

Hebrews 1:1-3 (James (Jim) Hyland) 204033

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Open—Jim Hyland

How precious he is. And now we've just sung of this little while that we have until we see him. When he's returned for us, then we will have no more needs. Right now, there are many needs. And. Short time that we have before us. That by thy spirit thou was raised up once. That hath thy word. And have thy mind, and present it in such a way that each one of us. Has our hearts reached our needs met? In whatever capacity and way is necessary, I don't know. The name of thy son, the Lord Jesus. Amen. Amen. Amen. Manners spake in time passed under the fathers by the prophets. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world's, who being the brightness of his 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, or if you notice another translation made the purification of her sin of sin sat down on the right hand of the Majesty on high before I comment on this portion. I'd like to go back without turning to it and thought to what Stephen brought before us in the last meeting at the end of the 7th chapter of the book of Acts in connection with the stoning of Stephen. Because I suggest there that what we really have was the fulfillment of the Lord's words in connection with the sin against the Holy Ghost. Steven read to us there that they did always resist the Holy Ghost and I believe, the sin against the Holy Ghost. Was a national sin for Israel. If I can put it this way, God gave 2 great testimonies to that nation. He gave the testimony of his Son, the Lord Jesus, walking here in this world as it were. I will send my son, they will reverence him, but they rejected the Lord Jesus. And at the cross they said, we have no king but Caesar. And they had him taken out and wrote out of that holy city, Jerusalem, that had deteriorated to such a point. It had religion without Christ, and they had him nailed to a Roman cross. And God had nothing more for that nation. At that time. He'd given them those two great testimonies, and he had told them if they sinned against the Holy Ghost, he had nothing more for them at that time. Thank God he's going to take them up again. On the grounds of pure sovereign grace, when Zion is addressed in a future day and as was brought before us, there is a national repentance and he gives them, there will be a National Heart transplant for that nation as we get in Ezekiel and other places. And he'll put in within them a new heart that will respond to himself. And it's very significant that the Lord Jesus, when seen by Stephen, was standing there. I just make this suggestion standing on the threshold of heaven, waiting to come back and bless that nation. If they had received the testimony of Stephen in the power of the Holy Spirit. And it's very significant that that is the last time that an appeal goes out to the nation as such. It's the last time that an appeal goes out to the Jewish leaders. It's the fulfillment of what you have in Luke 19 where it says. They sent a messenger after him saying, We will not have this man to reign over us. That was not at the cross. At the cross they said we have no king but Caesar. But in the stoning of Stephen they sent a messenger after him saying, we will not have this man to reign over us. And so I suggest that the Lord Jesus at that point then sat down as he is presented to us in the book of Hebrews, because as we know, Hebrews is written to the Jewish believers, those who were exhorted on the day of Pentecost. Repent and be baptized and saved. Ourselves from this untoward generation. A generation had rejected the Lord Jesus, and for a Jew it was necessary that they sever the tie with the nation that had rejected Christ to be brought into blessing on the grounds of Christianity. And so we find then that the apostle writes to these Jewish believers, and he presents to them and to us, not Christ standing on the threshold of heaven.

