

Hebrews Chapter 1

by Chip Brogden

The book of Hebrews demonstrates the superiority of Jesus Christ over everything represented by Moses and the law, including the Old Covenant.

Duration: 32:28

Scripture: Psalm 118:24, Matthew 6:33, Hebrews 1:1

Topics: "Expositional"

Description

In this sermon, Chip Brogden discusses the book of Hebrews and its comparison between the old and new ways of God's revelation. He emphasizes that in the past, God spoke to people through prophets in various ways, but in these last days, He has spoken to us through His Son, Jesus Christ. Brogden highlights the superiority of the new revelation and encourages listeners to embrace it rather than stepping back to the old ways. The sermon concludes with a reminder to continue studying Hebrews and to apply its teachings practically in our lives.

Transcript

...has made, I will rejoice and be glad in it. Hello again everyone, this is Chip Brogden coming to you with another edition of our weekly webcast. I'm streaming online at www.watchman.net And this week we are continuing our study in the book of Hebrews.

So grab your Bible and turn to Hebrews chapter 1. We're going to begin going through each chapter of Hebrews, hopefully one chapter a week. And I'm looking forward to this study because all the other studies we've done up to this point have continually referenced Hebrews. And it seems like I just couldn't say out of the book of Hebrews either directly or indirectly.

So I'm glad that we have the opportunity now to go ahead and take a very direct approach to Hebrews and study it chapter by chapter. I hope that you'll join me, I hope that you'll let people know about this so that they can log on and tune in and follow along in their Bible as we go through the study together. So we'll begin, last week we started with the introduction, we'll begin this week with Hebrews chapter 1. So let's go to the Lord in prayer right now and ask Him to bless this time together that we have in the Word.

Thank you Father for the opportunity and the privilege that we have of studying your Word. I thank you for this book of Hebrews and I pray Lord that you would open our eyes to see and to hear the things that the Spirit wants to show us and teach us and reveal to us. I thank you for this book of the Bible that has a very

unique way of revealing Jesus to us.

And so Lord I pray that you would give us wisdom and give us understanding to hear and to understand and be able to put into practice the things that we are learning and will learn in this book of Hebrews. I thank you for everyone that's listening and Lord I pray that this would be a profitable time of studying your Word. I thank you for the entrance of your Word brings light and I pray there would be light in our darkness, that there would be order in our confusion and that there would be peace and joy as we study the Word together.

I thank you Lord for producing 30, 60 and 100 fold return in our lives. In Jesus name, Amen and Amen. Well in Hebrews chapter 1, now last week we talked about the introduction to Hebrews and it's important to understand that although Hebrews is a letter that is written anonymously, most people in the early church attributed this letter to Paul.

And a lot of people would say well it doesn't sound like Paul, it's very different from the other letters that Paul wrote and Paul always signed his name or at least introduced himself. And on that basis they would say that Hebrews is probably not written by Paul. But I think if you dig a little deeper and really think about the circumstances surrounding this letter, you can really reach a conclusion that Paul did write the letter and the reason he didn't put his name on it is because of who he's writing to.

Hebrews is different from Corinthians and Galatians and Ephesians and Philippians and Colossians and Romans because Hebrews is written to Jews whereas all the other letters of Paul were written to Gentile Christians. Hebrews was written to Jewish Christians and because Paul was such a troublemaker, because he stirred up so much controversy and division in Judaism, in Judea, in Jerusalem that had Paul signed this letter and written it the way he had written all of his other letters, it probably would not have been read, it probably would have been destroyed and so we wouldn't have the privilege and the opportunity of studying it together today. It wouldn't be a part of the Bible because the Jews would have grabbed it, saw Paul's name on it and thrown it away or burned it.

Praise the Lord that in the wisdom of the Spirit, Paul wrote this letter. I believe he wrote it and he didn't sign his name on it because he wasn't trying to get glory for himself. He wasn't trying to make sure everyone knew who it was.

Even though he signed most of his other letters, I believe this is the exception to the rule and it sounds just like something Paul would do. So I'm very comfortable saying that based on the depth of the revelation, based on the depth of the insight into the Old Testament, into Jewish law and Judaism, and based upon the depth of the knowledge of Christ as revealed in these pages, it's no doubt in my mind that Paul wrote it. And he wrote it in a way that people would read it and would not throw it away just because it had his name on it.

