

1/21/24

You Can Not Do Better Than Jesus

Heb. 1:1-3

Have you ever known a father or mother that pleaded with the son or daughter to obey God's word, warning them of the danger if they continued to walk contrary to God's word?

* But the son does not listen to His father and arrogantly dismisses his warning of love!

In like-manner the author of Hebrews wrote to Hebrew Christians, who had received Christ as their Savior, but some had gone back to the Old Testament sacrifices and law of Moses, others were considering the same, in doing this they were to know that the Old Testament sacrifices were outdated, inefficient, invalid and ineffective to cover their sins any longer.

1. The mediator of a better covenant was now Jesus this is the treaties of Hebrews as in Romans!
2. The word better appears 13 times in the epistle!

The entire Old Testament spoke and was fulfilled by one person, Jesus Christ, the Lamb of God who took away the sins of the world. Jn. 1:29

1. Tabernacle spoke of heavenly things. Heb. 8:5
2. The volume of the book was written of Him and He came to take away the first covenant and establish the second. Heb. 10:7, 9

3. Jesus told the Jews, "You do search the scriptures: for in them ye think you have eternal life: and they are they which testify of me." Jn. 5:39

4. Jesus expounded to the two on the road to Emmaus beginning at Moses and the prophets the things concerning himself. Lk. 24:25-27

5. We are told in Acts that Philip began to preach Jesus to the eunuch from Isaiah 53. Acts 8:35

6. The book of Revelation tells us, "For the testimony of Jesus is the spirit of prophecy." Rev. 19:10g

Hebrews opens declaring Jesus Christ is superior to the prophets by virtue of three truths. Heb. 1:1-3

- I. Jesus is the final proclamation of God to man: The ultimate prophet. vs. 1-2a
- II. Jesus is the finest revelation of God being man: The unsurpassed King. vs. 2b-3b
- III. Jesus is the finished expiation of God forgiving the sins of man: The incomparable priest. vs. 3c-d

* The Pulpit Commentary states in the opening passage of Hebrews this. "Not merely the alliteration, but the Greek rhythmical flow, betokens an original composition, the rolling music of the language cannot, of course be reproduced in an English translation."

I. Jesus is the final proclamation of God to man: The ultimate prophet. vs. 1-2a

- A. God had spoken through individuals in the past. vs. 1a

* “God, who at various times and in various ways spoke in time past to the fathers by the prophets”. vs. 1

1. The literal order is, “In many portions, and in many modes of old God having spoken to the fathers in the prophets”.
2. These Hebrew Jews were thinking of going back to the Old Covenant established by God through Moses, so notice that from the very start of the treaties, the author states that God had spoken in the past as a foundational truth accepted by every Jew.
3. The Hebrews were told that God has spoken at various times in the past.

* The reason was simple, to reveal Himself, God cannot be found nor discovered by man’s intellect or reason. 1Cor. 1:19-21

- a. The phrase various times “polumeros” means in many portions or stages.
 - 1) The idea is that of being fragmentary and progressive, no one prophet had the entire or complete revelation of Christ.
 - 2) No one prophet had all understanding of the whole of God’s revelation.

* In fact Peter tells us, “Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace [that would come] to you, searching what, or what manner of time, the Spirit of Christ

who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven--things which angels desire to look into.” 1Pet. 1:10-12

- 3) The phrase various times refers to the **quantity** of the past revelation, it was partial and fragmented at best!
- b. The phrase various ways “polutropos” means in many ways or modes.
 - 1) The idea now is not so much the various methods or forms like dreams, visions, face to face as Moses or through angels or theophanies.
 - 2) The intent is different modes such as in the books of the Law, History, Prophesy, Psalms that communicated and contained God’s revelations.
 - 3) Moses saw the Messiah to come as the prophet like unto him. Deut. 18:18
 - 4) The Psalms saw the Messiah at times as suffering and as conquering King.
 - 5) Jeremiah and Ezekiel acted out some of the messages of God.

