

God's Son; Hebrews 1:1-3

I. Last Days

- a. Hebrews 1:1–2 (ESV) ¹ Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.
- b. This time is the age of the church
 - i. We are Christians, followers of Christ
 - ii. We listen to Him
 - iii. Deuteronomy 18:15 (ESV) ¹⁵ “The LORD your God will raise up for you a prophet like me from among you, from your brothers—it is to him you shall listen—
 - iv. Quoted again by Peter in Acts 3:22
 - v. Matthew 17:5 (ESV) ⁵ He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, “This is my beloved Son, with whom I am well pleased; listen to him.”
 - vi. God speaks to us, person to person (Jesus was completely human, a person)
- c. The Almighty God chose to reveal His will to us (and for us) through ‘His Son’

II. Revelation

- a. Who are the Prophets?
 - i. The Israelites (Jews) believe that anyone who wrote scripture is a prophet (“a prophet like me” Deuteronomy 18:15)
 - ii. Jews labeled the historical books of Joshua through Kings as the “former prophets”
 - iii. This phrase “by the prophets” refers to all OT writers
- b. There is a contrast between ‘by the prophets’ and ‘by His Son’
 - i. One is a shadow (the OT), and one is the substance (the NT)
 - ii. Colossians 2:16–17 (ESV) ¹⁶ Therefore let no one pass judgment on you in questions of food and drink, or with regard to a festival or a new moon or a Sabbath. ¹⁷ These are a shadow of the things to come, but the substance belongs to Christ.
 - iii. Hebrews 10:1 (ESV) ¹ For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.
 - iv. Hebrews 8:4–6 (ESV) ⁴ Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. ⁵ They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, “See that you make everything according to the pattern that was shown you on the mountain.” ⁶ But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises.
- c. Even though we see a contrast between the shadow (Old Testament Prophets) and the substance (Jesus), the idea is that the same God is the author of both covenants

- d. Both covenants have a purpose
 - i. First, we must separate the first covenant from the Law of Moses; they are not the same
 - ii. The covenant with Abraham was given 430 years before the Law of Moses
 - iii. Galatians 3:16–19 (ESV) ¹⁶ Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ. ¹⁷ This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. ¹⁸ For if the inheritance comes by the law, it no longer comes by promise; but God gave it to Abraham by a promise. ¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.
 - iv. Galatians 3:21–22 (ESV) ²¹ Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. ²² But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.
 - v. So why did God give the Law of Moses to Israel?
 - vi. Galatians 3:24–25 (ESV) ²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith. ²⁵ But now that faith has come, we are no longer under a guardian,
 - vii. The law cannot justify (just as if I’d never sinned), the Law cannot give life!
- e. God has revealed to us, once for all time and all people, His Gospel
- f. Jude 3 (ESV) ³ Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.

III. Regeneration

- a. Christ gives us eternal life, regeneration – this is the revelation of regeneration
 - i. Romans 8:9–11 (ESV) ⁹ You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. ¹⁰ But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. ¹¹ If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.
 - ii. Titus 3:4–7 (ESV) ⁴ But when the goodness and loving kindness of God our Savior appeared, ⁵ he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, ⁶ whom he poured out on us richly through Jesus Christ our Savior, ⁷ so that being justified by his grace we might become heirs according to the hope of eternal life.
- b. Sin causes death

- i. Genesis 2:15–17 (ESV) ¹⁵ The LORD God took the man and put him in the garden of Eden to work it and keep it. ¹⁶ And the LORD God commanded the man, saying, “You may surely eat of every tree of the garden, ¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”
 - ii. We know it was not a physical death, but a spiritual death
 - iii. Romans 3:23 (ESV) ²³ for all have sinned and fall short of the glory of God,
 - iv. We are all spiritually dead because of sin
 - v. Romans 5:12 (ESV) ¹² Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—
- c. Jesus gives life
 - i. Hebrews 9:11–12 (ESV) ¹¹ But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) ¹² he entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption.
 - ii. Hebrews 10:12–14 (ESV) ¹² But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, ¹³ waiting from that time until his enemies should be made a footstool for his feet. ¹⁴ For by a single offering he has perfected for all time those who are being sanctified.
 - iii. It is this ‘washing of regeneration’ that Paul writes to Titus about
 - iv. John 3:5 (ESV) ⁵ Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.
 - v. 1 Corinthians 6:9–11 (ESV) ⁹ Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, ¹⁰ nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. ¹¹ And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.
 - vi. 1 Peter 3:21 (ESV) ²¹ Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ,
 - vii. It is in the washing that we receive regeneration (contact with Jesus’ blood)
 - viii. Romans 6:3–6 (ESV) ³ Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? ⁴ We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. ⁵ For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. ⁶ We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin.
- d. Choose life

IV. God's Son

- a. Moses (in Deuteronomy 30:9-20) refers to the command to love and obey God when he tells Israel, "I have set before you life and death."
- b. And then encourages them, "choose life"
- c. Only God's Son can offer us eternal life through the "washing of regeneration"
- d. Be "washed in the blood of the Lamb"