

W112_Hebrews.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book, and it is number two of the series dealing with the epistle to the Hebrews. It is our custom at this meeting to read a portion of scripture. And until this we get through with it, we shall be reading consecutively through the Epistle to the Hebrews. Naturally, at this meeting, if those of you who are listening care to switch off for a little while and join with us, we shall be reading this evening Hebrews one and two. In our first study, we were occupied mainly with seeing the epistle as a whole. It starts and it ends by one great statement that God hath spoken. And that could well occupy us for the rest of this evening. The wonder that the great God could stoop and use the language of men and see to it that it should be put on record and then watch over it and preserve it so that each one of us this evening have got in our own tongue a fairly good translation of what God has spoken. But we dare not spend time like that. We must mention it and we must pass on. We also noticed in the structure of this epistle that it has not a central point. It is rather an ellipse, an oval, and it has two foci, and one is an exhortation to go on unto perfection, and the other is a warning about the alternative of drawing back to perdition.

[00:01:41] Two words perfection or perdition? Now what? How are we going to assess this epistle? I think we'll let the apostle at least tell us what he called it by looking at Chapter 13. When it comes to the conclusion of this episode, he just says to those to whom he is right as written. Um. Verse 22. I beseech you brethren, suffer the word of exhortation, for I written a letter unto you in few words. It's a word of exhortation. Well, now you don't exhort a person who is dead in sins. The only thing that is possible with him is the preaching of the word of salvation. God giving him grace to put out the hand of faith. An exhortation is rather to a person who has already started on life's journey but needs a little help or a little encouragement and perhaps a little warning to further see the character of this episode. You notice in Chapter three. Verse one wherefore Holy brethren. Now the writer of this epistle could never have addressed an unsaved person as a holy brother. The very fact that he says Holy brethren suggest to us that he is speaking to those who are redeemed, but he has a word for them with regard to their subsequent walk and witness. Or again partakers of the heavenly calling. Nobody is by nature a partaker of the heavenly calling. He must already have passed from death unto life.

[00:03:37] Well, then you will find as you go through this epistle that one after another, Old Testament characters and Old Testament types. I'll set aside. Take, for instance, as a hint, the words that we get in chapter one, verse 11. They shall perish. But now remainist. And they all shall wax old as doth a garment. That thy shall not fail. Why does he introduce the passing away of creation? What purpose does it serve? I think it's this. He was going to say to these Hebrews. I know just how you feel, but I've been there myself. You are beginning to realize through the revelation that God has given and the teaching of his spirit, that many of those things that you thought were eternal. Agave. You think of your priesthood separated by God, Sanctified by him? But he said those priests are mortal. They can't continue by reason of death and their work is never done. You think of the great sacrificial system, but you've cut the sea. And this book says it is not possible that the blood of bulls and goats should take away sin. You think of the magnificent tabernacle that was built by the specific order of God in the wilderness, but it's got carnal ordinances, the Holy Ghost, thus signifying that the way into the holiest of all was not then made manifest. See, he's saying all those things that meant so much to you are now evidently passing away.

[00:05:25] Will you look at the end of chapter eight to see this word wax old? He's speaking in chapter eight, particularly about the Old Covenant and the new. So he says in verse ten, for this is the covenant that I will make with the House of Israel. After those days saith the Lord, I will put my laws into their mind and write them in their hearts. That's in contrast to writing them on tables of stone, as you remember. And it will be to them of God, and they shall be to me, a people. And verse 13, even that he says a new covenant. He has made the first old. Now that which decays and waxes old is ready to vanish away. So he says, creation waxes old, and that would give the Hebrews a little bit of a start, but that the covenant that God made with their fathers was waxing old would not give them a start at a pretty well paralyze them. But he was preparing them. Now what was his great saving clause all the way through? We come back to chapter one. Supposing heaven and earth is going to pass away and perish. He says. But thou remainist. Supposing they're going to be folded up like a vest you are done with. But thy years shall not fail. And we get to the last chapter and we see the end of their conversation, which is Jesus Christ. The same yesterday and today and forever.

