

JESUS - THE SON OF GOD Hebrews 1:1-3

There is _____, _____ Deuteronomy 6:4-6

Our God is _____. Leviticus 11:44-45

_____ man and woman from our holy God. Isaiah 59:2

Depraved:

“The universal sinfulness of man is obvious and verifiable. Sin permeates every aspect of our existence. It impacts us individually and societally. It is deeply rooted within us and is manifested continually. Throughout history, societies have consistently acknowledged man’s natural sinfulness. Since the Enlightenment, however, Western civilization has become increasingly antagonistic to the reality of sin, especially as it is defined biblically.” Macarthur, Biblical Doctrine

“Sin causes man to assume the role of God and to assert autonomy for himself apart from his Creator. The most all-encompassing view of sin’s driving force, therefore, is the demand for autonomy.” Macarthur, Biblical Doctrine

Our attitude: “I can _____!” Isaiah 1:2, 2 Thessalonians 2:12

Definition of sin: Sin is any _____ to God’s will in attitude, thought, or action, whether committed actively or passively. The center of all sin is autonomy, which is the _____ of God with _____. Always closely associated with sin are its products – pride, selfishness, idolatry, and lack of peace. Macarthur, Biblical Doctrine James 1:14-15

Jewish awareness of sin: Numbers 28:2-10

Always _____. Never _____. Hebrews 10:4

God has spoken by _____ Hebrews 1:1-3, Matthew 26:63-65

The attributes of God the Father are _____ the attributes of _____.

He is _____ Micah 5:2, John 1:1 He is _____ Hebrews 1:2-3

He is _____ John 17:5 He is _____ Matthew 18:20

He is _____ John 1:14 He is _____ John 1:47-48

He is _____ Luke 4:34, John 6:69 He is _____ Acts 3:14

He is _____ Hebrews 1:10-12 He is _____ John 1:1-3

He is _____ John 11:25 He is _____ Ephesians 1:21

He is _____ John 15:9 He is _____ John 14:6

He is _____ Hebrews 2:17

Now the time of fragmentary, imperfect, and temporary revelation is past. God speaks to us now in another and more glorious manner. Look at the contrast. The whole contrast is in one word – in our language one syllable: “by the Son”. The prophets were many, the Son is one. The prophets were servants: the Son is the Lord. The prophets were temporary; the Son abideth forever. The prophets were imperfect: the Son is perfect, even as the Father is perfect. The prophets were guilty: the Son is not merely pure, but able to purify those that are full of sin and pollution. The prophets point to the future, the Son points to Himself, and says, “Here am I.” God has spoken to us “by His Son.” He is the only Prophet. God asks, “who is like unto me? “ To whom then will ye liken me, or shall I be equal?” God asks proud man, Where wast thou when I laid the foundations of the earth?” Who is there that knows God, or is equal unto Him?

None but the Son. He was with Him before the foundations of the world were laid. The eternal, uncreated Word was with God before the morning stars sang together and the angels shouted for joy. He is the true and faithful witness; for He speaks of that which He hath seen, and testifies of that which He knows. “No man knoweth the Father but the Son. No man hath seen the Father. The only begotten of the Father He hath declared Him.” He is not merely the true and faithful witness because He is from everlasting, He is also the beloved of God. Notice this in the word “Son.” “The only begotten,” says John “who was in the bosom of the Father,” who is His treasure and delight, the infinite object of His love, in whom from all eternity was His rejoicing, who shares with Him all His counsels. This beloved one of God – oh, surely He is the true messenger who will reveal all the secrets of the Father’s heart, and who will tell unto us all the fullness of His counsel, and all the purposes of His grace! God hath spoken to us by His Son.

Now, when the apostle has given us this idea of the wonderful glory of the Lord Jesus, the Son whom God has appointed Heir of all things, by whom He has made the worlds, who is the ‘brightness of His glory, and the express image of His being, “ who “upholdeth” and moveth “all things by the word of His power,” He continues by stating something still more marvelous.

WHY has this wonderful and glorious being, in whom all things are summed up, and who is before all things the Father’s delight, and the Father’s glory; why ahs this infinite light, this infinite power this infinite majesty, come down to our poor earth? For what purpose? To shine? To show forth the splendor of His majesty? To teach heavenly wisdom? To rule by His just and holy might? No.

He came to purge our sins. What height of glory! What depth of abasement! Infinite is His majesty and infinite is His self-humiliation and the depth of His love! What a glorious Lord. And what an awful sacrifice of unspeakable love, to purge our sins by Himself. Sin has brought Him down from Heaven. Sin is that which is loathsome to God, which fills His inmost being with repulsion. Who can take it out of the way, and cleanse the sinners, so that they appear pure and spotless in God’s sight?

None – but the Son of God.

Adolf Saphir (1831–1891), The Epistle to the Hebrews, an Exposition