- 6) God spoke for 4,000 years through men in a partial nature.
- 7) The phrase “various ways” refers to the **quality** of the revelation, the past revelation was true and accurate!
- 3. The Hebrews were reminded to whom God spoke in the past.
 - a. God spoke to the fathers.
 - 1) The fathers in a Patriarchal sense refer to Abraham, Isaac and Jacob.
 - 2) The fathers in a general sense refers to all the past descendant generations of Israel’s salvation history.
 - b. God spoke to the fathers by the prophets.
 - 1) Those chosen men by God to be His instruments to communicate the mind and will of God.
 - 2) Like Enoch in Genesis, the seventh from Adam, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, etc.
- B. God has spoken to individuals in the present.
 - vs. 2a
 - * “Has in these last days spoken to us by His Son.” vs. 2a
 - 1. The important reference point is given, “in these last days”.
 - a. The term “in these last days” means two things.
 - 1) It marks the end of the Old economy, law.

- 2) It identifies the New economy, the age of grace.
- b. The term defines the completion of the progressive revelation of the Old Testament in and by the Son, in total fulfillment of His First Coming.
 - 1) The last days are the final in contrast to the past early days of partial revelation. vs. 1
 - 2) The revelation through Jesus is current, complete and culminating.
- 2. The Jews saw two ages, the present age and the age to come when the Messiah would come, destroy His enemies and set up the Kingdom.
 - a. The disciples were constantly asking Jesus, “Will You at this time restore the Kingdom”. Acts 1:6
 - b. The author is saying to these Hebrews Christians that Jesus is the final prophet and the way in which God speaks to man in the New Covenant, synonymous with “the age to come” Heb. 6:5
 - * Listen, “When the fullness of time had come God send forth His Son made of a women under the law.” Gal. 4:4
 - c. The church age had begun when God would call Jew and Gentile in one body, without distinction. Eph. 2:13-18
- 3. The word “Son” has no article, literally “Son”.

- a. Emphasizing character and nature distinct from the prophets.
- b. As exalted as the prophets were, the Son is Superior and final by virtue of being God's Son and God Himself, not a fallen servant like the prophets.
* Jesus is the final prophet of revelation for salvation history!
- c. The focus is not so much on who He is, but on what He is, the closest relation of communion of essence and highest of all revelations given to any prophet, for the simple reason that they all spoke in part and of the coming Son, but He Jesus fulfilled all things spoken about Him.
- d. Thereby this revelation by and through Jesus is as valid and authoritative when His disciples preached it, as it is today!

Illustration

Who, having a beautiful brilliant, finished diamond would want to have the rough unfinished stone? NO one! Or which person would want to return to their old house, rather than stay in their new one? No one!

Application

1. There are many today as in the past who except many different religious men and women and their writing as revealing Divine truth and trust it to bring them to God and are assured they will be in heaven.

- a. Some trust the WatchTower of the Jehovah Witnesses to work their way to heaven, who says they are one of the 144,000, but the Bible indicates they are Jews in the Great-Tribulation.
 - b. Others trust Mormonism, the writings of Joseph Smith, Pearls and Doctrines as a restored gospel, when the Bible clearly says that it has never been lost, there is only one gospel!
 - c. Still others they worship idols or icons, be they ignorant tribal people or Roman Catholics, it is idolatry and against the Bible.
 - d. There are those who believe they are good and deserve heaven, but the Bible say the heart os man is evil, desparately wicked, we are good for nothing. Jer. 17:9; Rom. 3:10
2. The argument of many is that there are many different interpretations for anyone to be dogmatic about how and who is going to get to heaven.
- a. Jesus said, "I Am the way, the truth and the life and no man comes to the Father but by Me. Jn. 14:6
 - b. Luke tells us, "Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved."(Jesus) Acts 4:12
 - c. Paul tells Timothy, "For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time". 1Tim. 2:5-6
3. The prophets and Jesus represented two covenants.

