

God Spoke - and God Speaks

A Study Through The Epistle Called Hebrews

1 Introduction To The Series

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1.1 Uniqueness of Hebrews

The Book of Hebrews stands out as one of the *unique* Books of our Scripture. The *human author* of the text is unknown. As God our Savior built His Church a number of writings were offered as Scripture. As is usually the case Satan and the world tried to offer a number of *spurious* or *heretical* writings into the early Church. It was fairly simple for the early Church to determine the *canon*¹ of the Old Testament based on the Scriptures that the scribes of Israel jealously guarded. However the New Testament Church, founded on the teachings of the Apostles of God²

Acts 2:41-42 (KJV) "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. {42} And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

decided that it not accept *any Scripture under the New Covenant* apart from the teachings of the Apostles. There was a good precedent for this. These eleven men² had sat at Jesus' feet, hearing He who is "God in the flesh" come to dwell among us. Jesus conferred power *directly* to these Apostles:

Matthew 10:1 (KJV) "And when he had called unto him his twelve disciples, he {Jesus} gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."

Focus	Christ's Person	Christ's Work	Walk Of Faith
Reference	1:1-----1:4-----3:1-----4:14-----8:1-----9:1-----10:19-----12:1--13:1-----13:25		
Division	Christ over prophets	His priesthood	Assurance of faith
	Christ over angels	The covenant	Endurance of faith
	Christ over Moses	Sanctuary & Sacrifice	Exhortation to love
Topic	Majesty of Christ	Ministry of Christ	Ministers for Christ
	Doctrine		Discipline
Location	Place of writing unknown		
Time	AD 64-68		

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Mark 3:14-15 (KJV) "And he {Jesus} ordained twelve, that they should be with him, and that he might send them forth to preach, {15} And to have power to heal sicknesses, and to cast out devils:"

Luke 10:19-20 (KJV) "Behold, I {Jesus} give unto you {the Apostles} power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. {20} Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Acts 4:33 (KJV) "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

and commissioned them to work within the Church that He purchased with His own blood. **There were only eleven Apostles left of the twelve Jesus originally commissioned, because Judas Iscariot killed himself (Matthew 27:4-5). One other Apostle was commissioned by Jesus on the Damascus Road - Saul of Tarsus, the man we call Paul (Romans 1:1; Romans 11:13; 1 Corinthians 1:1; 1 Corinthians 9:1-2; 1 Corinthians 15:9; 2 Corinthians 1:1; 2 Corinthians 12:12; Galatians 1:1; Ephesians 1:1; Colossians 1:1; 1 Timothy 1:1; 1 Timothy 2:7; 2 Timothy 1:1; 2 Timothy 1:11; Titus 1:1).**

The early Church recognized the writings of the *Jesus commissioned Apostles* as Scripture, equally without

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False



Doctrine

WARNING: There are some people who profess to be *apostles* and *prophets* in the Church today. The early Church was very careful to insure that it accept *absolutely no Scripture* apart from the known Old Testament writings that God's Israel guarded, or the writings of the Apostles that sat under

the feet of Jesus Christ or were hand picked by Him. The Apostle Paul, in defending his apostolic office, stated:

1 Corinthians 9:1-2 (KJV) "Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? {2} If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord."

Those who held the *office* of apostle were all handpicked by Jesus, and they all *saw* Jesus. In contrast to the *offices* of the *pastor-bishop* and the *deacon* (whose qualifications are found in **1 Timothy 3:1-15**), no qualifications were established in the early Church for setting apart *apostles* or *prophets*. No one holds the *office* of apostle or prophet today, for these *offices* were given as a means by which God the Holy Spirit would lay the foundation of the Church:

Ephesians 2:19-20 (KJV) "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; {20} And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;"

error alongside of the Old Testament writings. Every New Testament writing that was considered canon¹ had to either come from a Jesus commissioned Apostle, or be a writing - like the Gospel of Luke - dictated from the Jesus commissioned Apostle's mouth.

Dr. F.F. Bruce, the noted Biblical translator, wrote in *The New Testament Documents: Are They Reliable?*:

"The *corpus Paulinum*, or collection of Paul's writings, [were] brought together about the same time as the collecting of the fourfold Gospel. As the Gospel collection was designated by the Greek word *Euangelion*, so the Pauline collection was designated by the one word *Apostolos*, each letter being distinguished as 'To the Romans', 'First to the Corinthians', and so on. Before long, the anonymous Epistle to the Hebrews was bound up with the Pauline writings. Acts, as a matter of convenience, came to be bound up with the 'General Epistles' (those of Peter, James, John and Jude).

The only books about which there was any substantial doubt after the middle of the second century were some of those which come at the end of our New Testament. Origen (185-254) mentions the four Gospels, the Acts, the thirteen Paulines, 1 Peter, 1 John and Revelation as acknowledged by all; he says that Hebrews, 2 Peter, 2 and 3 John, James and Jude, with the 'Epistle of Barnabas', the Shepherd of Hermas, the Didache, and the 'Gospel according to the Hebrews', were disputed by some. Eusebius (c. 265-340) mentions as generally acknowledged all the books of our New Testament except James, Jude, Peter, 2 and 3 John, which were disputed by some, but recognized by the majority. Athanasius in 367 lays down the twenty-seven books of our New Testament as alone canonical; shortly afterwards Jerome and Augustine followed his example in the West. The process farther east took a little longer; it was not until c. 508 that 2 Peter, 2 and 3 John, Jude and Revelation were included in a version of the Syriac Bible in addition to the other twenty two books. "



Though the Book of Hebrews was accepted by the early Church as *canon* Scripture, it has remained *anonymous* as to its human author. Is this a problem? No, not really - in fact, it is in keeping with the theme of the Book. The Book magnifies Jesus Christ our Lord, and focuses on the

believer's relationship to Him. The *True Author* of Hebrews is God the Holy Spirit. The Bible says:

2 Timothy 3.16 "**All scripture is given by inspiration of God¹**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"...