And sometimes I've considered writing things and not using my name either for the very same reason. So I can certainly relate to Paul in this situation. Now the book of Hebrews is written to demonstrate the preeminence of Christ over all things.

And if you'll keep that key thought in mind as you study Hebrews, I think it will help you as we go through lots of Old Testament types and shadows and lots of references to the law and the Old Testament, the sacrifices and the high priest. It's very easy to get lost in all of the detail and the ceremony of the Old Testament because you have to understand that this was written to Jews and they had a very clear

understanding of everything pertaining to Torah and Moses and the law, whereas Gentiles and Christians do not necessarily have that depth of understanding and knowledge. And so this letter of Hebrews is going to take a lot of things for granted that we have to, because I'm not Jewish and because most of the people listening to this are not Jewish, we're going to have to work extra hard to understand the context in which these comments are made and to understand the arguments that are being put forth as to why Jesus Christ is superior.

Why he is better, why he is to be preferred over the Old Testament system of Judaism, of the Levitical priesthood, of the sacrifices, the high priest, the tabernacle, the law of Moses, Torah. You've got to have a general understanding of these things to be able to understand the arguments that are set forth in Hebrews. But at a minimum, if you will simply understand and keep in mind that the point of Hebrews is to demonstrate the superiority, the preeminence of Christ over everything that is represented by Moses and the law, everything that is represented by the Old Covenant.

Hebrews establishes that Jesus is the mediator and the high priest of a new covenant. And I pray that God would open our eyes to see the superiority of Christ over everything old. The superiority of the New Covenant over the Old Covenant.

The superiority of Jesus Christ over Moses. The superiority of Jesus Christ and walking after the Spirit as opposed to walking according to the law, according to Torah, according to the commandments of the Old Testament. And we're going to see how all of this fits together and is in harmony as we study the book of Hebrews.

So keep that in mind. Hebrews, in fact, every book of the Bible is meant to point us to Jesus. But more than anything else, Hebrews is trying to show us that Jesus Christ is superior in every respect to Moses, the prophets, Torah, and that old religious system of Judaism.

Because it was written, again, keep in mind the purpose of the letter was to encourage Christians who had been Jews to remain faithful to Jesus and not go back to Judaism. Not go back and become entangled again with following the law, keeping the sacrifices of the Old Testament, keeping the festivals and the holy days and all the outward observances of the Old Testament. Or the Old Covenant.

Keep in mind they didn't have a Bible that said Old Testament, New Testament. So it took them, and even the apostles, it took them a great deal of effort and energy and time to really understand all the ramifications of this new covenant, this superior covenant. Because even halfway into the book of Acts, you see them debating and trying to understand how God could include Gentiles in this kingdom.

How God could include non-Jewish people in this gospel of Jesus Christ. They didn't even preach the gospel to anyone except for Jews until some disciples finally left Jerusalem, went to Antioch, and began to preach Jesus to people who were not Jewish. And they got saved in a church spring up there.

A body of disciples of Christ, a new body of believers, and they weren't Jewish. And this was a brand new thing. And that's why Paul had such a hard time because he preached to the Gentiles.

And there were a lot of people then, just as there are a lot of people now, who want to hold onto Jesus with one hand, but then insist on the other hand that we need to go back and we need to not just understand. I'm all for understanding the Old Covenant and understanding the Mosaic Law and all of the sacrifices. Because that really helps you to appreciate the new covenant that we have in Christ.

I'm all for understanding it. But don't tell me that we have to go back now and adopt these customs, adopt these regulations and these laws, and even adopt the language and the phraseology. I wasn't born in Israel.

I was not born Jewish. I am a Gentile. I am saved by grace.

And thank the Lord that I am a new covenant, New Testament believer in Christ Jesus. And I have no obligation to the Mosaic Law. Now, I've already done an extensive study of how we've been delivered from the Law.

That's still available online. It's available as streaming audio and also as a compact disc if you can't hear the streaming audio. On the book of Galatians, and that really goes into the fact that we have been set free from the Law.