- a. Paul says, “But if the ministry of death, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, how will the ministry of the Spirit not be more glorious? For if the ministry of condemnation had glory, the ministry of righteousness exceeds much more in glory. For even what was made glorious had no glory in this respect, because of the glory that excels. For if what is passing away *was* glorious, what remains is much more glorious.” 2Cor. 3:7-11
- b. The Father spoke in and through the persons of the prophets, about the coming of the Son. Deut. 18:18; 2Pet. 1:20-21

Jesus is the final proclamation of God to man, the ultimate prophet!

II. Jesus is the finest revelation of God, being man: The unsurpassed King. vs. 2b-3b

- A. Jesus is heir of all things.
 - * “Whom He has appointed heir of all things”. vs. 2b
 - 1. Jesus shared in equal glory with the Father before the world was, prior to His Incarnation. Jn. 17:5

- a. The position of the Son prior to the Incarnation is personified in wisdom. Prov. 8:22-31
- b. Jesus left eternity, emptied Himself of his glory, never His deity. Jn.1:1; Phil. 2:7
- 2. Paul told the Ephesians that according to the will and purposes of God in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth-
-in Him,, Jesus. Eph. 1:9-10
 - a. All things shall be subdued unto Him at His coming. 1Cor. 15:28
 - b. Every knee shall bow and every tongue confess Jesus Christ is Lord. Phil. 2:10
 - c. Jesus said He was the heir of everything in the parable of the wicked vinedressers that was leased out and beat the servant who came to collect the fruit and finally killing his son, the heir. Mk. 12:1-12
- 3. When was this proclaimed? From all eternity, for God knows the end from the beginning. Is. 46:10
 - a. Yet Jesus through the Incarnation as the Last Adam became heir of all things, “But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. For it was fitting for Him, for whom are all things and by

whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren.” Heb. 2:9-11

- c. A preview is given in the second Psalm, “I will declare the decree: The LORD has said to Me, `You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.” Ps. 2:7-9
- b. The Millennium will place all things under the feet of Jesus and all eternity, an eternal declaration will never be altered!

B. Jesus was the agent of the periods of creation.

* “Through whom also He made the worlds.”
vs. 2c

- 1. Jesus was the agent of the different dispensation from creation.
 - a. This verse is usually interpreted as the context of creation, but it dose not.
 - 1) The word worlds “aionas” means the ages or epochs of space and time since the creation of space and time as we know it.

- 2) This includes all that has taken place, the periods from the Garden, Noah, Law, grace, that have taken place.
- 3) The periods still to come, like the Tribulation, Millennium and Eternal State!
- 4) These different periods are to work out His purpose and plan for the history of salvation and the Kingdom of God.
- 5) Starting from the creation of time out of eternity, till the Eternal state again.
- b. The Bible states the creation involved the three persons of the God-head are responsible for the creation.
 - 1) In the beginning God “Elohim” title of plurality, El is one, Ela is two.
 - 2) “The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters.” Gen. 1:2
 - 3) “Then God said, "Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.” Gen. 1:26
 - 4) Job declares, “The Spirit of God has made me, And the breath of the Almighty gives me life.” Job 33:4

2. Jesus is the focus of the creation.
 - a. John tells us, “All things were made through Him, and without Him nothing was made that was made.” Jn. 1:3
 - b. Paul says, “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.” Col. 1:16
 - 1) The point of creation was “by Him”, the means.
 - 2) The process of creation was “through Him”, the agent.
 - 3) The purpose of creation was “for Him”, the goal.
 - b. Paul says, “For of him and through him, and to him, are all things.” Rom. 11:36
3. Jesus as God preceded all that He created.
 - a. Jesus told the Jews, “Your Father Abraham rejoiced to see my day: and he was glad.” Jn. 8:56
 - b. Jesus said, “Before Abraham was I Am.” Jn. 8:58
 - c. Micah the prophet declares that His goings have been from of old, from everlasting, literally, from the vanishing point to the vanishing point. Micah 5:2