2 Peter 1.21 "For the **prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost**"...

1 Thessalonians 2.13 "...For this cause also thank we God without ceasing, because, when **ye received the Word of God** which ye heard of us, ye received it not as the word of men, but **as it is in truth, the Word of God**, which effectually worketh also in you that believe"..

1 Corinthians 14.37 "If any man think himself to be a prophet, or spiritual, **let him acknowledge that the things that I write unto you are the commandments of the Lord**"..

Galatians 1.11-12 "But I certify you, brethren, that the gospel which was preached of me is **not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ**"..

Hebrews is one of the **God breathed (Greek *theopneustos***, found in 2 Timothy 3:16¹, above) 66 books that we recognize as "The Word of God". The Book, written to Jewish Christians, acts as important bridge between the Old and New Testaments. Hebrews reaffirms the Biblical truth that the Messiah who was *prophesied* in the Old Testament has been *presented* in



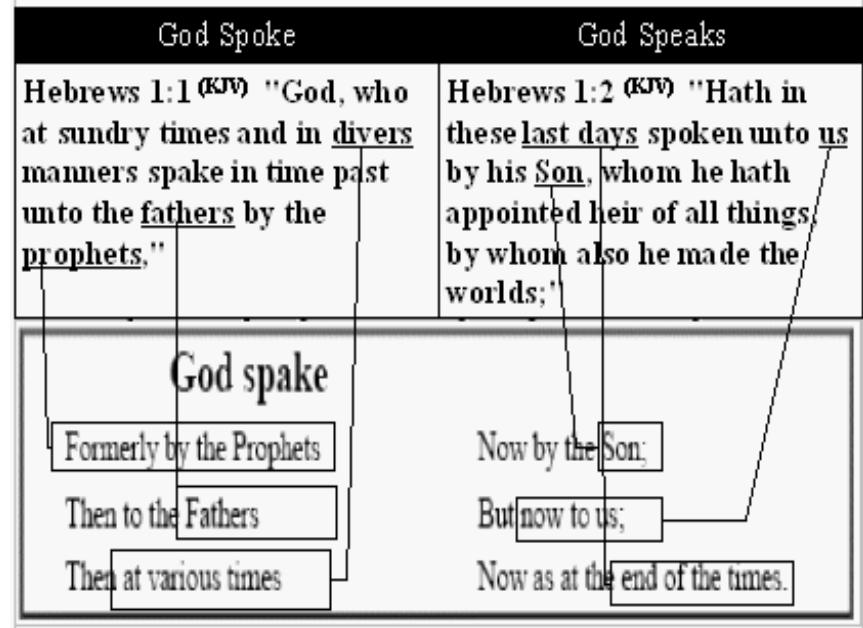
the New Testament as Jesus Christ.



Hebrews not only presents Jesus as the fulfillment of Old Testament prophecy, but it gives *six major warnings* to the Christian:

AGAINST DRIFTING 2:1-4	AGAINST DEPARTING 3:12-15	AGAINST DISOBEDIENCE 4:11-13	AGAINST DULLNESS 5:11-6:6	AGAINST DESPISING 10:26-39	AGAINST DEFYING 2:14-29
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1.2 The Superiority of Christ Over the Prophets

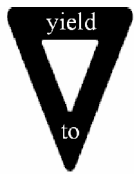


God begins to build the *bridge* we spoke of earlier. There are some who believe that the God of the Old Testament is *different* from the God of the New Testament. Yet there is absolutely no difference between the God of the Old Testament and the God of the New Testament. I have heard preachers joke about an "Old Testament Jehovah" and a "New Testament Jesus". What a foolish thing to do, to joke concerning the *Infinite*. **God is no**

joke, nor does He ever joke:

Ecclesiastes 12:13-14 ^(KJV) "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. {14} For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

The first two verses of Hebrews chapter 1 fixes **two points of reference** that will be true throughout this Book. First, the God of the Old Testament who *spoke* is the God of the New Testament Who now *speaks*. Second, God has not changed - the one Who spoke *then* is the One Who speaks *now*. This is very important for us to understand. As our technology has increased we have begun - in our minds, at least - to make God smaller. Yet this is pure wrong headedness - our God has not changed from the Old to the New Testaments, nor has He aged in the slightest bit.



Doctrine of the Immutability of God

1 The Scripture declares that God is *unchangeable* in both duration and in life:

a One of the titles of our God is *everlasting*:

Genesis 21:33 ^(KJV) "And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the **everlasting God**."