[00:06:52] There's his story. He said, What I can tell you that Christ remains. You could face the fact that the old covenants failed. You can face the fact that the sacrificial

system is gone. You can face the fact that the priesthood wasn't sufficient. You could face the fact that everything can go. But until I come and tell you that Christ has failed, we are still on the right side. So whether we are Hebrews or whether we are Gentile believers, that's a truth we could hang on to, isn't it? If he remains, what have we got to worry about? We start worrying when we begin to wonder whether he too, is going to be among the things that pass away. But not so. So that is encouraging. Well, then we have. Two key words. But before we look at these key words, we'll acquaint ourselves with the general disposition of the subject matter of Hebrews one and two. And I think it's obvious that it's not possible for us to contemplate completely giving an exposition of Hebrews one and two this evening. There's more in it. To claim our attention for more than one of these evenings. How will you look at the top of the chart, first of all, just in the largest analysis? God once spoke by the prophets. But this hasn't been written to tell us that. That is only to be the basis of an argument because these Hebrews knew that that was their peculiar privilege.

[00:08:32] When Paul raised the question in the Epistle to the Romans, what advantages there had been in being a Jew. Much every way. Chiefly because unto them were committed the oracles of God. And in the Old Testament, it says, What nation has ever been visited by God. As you were giving him your law with all the majesty. At Mount Sinai, I giving you a written statement that none of the other nations ever had anything like it. So he doesn't really start off telling the Hebrews what they knew. He was telling them something they knew in order to lead them to something they hadn't quite realized. He said, You magnify Moses, don't you? And it's right, our savior, said Moses, in whom you trust, condemns you. If you don't follow out his teaching and the glory of the teaching of Moses is that it pointed to Christ. You remember he said, The Lord God shall raise up a prophet like unto me. Him. Shall you hear? And so do believe Moses is to expect this one? What? He said he's come. And not only Moses, but the prophets. They all pointed down the age to this coming one. So he says, God spoke by the prophets, but now he has spoken by his son. You've got to go into that question a bit more intimately lately, later. But first of all, just the alternative. Once many prophets at last his son.

[00:10:04] And then it speaks about that son of his in the verses that follow. His glorious. And one of the peculiar things that is mentioned about him is that he is not only the son of God. Because it's going to mention in these two chapters the Angels. As you

know that in the Old Testament, one of the titles of the Angels are The Sons of God, so much so that the Jews who translated the Bible into Greek 300 years before Christ, they altered the words in Hebrew six. They didn't put Sons of God. They simply put angels straight away. But this is a sign in a peculiar way, not like an angel. He is called. The first begotten. Verse six. These peculiar categories given in verse five for unto which of the angels said he at any time thou art my son. If we stop there, we could be challenged. You could say, Well, what it does say? Says that creation all the morning stars sang together in the Sons of God shouted for joy. Ah, but he said, I haven't finished. And to which angel did he ever say, Thou art my son this day have I begotten thee? I will be to him a father. And he shall be to be a son. He is my first begotten. Is he it over and over again. It's a begotten son. That means a son who has a father. No angel like that.

[00:11:37] And of course, ultimately we get the leak in chapter two. This son of his. Verse 14. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same. It's that sonship that's in view. The man. Christ. Jesus. Flesh and blood, like we. And then you notice how it's linked together with him in the. Verse ten of the same, Chapter two, for it became him. For whom are all things and by whom are all things in bringing many sons? Notice it. Bringing many sons to glory to make the captain of their salvation perfect through sufferings. For both he that sanctifies and they who are sanctified are all of one. For which cause he is not ashamed to call them brethren. What a strong emphasis there is that this Sonship of Christ is not to be spiritualized. He is not a magnificent angel. He is a begotten son. He was born of a mother. He lived as a man. He had blood that could be shed. That's the son that's spoken of here. So we have now the next statement. He has two titles. The Apostle wrote this quotes from the psalm, verse eight. Thy throne, O God is forever and ever. He early said in verse six, And let all the angels of God worship him. I don't know how you feel about it. I don't know whether you would hesitate. But even the angels of God are to bow down before this son of his.

