jesus did?

[46 : 39] He was holy. He was without sin. He hated sin. He hated so much he died for it, to take it away from us. When Jesus come and it talked about a lot of times when he come in and he saw the people were sick, he was moved with compassion.

When he saw Israel scattered as a sheep without a shepherd, Jesus wept. Jesus was moved with compassion because the effects of sin had done to his creation. Jesus hated sin. He hated iniquity. Therefore, God, even thy God, had anointed thee with the oil of gladness above all thy fellows.

I believe that's a reference of he anointed him when he saw Him baptized and he come out of the water, the Holy Spirit descended on him like a dove to perform and to do the things that God had asked Him to do to bring salvation to mankind. Anybody got another thought on that?

Anything? I know I'm moving quickly. I'm trying to get through this first chapter. And thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands. He's reiterating it again that God is even confessing that you love righteousness, you hate sin.

I've anointed you with my Spirit to do these things. And you have laid the foundations of the earth, you have created the heavens, and it's all the works of your hand. Again. He's saying Jesus. It's God's design, but Jesus's work, okay, in his part of the trend, he's quoting again psalms 1025 through 27.

[48 : 35] He's giving them Old Testament Scripture to back up what he's telling them about a New Testament understanding of grace.

Psalm 1025 through 27, verse ten.

All right, verse eleven. They shall perish, but thou remainest. He's talking about the heavens and the earth will perish. They'll fade away, but who's going to remain? Jesus.

He's the great I am. I was, I is, and I'm going to be. He's always been, always will be. He's going to remain forever. And they shall wax old as doth garment.

He's talking about the heavens and the earth in the verse ten, the foundations of the world, all those works may fade away, but you will remain forever. You may fold them up like a towel and toss them, but you will remain. So Jesus is God. He is eternal. All right, and three more verses in the next few minutes.

[49 : 50] Anybody got anything? If you do, please throw it in. I don't want to rush you through it at the end of Revelation. I think 22 talks about God creating a new heaven and new earth, right?

It all be dissolved. Now, part of that and maybe the whole thing, I don't know. But you understand that there are three levels of heaven. Some people say seven. I think there's three.

You have the heavens, and that's the atmosphere of our earth in Scripture, and that's those heavens, our little solar system area. And then you have the heavens, the outer space. And then the third heaven is where God is. Will he create a new third heaven? I don't know.

Maybe. It's up to him. In the beginning, God and what he says here God in Sunday time, whatever his plan is, is going to be great. So we know the heavens and earth will fade away and he'll create a new heaven and a new earth. And I think that's what he's referring to there.

Revelation 21. Thank you. I knew it was right around there. 21 22.

[51 : 19] All right. Now the next thing he's bringing out is he build up to it. Jesus is everlasting, and as a vester thou shalt fold them. He's talking continuation of verse eleven. He's talking about these garments referring to creation as garments and as a vester, you fold them up and they shall be changed.

A new heaven, a new earth, and thou art the same. Heaven and earth may change, but you stand forever unchangeable, unmoving. Thou art the same and thy years shall not fail. There is no end to you. He's telling these Jewish people, this Jesus I'm telling you about, he was God.

He's better than angels. He's better than anything, because he was, he is, and he always will be. He is God. And he's building a case for Him to show that Christ is superior. You see that again in Hebrews three eight.

If you want to give a reference to verse 1213 eight, I'm sorry. Jesus is the same yesterday, today and forever. Now, verse 13. Anything? Everybody?

Good. But to which of the angels said he at any time sit on my right hand? Jesus sat down at the right hand of the Father. Did he say that to anybody else? No, that's a place only reserved for Jesus from the foundations of the world when he completed salvation's plan.

[52 : 59] God had already said, that's my son's seat, and nobody will ever get it. Remember, the disciples argued over to argue to sit down on the left side. Remember that? They want to say, all right, Jesus, you got the right side. Can we have the left?

That's up to my Father, who sits on the left, but Jesus sets on the right. There is some reference, if you look back to customs and traditions how the most respected place was to the right hand of the king or the pharaoh or whatever. But you know that anyway. That Psalms 110, one that he quotes there. He said, but to which of the angels sit on my right hand until I make thine enemies thy footstool.