God defines Himself as *everlasting* or the Hebrew 'olam {pronounced o-lawm'}, which means *forever, eternal, without beginning or end*. When God presented Himself to Moses in the burning bush He told that dear prophet:

Exodus 3:14-15 ^(KJV) "And God said unto Moses, **I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.** {15} And God said moreover unto Moses, **Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.**"

Easton's Bible dictionary states:

The special and significant name (not merely an appellative title such as Lord) by which God revealed himself to the ancient Hebrews (Ex. 6:2, 3). This name, the Tetragrammaton of the Greeks, was held by the later Jews to be so sacred that it was never pronounced except by the high priest on the great Day of Atonement, when he entered into the most holy place. Whenever this name occurred in the sacred books they pronounced it, as they still do, "Adonai" (i.e., Lord), thus using another word in its stead. The Massorets gave to it the vowel-points appropriate to this word. This Jewish practice was founded on a false interpretation of Lev. 24:16. The meaning of the word appears from Ex. 3:14 to be "the unchanging, eternal, self-existent God," the "I am that I am," a covenant-keeping God. (Compare Mal. 3:6; Hos. 12:5; Rev. 1:4, 8.)

So even God's name, the name He gives us to identify

that Lofty and Infinite Creator, expresses the *immutability* of God. God is eternal, unchangeable, and His Name - YHWH - expresses His unchangeability.

Morton H. Smith in his *Systematic Theology of the Bible* states:

"It is generally believed that the tetragrammaton is derived from *hayah*, the verb "to be." This passage serves to confirm this view, as God used a form of the verb to describe himself. The phrase has been translated variously: I AM that I AM or I WILL BE that I WILL BE or I AM who I AM. Regardless of which is the best translation, it speaks of the aseity of God. God possesses being, eternity and immutability in contradiction to the absolute non-existence of other gods, and the derivative existence of created reality. God is , all else that exists becomes. This is one of the most profound statements that can be made about God. He is the same yesterday, today and forever. Of particular interest is the fact that this is not just an abstraction. It is a revelation of God in the concrete, for he goes on to identify himself as the God of Abraham, Isaac and Jacob. In other words, he is and continues to be the God of the Covenant. He will be faithful to the promises of the Covenant."



Deuteronomy 32:39-41 (KJV) "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. {40} For **I lift up my hand to heaven, and say, I live for ever.** {41} If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me."

Psalms 9:6-7 (KJV) "O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them. {7} But

the LORD shall endure for ever: he hath prepared his throne for judgment."

b God has presented Himself and *promised Himself* as eternal. If He is not eternal and unchangeable, then we catch Him in an *lie*. You cannot read the Scripture and not see that God has revealed Himself as *unchangeable* in every way.

Psalms 90:2 (KJV) "Before the mountains were brought forth, or **ever thou hadst formed the earth and the world, even from everlasting to everlasting,** thou art God."

Psalms 102:11-12 (KJV) "My days are like a shadow that declineth; and I am withered like grass. {12} But thou, O LORD, **shalt endure for ever;** and thy remembrance unto all generations."

Habakkuk 1:12 (KJV) "Art thou **not from everlasting,** O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction."

c Because God is *eternal* and *everlasting*, unchanging, we can confidently trust that which He has said. The power of the Christian is as surely tied into the *immutability of God* as was the power of God's Israel.

Romans 16:25-26 (KJV) "Now **to him that is of power**

to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, {26} But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:"

2 God is unchangeable in *His nature* - a very important truth.

Psalms 104:31 (KJV) "The glory of the LORD shall endure for ever: the LORD shall rejoice in his works."

Malachi 3:6 (KJV) "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."

a People *impose their humanity* on God - yet they do so ignorantly. We assume that God's *nature* - all that is His Person - will change. Yet God does not change, though man does. God promised Abraham a seed - a nation - in the covenant that He made with Him (**Genesis 15**). From this promise the nation *Israel* was born, the children of Jacob. Though Israel has repeatedly disobeyed God the Eternal Creator and Everlasting Covenant Maker has *not* tossed away His chosen people Israel. The Apostle wrote:

Romans 10:21 - 11:1-4 (KJV) "But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people. ... I say then, **Hath**

God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. {2} God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, {3} Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. {4} But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal."

b There is a *punishment* that comes on those who turn away from the Eternal and only True God for *other gods*.

Romans 1:22-23 (KJV) "Professing themselves to be wise, they became fools, {23} And **changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things."**

When the True and *Immutable* God of Scripture is rejected in favor of the *God of our own imagination* then we are told by the Apostle that we depart into idolatry, homosexuality, and other forms of degradation. This is the reason that modern day America has fallen so deep into the cesspool of depravity. The Christian Church, purchased with the Blood of Jesus Christ our Lord (**Acts 20:28**), the Blood of the Incorruptible God, cannot afford to allow itself to fall away from Him.

James 1:17-18 (KJV) "Every good gift and every

perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. {18} Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures."

The Christian is one who is *born again* by the Will of the Immutable Creator. His Immutability is the very thing that should drive us to work *for Him* regardless as to what the rest of the world does. We are a *kind of first fruits of His creatures* - the New Creation - and need to walk as our God so leads.

3 That which God has decreed is *immutable*, unchangeable. This is a *very* important point!

Psalms 33:11 ^(KJV) "The **counsel of the LORD standeth for ever**, the thoughts of his heart to all generations."

Proverbs 19:21 ^(KJV) "There are many devices in a man's heart; nevertheless **the counsel of the LORD, that shall stand.**"

a People assume that God is so good that He will allow unregenerate or unsaved man to enter His Heaven. Yet this is not the preaching of the Scripture. The Bible says:

John 3:14-18 ^(KJV) "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: {15} That whosoever believeth in him should not perish, but have eternal life. {16} For God

so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. {17} For God sent not his Son into the world to condemn the world; but that the world through him might be saved. {18} **He that believeth on him is not condemned: but he that believeth not is condemned already**, because he hath not believed in the name of the only begotten Son of God."