[00:13:28] And then he calls him God. And then he calls him Lord in verse ten. Well, I'm only telling you what the scripture says. I'll leave it with your conscience. Thy throne. Oh, God. And Thou Lord, in the beginning, that's the son who walked this earth. And through whom God has given his last word. Don't you see the argument coming in the parable? He, first of all, sent this servant. He sent that servant. He sent the other ill

treated this one and they beat that one. Last of all, he sent his son saying they will reverence my son. That's the position we're in, friends. No further revelation is given by God and no further revelation can be expected. By sending his son. He said his last word. This word, this world has had its last word given to it. The tragedy is that they treated his son as they did. The mouthpiece of God. His name is the word. The image of the invisible God. He came and spoke the words that God had given him to speak to the world. And they giving it Him. Well, nevertheless, by the mercy of God, some of us have believed Him. So we have his name. God and Lord. And then he tells us a thing which we shall have to examine a little bit presently. He was made so much better than the angels.

[00:14:53] Now, outside of this passage and not realizing its context, he might say, That's a strange thing for the Bible to tell us. If this shot of his is what this scripture says, that he's the heir of all things. He created heaven and earth. Well, surely he is better than the angels, but he doesn't say that. It says he was made better than the angels. And this is in contrast with chapter two, which says. Verse nine. But we see Jesus, who was made a little lower than the angels for the suffering of death. See, he was made a little lower than the angels. He wasn't lower than they. He was infinitely above them. But he was made a little lower than the angels when he stooped to be a man. Well, now, as the man. Christ Jesus, he has been raised from the dead and ascended and sat down at the right hand. And that man is above angels. That's the point. In himself, the creator of heaven and earth. We don't need a Bible to tell us that he's better than the angels. But this is the mediator. This is the one who came down and assumed human nature and walked this earth and died. He went lower than the angels. He's above them. We've got to look into that a bit more intimately still. Now we see chapter two and how it balances once more is that again, God once spoke to angels.

[00:16:15] Well, what about angels that are about this book? Aren't there angels all the way through this chapter? Well, that's because it's Hebrews. How many times does Paul speak about Angels in Romans or Corinthians or Thessalonians or hardly ever speaks about them. But this is full of them because the whole of Israel's history is accompanied by angelic ministry from the days of Abraham and Isaac and Jacob right up through the wilderness, through the days of the Kings, right into the Gospels and into the acts of the Apostles. So long as the people of Israel are a nation before God, they have angelic ministry. And then it stops. We've got nothing to do with angels. No angels

are mentioned with regard to our calling. But these. Yes. So he's reminding them that they once, as a nation, were under the superintendence of angels. It is. Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompense of reward, how shall we escape? Well, now what word was spoken by angels? I think I'd have to turn to the two passages so that those who are listening to this recording may have their minds jogged as to where they come. We mustn't assume so. We'll go to Galatians chapter three. And then two Acts seven.

[00:17:56] First of all, Galatians Chapter three. We'll read verse 16, chapter three. Now to Abraham and his seed. Were the promises made he saith not and to seeds as of many. But as of one and a thy seed, which is Christ. And this I say that the covenant that was confirmed before of God in Christ. The law which was 430 years after. So we are dealing with the law that was given at Mount Sinai 430 years after the promise made to Abraham. You see, cannot this or now that he should make the promise of that effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Well, then he asked the question. Well, wherefore then serve if the law. If the promise of Abraham goes on quite independently of whether you keep them or whether you break it, or what was the law given for it, it was added because of transgressions. Till the seed should come to whom the promise was made. And it was ordained by angels in the hand of a mediator. So Scripture definitely says that at Mount Sinai, Angels were the ones that mediated and gave the law to Moses. Now, if you'll turn to the Acts of the Apostles in chapter seven, you'll see that Stephen in his speech just before he died for the faith, tells them the same thing. So we've got a double witness.

