

God Spoke - and God Speaks   
A Study Through The Epistle Called ebrews

**3** **Danger of Neglect:  
Accountability & Application**

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**3.1 How Shall We Escape?**



(Hebrews 2:1-4 KJV) Therefore we ought<sup>1</sup> to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. {2} For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; {3} How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; {4} God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

<sup>1</sup> Present Indicative dei {pronounced die}, a necessity of law and command, of duty, equity, necessity established by the counsel and decree of God, especially by that purpose of his which relates to the salvation of men by the intervention of Christ and which is disclosed in the Old Testament prophecies

The Bible now gives us a warning, a reminder of our *obligation and responsibility* before Almighty God. In our day and age things like responsibility, duty, honor, law, and such thoughts of that which *should be done* are often disregarded as oddities. Many professing Christians disregard the true teachings of the Word of God. We are happy enough to discuss *the Grace of God* which is His *free gift* to us. But when it comes to **accountability this is often not as popular a subject.**

Yet we are accountable. Notice that our focal verse uses

*dei*, which is a Greek word denoting *something you are duty bound to obey*.



**(Hebrews 2:1 KJV) Therefore we ought<sup>1</sup> to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.**

Further the text uses **we** to emphasize that the verse is not addressing the unbeliever. **We ought** makes us understand that the Bible is referring to the one who would read its text with care, seeking God's face. **We** who are saved **ought** to pay attention and dutifully apply what the text says. We see the *force of the Greek dei* when it is examined in other Scriptural contexts. *Dei* was used by Jesus when His *duty to go to the Cross* was emphasized:

**(Matthew 16:21 KJV) From that time forth began Jesus to show unto his disciples, how that he must<sup>1</sup> go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.**

**(Mark 8:31 KJV) And he began to teach them, that the Son of man must<sup>1</sup> suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.**

Jesus regarded His sacrifice for us not as an *optional thing to be done*, but regarded it as a necessary duty to the Godhead. When Jesus emphasized the Pharisees' failure in *obedience to God*, He used the Greek *dei*:

**(Matthew 23:23 KJV) Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought<sup>1</sup> ye to have done, and not to leave the other undone.**

When Jesus warned the Church that the world would not like the message of the Gospel, He added the caveat that *there was nonetheless a duty that we publish the Gospel* regardless as to whether we are received or not:

**(Mark 13:9-10 KJV) But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. {10} And the gospel must<sup>1</sup> first be published among all nations.**

It is amazing that many who profess to be Christian will with the same breath refuse to recognize their own accountability before God. Jesus Christ Himself, very God of very God, God among us, Immanuel, the Almighty Creator, nonetheless recognized an *obligation and duty* to God the Father when He said:

**(Luke 2:49 KJV) And he said unto them, How is it that ye sought me? wist ye not that I must<sup>1</sup> be about my Father's business?**

God *must* do the things of God. The Son of God *must* do the things that God the Father requires. The adopted

children of God *must* do the things that the Father requires. If one is saved, one is *saved to serve*. If one is

1. The force of the Greek *dei* or **we ought** emphasizes a \_\_\_\_\_, not a wish. (Hebrews 2:1; Matthew 16:21; Mark 8:31)
2. Even Jesus Christ our Savior understood that He was under an \_\_\_\_\_ for love's sake (Luke 2:49)
3. If one is in the family of God, then one \_\_\_\_\_ a member of the family of God.

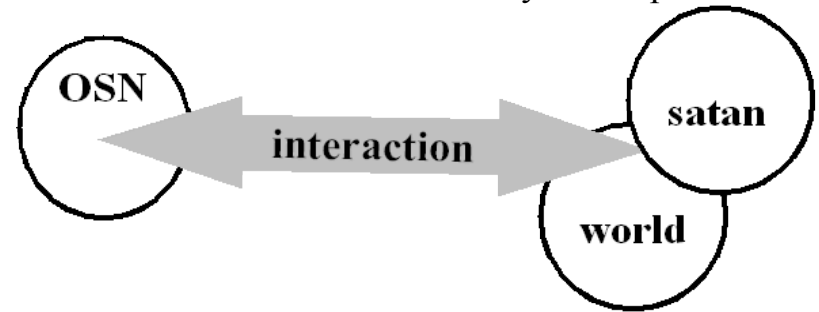
in the Family, one *acts like* he is in the family. But there is another point to be made: If one is in the family, one is *empowered to serve*.