The *immutability of God* testifies that God *does not* nor *cannot* allow anyone in Heaven who has rejected Jesus Christ as Savior. The immutability of God in itself *screams* that there is absolutely no purgatory as many mistakenly believe. If you leave this life without Christ, you enter a place of eternal damnation. Why? Because God is *immutable*, and what He has decreed cannot change.

b On the other hand, the *immutability of God* assures the salvation of the Christian just as sure as it assures the covenant promises God made to Abraham. The *immutability of God* surely establishes the Doctrine of the *Perseverance of the Saints*.

4 The *character* of God is *immutable*:

a God's *justice* does not change:

Job 8:3 ^(KJV) "**Doth God pervert judgment?** or doth
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the Almighty pervert justice?"

Romans 2:2 (KJV) "But we are sure that the judgment of God is according to truth against them which commit such things."

b God's *mercy* does not change:

Exodus 34:6-7 (KJV) "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long suffering, and abundant in goodness and truth, {7} Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

Psalms 107:1 (KJV) "O give thanks unto the LORD, for he is good: for his mercy endureth for ever."

Lamentations 3:22-23 (KJV) "It is of the LORD'S mercies that we are not consumed, because his compassions fail not. {23} They are new every morning: great is thy faithfulness."

c God's immutability is tied to the fact that He is *always true*:

Numbers 23:19 (KJV) "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he

spoken, and shall he not make it good?"

1 Samuel 15:29 (KJV) "And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent."

Romans 3:3-4 (KJV) "For what if some did not believe? shall their unbelief make the faith of God without effect? {4} God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."

2 Timothy 2:13 (KJV) "If we believe not, yet he abideth faithful: he cannot deny himself."

Titus 1:2 (KJV) "In hope of eternal life, which God, that cannot lie, promised before the world began;"

Can God do all things? No, He can't! He cannot *lie*, for to lie is in direct opposition to His immutability.

d God is *immutable* in *His holiness*:

Job 34:10 (KJV) "Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity."

Habakkuk 1:13 (KJV) "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and

holdest thy tongue when the wicked devoureth the man that is more righteous than he?"

James 1:13-14 ^(KJV) "Let no man say when he is tempted, I am tempted of God: for **God cannot be tempted with evil, neither tempteth he any man:** {14} But every man is tempted, when he is drawn away of his own lust, and enticed."

☉ God is *immutable* in His knowledge:

Isaiah 40:13-14 ^(KJV) "**Who hath directed the Spirit of the LORD, or being his counselor hath taught him? {14} With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding?"**

Isaiah 40:27-28 ^(KJV) "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? {28} Hast thou not known? hast thou not heard, that the **everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.**"

The *immutability* of God is the grand theme that ties the Old and New Testaments together. Our God does not change. **God spoke** to the Old Testament fathers, but **the same God** speaks to us today. **God spoke** to man through the prophets in the Old Testament, but **the same God speaks** to us through Jesus Christ today.

God has *not changed*, though He has changed *the means by which* He addresses us today.



Hebrews 1:1-2 ^(KJV) "**God, who at sundry times¹ and in divers manners² 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;"**

¹ polumeros {pronounced pol-oo-mer'-oce}, by many portions [*of Scripture, of time*]

² polutropos {pronounced pol-oot-rop'-oce}, in many manners

God *spoke to the fathers*, the Old Testament saints, through the prophets - holy men of God who were moved by the Spirit of God. God did this through *many different times* - when Israel was being blessed, when she was being cursed for disobedience. When Israel was autonomous or an independent nation, and when Israel was enslaved or in bondage to Rome, Babylon, Egypt, and so forth. God spoke to this people through the *prophets*, and the prophets used many different means to represent God. The greatest Prophet that Israel of the Old Testament knew was *Moses*, that prophet who spoke to God face to face. When Jesus Christ came and walked this earth, introducing Himself to the people Whom He came to save, they *refused* to hear Him because they focused on Moses alone. The Pharisees told the man whom Jesus healed:

John 9:28-29 ^(KJV) "Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. {29} We know that God spake unto Moses: as for this fellow, we know not from whence he is."

Jesus Christ was rejected because the Pharisees - the chiefs of Israel - could not see beyond the prophet Moses. They were stuck in the past, *looking* for the Messiah. Yet God gave very clear evidence that He was no longer addressing Israel through the prophets, but that He now was addressing all men through Jesus Christ. When the *disciples* first saw Jesus they knew that He was the *fulfillment* of what the prophets foretold:

John 1:45 ^(KJV) "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

When God *spoke* to the prophets, He *foretold* of a Christ Who was coming. Now that God *speaks* through Jesus, He affirms and testifies to us that Jesus Christ is the *fulfillment* of prophecy. At the Mount of Transfiguration the disciples saw Jesus in conversation with both Moses and Elijah:

Matthew 17:2-3 ^(NASB) "And He was transfigured before them; and His face shone like the sun, and His garments became as white as light. {3} And behold, Moses and Elijah appeared to them, talking with Him."

a prophetic image that Jesus Christ is the fulfillment of

all these great men of God foresaw. In fact, Jesus Christ *clearly stated* that Moses foresaw His coming:

John 5:45-47 ^(KJV) "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. {46} For had ye believed Moses, ye would have believed me: for he wrote of me. {47} But if ye believe not his writings, how shall ye believe my words?"

for Moses wrote of Jesus our Savior. Israel and even the disciples Whom Christ called *stayed stuck in the past*, so much so that Jesus had to correct them *on resurrection day*. The Bible says our Risen Savior said to His doubting disciples:

Luke 24:25-27 ^(KJV) "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: {26} Ought not Christ to have suffered these things, and to enter into his glory? {27} And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."