C. Jesus is the brightness of God’s glory.

- * “Who being the brightness of His glory”. vs. 3a
1. The word brightness “apaugasma” means to omit or radiate the character and nature of God, the effulgence or splendor, appearing only this time in the New Testament.
 - a. The Son as the effulgence of God’s glory “doxa”, revealing the reflected brightness of the Father as His representative, the Son as God, in essence and has every Divine attribute in a manner that man can approach Him through the Incarnation.
 - 1) “Whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.” 2Cor. 4:4
 - 2) As the rays from the sun are not apart from the sun, nor is the glory of the Son apart from the Father’s.
 - b. The distinction of two persons is clear.
 - 1) The Greek is a durative present denoting continuous condition and action.
 - 2) We are told that God dwells in a light that is unapproachable. 1Tim 6:16
 - 3) The Old Testament reveals God’s glory in view of his holiness and otherness from man, as in Mount Sinai, His afterglow to Moses, when they were led by fire “shekinah”,

- Isaiah's vision, Paul on the Damascus Road as bright as the sun, etc. Ex. 24:9-11; 33:20-23; Is. 6; Acts 9; 26:13
- 4) On the Mount of Transfiguration, it says His face metamorphosed shining like the sun. Matt. 17
 - 5) Steven, "But he, being full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God" Acts 7:55
2. The witness of John is the same.
 - a. "In the beginning was the Word, and the Word was with God, and the Word was God." Jn. 1:1
 - b. "He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men." Jn. 1:2-4
 - c. Jesus is the true Light which gives light to every man coming into the world. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jn. 1:9-13

- d. "And the Word became 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." Jn. 1:14
 - e. Jesus is called the Lord of glory by Paul. 1Cor. 2:8
- D.** Jesus is the express image of God's person.
- * "And the express image of His person". vs. 3a
1. The phrase, express image, "charakter" is the instrument used by an engraver, one who mints coins, tool, dye, brand iron, wax seal.
 - a. This is the only time it appears in this form in the New Testament.
 - * We get our word character from it; it is a transliteration of the word!
 - b. Jesus is the exact expressed likeness and precise reproduction in every respect of the Father.
 - c. We are told that God is a Spirit, He has no physical body. Jn. 4:24
 2. The word person "Hupostasis" means substance or essence, a real being, Jesus is the exact representation or impression of God the Father.
 - a. Paul says, Jesus is the image of the invisible God, the firstborn over all creation. Col. 1:15
 - 1) He is the visible form of the invisible God, the very image of the invisible

- God, the derived likeness as stamped on a coin.
- 2) The Son is the perfect resemblance of the Father, fully and perfectly, so that man is without excuse.
 - 3) The Son is everything the Father is, Omnipotent, Omniscient and Omnipresent yet in the Incarnation He limited Himself to be the last Adam, to accomplish the work of redemption. 1Cor. 15:45
- b. The word in Colossians, firstborn “prototokos”, can mean priority in time or supremacy in rank, the context will always help to determine the meaning, here the emphasis is on supremacy, yet it also presupposes His priority in time.
- 1) The place of importance “over all creation” separates Jesus from creation, rather than placing Him subject to it or part of it! Phil. 2:9
 - 2) This is a durative present denoting continuous condition and action.
 - 3) Jesus said to Philip, “Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, ‘Show us the Father?’” Jn. 14:9
 - 4) He is the visible form of the invisible God, “No one has seen God at any

time. The only begotten Son, who is in the bosom of the Father, He has declared Him.” No one else! Jn. 1:18