Now, the problem with the Galatians was they had no understanding of the Jewish Law. And when they accepted Jesus Christ as Savior, some Jewish Christians came to them and said, Okay, now you need to go back and adopt these things and become more Jewish in order to please God. And that's what Paul was writing to them to encourage them and to tell them, No, you don't.

That's the same thing I have to keep telling people today. No, you don't have to go back and begin obeying Sabbath regulations, all the dietary laws, all these other things. Now, there are some moral things that are certainly universal.

Don't kill. Don't lust. Don't commit adultery.

Those are universal in application. But there are over 600 specific commandments in the Mosaic Covenant, the Mosaic Law. Many of them you cannot even fulfill today because they are specific to the nation of Israel in that time and in that place.

And you can't fulfill them today even if you wanted to. Yet, Paul says if you fail in one point or if you don't observe them all, then you're guilty of them all. So, the whole point is that we've been delivered from the curse of the law.

And now, because Jesus is our sacrifice, He is our high priest, He is the mediator of a new covenant, we need to be more familiar with what God is doing now. We need to know how to cooperate with and live underneath that covenant that God has established with us. Because according to Hebrews, this covenant, this new covenant, and the high priest of this priesthood, Jesus Christ, is far superior to what we enjoyed, what we had, what they had under Moses, under the old covenant.

And this will be very plain. Don't take my word for it. Don't argue with me.

And don't just accept what I'm saying. But look in the scriptures as we go through Hebrews and just open your mind and open your heart, please. And listen and let the truth set you free.

Let the truth set you free from all of these other teachings and doctrines and movements and philosophies that are trying to hold you down, hold you back, keep you in bondage, make you a man pleaser, make you a follower of tradition, make you feel like you're somehow on the outside looking in, unless you're doing it the way they say it needs to be done. I'm telling you, you are free in Christ Jesus and you are under a new covenant which is administered by the Holy Spirit and it's far superior to anything they had a clue about in

the Old Testament. And why in the world anyone would want to take a step back when God is calling us to go forward, I really, I don't know.

So I encourage you as we begin in Hebrews chapter 1 verse 1, it says, God who at various times and in various ways spoke in time past to the fathers by the prophets has in these last days spoken to us by His Son whom He has appointed heir of all things through whom also He made the worlds. Praise the Lord. What a powerful introduction, what a powerful opening statement that is.

Basically what he's saying is that God in times past, He spoke to people through the prophets in many different ways, through many different people, but in these last days. Now a key word there because in Hebrews what you have is a lot of comparison. It will say this is the way it used to be, but now.

And this is what God said then, but now. And this is how God was moving then, but now, but now, but now. And so you will see that kind of language throughout the book of Hebrews because it is building an argument that suggests what we have now, not only is it better than what they had then, but it has replaced it, replaced it, replaced the old with the new.

So you see it right from the very beginning here. In times past, the way God revealed Himself was through different people saying different things. And you've got that whole Old Testament there is a collection of God's revelation through various people, through various means.

In time past, God spoke to the fathers by the prophets, but in these last days how was God speaking to us? It says that in these last days He has spoken to us by His Son, by His Son. Revelation 19.10 says it is the testimony of Jesus that inspires all prophecy. The Knox translation of Revelation 19.10 says it is the truth concerning Jesus that inspires the prophetic word.

So today God is not speaking 10,000 different things through 10,000 different people. He is speaking one universal truth. He has one great revelation to reveal to us, and that is the revelation of Christ.

It is the testimony of Jesus, the truth concerning Jesus. That is the emphasis of everything that God is saying, doing, and speaking under this new covenant. In these last days, God has spoken to us how? Not through a myriad of prophets, not through a myriad of different things, not through a myriad of different vessels, but the supreme revelation is through Jesus Christ.

He is the center. He is the focus. He is the beginning.

He is the end. And whatever you're into, if it's prophetic or apostolic or whatever you want to label it, if it doesn't begin with Jesus and end with Jesus, then it is not in harmony with what God is speaking and saying in these last days. Because Christ is the focus.

Christ is the focal point for everything that God is doing and will do in these last days. Why is this? Now, in Hebrews 1, Paul is going to establish the supremacy and the preeminence of Jesus Christ over all things. He's already demonstrated that Jesus is greater than any Old Testament prophet.