The prophets *foretold* Christ, and spoke of the *coming Christ*, but Jesus Christ is the *revelation* of what the prophets foresaw. Father Abraham, the foundation of both pre-Christ Judaism and post-Christ Christianity, foresaw the coming of Jesus Christ our Lord:

John 8:56-58 ^(KJV) "Your father Abraham rejoiced to see my day: and he saw it, and was glad. {57} Then

said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? {58} Jesus said unto them, Verily, verily, I say unto you, **Before Abraham was, I am.**"

Now that God speaks to us through Jesus Christ, to see the Infinite through the eyes of the prophets alone is no longer sufficient. The prophets *foresaw* and spoke concerning the *Coming Savior*. The Temple, and all the furnishings of the Temple, the trappings of the Law, the Levitical priesthood, the Aaronic High Priesthood - these are all *shadows* that were replaced by the reality of Christ.

Hebrews 8:5-7^(KJV) "Who serve unto the example and shadow of heavenly things, as **Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern** showed to thee in the mount. {6} But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. {7} For if that first covenant had been faultless, then should no place have been sought for the second."

Moses, as great a prophet as he was, followed the *pattern* that God gave him. The Old Covenant was founded on shadows, on promises, on things that were not yet a reality. But the New Covenant, the Covenant of Grace through the Cross of Christ, it was no shadow but the *reality*.

Are we implying that the Scripture of God is *defective* or *full of error*? Absolutely not! Just as God is *immutable*, His Word is *immutable*, and will remain so until the end of time. Neither God nor His Word are confused or in error - the problem is that *man himself was not equipped* to fully understand all that God foretold through the prophets in the Old Testament. When God spoke in the Old Testament He *foretold* of the coming Savior to *fallen and unredeemed man*. The Blood of the Cross had yet to be shed, and the Spirit of God was not yet given:

John 7:37-39^(KJV) "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. {38} He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. {39} (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"



In the Old Testament period the Spirit of God *came on man* to empower him to prophesy, but that same Spirit could just as quickly *leave*. Christ was foretold, but the Spirit of God did not live inside of man to help him understand the Biblical truth. In the Old Testament God was seen as GOD, or even G_D, never as Father. God in His *immensity* was to be feared because man had no common point of reference with the Infinite. How can mortal man

come before immortal God? What is our common ground? Even though man was *commanded* to love God (**Deuteronomy 6:5; 10:12; 11:1, 13, 22; 19:9; 30:6, 20, et.al**) this was a command that required *human effort*. The Law without the Indwelling Spirit *condemned* man:

Romans 3:20 ^(KJV) "Therefore **by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.**"

That which came from the prophets had no *point of reference* for us, nor was there empowerment. The Spirit of God came on man to empower him for service, but the Holy Spirit could just as easily leave if man were to sin. King David said:

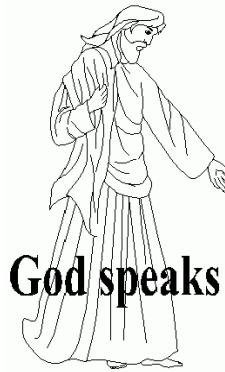
Psalms 51:11 ^(KJV) "Cast me not away from thy presence; and **take not thy Holy Spirit from me.**"

and the Bible tells us that King Saul, when he sinned, lost the presence of the Holy Spirit:

1 Samuel 16:14 ^(KJV) "But the **spirit of the LORD departed from Saul**, and an evil spirit from the LORD troubled him."

So man was given the Law, and ordered to love God, but man was in a *temporal state* waiting the coming of the Messiah. Until Messiah came the Spirit of God came and left, people were empowered and lost power, and life was without any form of permanence insofar as spiritual reality was concerned. The Law preached of the coming Christ, but man, because of his very sin nature, saw all

things *in shadows*. Christ was cloaked by the sin that so covered all of humanity.



In the New Testament era Jesus Christ came, and the shadow ceased in Him. The *prophets* spoke of the coming Christ, but Christ the reality spoke of the Father. John wrote of the drastic changes that came through Messiah Jesus when he wrote:

John 1:14-17 ^(KJV) "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. (15) John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. (16) And of his fulness have all we received, and grace for grace. (17) **For the law was given by Moses, but grace and truth came by Jesus Christ.**"

God never changed from Old to New Testaments, but *our perception of God* changed drastically. The Law, which had no power to save had much power to convict of sin. Man felt guilty under the Law, powerless under the Law, shamed under the Law - but was unable to reach a point of salvation. When Christ came **grace and truth** were revealed to man. It was not that grace was not there from the beginning - for Noah **found grace**:

Genesis 6:8 ^(KJV) "But **Noah found grace** in the eyes of the LORD."

Moses found grace:

Exodus 33:17 (KJV) "And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name."