### Warning Against Slipping

*focal verse* (Hebrews 2:1 KJV) Therefore we **ought**<sup>1</sup> to give the more earnest **heed**<sup>2</sup> to the things which we have heard, lest at any time we should let them **slip**<sup>3</sup>.

<sup>2</sup> prosecho {pronounced pros-ekh'-o}, compound verb, pros = *preposition of direction*, with, face to face + echo = *a primary verb meaning*, to have and to hold. *Vincent's Word Studies* states "Lit. to give heed more abundantly. Προσέχειν to give heed, lit. to hold (the mind) to." We are warned that we must *focus our minds* on the things which **we have heard**. Why? So that we do not *slip back* into an old way of being. Prior to salvation the human being is lost, a fallen creature, directed by his internal Old Sin Nature (OSN), by his *environment of sin* (the world), and by the *fallen angels* (Satan and other demons). Prior to salvation all humanity is *dead to God*

but *alive to sin*. This is the testimony of Scripture:



(Romans 5:12 KJV) Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

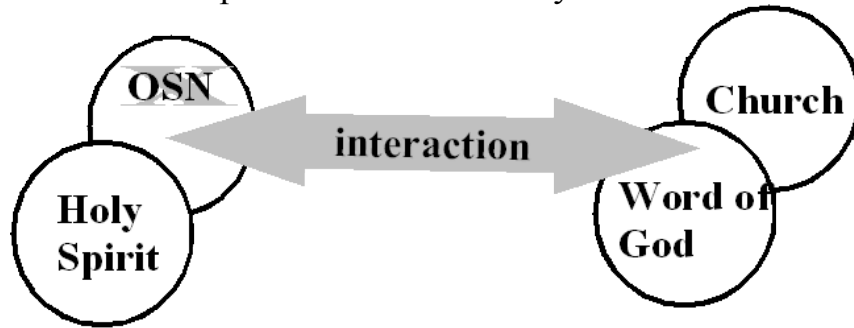
(Ephesians 2:1-3 KJV) And you hath he quickened, who were dead in trespasses and sins: {2} Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: {3} Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Humans are naturally bound, enslaved to sin. They are enslaved to that Old Sin Nature that is in their flesh.

4. Unsaved humans are naturally \_\_\_\_\_ to sin. Is this true for the believer, too? (Hebrews 2:1; Romans 5:12; Ephesians 2:1-3)
5. The Christian has been \_\_\_\_\_ from the bondage of sin.

They are enslaved and influenced by the world. They are enslaved and are subject to the fallen angels. This *unholy*

*trinity of evil* impacts every person who has not accepted Christ as Savior. However, the Christian has been freed from the bondage of sin, of the world, and of Satan and the fallen ones. The greatest danger for the Christian is that he *cease to function* as a believer should function, and that he slip back into the old way of life.



**(Romans 6:2 KJV) God forbid. How shall we, that are dead to sin, live any longer therein?**

**(Romans 6:6-7 KJV) Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. {7} For he that is dead is freed from sin.**

**(Romans 6:11-14 KJV) Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. {12} Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. {13} Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. {14} For sin shall not have dominion over you: for ye are not under the law, but under grace.**

**(Romans 8:8-10 KJV) So then they that are in the flesh cannot please God. {9} But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. {10} And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.**

Though the Christian still has the OSN inside him, he is to be *motivated* by the Holy Spirit that indwells him. He is also to be motivated by the Word of God as well as the Work of God, the Church of Jesus Christ. When a

6. The Bible says that the believer is \_\_\_\_\_ to sin, but \_\_\_\_\_ to God (Romans 6:2; 6:6-7; 6:11-14; Romans 8:8-10)

believer *slips away* from where God has placed him, failing to *follow the colors* of Christ, then that Christian has fallen into a grievous and non-powering state. We do not want to allow ourselves to slip<sup>3</sup>, {pararrhuevo [pronounced par-ar-hroo-eh'-o], Aorist Active Subjunctive, to allow to slide or slip by}, that is, to *slide back* into the old, underpowered way of life.