Psalms 110 one are they not all ministering spirits referring back to what he's talking about angels here in verse 13? They are ministering spirits sent forth to minister for them who shall be heirs of salvation. Jesus is our salvation. He is our redeemer angels minister that to us and help us with that. And that's a pretty comforting verse if you really wanted to dig about angels and what their jobs do.

And we saw where they ministered to Jesus in the garden of Gethsemane. They ministered to Jesus when he fasted and prayed for 40 days and under temptation, they ministered to Him. Throughout Scripture, you see angels doing the work of ministry and holding up and lifting up, and I believe we have angels that minister to us and help us. So I heard a pretty interesting thing. Well, it's a story in the Bible.

It's first kings something. I'm sorry, it just came to my mind. I thought, that's pretty cool. But I think it was wow. I'm just really elisha was there, and they were in this town, and the Syrians come and covered around about him and his little worker that was with him, that was ministering to Elisha.

[55 : 28] The prophet said we're surrounded. He was terrified, and he said, no. He said, there's more of us than there are them. And he's like, he might look rather at just me and you. And then he prayed, lord, opened the eyes of My servant that he may see.

And when he did, there was a whole host of heavenly angels surrounding all the armies of the Syrians. I may preach on that Sunday. That might be good right there, just understanding what God has for us as they minister to us, and as we can get the victory over sin, we can get the victory over Satan trying to defeat us and destroy us. So it's pretty interesting. They are ministering spirits, but Jesus, he ministered salvation.

These spirits minister on a daily basis. Jesus ministered and brought in salvation, but he's not an angel, okay? And I think that's what he's comparing here. He is God, he is the Son, and he is everlasting. Jesus is enough.

That's the theme I'd write on the top of Hebrew, Jesus is enough. He is supreme. And this writer has brought this out very clearly in the introduction of who Jesus is. And then we'll go on to chapter two, and he's going on more to even build on this foundation of the supremacy of Jesus over the Law and over the sacrifices and over the high priest and over angels, over Moses, over Abraham, he is enough. And if you get that in context of Hebrews, then when you get to Hebrews chapter six or Hebrews chapter ten, those verses come a whole lot clearer if you understand the context of what the writer Jesus is supreme.

And there's nothing else, anything else? Anybody got any input, thoughts, comments?

[57 : 35] You're thinking about the parallel.

The Father would be God and I guess the Son would be mankind. Adam I was trying to figure out Jesus as well.

God is the father.

I'm just kind of thinking out loud there. I've always understood the prodigal Son and the parable of the lost sheep right there with it. It's more of a reference of a Christian or believer that has backslid or fallen away from the will of the Father. And the Father loves him anyway. The Father always is going to welcome him back in.

But I've never really tied Jesus into that, I guess. Well, our opening statement was, why would God allow this to happen and not just send Jesus up at the beginning?

[59 : 00] The Father allows the Son to go on, right?

Yeah. He gave you his wishes. Yeah. And the Bible talks about that God will turn you over to your own mind.

In my head, if I could tie them together.

No, I think it goes along well. I'm not really they say all Scriptures, you can find Jesus in it, and he's probably in there somewhere. But I guess I've never really thought about where Jesus would fit in the story of the product. He's obviously not the older brother because he was mad and he was just as wrong or as the younger brother, but I've always just looked at it as God allowing us to go. He'll grant us our wish.

We're not going to like it, though. He's trying to protect us, to keep us from the pig and the mud and slop. But if we persist, he'll let us go. But he also was very welcoming back because of what Jesus did on the cross. I guess you could put that in there.

[60 : 29] But the Son had you reckon he ever left again after that or did that again? Probably not. I think he probably learned his lesson.

No, I've been taught that God has a first best for you. And if you just continue to rebel and continue to walk and sin and turn away from, he'll let you do your thing. But you're probably going to miss out on what God's first best is for you. So that's almost a scary thing when we get to heaven and find out God had so much more for us if we'd have just listened, if we'd just been obedient.

Good talk. Anything else? Thank you all for being here. I'm sorry all the red lights and me being late, but we'll work on it next week. We'll do chapter two and three and four.

Maybe.

Clinton, can you close us in prayer?

[61 : 39] Thanks for this opportunity for us to come together, allow us to shine our lives.

Amen. Amen. Thank you. Thank you.