[00:19:35] The seventh chapter of the Acts of the Apostles. This is where he brings his sermon to a conclusion. He doesn't say firstly. Secondly, thirdly, brethren. And in conclusion. But he says ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost as your fathers did. So do ye. Which of the prophets have not your fathers persecuted? And I have slain them, which showed before the coming of the just one of whom we have been now the betrayers and murderers who have received the law by the disposition of angels and have not kept it. So there's two statements in the New Testament that the law was given by angels. Now, he says, if the

word spoken by angels are steadfast. And every transgression and disobedience received a just recompense, a reward. How are you going to escape? If. You turn away from the Lord, he said. If every transgression received a just recompense of reward through angelic ministry, what can you expect will happen to you if no longer speaking through angels? But now it first began to be spoken by the Lord and was confirmed unto us by them that heard him by signs and miracles. So again, you see how solemn the fact that God has spoken at last through his son once through prophets, once through angels, now through his son. And then we have another emphasis upon this son of his, not his glories, as we have in the first chapter, but his sufferings.

[00:21:21] That's for the reason why he came. His sufferings in the second chapter. And you read there that strange expression, verse ten, that the captain of their salvation was made perfect through sufferings. Now there are two words. Which we have to consider some time or another. And I think the sooner we do them, the better, because they'll keep on coming to words that demand very careful attention in this epistle. The one I've already mentioned in chapter two, verse ten. Make the captain of their salvation perfect. Through sufferings. How could we? Think about Christ being made perfect. When the angel announced his birth to his mother, he said that holy thing which would be born of thee shall be called the Son of God. And there is evidence in the Scriptures that from his infancy he was holy, undefiled, separate from sinners. At the age of 30, heaven opened over his head. This is my beloved son, in whom I am well pleased. A little later on, he stood on the Mount of Transfiguration and the heaven opened again and said, This is my beloved son, in whom I am well pleased. When at last he went up before the tribunal of men, Pilate found no fault in him. Herod found no fault in him. The centurion looked at him and said of a truth, This is the Son of God. How could that one be made? Perfect.

[00:23:02] But he could never be made perfect in our sense of the word, because that would look as though he was improving. And so we've got to face this a word. We'll look at its meaning and we'll look at its usage. First of all, let's take a line from chapter seven. Chapter seven, verse 11. If therefore perfection were by the Levitical priesthood. Then there's a bitty brackets for under the people receive the law. What further need was there that another priest should rise after the order of Melchizedek and not be called after the order of Aaron? There's a question for you. Well, he says, you see. This law that God gave never was given to bring these people to perfection, whatever

perfection may turn out to be. The Levitical law couldn't do it. Well, look at the law in general, not being a ceremonial law associated with priesthood, but the law given at Mount Sinai. Verse 19. For the law made nothing perfect. So it is again, the law made nothing perfect. The priest who had made nothing perfect. Well, now let's have a look at the sacrifices, because they're associated with them. Chapter ten, verse one. For the law, having a shadow of good things to come and not the very image of the things can never be is the word again. Nothing. Never. This is God writing about his own law. He never intended that anyone should be made perfect by the law of Sinai, by the priesthood of Aaron, and by the sacrificial system for the law, having a shadow of good things to come, and not the very image of the things can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect.

[00:25:00] And in verse 14, but by one offering, he hath perfected forever. Oh, here it is. Them that are sanctified. What the law could not do, says Romans eight. God did by sending his son. And he is the same thing again from another point of view. Christ is the answer to all God's problems. I say reverently and all hours. What are they? God's problems? How was God going to devise a scheme whereby he could be holy and righteous and yet forgive you and me? He did it. And the answer was Christ. And so we've got it now, this exhortation to go on unto perfection. Before we go to that one, let's turn the page to Chapter 12. Wherefore seeing we also are compassed about with so great a cloud of witnesses. And whatever you do, don't you think that this means we've got a lot of spirits or hovering around our meeting? We're not going to turn any lights out. And that's a degradation of the word witness. People who go and stand or sit and watch a football match are not witnesses. There will be spectators. But a witness in the New Testament is the Greek word for a martyr.