Abraham found grace in God's sight:

Romans 4:3 (KJV) "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

God's grace was available by faith in Old Testament times, but man rarely saw it. The Law loomed over all, condemning, showing our limitations. But with the coming of Messiah Jesus the Creator now speaks to us through Him:



Hebrews 1:2 (KJV) "Hath in these last days spoken¹ unto us by his Son, whom he hath appointed² heir³ of all things, by whom⁴ also he made the worlds⁵;"

¹ Aorist Active Indicative laleo {pronounced lal-eh'-o}, has spoken

² Aorist Active Indicative tithemi {pronounced tith'-ay-mee}, to lay down or surrender, appoint. Same usage in the following texts: **Matthew 27:60; Mark 7:29; Luke 6:48; Luke 19:22**, et.al.


³ kleronomos {pronounced klay-ron-om'-os}, heir, one who is to receive that which belongs by law to him.

⁴ dia hos, dia + Genetive = *through* Whom. Through Jesus all things were made.

⁵ aion {pronounced ahee-ohn'}, world, universe, time itself, ages, dispensations of time

Why is Christ *superior* to the prophets that Christ spoke to man through? As C.H. Spurgeon states:

"Christ, who is our life." - Colossians 3:4: Paul's marvellously rich expression indicates, that Christ is the source of our life. "You hath he quickened who were dead in trespasses and sins." That same voice which brought Lazarus out of the tomb raised us to newness of life. He is now the substance of our spiritual life. It is by his life that we live; he is in us, the hope of glory, the spring of our actions, the central thought which moves every other thought. Christ is the sustenance of our life. What can the Christian feed upon but Jesus' flesh and blood? "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." O wayworn pilgrims in this wilderness of sin, you never get a morsel to satisfy the hunger of your spirits, except ye find it in him! Christ is the solace of our life. All our true joys come from him; and in times of trouble, his presence is our consolation. There is nothing worth living for but him; and his lovingkindness is better than life! Christ is the object of our life. As speeds the ship towards the port, so hastes the believer towards the haven of his Saviour's bosom. As flies the arrow to its goal, so flies the Christian towards the perfecting of his fellowship with Christ Jesus. As the soldier fights for his captain, and is crowned in his captain's victory, so the believer contends for Christ, and gets his triumph out of the triumphs of his Master. "For him to live is Christ." Christ is the exemplar of our life. Where there is the same life within, there will, there must be, to a great extent, the same developments without; and if we live in near fellowship with the Lord Jesus we shall grow like him. We shall set him before us as our Divine copy, and we shall seek to tread in his footsteps, until he shall become the crown of our life in glory. Oh! how safe, how honoured, how happy is the Christian, since Christ is our life!

Christ is superior to the prophets for the prophets spoke of Him, but *were not Him*. They saw His shadow of **False**  **Doctrine** *coming*, but never saw the Christ framed in light - the very Source of Light. Some profess to areas of *new revelation*, and profess to receive *new prophecies* from God. Yet I say unto you, unless that Word comes from God's revealed Scripture and unless that revelation speaks of Christ, then it is no more than false prophesy. The Bible warns us to *try the spirits* to see if they be of God or not.

1 John 4:1 (KJV) "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

How do we know if a *spirit* is from God or not? By the written Word of God, the testament of our *foundation*, written by the Apostles and the Prophets of God. I want you to notice the *past tense* of the focal verse: **God has spoken¹** by His Son. Does God continue to speak today? To our hearts, yes, but not to the provision of *another Scripture* nor *another writing*. He *has spoken* through Jesus.



Hebrews 1:2 (KJV) "Hath in these last days spoken¹ unto us by his Son, whom he hath appointed² heir³ of all things, by whom⁴ also he made the worlds⁵;"

Jesus Christ is *superior to the prophets and to all other man*. Now why is He superior? Not only because He is the Son of God, but also because He is God the Son. The Father appointed² Jesus *heir of all things*. This word appointed² is a little mistranslated into the English. It

gives us the idea that Jesus was a *lesser God* to Whom the *greater God the Father* gave all things. This is not the case. The Greek *tithemi*² does not mean to *appoint* in this context as it means to *give over to, to lay down, to surrender something to another*. We see this word used in the exact same Greek construction in these verses. It is used for the crucified Savior, as He was laid² in the Tomb following His death:

Matthew 27:60 (KJV) "And laid it² in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed."

Mark 6:29 (KJV) "And when his disciples heard of it, they came and took up his corpse, and laid it² in a tomb."

I want you to notice two things in these passages: first, this crucified body *was not Jesus*. The body without the soul is called *it*, and that body was *laid²* in the tomb. Second, note that a corpse is without animation or power. It is moved where *others* move it. It is *surrendered* to those who move it. In the same way God the Father *surrendered²* all things to Jesus. Jesus told the Apostles just before giving them (and us) the *Great Commission*:

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

God the Father surrendered all things to God the Son as
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the Inheritor or Heir³. Jesus could not be *lesser God* to receive *all things* from Greater God. Jesus has *all power*, the prophets only had *certain power*. All creation is surrendered to the Son by the Father.

Luke 6:48 ^(KJV) "He is like a man which built an house, and digged deep, and laid² the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock."

In the parable of the house Jesus used the *exact same construction* as was used in Hebrews 1:2 for the *foundation that was laid*. Again, we see that Jesus is superior over the prophets because - though the Prophets and the Apostles are the *foundation* that Jesus built His Church on:



Ephesians 2:20 ^(KJV) "And are built upon the foundation of the apostles and prophets, **Jesus Christ himself being the chief corner stone;**"

Jesus Christ Himself is the *Chief Corner Stone*. I know of a church building that actually has a *corner stone*. This stone is white marble, whereas the rest of the church building is brick. The corner stone, if removed, would cause the entire structure of the Church to fall, as all other things are built on it. Jesus Christ is the corner stone of the Church.

