

Pastor Chad 0:04

So over the next number of weeks, we as a church here in Woody knock are going to be walking through the book of the Hebrews. Now, Hebrews is a book that is written to people who are going through a very difficult time. And it's written to encourage them to cling to Jesus in the middle of that hard and difficult time. And so we thought it would be rather appropriate then for us to be able to go through this together, and to think about the ways in which we're encouraged to cling to Jesus and to have hope in Him, no matter what's going on in our lives. Now, I encourage you to take the time to read through these various passages. We're not going to be preaching on every single verse, as we go through here. We'll be taking it in certain check sections, checking into all of the various sections that are in the book of Hebrews. More on the structure in a moment, I'd also encourage you to go through something like the Bible Project's Introduction, hopefully I'll be able to put a link to it here somewhere so that you'll be able to see or maybe it's on this, I'm not really sure. We'll see if that works. But that way you can look through the Bible Project Introduction to the book of Hebrews and get a good idea for the overview, because it's one of these books that it's easy to get stuck in the details as you move along. A couple of suggestions that they have within this is, as you study through the book of Hebrews, anytime that it refers to an Old Testament passage, which by the way, is often almost every other line, every verse, other kinds of things, go back and read that passage in its context. Often it illuminates something for you that you may not have seen before, and brings to light different kinds of things. So a high and deep encouragement to study the passages to look through the Old Testament references. And then also one of the suggestions that I will project says is allow yourself to be made uncomfortable by the various mournings that are in the book. The book is made up of kind of a number of different sections, you've got an introduction and a conclusion. And then there's four sections along the way. And each of these sections, there's a comparison, Jesus is compared to something else. And then there's a warning, warning that you should not walk away from them or move away from Jesus because of this incredible gift that we have in him and they will make you uncomfortable. And that's kind of the point. So, as we go through, let's study this together and think through what this looks like. Now, in this particular section, the writer is

saying that Jesus is superior to the angels. That's the comparison but overall, the book talks about how Jesus is superior to everything, and how in him we receive so much more than anything we could have received before. And he's particularly speaking to those who are brought up within the Judaic tradition within the Hebraic Tradition. And so they had the Old Testament as a part of their heritage. And they knew the stories of Egypt and of Sinai and of the wilderness and the gifts of Promised Land and this call to be his people. And the writer says, we've received so much more even than that in Jesus. So then why would you turn away from Jesus? Why would you turn back to those other things or move on to something else in some way? Now, as the writer begins this he makes a massive claim about who Jesus is.

Look at Hebrews Chapter 1:1. In the past. He says, God spoke to our ancestors through the prophets, at many times, and in various ways, but in these last days, that's a reference to the prophecies that came where there would be a last day in which Jesus or God would come to be among his people. And so Hebrews says, this has happened now because Jesus has come in these last days. He has the spoken to us by His son, who he appointed air of all things, and through whom he made the universe. So he's essentially claiming that Jesus is the Alpha, the one that made the universe and the Omega, the one that is heir or inherits or gains all things.

The Son is the radiance of God's glory. This is a reference to how God showed up in glory. When a tabernacle was built, his glory filled the tabernacle, his glory came down upon Mount Sinai, his glory in a cloud led the people through the wilderness. God's glory was a symbol of his presence. And the writer says that that is Jesus. Jesus is God's glory and he's the exact representation of his being. So when you look at Jesus, you see God the writer says, it's kind of like, like the wax after a significant has been sealed into that wax or a carving that has been made as the exact representation of the image in which it is made. Jesus is the exact representation of who God is. And then he says, he became as much superior to the angels, as the name he has inherited, is superior to theirs. So the first comparison he makes is to angels now for for us in our modern day society where we often deny the supernatural, even though I think we