E. Jesus upholds all things,

* “And upholding all things by the word of His power”. vs. 3b

1. Jesus not only was the agent of the various periods and creation, but sustains all things He created.
 - a. The word upholds “phero” has the idea of maintaining and sustaining the entire creation and universe.
 - b. Paul says, “And He is before all things, and in Him all things consist.” Col. 1:17
 - 1) The word consist “synesteken” means preservation or coherence, to hold together, the unifying principle of life. Heb. 1:2-3
 - 2) The atom has positive charges that should repel each other, but don’t.
 - 3) Jesus is and was before all created things, He pre-existed and anticipated them and is Lord of creation. Jn. 1:1
2. Jesus upholds all things by the word of His power.
 - a. As He spoke things into existence out of nothing “bara” in the beginning and made “asah” and formed “yatzar” the material He created from nothing, so He also sustains everything by the word of

His power, being Omnipotent! Gen. 1:1, 7; 2:7

- b. This is what makes our universe an orderly cosmos, not a chaos of random chance.
- 1) Daniel told Beshazzar, “The God in Whose hand your breath is”. Dan. 5:23
 - 2) Job said, “In Whose hand is the soul of every living thing, and the breath of all mankind”. Job. 12:10
 - 3) Paul told the Athenians, “In Him we breath, move and have our being”. Acts 17:28
 - 4) The Psalmist says, “Behold, He who keeps Israel Shall neither **slumber** nor sleep.” Ps. 121:4
 - 5) Your faithfulness endures to all generations; You established the earth, and it abides. They continue this day according to Your ordinances, For all are Your servants. Ps. 119:90-91
 - 6) Jesus Christ is the same **yesterday**, today, and forever. Heb. 13:8

Illustration

One Second of Sun's Energy

The sun radiates more energy in one second than man has used since the beginning of civilization. In one second, a typical quasar throws out enough energy to

supply all the earth’s electrical needs for billions of years.

Comparison From Hollowed Sun

The sun is so large that, if it were hollow, it could contain more than one million words the size of our earth. There are stars in space so large that they could easily hold 500 million suns the size of ours. There are about 100 billion stars in the average galaxy. And there are at least 100 million galaxies in the known universe.

Size of Universe

We learn from the astronomers that the Milky Way the disc-shaped galaxy to which our sun belongs, is a family of more than 100 billion stars. And these scientists say there may be as many as 100 billion other galaxies in the universe. And they believe that the billions of these galaxies' billion stars may have hundreds of millions of planets like our earth. God's creation from a one-sentence command

Application

1. We who are born-again are joint heirs with Christ. Rom. 8:16-17; Gal. 4:7
* We became heir with Christ by virtue of his identity with our humanity and our new birth, making us sons and daughter of God. Heb. 2:9-11
2. The natural man has a difficult time believing in creation, while believing in evolution.
 - a. The writer to the Hebrews says, “By faith we understand that the worlds were framed by the word of God, so that the things which are seen

were not made of things which are visible.”

Heb. 11:3

- b. This describes the atom with its parts of protons, electrons and neutrons circling the nucleus of the atom! For everything that is material and visible is made up of atoms that we can not see!
- c. Man in his pride and arrogant self-confidence thinks he is responsible for all by his ability to grow and develop in wisdom, even to the most sophisticated technology of our day, but “Who” gave man the intelligence”, God his Creator!
* He is the Creator of all!

3. Jehovah’s witnesses teach that Jesus is a created being, Michael the archangel, the old Arian controversy of 324 A. D.

- a. Jesus is distinguished from creation, He is prior to creation and above it.
- b. Jesus is the Incarnation of God, is and means that God is with us. Matt. 1:23
- c. There is no article “a” in the Greek before the title God in Jn. 1:1 as the J W’s say.

4. The earth will one day will melt with fervent heat.

- a. Within the atom there are charges that by all laws of science are to repel each other, but by some coincidence, they don’t.
 - 1) Scientists have called it nuclear glue.
 - 2) If, by chance, they did repel each other, an explosion would occur. That means that everything has the capacity of exploding.