Waiting to come back and bless a nation, but seated as a resource for those individuals who now had come in under the blessing of Christianity and were now a heavenly people. And I believe there's much to encourage you and and me. Someone has said that Hebrews opens to us the heavens in a very unique way. You know, when the Lord Jesus was here, as one has said, there was an object in this world that might comment that would commend the place. Often you read of heaven opening up and heaven being occupied with the dearest object of heaven's heart, the one that God would always occupy his people with. The Lord Jesus walking here in this world was worthy of heaven's attention. The heavens are open this afternoon, not so much that heaven can look down, but that we can look up by faith and be occupied with the Lord Jesus where he is now. See not as he was, not walking in this world as a homeless stranger not hanging on a cross of shame with a crown of thorns, but to look up and see him crowned with a crown of glory and honor. I say this is the one that God would always occupy his people with. And brethren, I trust that as a result of these meetings this weekend, we've got a fresh glimpse of the man in the glory and that our hearts have gone out more to him. And as has often been pointed out in the book of Hebrews, we have Christ seated at the right hand of God on four different occasions. And I know we've gone over these scriptures many times, but as Peter said, I will not be negligent to put you in remembrance of these things. Though you know them and be established in the present truth, they say there's three hours to learning review, review, review. And this is never more true than it is with the precious scriptures, the precious truth of God. And so we find that as this book opens and it opens in a very unique way, it's the only book that opens in without it, the only epistle that opens without a Apostolic name. Because later on, Christ is presented as the apostle and high priest of our profession, and there's no earthly name, no earthly apostle given to detract from that in any way. It begins in a unique way, with God and God presenting the it's God and Son. It's the Son that is immediately presented to us. It's heaven open, so we can look up and be occupied with God's beloved Son. And here we find that this one who was the brightness of his glory and the express image of his person. Now seated at God's right hand, and I believe here in the first chapter, it's a broader thought than just our being brought into blessing. Because as I read in Mr. Darby's translation, he's made the purification of sin. Now it's true, he's purged our sins. Thank God for it. But the work of Calvary, the work of God's son and the gods. Amen to it. By raising him from the dead and seating him at his own right hand. Has a far, far greater ramification and scope than just our being brought into blessing. Later on in the second chapter, it tells us that, as seated at the right hand of God, he's there having tasted death. Not so much for every man, but for everything. Because when man sinned in the Garden of Eden, the whole creation came under the curse of sin, Not just man, but as it tells us in Romans, the whole creation groaneth and travaileth in pain. But there is a redemption for this creation coming on in a coming day, And that redemption is because of the work of Calvary. It's all based on what was accomplished there, to the glory and satisfaction of God. And if we ever question in our souls whether God is satisfied with the work of Calvary, just look up and see where he is, where the Lord Jesus is now. I say it's God's Amen to the work of Calvary, and it's God's pledge that there's a day coming.

When not only are we going to be with the Lord Jesus and have the full redemption, the redemption of our bodies, but there's a day coming when this world is not going to feel the effects of sin like it does now. It will be the fulfillment in the eternal state, I believe of the words of John the Baptist, behold the Lamb of God, which taketh away the sin of the world. That hasn't happened yet, and we don't have to go very far in our experience from day-to-day to realize that that hasn't happened yet. In the Millennium it will be to a great degree when righteousness reigns, but the real fulfillment won't be until the eternal state, the day of God, when all that has been tainted with sin and creation is done away and the elements melt with fervent heat. And there's a scene wherein dwelleth righteousness, a scene where sin will never penetrate again. And so what a day that's going to be. And so he's made the purification for sin. Just another little thought here in this first, in this third verse. Again, if you notice Mr. Darby's translation, he seats himself down. Now, as we said, on one hand, God has set him there as God's. Amen to the work of Calvary. But here he's it's a little different thought He seats himself down. I know we repeat our illustrations, but I'll repeat a little illustration that helped me to understand or appreciate at least part of the thought of what we have in him seating himself down. When I was in business, we would often be called to do a job for a company or a corporation, and we would go in and install fire and safety equipment as the law and the insurance required. And after the job was finished, I usually had an interview with the person who hired me, be they the plant foreman or the president of the company or whoever hired me. And I would go into that man's office to sit down and go over the invoice and present it to him. But, you know, I have to say that as I entered that person's office and sat down in their presence, it was rarely with a feeling of real confidence because there was always in the back of my mind. That maybe the job hadn't been done to their satisfaction, maybe I had inadvertently left something out or forgot something, and maybe they weren't completely satisfied with the work that I had done. Maybe they weren't even going to be satisfied with my invoice when I presented it. But all I think of the Lord Jesus. On the one hand, God perfectly satisfied, raises him there and seats him there, and on the other hand, the Lord Jesus in perfect confidence. When his feet left the Mount of Olives and he returned, the hour came that he returned to the father. He could return in perfect confidence, he had said. I have glorified thee on the earth. I have finished the work which thou gavest me to do, and all think of the feeling that must have passed between the Father and the Son. The Father, completely satisfied the Son in confidence, seats himself down. Oh brother, this is the object for your heart and mind. This is the one that we need to be more and more occupied with. To lift our eyes above the circumstances of life. To lift our eyes above all that's going on all the sad horizons of this world. And I have no doubt there's brethren here, young and old today, whose hearts are troubled as you think of leaving this place, you say. I just don't know if I can go back to the circumstances of life, family problems, personal problems, sometimes problems in the local assembly, problems and difficulties at work. Just trying to keep up with the grind of life. But all I want to encourage our hearts, my own especially, to leave here with a fresh glimpse of the man in the glory, to see what he means to God, to see him there, seated in perfect confidence. This, I believe, is what's going to give you an eye, confidence and courage to go on in the circumstances of life. We've had a tremendous weekend, wonderful to be gathered to the Lord's name and around the person of Christ. Precious, precious privilege to have the living word before us. Wonderful to be with dear brethren. And thank God they are dear brethren. But oh, as our brother Brimley used to say, Bob Brimley used to say, we're going to go back where the rubber meets the road. There's going to be those circumstances. There's going to be ups and downs and twists and turns, but all let's have Christ before our souls. Let's go on to the 8th chapter.