know that it exists, right? We talk about the vibes of certain places, and we talk about the feel that we get in certain areas we talk about things just sometimes aren't right or things just feel really good things feel like we're at home. I think we are tapping into the supernatural and there we just don't call it that. But here he's talking about how Jesus is superior to angels. Now, Why you might ask? Well within the Jewish tradition, the thought was that the messengers that came from God to give Moses, the covenant at Sinai, were angels. It wasn't God himself that was there. I mean, you have the thing where Moses asks for God's glory to be presented to him. And then God shows up. But the tradition was within the Jewish circles that the distance between God and humanity was so great at that point that it was messengers or angels that gave the covenants, the 10 commandments and the instructions to Moses there on Mount Sinai. And so this writer is saying that Jesus is superior to angels, he's superior as a messenger than those who gave the message on Mount Sinai. So Jesus is superior to Sinai or to as we mostly interpret Sinai, as The 10 commandments Jesus then is superior to the message of morality that was given in which if they follow these things, then they would be God's people. I mean, we see in Peter or that if is removed in Jesus, but that's essentially what the writer, the Hebrews is saying, as well. If Sinai is important, this whatever this is, is more important to look at Chapter 2:1: We must pay the most careful attention therefore, because Jesus is superior to angels, to what we have heard. So that we do not drift away for since the message spoken to angels was binding so because that covenant at Sinai was binding upon the people and there were punishments that the people experienced by not following it, so then we might not be able to escape if we ignore even a greater salvation. This is that kind of first warning, a warning to people pay attention. Because Jesus is more important than that message that was given in Sinai.

After all this is verse 5, it was not to angels, not to those who gave the earlier message that God subjected the worlds to come or put under the person's feet about which we are speaking, but there is a place where someone has testified.

Now, I love this. Because there are so many times when I'm reading through a scripture passage, and I think about something or when I'm talking to someone, and I might have done this to one of you. I'm talking to someone about something that the Bible says and and there might be a question, Well, how do we know or what does the Bible say about this? And then there's, there's times when I just cannot remember the exact verse and chapter of whatever it is that I want to talk about. And so there's this simple thing where I just say, Well, I don't know. It says somewhere in the Bible, and that's exactly what this right here says. So there is a place where someone has testified somewhere In the Bible, by the way, this is Psalm 8, if you want to look it up, we have taken the time over the course of centuries to look up these actual citations. But someone has testified what is mankind or humankind that you are mindful of them. Or the son of man that you care for him, of course some of memes a class name that Jesus took upon himself and that's where the writers of the Hebrews is playing with this verse a little bit. You made them or him a little lower than the angels, you crowned them or him with glory and honor and put everything under their or his feet. So the writer is saying this verse, that kind of refers to humanity as a whole, takes its most significant position or fulfillment in Jesus himself, and putting everything under them or him God left nothing that is not subject to him, yet at present, we do not see everything subject to him. The writer is saying, because of Jesus, because Because of his death because of his resurrection, and most importantly, actually, because of his ascension into heaven, right, we remember that Jesus didn't just stay resurrected on Earth, but he actually went into heaven wherever, wherever that is, but he is physically present now in the presence of the Father and He is seated at the right hand, or I guess for you guys on the right hand of the Father. And he seated there because he is the one that is in charge. He is the one that is in authority that has the ability to fulfill the rule of whatever it is, the father says, humanity now is put back in its rightful place as the image of God sets to rule on the earth. And so this, the writer says that has happened.

Unknown Speaker 10:48

Everything is subject to Christ. Jesus is Lord over all things.