Jesus is not just a prophet, but Jesus is the Son of the Most High God. In fact, verse 3, it says that Jesus, being the brightness of God's glory and the express image of his person and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the majesty on high, having become so much better than the angels, as he has by inheritance obtained a more excellent name than they. And the rest of Hebrews 1 is going to make comparisons between angels, which are the

highest created beings that God has created, higher than man, obviously.

So, there is a comparison here between the angels and the Lord Jesus. And it is going to show us that Jesus is superior to God's highest created beings, angels. And to do it, Paul establishes his points by pointing, by reading, referring to Old Testament passages of Scripture, obviously.

Because that's all the Scripture they had. And, quite frankly, that's all the Scripture that Jews will listen to anyway, is Old Testament Scripture. So, Paul points it out for them, beginning in verse 5. But, well, first verse 3. Who is Jesus? It says that Jesus is the brightness of God's glory.

Jesus is the express image of God's person. That Jesus upholds all things by the word of his power. And that Jesus purged our sins and has sat down at the right hand of the majesty on high.

Folks, that is preeminence. That is showing us that Jesus is the Son of God. He is God in the flesh.

The word became flesh, dwelt among us, died for our sins, and now is seated at the right hand of God in a place of ascendancy and authority and preeminence over all things. And that's the entire point of the book of Hebrews. Now, beginning in verse 5. For to which of the angels did God ever say, You are my son, today I have begotten you? Now, see, that's a rhetorical question.

And the point being, God never said, You are my son, to any angel. He only says this to the Son. And again, I will be to him a father, and he shall be to me a son.

Once again, has God ever said that to any angel? No. Okay? Verse 6. But when he, again, brings the firstborn, Jesus, into the world, he says, Let all the angels of God worship him. So, Jesus not only is exalted higher than all the created beings on earth, but, in fact, the highest created beings, angels, are commanded to worship Jesus.

Okay? Now, this is important. Let's keep reading. Verse 7. And of the angels he says that God makes his angels' spirits and his ministers a flame of fire.

Verse 8. But to the Son he says, Your throne, O God, is forever and ever. A scepter of righteousness is the scepter of your kingdom. You have loved righteousness and hated lawlessness.

Therefore, God, your God, has anointed you with the oil of gladness more than your companions. Now, he's quoting these Old Testament passages. Many of them are in Psalms.

In fact, most of the passages in Hebrews 1 are referenced back to the Psalms. And if you've got it in your Bible, it should, hopefully, it will have a cross reference for you, either a footnote or something in the center that references these Old Testament passages of Scripture. And that's how we're able to go back through and trace Messianic prophetic Psalms and prophetic words from the Old Covenant when they're quoted in the New Covenant.

And I think we covered most of that territory with the last series that we concluded, the Messianic Psalms. But notice this. Concerning the Son, he says, Your throne, O God, is forever and ever.

A scepter of righteousness is the scepter of your kingdom. God has given Jesus Christ a throne and a scepter. He has not done that with man.

He has not done that with any angel. Only Jesus is King of kings and Lord of lords. He is the master of the universe.

He is the preeminent one. In Him, all things are submitted to Him. All things will be submitted beneath His feet because God has given Him a throne, which is how long is it? Your throne, O God, is forever and ever.

It says in Isaiah that of the increase of His government and peace, there will be no end. Hallelujah. So His throne is forever and a scepter of righteousness is the scepter of your kingdom.

And why? What is the nature of this kingdom? The nature of the King is reflected in the nature of the kingdom. If you want to learn about the King, then look at the kingdom. And if you want to learn about the kingdom, look at the King.

It says you have loved righteousness and hated lawlessness. Therefore, God, your God, has anointed you with the oil of gladness more than your companions. So what does that mean? That this kingdom of which Jesus is Lord is going to be a kingdom that is established upon righteousness.

Peter says that we, with expectation, we look for a new heavens and a new earth wherein dwells righteousness. And in case you haven't noticed it, folks, if you look around in the world today, you don't see righteousness dwelling. You don't see righteousness being the preeminent factor in the world that we live in.

That's why Peter says we're looking forward to a new heavens and a new earth wherein dwells righteousness. Why? Because the world as it is does not reflect the righteousness of God. In fact, it reflects the fallen nature of man.