Chapter 8. And verse one Now of the things which we have spoken, this is the sum we have such a high priest who is set on the right hand of the throne of the Majesty in heaven, a minister of the sanctuary of the true Tabernacle which the Lord pitched, and not man. We won't read any further, but here we find, if we were to back up in these chapters at great length, the spirit of God has brought before us the Lord Jesus. As the High priest and has been pointed out, not a priest after the order of Aaron and his sons, but a priest after the order of Melchizedek. And thank God we have one who's living for us. We're again. We're going to leave this place and go back to the circumstances of life if the Lord doesn't come. But all I want to encourage you to look up into the open heavens and see that you have a great High priest interceding for you. Living for you, praying for you every moment of every day to preserve us in the path of faith and service. We find he's there as our High priest, taking on the one hand our prayers and praises and presenting them to the Year of God. I like the way the hymn writer put it to all our prayers and praises. Christ adds his sweet perfume and love. The sensor raises these orders to consume. This is a little aside, but it is interesting and it's confirmed later on in this chapter. That the Lord Jesus never operated as a priest here on earth. He couldn't have. You know, you never read of the Lord Jesus going into the temple and offering a sacrifice. Why? Because he was not from the priestly tribe of Levi, He was from the kingly tribe of Judah. And it would have been very out of character for the Lord Jesus to operate as a priest after the order of Aaron here in this world, but now as a priest after the order of Melchizedek. In at the right hand of God in heaven, He's there taking our prayers and praises and presenting them to the ear of God. I find that a great comfort. You know, there are things in our prayers and praises that perhaps are imperfect at best. But isn't it a comfort to know that by the time they reach the ear of God, he has taken them and molded them so that they are perfect and acceptable to God? I believe that's an encouragement to all of us. This is again, a little parenthesis, but I would just encourage the brothers. You know, on Lord's Day Morning maybe you feel you can't express things the way some of the older brothers can or some others can. But just a little word of praise and Thanksgiving. Maybe it's a little bit, Maybe it is imperfect, maybe it isn't expressed quite right. We need to pray intelligently, of course. I don't mean that. But be encouraged that he takes our prayers and praises and he adds his sweet perfume in that way. But then he's also living for us, to make intercession, to preserve us through the ups and downs of life. It says we have not a high priest who cannot be touched with the feeling of our infirmities, but was, and I want you to notice this. He was in all things tempted like as we are yet without sin, you know there's nothing you're going to pass through in the next while until the Lord leaves us here, that the Lord Jesus hasn't passed through as a man himself. There's nothing we pass through that the Lord Jesus hasn't passed through sin apart so that he not only sympathizes with us, but he empathizes with us. Sometimes I can sympathize with a brother or sister as they go through a circumstance, but if I've never gone through a similar circumstance, I can't empathize. Again, the hymn writer put it this way, With joy we meditate the grace. Of God's high priest above his heart is filled with tenderness. His very name is love, He in the days of feeble flesh. Poured out his cries and tears, and though ascended, feels afresh what every member bears you say. Nobody knows what I'm going through. Nobody understands me. That may be true as far as any other earthly connection or relationship, but look up into the open heavens, see the Lord Jesus seated at God's right hand as your high priest, and avail yourself of his high priestly work and notice it's the right hand, because that is the place of power.

And he's able to save to the uttermost. That's present salvation that we've been talking about in these meetings. He's able to save to the uttermost all that come unto God by him. He's able to bring you through. You don't have to fail. You don't have to stumble in the Christian pathway. In fact, in the measure in which we avail ourselves of the high priestly work of the Lord Jesus, we won't need his advocacy for restoration, and we won't. Fall or stumble in the path of faith and service. Things are very real. These aren't just mystical concepts. These aren't just theologies. These things are very real. We have a man, a man who passed through this world in the circumstances of life. We have