[00:26:25] A martyr is a witness. Of course, they may be martyrs when they're turning on one another's toes, but that's an insignificant reference. You see, these are not people sitting looking on. These are people who witnessed and died for their faith. It's the whole of those in Hebrews 11. Abel, the first one, died for his faith. Enoch was translated that he should not see death. Look at them all, bearing their witness in Hebrews 11. Now, he says, Look at all that lot I've just told you in Chapter 11. Now I'm going to tell you about one in chapter 12 wherefore seeing we also are compassed about with so great a cloud of witnesses. Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience. The race that is set before us

looking off the word apple is here, not translated. Looking away from all these others unto Jesus, the author and finisher of our faith. Now we've got the word author in chapter two. There it is. That written in green are God, the captain of our salvation. That's the word The author and the word finisher is the word perfecter. The word we're looking at. So Christ is the captain that leads you in and the perfect of that leads you on. Lead you in. Lead you on. Going on is the idea of going on unto perfection. Now we've got the figure of a race that's introduced, and that is important at the risk of repetition so that we may all see it.

[00:28:05] I'm going to put on the board the root of the word perfect, and then we'll add 1 or 2 words to it so that you'll see for yourself that it's got this distinctive meaning. I've just put three words on the board. Kevin. Telephone. Telegram. Telescope. And the thing that unites all those words together and television, of course, is the word distance. A telegram is a letter that you can write at a distance. A telephone is an instrument by which you can speak at a distance. A telescope is an instrument that you can see at a distance and that's incipient in the word perfect. It doesn't mean getting better and better. It means starting a race and continuing until you touch the tape at the end. Let the apostle Paul, who wrote Hebrews, as far as I know, give you his own exposition of this word in his last epistle to Timothy. Two Timothy Chapter four. Verse six. For I am now ready to be offered and the time of my departure is at hand. I have fought a good fight. Now, that's not the word that means a military battle. This is an agonistic term. Our English word agony coming from struggling and wrestling and racing in the Greek sports. I have contested a good contest. The word eagle.

[00:29:56] I have finished my course dramas. Dramas. We've got the word Hippodrome. Hippo meaning the word horse. Dromos meaning the word course. So we have a race course where horses run. I have finished my course. I've run the race. I've touched the tape. Henceforth. A crown. So come back to Hebrews 12. Let us run with patience. The race. Now that word race in Hebrews 12 and that word fight in two Timothy four one and the same word ago, both the same looking unto Jesus, the captain and perfecter 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. Don't you see he there is very example is that he endured, overcame and has been crowned. Well, you rang. He's exhorting you to follow him. Well, now there's another very pointed passage and one we should have to deal with very, very gently and very, very carefully when we come to

chapter five. I'll just bring it in here. Verse seven, chapter five. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him, that was able to save him from death, and was heard in that he feared, though he were a son, yet learned to obedience by the things which he suffered and being made perfect. He became the author of Eternal salvation unto all them that obey him.

[00:31:43] Our venture on this because it ought to be dealt with much more carefully than time will permit now. But this refers to get 70. But here we have the word he was made perfect. Now we'll look at chapter five and six. He says that in verse 11, I have many, many things to say to you, and they're hard to be uttered. But they were hard to be uttered not because Paul couldn't speak or Paul couldn't write, but because you couldn't hear. I suppose you realize that it's very difficult for a person to speak if people won't listen. For it takes two to for anybody to speak, but you must have two, because if nobody's here at all, you're only making a round of noise. It's not speaking. So he says you're done adhering. Therefore, it makes it difficult for me to speak. And did He gives somebody a word of exhortation for when for the time ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God and become such as have need of milk and not a strong meat. Or is this all he's changing his figure? He says you see your babies, your babies. And he said of growing up, you're still having babies, food. For everyone that uses milk is unskillful in the word of righteousness, for he is a babe, but strongly belongeth to them that are a full age.