Luke 19:22 ^(KJV) "And he saith unto him, Out of thine

own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid² not down, and reaping that I did not sow:"

Finally, in the parable of the talents, Jesus used the *exact same Greek construction*. The nobleman went away and His servants, *entrusted with His fortune*, were required to invest his riches wisely. The unwise and lazy servant is rebuked because the Nobleman said that His riches were not *properly invested*². In the same way God the Father *invested*² all that there is in God the Son. All Creation was surrendered to the Risen Savior.



Hebrews 1:2 ^(KJV) "Hath in these last days spoken¹ unto us by his Son, whom he hath appointed² heir³ of all things, by whom⁴ also he made the worlds⁵;"

Finally in this text we see that Jesus is the One *through Whom God created* all things. This is the essence of the Greek *dia plus the Genitive source*⁴, *through Whom*. Jesus Christ is clearly displayed in Scripture as Creator God. All things were created *through Him and by Him*.



Doctrine of the Deity of Christ

1 The Trinity Of God Is Eternal. Since Christ Is A Member Of The Trinity, He Is Eternal: 1 Peter 1.2; 2 Corinthians 13.14; Matthew 28.19

2 Scripture teaches that Jesus Christ is God: John 1.1-3; 8.58; Micah 5.2; Romans 9.5; Titus 2.13; Hebrews 1.8-10; 1 JO 5.20

3 The preincarnate work of Christ proves that He is *co-*equal with God: John 1.3; Colossians 1.16; Hebrews 1.10

4 Jesus Christ voluntarily surrendered the exercise of His deity to go to the Cross and make payment for our sins: Psalms 2.7-9; 22.1-6; 40; 110

5 The Deity of Jesus Christ is seen through Old Testament appearances of Him as the "angel of the Lord":

a The Angel of Jehovah is equal to Jehovah: Genesis 16.7-13; 22.11-18; 31.11-14; 48.15-16; Exodus 3.1-10; Acts 7.30-35; Exodus 13.21; 14.19; Judges 6.11-23; 13.9-20

b The Angel Of Jehovah is a separate entity from Jehovah: Genesis 24.7, 40; Exodus 23.20, 32.34; 1 Chronicles 21.15-18; Isaiah 63.9; Zechariah 1.12-13

c The Angel Of Jehovah was a manifestation of Jesus Christ: John 1.18; 6.46; 1 Timothy 6.16; 1 John 4.12

6 The title "Jehovah" was applied to Jesus Christ: Isaiah 9.6-7; 40.3; Jeremiah 23.5-6; Zechariah 12.10

7 Christ possesses the essence of God:

a He possesses eternal life: Isaiah 9.6; Micah 5.2; John 1.1; 8.58; Colossians 1.16-17; Ephesians 1.4; Revelation 1.11

b He possesses holiness: Luke 1.35; John 6.6-9; Hebrews 7.26

c He possesses the love of God: John 13.1; 13.34; 1 John 3.16

d He never changes: Hebrews 13.8

e He knows all things: Matthew 9.4; John 2.25; 1 Corinthians 4.5; Colossians 12.3; Revelation 2.23

f He is all powerful: Matthew 24.30; 28.13; 1 Corinthians 15.28; Philippians 3.21; Hebrews 1.3; Revelation 1.8

g He is everywhere: Matthew 28.20; Ephesians 1.23;
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Footnotes

1 canon : Easton's Dictionary of the Bible states:

This word is derived from a Hebrew and Greek word denoting a reed or cane. Hence it means something straight, or something to keep straight; and hence also a rule, or something ruled or measured. It came to be applied to the Scriptures, to denote that they contained the authoritative rule of faith and practice, the standard of doctrine and duty. A book is said to be of canonical authority when it has a right to take a place with the other books which contain a revelation of the Divine will. Such a right does not arise from any ecclesiastical authority, but from the evidence of the inspired authorship of the book. The canonical (i.e., the inspired) books of the Old and New Testaments, are a complete rule, and the only rule, of faith and practice. They contain the whole supernatural revelation of God to men. The New Testament Canon was formed gradually under divine guidance. The different books as they were written came into the possession of the Christian associations which began to be formed soon after the day of Pentecost; and thus slowly the canon increased till all the books were gathered together into one collection containing the whole of the twenty-seven New Testament inspired books. Historical evidence shows that from about the middle of the second century this New Testament collection was substantially such as we now possess. Each book contained in it is proved to have, on its own ground, a right to its place; and thus the whole is of divine authority.