**Dr John Cameron McEwan of New Start Bible Ministries writes in his commentary on Hebrews:**

Verse 1. This begins the first of five clear warnings to all believers hearing the words of this letter. The danger that the writer warns of is an ever present one; it is the danger of disobedience to the Lord's revelation. The main aspect of this danger is not the deliberate rejection of the Word of God, rather it is the "easy sin" of ignoring the application of the Word to Life! Believers are warned, "exhorted five times to bestir themselves and not drift away through complacency, apathy or neglect." (D Stern, 1992, p 667). The other passages are, 3 : 6b -4 : 16, 5:11 - 6:12, 10:19-39 and 12:1-13:22.

Slipping back into the old unsaved way of life is an ever present danger for all believers. Those who read the Book of Hebrews were Christians who had come out from under the old *salvation by works* system of Judaism. Thus they were warned not to fall back into this old system which *could not save*. Likewise the pagan is warned not to slip back into paganism; the dog into doggerly; the pantheist into following false gods and goddesses.



**(Hebrews 2:2-3 KJV) For if<sup>4</sup> the word spoken by angels was steadfast<sup>5</sup>, and every transgression and disobedience received a just recompense of reward; {3} How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;**

Verse 2 begins with “For if<sup>4</sup>”, which is the particles *gar ei*<sup>4</sup>. This is the Greek *First Class Condition* which could better be rendered “For if, and it is true”. The Word of God spoken by angels was *steadfast*<sup>5</sup>, *bebaios* {pronounced beb’-ah-yos}, *stable, certain*. The revealed Word of God that came to man by the Godly angels was *certain* because these angels reported the Word *exactly* as God sent it. The angels properly *announced the incarnation of Christ (Matthew 1:20; Luke 1:26-38)*, and *announced the resurrection of Christ (Matthew 28:2-8; John 20:12-13; Acts 1:10-11)*. The logic of Scripture now states:

IF Jesus is *greater* than the angels (**Hebrews 1:4**), and IF the angelic message of Christ was true (**Hebrews 2:2**), THEN how much more sure is the revelation of God we received from Jesus Christ Himself?



**(Hebrews 2:3 KJV) How shall we escape<sup>7</sup>, if we neglect<sup>6</sup> so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;**

<sup>6</sup> ameleo {pronounced am-el-eh’-o}, Aorist Active Participle, to *make light of*, consider of no importance  
<sup>7</sup> ekpheugo {pronounced ek-fyoo’-go}, Future Middle Indicative, to get away from something bad, to escape *trial or tribulation*

Again the use of “we”, emphasizing that this text is addressed to humanity, and specifically to those who profess Christ as Savior. **How shall we escape perdition and eternal punishment if we make light of the saving power of the Cross? How shall we escape Divine punishment if we make light of what Jesus did in atoning for our sins?** We cannot! It should sadden each

7. What is the significance of the particles *gar ei* in Hebrews 2:2-3?
8. If the angels properly did their jobs (Matthew 1:20; Luke 1:26-38; Matthew 28:2-3; John 20:12-13; Acts 1:10-11), and if Jesus is greater than the angels, then how are we to regard the Lord's teachings on Eternal Punishment?

person to think that any would consider the Cross lightly. There is a place of *eternal punishment*, and Jesus Christ Himself preached that those who rejected His Atonement would go to this place upon leaving this life.