[00:33:10] Now that word full age in the margin is the word perfect. It doesn't mean to say that when a person reaches 21, he's perfect in our sense of the word, but it does in the Greek sense of the word. I mentioned I've mentioned at another meeting that if you lived in the days of the Apostle and you were friendly with your neighbors, you might have received an invitation to attend a party because their son had now reached the end of his life. Well, of course, if you were living in these days and then went back, then you might send them a condolence. Oh, I'm so sorry. Your son's come to the end of his life and said, What's the matter with him? He's reached the end of his life means he's become 21. That was the end of his life. That was the goal of his life to grow up and become a man. Not not that he came to an end like that. He'd gone on to perfection. Instead of being a babe, he'd become perfect. That's this word, full age, full agency. Now, he says in verse one of chapter six, therefore leaving the principles of the doctrine of Christ. And that will have to be revised, of course, let us go on and to perfection. So

it's something that you've got to go on and do and something that you've got to leave behind.

[00:34:26] You leave one thing or you go on unto the other. That's the exhortation in this epistle. Well, now that's nearly all. Not quite all the references in Hebrews to this word perfect. How much longer? Oh, man. Well, now, I think I'll have to leave that with you. And I'll want to give you just a run through. Another word which we shall find with us all the way through. And that is the word better. Now, you cannot talk about better things if there aren't good things. You know that, don't you? We don't say good gooder goodest. At least I don't think so. We say good, better, best. So it assumes that there something good before you can say something better. We are not dealing with the good thing. Salvation. We are dealing with the better thing that follows it. The life that in some measure is pleasing God all the time. Keep that in mind. You do not find the way of salvation. In Hebrews, they are assumed to be saved and now they're being exhorted to go on. Now the word better. Then let's run through those in this limited time that we have Hebrews Chapter one. Thus for the first one is we've already touched upon it being made so much better than the Angels. We'll just leave it at that and look at chapter six, verse nine. He's been giving them a rather a rough word here, but he says. But beloved.

[00:35:57] We are persuaded better things of you. Well, what are they? Things that accompany salvation, though we thus speak, not salvation. Oh, no, no. But the things that accompany salvation. The walk and the stand and the witness afterwards. That's the better thing. Then look at chapter seven, verse seven. This is a comment on the fact that Abraham, the great father of the Hebrew race. He gave tithes to Melchizedek when he said the one who gives the tithes is recognized in the other ones. The better man, isn't he? So he says, and without all contradiction, the less is blessed of the better. So there was a better priesthood, as you see. And in verse 19, the law made nothing perfect. But I didn't finish that verse just now. But the bringing in of a better hope did. So there's a better hope than the law can give you better. And verse 22. Why so much was Jesus made a surety of a better testament or covenant? The better one is the New Covenant. But see, these words now are coming. That's better. This is better. Or associated with him. Chapter eight, verse six. But now he has obtained a more excellent ministry. By how much? Also, he is the mediator of the better covenant, which was established upon better promises. And if anyone doubted just now that I was right to say

better covenant in verse 22 when it said better testament, well, the same epistle uses the same word says testament in one chapter covered in the other.

[00:37:41] So what are you to do with it? Well, keep it all one word, because there is no such thing as a testament in the law of Moses. It's a covenant made with God by God with his people. So we've got the better covenant and the better promises. Then we'll look at chapter 923. Speaking now about the sacrificial system and the tabernacle. It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. Now that could be used as a little bit of a contradiction. Better sacrifices are referring to the sacrifice of Christ. But the next chapter says he offered one sacrifice for sins forever. Why does it say better sacrifice is in the plural? Well, if you come in the last Saturday in the month, we are still dealing with figures of speech, so I won't tell you. We'll now come to chapter 1034. Pity of it is this recording takes all those bits down. It all be held against me in evidence, I daresay. Chapter 1034. For he had compassion of me in my bonds and took joyfully the spoiling of a goods. Knowing that in yourselves you have in heaven a better and an enduring substance. Peter. And chapter 1116. Speaking about Abraham, Isaac and Jacob and all those who became pilgrims and strangers.