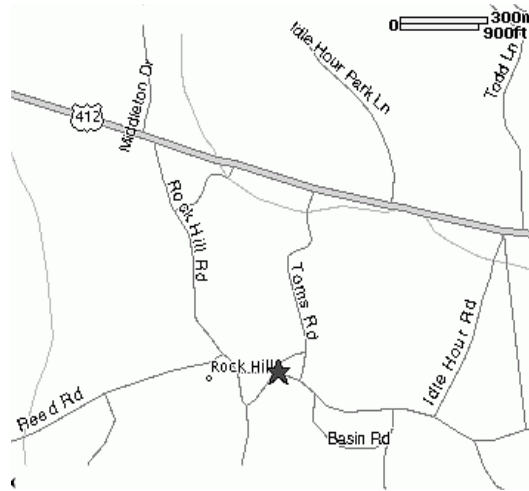
The Old Testament Canon is witnessed to by the New Testament writers. Their evidence is conclusive. The quotations in the New from the Old are very numerous, and the references are much more numerous. These quotations and references by our Lord and the apostles most clearly imply the existence at that time of a well-known and publicly acknowledged collection of Hebrew writings under the

designation of "The Scriptures;" "The Law and the Prophets and the Psalms;" "Moses and the Prophets," etc. The appeals to these books, moreover, show that they were regarded as of divine authority, finally deciding all questions of which they treat; and that the whole collection so recognized consisted only of the thirty-nine books which we now possess. Thus they endorse as genuine and authentic the canon of the Jewish Scriptures. The Septuagint Version (q.v.) also contained every book we now have in the Old Testament Scriptures. As to the time at which the Old Testament canon was closed, there are many considerations which point to that of Ezra and Nehemiah, immediately after the return from Babylonian exile.

2 Apostles of God: Easton's Dictionary states:

A person sent by another; a messenger; envoy. This word is once used as a descriptive designation of Jesus Christ, the Sent of the Father (Heb_3:1; Joh_20:21). It is, however, generally used as designating the body of disciples to whom he entrusted the organization of his church and the dissemination of his gospel, "the twelve," as they are called (Mat_10:1-5; Mar_3:14; Mar_6:7; Luk_6:13; Luk_9:1). We have four lists of the apostles, one by each of the synoptic evangelists (Mat_10:2-4; Mar_3:16; Luk_6:14), and one in the Acts (Act_1:13). No two of these lists, however, perfectly coincide. Our Lord gave them the "keys of the kingdom," and by the gift of his Spirit fitted them to be the founders and governors of his church (Joh_14:16, Joh_14:17, Joh_14:26; Joh_15:26, Joh_15:27; Joh_16:7-15). To them, as representing his church, he gave the commission to "preach the gospel to every creature" (Mat_28:18-20). After his ascension he communicated to them, according to his promise, supernatural gifts to qualify them for the discharge of their duties (Act_2:4; 1Co_2:16; 1Co_2:7, 1Co_2:10, 1Co_2:13; 2Co_5:20; 1Co_11:2). Judas Iscariot, one of "the twelve," fell by transgression, and Matthias was substituted in his place (Act_1:21). Saul of Tarsus was afterwards added to their number (Acts 9:3-20; Act_20:4; Act_26:15-18; 1Ti_1:1 1Ti_2:7; 2Ti_1:11). Luke has given

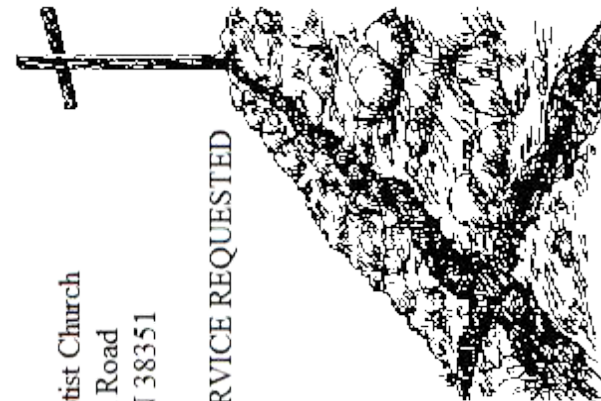
some account of Peter, John, and the two Jameses (Act_12:2, Act_12:17; Act_15:13; Act_21:18), but beyond this we know nothing from authentic history of the rest of the original twelve. After the martyrdom of James the Greater (Act_12:2), James the Less usually resided at Jerusalem, while Paul, “the apostle of the uncircumcision,” usually traveled as a missionary among the Gentiles (Gal_2:8). It was characteristic of the apostles and necessary (1.) that they should have seen the Lord, and been able to testify of him and of his resurrection from personal knowledge (Joh_15:27; Act_1:21, Act_1:22; 1Co_9:1; Act_22:14, Act_22:15). (2.) They must have been immediately called to that office by Christ (Luk_6:13; Gal_1:1). (3.) It was essential that they should be infallibly inspired, and thus secured against all error and mistake in their public teaching, whether by word or by writing (Joh_14:26; Joh_16:13; 1Th_2:13). (4.) Another qualification



was the power of working miracles (Mar_16:20; Act_2:43; 1Co_12:8-11). The apostles therefore could have had no successors. They are the only authoritative teachers of the Christian doctrines. The office of an apostle ceased with its first holders. In 2Co_8:23 and Phi_2:25 the word “messenger”

is the rendering of the same Greek word, elsewhere rendered “apostle.”

Rock Hill Baptist Church is located between Parsons and Lexington, Tennessee, on Highway 412. Look for our sign! We have services on Wednesdays (Adult, Youth, and children's Bible studies) at 7:00 PM, Sundays at 10:00 AM and 6:00 PM. Rock Hill is a family oriented Bible believing Church - Jesus Christ is the same yesterday, today, and forever! Our Pastor, Brother David Buffaloe, will answer any questions you have about our Church if you contact him at 731-845-6104, or through his website at bibleteacher.org; or e-mail him by writing webmaster@bibleteacher.org. Rock Hill is an independent Church affiliated with the Tennessee Baptist Convention, the Southern Baptist Convention, and is a regular contributor to missions through the Cooperative Program.



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