### **Tenses of Salvation**

Would a true Christian *make light* the Cross of Christ? One would not think so! The Scripture teaches the Doctrine of Salvation in *three tenses*:

Every person on the face of this earth is called to be saved by believing on Jesus Christ in the *present tense*:

**(2 Corinthians 6:2 KJV) (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)**

Salvation is also a *once for all event* that comes when one accepts Christ as Savior. In this application, salvation is *past tense*:

**(Ephesians 2:8 KJV) For by grace are ye saved through faith; and that not of yourselves: it is the gift of God**


But salvation is also a *future promise* for the believer. Though the soul of the saint is saved the moment he accepts Christ as Savior, we have not yet received the *inheritance* of salvation. In this sense salvation is *future tense*:

**(Romans 5:9-10 KJV) Much more then, being now**

**justified by his blood, we shall be saved from wrath through him. {10} For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.**

**(Romans 10:8-11 KJV) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; {9} That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. {10} For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. {11} For the scripture saith, Whosoever believeth on him shall not be ashamed.**

God has given witness that salvation, faith alone in Christ alone, is *exclusively through Him*. God did this by accompanying Christ's message with miraculous signs.

 *focal verse* **(Hebrews 2:4 KJV) God also bearing them witness<sup>8</sup>, both with signs<sup>9</sup> and wonders<sup>10</sup>, and with divers miracles, and gifts of the Holy Ghost, according to his own will?**

<sup>8</sup> sunepimartureo {pronounced soon-ep-ee-mar-too-reh'-o}, Present Active Participle, uniting in testifying with another.

<sup>9</sup> semeion {pronounced say-mi'-on}, miraculous signs, tokens, portents

<sup>10</sup> teras {pronounced ter'-as}, miracles

God partnered with the Apostles in testifying that Christ was *the only Way to God* by allowing them to exercise miraculous powers. Here is the answer to the question

“Why did the early Church experience miraculous events through the Apostle's ministries?” The answer: because God willed these miraculous events as a *testimony* that Jesus Christ is the only Way to God the Father. The early Church faced the pantheon of Greek gods and goddesses ... yet none of their emissaries exercised *signs and wonders*.

**(Acts 5:12 KJV) And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.**

**(Acts 14:3 KJV) Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.**

**(Romans 15:19 KJV) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.**

The *signs and wonders* acted as *letters of introduction* to the world that Jesus is indeed the “**only way, truth, and life**” (John 14:6). The miracle existed only to point the way to *eternal life*. The miracle also validated the apostolic ministry:

**(2 Corinthians 12:12 KJV) Truly the signs<sup>1</sup> of an apostle were wrought among you in all patience, in signs<sup>1</sup>, and wonders<sup>2</sup>, and mighty deeds.**

<sup>1</sup> semeion {pronounced say-mi'-on}, sign, mark, token,

**miraculous redirection of nature**

<sup>2</sup> **teras** {pronounced ter'-as}, miracles

God *has already witnessed* to the validity of the Gospel message of Christ. He witnessed through the ministry of

9. What are the *tenses* of salvation? (2 Corinthians 6:2; Ephesians 2:8; Romans 10:8-11)

10. How did God prove the ministry of Christ while He walked this earth? (Hebrews 2:4; Acts 5:12; 14:3; Romans 15:19; 2 Corinthians 12:12; Matthew 11:4-6)

Christ, as well as through the Apostles of the early Church. When a depressed John the Baptist sent his disciples to question Jesus:

**(Matthew 11:4-6 KJV) Jesus answered and said unto them, Go and show John again those things which ye do hear and see: {5} The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. {6} And blessed is he, whosoever shall not be offended in me.**

Jesus told the disciples, “**look at the teras and the semeion**”. The blind were given sight, the lame walked, dead are raised. The ministry of Christ and the truth that He is the only Way to God was clearly documented. Jesus was vindicated. **So why do we need further signs to prove the truth of His claims?** We do not! God has spoken!

## **Christ Greater Than The Angels**



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

Jesus Christ is *superior* to the angels because God the Father has put Him, not the angels, in charge of all things. The rulership of eternity was given to Jesus. In the closing chapters of John's revelation we see that God – the Alpha and Omega – also called the *Tabernacle of Men* – will live and rule over the future Kingdom.

