

Introduction into Hebrews!

V.1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

V.2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the ^fworld.

V.3 And He is the radiance of His glory and the exact representation of His nature, and ^bupholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

V.4 having become as much better than the angels, as He has inherited a more excellent name than they.

V.1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

1. "God, after He spoke"
 - a. First know that God has spoken!
 - b. There is accountability to God b/c He has gone to trouble to speak to man
 - c. It is amazing how many people discount the Bible as wives tales – but they haven't read any of it nor studied it as the word of God spoken to man
 - d. When you acknowledge that the Bible is God's word to man – you acknowledge that there is an seek to find out what God has said!
 - e. God has invaded the affairs of man b/c man was doomed
 - f. The deep-seated reason men don't want God involved in science is b/c true science declares the handiwork & glory of God & they don't want to hear that declaration
 - g. Like it or not – God has spoken to men – therefore man is accountable to Him
 - h. But there is more to this sentence
2. "God, after He spoke long ago... in many ways"
 - a. The verse divides God's speaking into time frames
 - b. This is important b/c the writer makes it clear that the speaking of the past isn't nearly as thorough as the speaking of the last days
 - c. The speaking done by God long ago was done a particular way at a particular time – as compared to the present – (look at the verse)

V.1 x God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

3. "in many portions and in many ways"
 - a. That is the correct translation

b. It means that He spoke to men thru the prophets, the priest, history, Law

- c. But it also means that He spoke in parts
- i. God gave pieces of His message to man never revealing the whole truth to him
 - ii. The O.T. is a great way to learn about God & how He thinks
 - iii. But it can't be the sum total of your studies b/c you never get the whole picture in O.T.
 - iv. The things that teach us so much in O.T. are actually just shadows of the real truths found in N.T.
Heb.10:1 For the Law, since it has *only* a shadow of the good things to come *and* not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near.¹
 - v. That is actually part to the theme of this book
- d.

V.2 ^a*in these last days* has *spoken to us in His Son, whom He appointed heir of all things, through whom also He made the ^fworld.*

1. "in these last days"
 - a. We have been in the last days for a long time now
 - b. But in the big scheme of things it hasn't been that long
2. "has spoken to us in His Son"
 - a. The Son never came to speak His own words
 - b. What the Father wanted said – He said thru the Son
3. "whom He appointed heir of all things"
heir of all things" As the "Son of God," the unique son of God, He is the heir (cf. Matt. 21:33–46; Ps. 2:8). The amazing thing is that sinful humanity, through faith in Him, shares His heirship (cf. 1:14; 6:2; Rom. 8:17; Gal. 4:7).²
4. "through whom also He made the ^fworld"

The phrase "in (*en*) the prophets" (v. 1) is parallel to "in (*en*) His son" (v. 2). There is an obvious contrast between the two means of revelation. One was a servant and one

¹ *New American Standard Bible: 1995 update.* (1995). (Heb 10:1). LaHabra, CA: The Lockman Foundation.

is a family member. The first was only partial but the second is full and complete (cf. Col. 1:15–17).³

V.3 And He is the radiance of His glory and the exact representation of His nature, and^bupholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

V.4 having become as much better than the angels, as He has inherited a more excellent name than they.

V.5 For to which of the angels did He ever say, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN

YOU"? And again, "I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME"?

V.6 And when He again brings the firstborn into^bthe world, He says, "AND LET ALL THE ANGELS OF GOD WORSHIP HIM."

V.7 And of the angels He says, "WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE."

V.8 But of the Son *He says*, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

V.9 "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

V.10 And, "YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;