a man. A glorified man, yes, but a man at the right hand of God living to make intercession. One who had said to Peter, I have prayed for thee that thy faith fail not and. How wonderful it is to think. That we have one who's praying for us every hour of every day. Wonderful privilege to pray about our own problems and needs. Wonderful privilege to pray for one another. But then to realize that there's one at God's right hand praying for us. Let's go over to the 10th chapter. Chapter 10. I will begin reading at verse 11 and every priest standeth daily ministering and offering. Oftentimes the same sacrifices which can never take away sins. But this man, after he had offered one sacrifice for sins, forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering hath he perfected forever them that are sanctified. As has often been pointed out, Hebrews is a book of contrasts he goes over. Everything that they had under the old order of things, under the Mosaic Law and the Levitical order of things in the Old Testament, and so on. And he contrasts that. He brings it out, and then he says, you've got something better. You've got just what. These were pale reflections. And for people, foreshadows of you have Christ. Everything has been fulfilled in him. So I say you, Hebrews presents to us Christ in a very wonderful and unique way. And here we have a contrast between the Old Testament sacrifices and the Supreme. Sacrifice of the Lord Jesus. Every priest standeth daily ministering and offering oftentimes the same sacrifices that could never put away sin. You know, in the Old Testament it is significant that in the Tabernacle in the wilderness and in the temple built at Jerusalem under the direction of Solomon, there was never a seat for the priests because their work was never finished. They stood daily offering those sacrifices. In fact, it was always a sign of moral weakness and ruin in the Old Testament. When you have a pre seated, I'll give you one example. Twice in the book of Samuel you have Eli the precedent, and we know the sad condition in Eli's family and in Israel. And the first time you have him seated, he's watching Hannah as she prays, but he has no discernment as to what is taking place. Later on you read of him seated again, and they bring him word that the ark of the Lord had been taken by the Philistines, and his head goes back and his neck breaks and he dies. Well, that's just a little aside, but there was never a seat for the priest in the Old Testament. And they understood this very clearly. And the Levites and the children of Israel understood this very clearly. When they brought those sacrifices from day-to-day and year to year, that sacrifice simply atoned for that one sin and then they had to bring another and another and another. But in contrast, this man, the Lord Jesus. After he had offered one sacrifice for sins. And that's where the comma should be. Forever sat down on the right hand of God because the thought here is that He will never rise up again to take up the question of sin. Yes, He will rise up in a coming day to take up the question of righteous judgment when he comes back to this world and then to reign in righteousness. But as to the question of sin, God is completely satisfied if you ever question your salvation again. Just look up and see where the Lord Jesus is now.

Where God has seated him in satisfaction as to the question of sin. I want to say this ever so carefully, but if God were to refuse me now, having availed myself of the finished work of Calvary, he would have to refuse his own dear Son, and that is absolutely impossible. That is the security in which I stand before God as to the work of Calvary and. It's it. It's effect and power. And so he has sat down at the right forever, sat down at the right hand of God. And, you know, it's very interesting. That it tells us as he's seated there, what he's thinking about. You know, we rarely have in Scripture what the Lord is thinking about as he's seated in heaven. But what is the Lord Jesus thinking about as he seated at the right hand of God this afternoon, henceforth expecting till his enemies be made his footstool? The Lord Jesus is looking forward to that day. When he's going to come forth and he's going to be vindicated, not in heaven, he already has that. He's been given a crown of glory and honor in heaven, but he's going to be vindicated on this very planet that spit in his blessed face on the very planet in the world where they cast him out and didn't want him. And nailed him to a Roman cross. It's going to come back. Not in lowliness and grace, but he's going to come back in power and glory. He's going to take up the judgments of this world. And then, as we've had in these meetings, he's going to reign in righteousness. It tells us he's coming. Who's right? It is. It tells us he's coming, crowned with many diadems. I looked up that word one time and I have enjoyed ever since what that word in the original has. The thought of it's a diadem is that which is worn by right and title as by royal birth. He's coming, I say whose right it is. No one will question his right or title in that day. They questioned it when he came the first time, but he's going to come again and he seated there thinking about this. Do we think about it? Do we love his appearing? Are we looking forward to that time when not only is he going to come and call us to himself? That's our blessed hope. But the glorious appearing to think that our Savior is going to have His rightful place, the one they treated so despicably when He was here the first time. The one who has redeemed us and the One is going to take us to himself for all eternity, and the one we're going to be associated with in the Kingdom. Doesn't it thrill our hearts? I trust it thrills our hearts, brethren, to think of that day when His enemies are going to indeed be made His footstool. Well, for by one offering he perfected forever then that are sanctified. What a security we have in Christ. Based on that work, but not just based on the work, but the fact that he is now seated at God's right hand. Earlier in this epistle he's referred to as the forerunner. He's already there. And he's the assurance that you and I are going to get there. If there's four runners, there have to be after runners, and we're going to get there because the Lord Jesus has been accepted there. And there he is in the presence of God, seated at his right hand. Now let's look at the last incident in which he seated in Hebrews. Chapter 12 and verse one. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which does so easily beset us. And let us run with patience, or really endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith or of faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. Well, here he's seated again, and this time he seated as the object for faith. It's not so much that he's the author and finisher of our faith, but he's the author and finisher of faith. That is, the Lord Jesus as a man hasted through this world in the path of faith and service, and he's the only one that never digressed from it. He's the only perfect man that ever walked in this world in the path of faith and service. And having done so, God has seated him at his right hand as the object for you and for me as we run the Christian race. If we were to back up to the 11th chapter, we have a tremendous list of men and women who lived by faith here in this world at various times in history, and their histories are recorded to encourage us because no matter what the circumstances.