Pastor Chad 10:56

But he notices a difficulty. Because as he writes this letter to the people that are reading or receiving and we don't know a whole lot, we don't actually know who this writer is, we don't even know who the readers are necessarily, we do know that they come from a Judaic tradition. But that's kind of about it. We also know that the writer knew this group really, really well. And he assumes a whole lot about this community and about what they know about the Old Testament and all those different kinds of things. But we do know that they're going through difficulties you see later on and talks about how they've, they've been suffering not to the point of shedding blood yet. So it helps us time this book. This book is probably written before Nero's persecution of Christians. So it's probably before AD 64. So this is within 30 years of Jesus resurrection. That's pretty significant. This isn't a long time for some myth to develop. This is like 30 years. It's really easy within someone's lifetime. And yet within that time frame they come to see that Jesus is God, He came to rescue us. He's superior to everything that goes on. But the writer recognizes we are still going through difficulties. Everything is subject to Jesus, God has left nothing that is not subject to him and yet at present we do not see everything subject to him. for these readers for these listeners to this book, we would have heard then.

My dog wants to come in and say hello and join us in this I take him to church quite often with us with me. Not usually when I'm preaching so you're welcome. There's your little laugh for the day my dog came to join us. I'm not sure where he'll go, he'll find a place to sit

But the writer to the Hebrews is, is recognizing that these people are experiencing real suffering. Because on the one hand, the people in the synagogues and those who holds to the Judaic traditions do not believe that Jesus is the Messiah and they believe that those who are claiming Jesus to be the Messiah are blaspheming or speaking wrong things about God and so often they're kicking them out of synagogues and they're allowing them to engage with what's going on. Sometimes these families were disowned, and so people were kind of cast out to throw into their own wiles to do their own thing.

And on the other hand, the Greeks didn't really think that Christians were proper. Were proper believers. They didn't follow the gods so called of the Greek Parthenon, they didn't worship the Emperor they weren't giving sacrifices in the other temples and other kinds of places and so they saw them as harmful to society. And then here you have these core Christians who who claim that Jesus is Lord and yet they're kicked out of their traditions, they, they're not allowed to be a part of their own community that they grew up in and they're not really accepted by the rest of culture and so they're feeling very isolated and very alone and not long from here. They will become persecuted and killed for their fate.

So a writer recognizes he says, Look, I know that I'm claiming Jesus is Lord overall. And I know that we don't see it yet. And the same thing is so true for us, isn't it? When we look around the world. I mean, it doesn't take long especially now for us to see that this world is still just a broken place. I mean, we're doing our best to control the spread to kind of limit the spread or slow the spread of a virus that has turned out to be deadly in a whole bunch of different places. We're trying our best to ensure that we can protect so many people we're either willing to sacrifice some of our our economic goodness and some of those other kinds of things to do so which is great, but we still, we still see that something is wrong, right? The world shouldn't be this way and the things that we experience shouldn't be this way, either. And then we look at what's going on in the US right now and with all of the protests that are in response to some really evil things that are going on i mean it's it's unbelievable that something like that happen down there. The George Floyd would die in the way that he It is. Well, it's just evil, not just shocking. It's It is evil there and the indifference that you see in some of the other people that are happening, It's just incredible and and you notice that there's a long line are these things happening? That's that's just there and so you can see and then the anger is spilling over but then we also see violence as a result of or in response to violence, we know that that's not helpful. That's not the way God intended the world to be either. That's not what Jesus calls us to. It's understandable for sure. But we see so much of that brokenness and then you start to think about other things. And I mean, there were, there was there was those massive fires in Australia. You remember those like we thought those were the

biggest deal and while it turns out there's so much more wrong in the world that we're seeing and then there was these droughts in Africa and other places then these massive locusts swarms that were sweeping through Africa. I mean the world just seems to be broken and our lives feel that way as well we know this is just not right. We're lonely, our homes are broken. We're finding it difficult to get along with those who are around us. We can't come and worship together the way that we want to and the way that God has asked us to. We are finding it just hard. Because when we look around the world is just not yet fully subjected to Christ. There's so much pain and heartache in the world. But what the writer to Hebrews wants us to remember is that that pain and heartache is not the end of the story.