- b. The Atomic bomb is nothing more than the splitting of the atom, this is the capacity of everything material, Jesus holds it together.
- c. Peter tells us that at the end of the Millennium, after the White Throne Judgment all things will be burned up with fervent heat. Jesus will no longer hold them together! 2Pet. 3:10-13

Jesus is the finest revelation of God being man, the unsurpassed King!

III. Jesus is the finished expiation of God, forgiving the sins of man: The incomparable priest. vs. 3c-d

A. Jesus purged our sins.

* “When He had by Himself purged our sins”.
vs. 3c

1. This is the first mention of his priesthood.
Heb. 9:26; 10:12

- a. This is one of the briefest, if not the briefest statements of the atoning work of Jesus, that includes not only the payment for our sins for propitiation, but also sanctification.
 - b. The Old Testament had a lavish and intricate procedure for atoning for sins by animal sacrifices and The Day of Atonement for the nation. Lev. 16; 17:11
 - c. The aorist tense again implies a single definite act, once and for all.
2. The word is in the plural, sins.

- a. The multitude of sins of all mankind.
- b. The multitude of sins of each person.
- 3. The manner was after the order of the Law, blood, He Himself alone did this.
 - a. The better blood of Christ. Heb. 9:14
 - b. Precious blood of Jesus Christ 1Pet. 1:19
 - c. Jesus was the Lamb of God to take away the sins of the world. Jn. 1:29
 - d. God made Him to be sin for...2Cor. 5:21
 - e. Peter says, “Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed.” 1Pet. 2:24

B. Jesus demonstrated the finished work.

* “Sat down at the right hand of the Majesty on High.” vs. 3d

- 1. Jesus was exalted.
 - a. The right hand is the place of privilege, dignity, majesty, dominion and authority.
 - 1) The word majesty “megalosune” is made up of two words, the “mega” numerous or immensity and “losune”, we say, “he has mega bucks.”
 - 2) Basically the word is used to describe the greatness of God, incomparable to any other!
 - 3) Majesty refers to the Omnipotent glory of God, till His enemies be made His footstool. Ps. 110:1

- b. Paul says, “Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Phil. 2:9-11
- 2. Sitting is a position of rest, in the Old Testament the priest never sat for his work was never finished.
 - a. The priest was always working.
 - b. There were bells on the bottom of his garments to insure that he was still alive.
 - c. There was no chair in the tabernacle, for the work was never done.
- 3. Jesus is the finished work of God for redemption.
 - a. Jesus from the cross said, “It is finished”. Jn. 19:30
 - b. Jesus asked the Father, “Glorify Me... Jn. 17:5
- 4. Jesus partook of humiliation before His exaltation.
 - a. Picture of his humiliation as he removed his garment and washed feet. Jn. 13:1-15
 - b. The emptying is very specific. Phil. 2:5-8
 - c. Stephen saw Jesus stand at the right hand of God. Acts 7:55

Illustration

As in the Old Testament, one goat would be killed outside the camp for the sins of the nation, the second was the scapegoat led to the wilderness till it was out of sight, for the message to be relayed back that the sins of the nation were gone, so Jesus. Heb. 13:12-13

Application

1. Jesus told Nicodemus, “You must be born-again, or you will never see the kingdom of God. Jn. 3:3-5
2. The rejection of Jesus is severe and costly, has does not have eternal life. Jn. 3:36; 1Jn. 5:12
3. On the Mount of Transfiguration the law and prophets being represented God spoke out of the cloud, “This is my beloved Son in whom I am well please. Hear Him.” Matt. 17:5
4. Only Jesus can make us new creature. 2Cor. 5:17

Jesus is the finished expiation of God, forgiving the sins of man, the incomparable priest.

Conclusion

Christ is superior to the prophets by virtue of three truths.

- I. Jesus is the final proclamation of God to man: The ultimate prophet!
- II. Jesus is the finest revelation of God being man: The unsurpassed King!
- III. Jesus is the finished expiation of God, forgiving the sins of man: The incomparable priest!