And so there's a new heaven and a new earth that's coming. And this is simply the introduction. The church is the body of Christ.

The church that Jesus is building is supposed to be able to show and demonstrate to the world around us what that kingdom is going to look like when Jesus is Lord, when He is actually ruling and reigning, when all things are submitted beneath His feet, and righteousness dwells within the earth. Okay? So praise the Lord. The point in Hebrews 1 is God never said that to any angel.

He never said that to any man. He gives all authority and all power to Jesus Christ. Jesus says all authority in heaven and earth is given to me.

And if it's all given to Jesus, I don't have it. You don't have it. The devil doesn't have it.

Anything that has to do with this earth, it's only allowed temporarily because His kingdom is forever. His scepter is a scepter of righteousness, and He will, I promise you, He will create a new heavens and a new earth where righteousness will dwell. And all of the wrongs are going to be righted.

All of the injustices are going to be corrected. There is going to be the glory of God revealed in this creation. Praise the Lord.

Verse 10, and He's continuing with His references, and here's a quote. It says in verse 10, You, Lord, in the beginning laid the foundation of the earth, and the heavens are the work of Your hands. They will perish, but You remain, and they will all grow old like a garment, like a cloak.

You will fold them up, and they will be changed, but You are the same, and Your years will not fail. Again, that's another reference to the fact that Jesus Christ, because His kingdom is based on righteousness, and His scepter is a scepter of righteousness, and He hates lawlessness, that He is going to establish a new heavens and a new earth wherein dwells righteousness. And what's going to happen to the present world, to the present system? It says that they will all grow old like a garment, and will be folded up like a cloak.

Jesus is going to do that. Jesus is going to end this present age, and He is going to begin the kingdom of God. And folks, that is something exciting, but it's something that, by and large, institutional Christianity doesn't understand, and they don't teach.

The only thing institutional Christianity, or churchianity, really tries to teach people is how to go to heaven when they die. But there is so much more to this gospel than just where I'm going to live after I die. Now, that's important, and that's a beginning, but we need to get focused not on me going to heaven, but I... Hallelujah.

Jesus says, when you pray, you pray, Our Father in heaven, hallowed be Your name. Your kingdom come, and Your will be done. Where? As it is in heaven.

And it seems like the emphasis is us leaving the earth and going to heaven, when Jesus said our emphasis should be getting heaven into the earth. And that's exactly what Hebrews 1 is discussing here at this point, and it says that Jesus is the alpha and the omega behind everything that God is doing. The beginning and the end of everything that we see around us, it's all being coordinated by Jesus Christ.

Hallelujah. Verse 13. And the obvious answer to this rhetorical question is, God has never said that to any angel.

God has never said that to any man. He is referring to Jesus Christ. And He says, Verse 14 concludes chapter 1 by asking another question.

Again, comparing angels as high as they are, as highly exalted as they are. And angels were considered very much exalted in Judaism, very revered in Judaism, just as they are revered by a lot of new age people today, and a lot of Christians today. But the point that I think Paul is trying to make here in chapter 1 is first of all that Jesus is exalted above every angel.

What Jesus has to say is infinitely more important than what the angels have to say. And if you're going to give the angels so much glory and honor and credit as being the messengers of God, then doesn't it make sense to give honor and glory and credit and praise to the one who sends those angels forth? So in verse 14, it says that the angels are simply ministering spirits that are sent forth to minister for those who will inherit salvation. So then the obvious question is, well, who is sending them forth? And the obvious answer is, it is Jesus who is sending these angels forth to do the will of His Father.

Praise the Lord. Well, what a powerful first chapter this is. And I'm excited.

I think you can tell it. But I'm excited about where this is going because we're going to demonstrate that Jesus is Lord and He is exalted far above every name, every prophet, every angel. And His kingdom and His rule and His reign is forever and ever and ever.

And folks, we need to get adjusted to God's purpose in Christ. We need to surrender ourselves to it and we need to apply ourselves to it practically. So praise the Lord.

That concludes Chapter 1. This is Chip Brogdon streaming online at www.watchman.net. Thank you so much for listening. And we'll pick up with Hebrews Chapter 2 next week. God bless you.

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