God, he says, put everything under the Son of Man's feet and in putting everything under them, God knows nothing that is subject not subject to them. And yet even at present, we do not see everything subject, but we do. See, we do see Jesus, the one who was made a little lower than the angels for a little while, but is now crowned with glory and honor, because he suffered death, so that by the grace of God, he might taste death for everyone.

So, yes, we do not see everything is subjected to Christ yet, but we do see Jesus.

We do see Jesus who is the heir of all things. As he says at the beginning of the letter, we do see Jesus through whom God made the universe. Again, as he says at the beginning of the letter, we do see Jesus the Alpha and the Omega, the beginning and the end, we do see Jesus, who is the radiance of God's glory. The one who brings God's presence here on earth, we do see Jesus who is the exact representation of God's being himself. We see God right there as a human man in first century Palestine as a Jewish individual, and we claim him Lord, if we follow Him, we claim him to be our leader, we claim him to be the one who is Lord of all things, we subject ourselves to Him, because we have seen and we have heard the good news that he is God. Things might not be the way that they are supposed to be yet. But we do see Jesus who sustains all things with a powerful word who sustains all things including us. Despite all the hardship

and experience or persecution we have these readers experience God will not and has not abandoned his people. Even though we don't see it yet, even though the world is still broken, even though things don't go the way that they should, we can cling to this promise we can cling to it. We can declare it to other people we can declare that Jesus is Lord and Savior and the good news that his kingdom will come at some point all things will be made right at some time and at the same time, we can call for God to bring it. We can lament and ask for God to fix the brokenness that is happening right here. And right now to say, God, you have put all things under Christ's feet and we do not see it. When is it going to happen, God Your kingdom come Your will be done on earth just as it is in heaven. Bring your kingdom here into this place. Because clinging to Jesus doesn't mean just simply accepting everything that happens. It means that we know God will walk us through whatever it is that happens and we have a direct line to the Father because one sits at the right hand of the Father interceding for us on our behalf, which is why Paul was able to say in Romans chapter 8, Romans chapter 8:18, Paul says that I consider our present sufferings which Paul had plenty.

Our present sufferings are not worth comparing with the glory that will be revealed in us. For the creation itself, this broken world that is still damaged wait in eager expectation for the children of God to finally be revealed, for the creation was subjected to frustration. It was under the authority of a brokenness and a broken power, subejected to frustration, not by its own choice, projected in hope that the creation itself would be liberated from its bondage to decay and brought into the freedom and the glory of the children of God. We know that the whole creation, including ourselves, I would say, has been growing as in the pains of childbirth right up until the present time. The pain that we experienced, Paul says is not a pain towards the end, but it's a pain towards a new birth. We experience the pain of longing for newness, a new creation for renewal, we experience the pain of heartache and hardship because we know that God is bringing something new.

Groaning the pains of childbirth right up until this present time. Not only so but we ourselves who have the first fruits of the Spirit, we groan inwardly as



we wait eagerly for our adoption to sonship, the redemption of our bodies. For in this hope we were saved, not to simply fly away to some other place to be disembodied and experience something else, but the hope of absolute restoration and renewal, that our bodies would be restored and then our world would be restored as well. This hope, we were saved, but but hope that is seen is no hope and hopes for what they already have. But if we hope for what we do not have, we wait for it patiently. And so as we recognize that This world is still not subjected to Christ. We groan. We cry, we lament, we experience the anger and frustration that comes from knowing this world is not the way it is supposed to be. And we cling to the hope that we profess that Jesus is Lord. And one day will make all things new. We cling to the promises, claiming the hope of our salvation. And in the, in the meantime, we work to give witness to this reality in everything we say and do. Knowing that our only comfort in life and in death is that we belong to our Faithful Lord and Savior, Jesus Christ.

So may we know this, this love of God. And may we know the salvation from the Son and maybe we know the fellowship of the Holy Spirit that brings us all together and thrusts us out into the world to proclaim the good news. And even though this world does not that we don't see the world subjected to Christ. It is and it has been and it will be. Amen.

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