**(Revelation 21:1-7 KJV) And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. {2} And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. {3} And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. {4} And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. {5} And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. {6} And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. {7} He that overcometh shall**

**inherit all things; and I will be his God, and he shall be my son.**

There is one Throne in Eternity, and the Alpha/ Omega is He that sits on this Throne. This is *no angel, as Mormonism teaches*, nor is it mere man, as *Jehovah's Witnesses* teach. It is God Who sits on this Throne. And Who is this God? Further in John's vision we see that this Throne is called:

**(Revelation 22:1 KJV) And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.**

the **throne of God and of the Lamb**. One Throne, *two* designations. This is the Throne of God. Of *a god*? No, for John's revelation also says:

**(Revelation 21:22-23 KJV) And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. {23} And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.**

The Throne is Almighty God's and the Lamb's. The Temple of God with men is Almighty God and the Lamb. The light of that city is Almighty God's and the Lamb's. He Who sits on the Throne is both Almighty God AND the Lamb, the Alpha and Omega, the beginning and the end. And Who is this One? John tells us:

**(Revelation 22:13-16 KJV) I am Alpha and Omega,**

the beginning and the end, the first and the last. {14} Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. {15} For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. {16} I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

It is Jesus, Jesus God, Almighty God, the precious Lamb

11. Jesus is greater than the angels because of His \_\_\_\_\_ of eternity. (Hebrews 2:5; Revelation 21:1-7; 22:1; 21:22-23; 22:13-16)

of God. Jesus sent His angel to John, and Jesus will rule eternity – not the angels.



**(Hebrews 2:6-8 KJV) But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? {7} Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: {8} Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.**

Now the Apostle quotes Psalms, which asks the question:

**(Psalms 8:4-8 KJV) What is man, that thou art mindful of him? and the son of man, that thou visitest him? {5} For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. {6} Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: {7} All sheep and oxen, yea, and the beasts of the field; {8} The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.**

What is man, that God loves him and has placed him in charge of this earth. When the vastness of creation is considered, the beauty of all that God has made – the wonders of the universe, the galaxies, and the fact that we exist in just one of the millions of galaxies that God has made – who are we, that God should love us? Yet God does love us. He came and dwelt among us, living like us. That is the essence of what the Apostle meant when He wrote **He visitest us**. Think about this: God stayed in heaven, and made the angels of heaven to serve Him. Yet when it came to man, God left heaven, came to earth, and created us to reign over His creation. It pleased God to create man, and to place man in charge of that which He made. We see this illustrated in:

**(Genesis 1:28 KJV) "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish<sup>1</sup> the earth, and subdue<sup>2</sup> it: and have dominion<sup>3</sup> over the fish of the sea, and over the fowl**

**of the air, and over every living thing that moveth upon the earth."**

<sup>1</sup> male' {pronounced maw-lay'}, Qal Imperative, to fill to overflowing, fill it up

<sup>2</sup> kabash {pronounced kaw-bash'}, Qal Imperative, bring into subjection, dominate, control

<sup>3</sup> radah {pronounced raw-daw'}, Qal Imperative, to rule, subjugate

Adam was placed over all of creation. Adam was set apart by God to be the *federal head* of all things. He ruled because God gave him rulership.

When Adam fell in the Garden, his failure as *federal head of all creation* caused all of creation to fall into sin.

12. Adam was given \_\_\_\_\_ of all creation and failed at his duty. This caused all of creation to fall under the condemnation of \_\_\_\_\_. (Hebrews 2:6-8; Psalms 8:4-8; Genesis 1:28)

13. The lineage of Jesus shows that His humanity extends all the way back to \_\_\_\_\_ (Luke 3:38)

Now here's a *very important truth*. If Adam was not the first man, the *federal head* of all creation, then why did the Scripture so carefully *establish Christ's lineage* all the way back to Adam? In **Luke 3:23-38** we read in the genealogy of Jesus:

**(Luke 3:38 KJV) Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.**

that our Lord's humanity can be traced all the way back

to Adam. This is important because *the first federal head Adam* failed, and caused all mankind to fall into sin, so that a *second Adam* had to come and pay the penalty for our sins. This is why Hebrews now says:



**(Hebrews 2:9-10 KJV) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. {10} For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.**

The first Adam led all creation into the depravity of sin, but the second Adam came to redeem *all who will believe in Him*. As we are told elsewhere in Scripture:

**Hosea 6:7 "But they like men<sup>1</sup> have transgressed the covenant: there have they dealt treacherously against me."**

<sup>1</sup> ADAM = Adam

**Romans 5:18-21 "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death,**

even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

**1 Corinthians 15:22 "For as in Adam all die, even so in Christ shall all be made alive."**

The first Adam was given charge of all creation and failed his calling. The second Adam, Jesus, was given the duty of redeeming fallen man and victoriously

14. The first Adam failed, and so brought death on \_\_\_\_\_. The second Adam succeeded, and so brought \_\_\_\_\_ for all who believe. (Hebrews 2:9-10; Hosea 6:7; Romans 5:18-21; 1 Corinthians 15:22)

accomplished his calling. The first Adam was made perfect, but fell into sin. The second Adam was made perfect and *took on our sin*. The first Adam was made to rule and reign with God. The second Adam came from the glory of Heaven to *enable us to rule and reign* with God ... if only we believe.

Andrew Murray wrote:

**"But we see Jesus." What is meant by this? To what was the apostle referring? How do we "see Jesus?" Not by means of mysterious dreams or ecstatic visions, not by the exercise of our imagination, nor by a process of visualization; but by faith. Just as Christ declared, in John 8:56, "Abraham rejoiced to see My day, and he saw it, and was glad." Faith is the eye of the spirit, which views and enjoys what the Word of God presents to its vision. In the Gospels, Acts,**

**Epistles, Revelation, God has told us about the exaltation of His Son; those who receive by faith what He has there declared, "see Jesus crowned with glory and honor," as truly and vividly as His enemies once saw Him here on earth "crowned with thorns."**

**It is this which distinguishes the true people of God from mere professors. Every real Christian has reason to say with Job, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee" (Job 42:5). He has "seen" Him leaving Heaven and coming to earth, in order to "seek and to save that which was lost." He has "seen" Him as a sacrificial Substitute on the cross, there bearing "our sins in His own body on the tree." He has "seen" Him rising again in triumph from the grave, so that because He lives, we live also. He has "seen" Him highly exalted, "crowned with glory and honor." He has "seen Him thus as presented to the eye of faith in the sure Word of God. To Him the testimony of Holy Scripture is infinitely more reliable and valuable than the testimony of his senses."**



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

The phrase **"bringing many sons into glory"** emphasizes the future glorification of the believer. Adam was made in glory, but fell to sin. The Blood of

Jesus cleanses the believer, so that we will one day be *glorified* or have glorified bodies in Heaven. We are told:

**(Romans 8:18 KJV) For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.**

**(Romans 15:7 KJV) Wherefore receive ye one another, as Christ also received us to the glory of God.**

**(1 Corinthians 15:40-45 KJV) There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. {41} There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. {42} So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: {43} It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: {44} It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. {45} And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.**

We shall be brought to glory by the payment our Lord has made. We are to remind one another of this, and encourage one another to excellence. Why? Because we *are better than the unsaved* - not because of our own works, but because of His Blood. Or, as the Scripture

says:

**(1 Corinthians 6:20 KJV) For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.**

**(1 Corinthians 7:23 KJV) Ye are bought with a price; be not ye the servants of men.**

*As purchased possessions* of Christ, we should strive to excellence, not to mediocrity. We are called sons of God because of Jesus' sacrifice. We should therefore strive to serve God, not sin!

15. Christ has brought the believer to a state where we will one day \_\_\_\_\_. This is not because of our works, but because of His sacrifice. Because of who we will one day be, we are to exhort one another to \_\_\_\_\_. (Romans 8:8; 15:7; 1 Corinthians 15:40-45; 6:20; 7:23)