

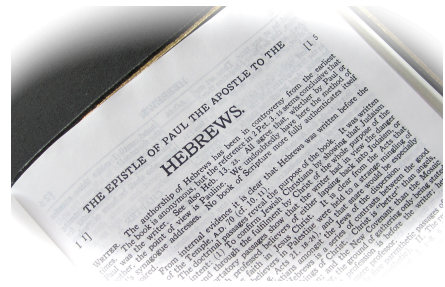
# Christ in All The Scriptures

## Hebrews

### Introduction

There are five Biblical books which reveal the work of our Lord:

- a) The four gospels tell of His works on earth.
- b) Hebrews tells of His work in Heaven.



The gospels deal with His finished works on earth, whither that is His glorification of the Father (Jn. 17:4), or His work of redemption (Jn. 19:30). Hebrews deals with His unfinished work in Heaven. In the gospels we learn of the perfecting of the Lord for His work of High Priest in Heaven, for had He not been a man learning by experience the experiences of the saint who seeks to live in fellowship with God, He could never have been a High Priest becoming to God (Heb. 2:10). This does not mean the Lord was not perfect morally but rather, to be fully qualified to succor us He must learn the pathway of obedience: “by the things which He suffered” (Heb. 5:8). For instance, He had to learn what it was to be tempted (Matt. 4:1-11) and to die for the glory of God (Lk. 23:46). Interestingly, in Hebrews there is only one reference to His cross (ch. 12:2). There are no references to His sufferings in the three hours of darkness. The word “suffer” is never used relative to the Lord and His death, but while it is mentioned five times, it is divided between His work on the cross (ch. 2:9; 9:15, 16), and His resurrection from the dead (ch. 2:14, 5:7). When considering the word “blood” it is mentioned 22 times, but only in seven of them is it referring to the blood of the Lord, and it is spoken of as:

- a) “His own blood” (ch. 9:12; 13:12)
- b) “Blood of Christ” (ch. 9:14)
- c) “Without shedding of blood there is no remission” (ch. 9:22)
- d) “Blood of Jesus” (ch. 10:19)
- e) “Blood of the covenant” (ch. 10:29)
- f) “Blood of sprinkling” (ch. 12:24)
- g) “Blood of the everlasting covenant” (ch. 12:20)

The book of the Hebrews is one of the most Christ exalting books of the entire scriptures. Other books such as Colossians will have statements about the glories of the Lord (Rom. 8:29; Eph. 1:22; Col. 1:15); but Hebrews exalts the Lord from chapter 1:1-13:20-21. Indeed, apart from chapter eleven, every chapter unveils the exalting of the Lord in some way, and even chapter eleven is the background for the lifting up of Christ (ch. 12:2). He is superior to: Prophets (ch. 1:1); Angels (ch. 1:4-6); His fellows (ch. 1:9); creation (ch. 1:10-11); Adam (ch. 2:6-9); Moses (ch. 3:2-6); Joshua (Jesus) (ch. 4:8); and Aaron (ch. 5:4-8). He is the superior priest (ch. 7:11-28) who: offered a superior sacrifice (ch. 10:12); officiates in a superior place (ch. 9:24); ratified a superior covenant (ch. 9:18-23). He will be after creation is gone (Heb. 1:11-12); will never die since He lives in the power of an endless life (ch. 7:16); has a priesthood that is unchanging (ch. 7:24); and will last forever (ch. 7:17, 21). He surpasses all other sacrifices, not only on the day of Atonement, but also all sacrifices (ch. 8-10).

### The Descriptive Names Of Christ In Hebrews

The focus of Hebrews is the superior glorification of Christ in every avenue of consideration, consider His descriptive names:

- a) “Son” (ch. 1:2)
- b) “Heir” (ch. 1:2)
- c) “First begotten” (ch. 1:6)
- d) “God” (ch. 1:8)
- e) “Lord” (ch. 1:10)
- f) “Son of man” (ch. 2:6)
- g) “Jesus” (ch. 2:9)
- h) “Captain of their salvation” (ch. 2:10)
- i) “Merciful and Faithful High Priest” (ch. 2:17)

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- j) "Apostle and High Priest" (ch. 3:1) (Note that Paul refers to himself as "an apostle of Jesus Christ" (Eph. 1:1) without the definite article, but Christ is "the Apostle", thus by the definite article indicating that He is exclusively the Apostle)
- k) "Christ" (ch. 3:1)
- l) "Great High priest" (ch. 4:14)
- m) "Jesus the Son of God" (ch. 4:14)
- n) "A Priest forever after the order of Melchisedec" (ch. 5:6)
- o) "Author of eternal salvation" (ch. 5:9)
- p) "Forerunner" (ch. 6:20)
- q) "Minister of the Sanctuary" (ch. 8:2)
- r) "Man" (ch. 8:3)
- s) "Mediator of a better covenant" (ch. 8:6)
- t) "Mediator of the new testament/covenant" (ch. 9:15; 12:24)
- u) "Jesus Christ" (ch. 10:10)
- v) "Author and Finisher of faith" (ch. 12:2)
- w) "Great Shepherd of the Sheep" (ch. 13:20)