[00:39:20] But now they desire a better country that is an heavenly wherefore. God is not ashamed to be called their God. Chapter two says He was not ashamed to call them brethren. Isn't that lovely? Both moving in the same direction. And then we have in verse 35, a very important one. Women received their dead, raised to life again. And others were tortured, not accepting deliverance that they might obtain a better resurrection. So there's a better resurrection for some people than for some other people. Now, then, we ought to start all over again and put up in front of you the parallels that are obvious between Hebrews and Philippians. But we have to do it and we shall find in Philippians there's an out resurrection which is associated with a prize, and he is a better resurrection which is associated with a crown. There's another thing we've got to do then. So there's plenty more in front of us. But we'll go on with this study. First verse 40. God having provided some better thing for us, that they, without us, should not be made perfect. Is the two coming together now? They are made perfect. They are associated with the heavenly Jerusalem. The spirits of just men made perfect. And that's the better country and the better thing which has been provided for

those who walk in these ways. Now, the last reference is chapter 1224. And this refers. To the martyr able. I think we ought to now look at verse 22.

[00:40:58] But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the General Assembly and Church of the Firstborn. This is the similar word to the first begotten in chapter one. This is this company which are written in heaven and to God the judge of all, to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant and to the blood of sprinkling that speaketh better things than that of Abel. Now then it said in chapter two, How shall we escape? Let's read on. See that ye refuse, not him. That speaketh. For if they escaped, not who refused him, That spake on earth. Much more Shall not we escape? If we turn away from him that speaketh from heaven. So he's answered it. Where we write. Sometimes we forget, don't we? And we never finish our letter until we've dropped it in the box. And we say, Oh, have you never done that? Well, he was a man superintended by the Spirit of God. He put in the chapter to a question, How shall we escape? And he's gone all through this and he says, you won't if you turn away from him. That speaks from heaven. This is my son. Hear him is the added words on the Mount of Transfiguration. And so we are now shut up to Christ.

[00:42:20] All blessedly, so blessedly so. But there's no other voice we hear. No other word will be spoken. God has spoken, strangely enough. Friends. He's spoken his last word. He spoke through those lips, the words of salvation and life. And he's given all judgment into the hands of the son, and all judgment will be pronounced by him to. So you see, we got a very wonderful theme in front of us when we come back again, God willing, next time to look a bit more intimately at this second section, Hebrews two, 5 to 18, where it brings before us once more the blessed characteristics of the one who was so high, who stooped so low, a little lower than the angels, that he might bring many sons to glory. Now, we'll just conclude with our study there. I think we've just done as much as is possible within our time. We've seen that it's a word of exhortation, urging the believer on. We see there's a goal, in fact, to go on and to perfection. We've sensed a little bit that the perfection is the running of a race and the continuance and the enduring and the not falling on one side and finding that they did in the wilderness. And then we found that in associated with that better thing were that perfect condition. God

has continually said there's a better thing, so there's a better city, a better country, which is a heavenly and even a better resurrection for those who endure.

[00:43:56] Now all that was written to Hebrews, it wasn't written to you as members of the Body of Christ. Gentile believers. You've been sitting just listening to what God has said to somebody else. But what a blessed way of learning, because you could now say to yourself, But he says it all to be from my point of view, as I've said earlier, the epistle to the Philippians is to us what the Hebrew Epistle was to them. The epistle to the Philippians is running a race, the prize of the high calling of God, he says, not as was already perfect. Oh, he's got it all there, you see, but in different terms and addressed to Gentile believers. So before this series is over, we shall have to institute that comparison. But let that suffice this evening. Let these words sink down into our hearts that God who once broke the silence and spoke to the fathers by the prophets, has at last and it's called the Last days 2000 years ago. So far as this part is concerned, the last days are over. So far as this is concerned hath in these last days. Spoken unto us by his son. And there's the celebrity of giving heed to such a messenger who's come with such a message and who has vindicated it and substantiated it not by words only, but by giving himself a ransom for many.