No matter what the age we live in, there are the resources to live for by faith for God's glory. But the individuals that are mentioned in the 11th chapter are not the object for faith. It does say of those that have gone before whose faith follow. And I'm thankful for those that I have known in my day. And it says whose faith follow but not the person. And so as soon as that list is completed, he takes our eyes from that list given to encourage us, and he takes our gaze heavenward to the person of Christ. The object for faith. He takes our eyes to the only perfect man and brethren. If we're looking for perfection in our brethren, we're going to be disappointed. If we're following someone else, we're going to be disappointed. You say that brother let me down, but I'm sure that brother or that sister, they'll never let me down. Oh, be careful. We often quote that verse. I've seen an end of all perfection. And if you're looking for perfection in your brothers and sisters. As precious and dear as they are, you're going to see an end of all perfection. There's been many in my day, and by the grace of God, and I know it's only the grace of God. Brethren, I understand that. But by the grace of God, I haven't followed them. Or I be. I wouldn't be here this afternoon. I'd be somewhere else, if I'm sure many of us can think of those that we once looked up to. And in some way or other they missed the path. And

we're thankful for the preserving grace of God. We didn't follow them, but that Christ is our only object. I trust, brethren, have I an object, Lord below, that would divide my heart with thee? How often we sing that precious hymn. I wish we'd sing it more often, and I wish we'd listen. I wish I would listen to the words and take them more to heart. To have that only object for our souls. Thank God for dear brethren, thank God for those who've been an encouragement and a blessing to us whose faith we've seen, and we are to follow their faith. But all thank God we have the perfect object, the Lord Jesus, because as we have here, the Christian life is likened so often to an athletic event or a race. And it's not, as someone has already said in these meetings, it's not the 100 yard dash. It's not the Sprint. We're told to run with endurance. The race that is set before us, the marathon runner, trains very different than the sprinter. The sprinter is taught to train to put everything into those few 100 yards because in a few moments the race is over and those those few moments really count. But the marathon runner is taught to endure and to pace himself, and I know there are believers here today who have run a lot more laps in the Christian race than I have. You're a lot further along in the Christian pathway. And I'm sure if we were to talk to them this afternoon individually, they would tell us, oh, it's only been by the grace of God and with Christ as the object that we've been preserved and so. We talked about rewards in these meetings. Rewards are not the object either there or the motive. They're an incentive given to us, but they're not to be the motive or the object. Christ is to be the motivation. Christ is to be the object. Let us run with endurance the race that is set before us, looking unto Jesus, the one who ran the race here and is seated at the right hand of God. I would just say this too, in passing. That when it speaks of the joy that was set before him, sometimes we think of it in connection with his joy in going to the cross to have a people for himself. I'm sure there was a joy in that. But that's not the context of what we have here. The joy we hear in the book of Hebrews was the joy of returning to the Father, having completed the path of faith and perfection, and having satisfied God at the cross. As to the question of sin, and what a joy it must have been to return to the Father, having accomplished that, and now to be the object for you and for me, O brethren, the heavens are open to faith, just as Hebrews presents to us. Look up. We don't see Christ with the natural eye, the way John and others saw him who saw his, His moral glories here in this world. Listen to him handled of the word of life. But is he any less real to the eye of faith? No. Look up, be occupied with him.

And leave this place if the Lord leaves us here, with Christ as that object, and a fresh desire to follow him in the path of faith and service. I.

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