### Christ in Hebrews

With a survey reading of Hebrews it is evident that the book revolves around the unequalled glories of the Lord. These are not done in separate little airtight compartments, for while one truth has preeminence in one part of the book, it is also interlinked with many other parts. Therefore, His priesthood will be spoken of in chapters 2:17; 3:1; 4:14; 5:10; etc., yet the foremost sections on His priesthood would be chapters 2:14-18; 5:1-11 and 7:1-8:6. Throughout the book there is the unveiling of:

- a) The glory of His Person,
- b) The glory of His Pathway
- c) The glory of His Perfecting for priesthood
- d) The glory of His Priesthood
- e) The glory of Place of functioning
- f) The glory of His Passion
- g) The glory of His perfecting us.

Hebrews presents the glory of the Priesthood and Passion of the Lord, for it forcefully demonstrates the superiority of both as no other book. The priesthood of the Lord is without equal for it is after the order of Melchizedek; it is unchanging; a priest forever becoming to God and His endless life; it can never be interrupted for He knows no weariness for He abideth a priest continually; and it is universal for He has known every trial and temptation we know, and never failed.

As our Great High Priest His qualifications are unsurpassed. His call is celestial, His abilities are un-diminishing, and His succoring is strengthening and sincere. How well He knew not only the trials of life, but the trials and temptations of the child of God who seeks to walk with God in this sinful sphere. Sometimes we can superficially read a passage such as: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15), and fail to stop and ponder its truths. Consider the expression: "Was in all points tempted as we are" and ponder on what He experienced. He knew the experience of:

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His Experiences	Reference
Being misunderstood, as when he spoke of the rebuilding of the Temple and when those around him thought he was calling for Elijah	John 2:19; Matthew 27:47
Being wrongfully insulted verbally when his family deemed He had lost His mind, or physically, or when the individual smote Him.	Mk. 3:21; Matt. 26:67
Being punished for what he was not guilty of as when on the cross He suffered for our sins.	1 Pet. 3:18
Being hungry after being tempted for 40 days in the wilderness.	Lk. 4:2; Matt. 21:18
Being thirsty after walking the road to Samaria in the midday heat, or when on the cross	Jn. 4:7; 19:28
Being weary in the work of God and asleep on the boat	Mk. 4:38
Being alone when on the cross and forsaken by God	Matt. 27:46
Being looked down upon in the questioning: "Can any good thing come out of Nazareth?"	Jn. 1:46
Being watched and harassed as men sought to catch him in his works	Mk. 3:2; Lk. 6:7; 20:20
Being humiliated by Pilate, the Sanhedrin, and Herod	Lk. 23:11; Jn. 19:5
Suffering physically as when his body was flogged and the crown of thorns was placed on his head	Psa. 129:3 Matt. 27:29
The dreadful grief of Gethsemane	Mk. 14:33
Entering into death	Mk. 15:37; Lk. 23:46
Being silent in the midst of accusations as when before Pilate	Isa. 53:7; 1 Pet. 2:23
Knowing the sorrow of unrequited love and bereavement	Matt. 23:37; Jn. 11:14
Being rejected and not wanted, or totally hated	Lk. 19:14; Jn. 15:18, 25
Being envied	Matt. 27:18
Having God silent in the midst of provocations as when on the cross in the first three hours	Matt. 27:40; Mk. 15:30

For the Lord to come down to earth was one thing, but to be willing to go through these experiences in order to be our High Priest demonstrates a measuring of love and grace beyond our comprehension. No other priest ever understood the needs of those who he represented more thoroughly, no other priest was able to undertake so perfectly and securely, and no other priest has shown his dependability more exclusively. His priesthood secures forever the covenant He ratified, His safekeeping can never be broken, and forever He is the ensuring maintaining of every believer.

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Jesus, in thee our eyes behold, a thousand glories more,  
Than the rich gems and polished gold, the sons of Aaron wore.

They first their own burnt offerings brought, to purge themselves from sin;  
Thy life was pure without a spot, and all thy nature clean.

Fresh blood as constant as the day, as on their altar spilt;  
But thy one offering takes away, for ever all our guilt.

Their priesthood ran through several hands, for mortal was their race;  
Thy never changing office stands, eternal as thy days.

Once in the circuit of a year, with blood, but not his own,  
Aaron within the veil appears, before the golden throne.

But Christ, by His own powerful blood, ascends above the skies,  
And in the presence of our God, shows His own sacrifice.

Jesus, the King of glory reigns, on Zion's heavenly hill;  
Looks like a lamb that has been slain, and wears His priesthood still.

He ever lives to intercede before His Father's face,  
Give him, my soul, thy cause to plead, nor doubt the Father's grace.

*Isaac Watts (1674-1748)*

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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

Rowan Jennings, Abbotsford, British Columbia