

Glimpses of the Glories of our Lord in Hebrews 1 and 2

N. Anderson.

In chapter 1 He is the Speaker, for God has spoken in Him. In times past God had spoken through the prophets, using them as channels for His Word. In these last days He has spoken Sonwise. God is the Speaker, the Speaker is God.

1. The Son is the Appointed Heir of all things. This is stated first and necessitated creation, for if the Son is heir He must have an inheritance.
2. The Son is the Creator of the worlds.
3. The Son is the Effulgence of the glory of God.
4. The Son is the expression of the substance of God.
5. The Son, by the word of His power, upholds all that He has brought into being.
6. The Son, by Himself, has made purification of sins.
7. The Son has set Himself down on the right hand of God.

No. 1 that we have referred to involved, equally with No. 2, His pre-incarnate existence. His being "appointed" indicates that counsel took place before time began.

Thus we have in regard to these seven features:-

1. Pre-Incarnation and Counsel.
2. Creation.
- 3-4 Revelation which necessitated his Incarnation.
5. Sustainment of all things.
6. *His* death as the ground of purification.
7. His glorification, involving His Resurrection and Ascension.

In the place of Universal supremacy He is "the Son of the Right hand." He is, in the glory of His Person and Place, the true Benjamin. Added to all this we read that He is marked out as "better than angels," for He has inherited "a more excellent Name than they."

The following verses in chapter 1 show clearly that this Name is "the Son." Stooping into Manhood, He, who was ever in pre-incarnate glory, co-equal in the tri-unity of Godhead with the Father and the Spirit, inherited in Manhood that Name of unique relationship. His Sonship pre-dated His incarnation. In John 17: 24 He spoke to the Father of that love which preceded the foundation of the world, saying, "Thou lovedst Me before the foundation of the world."

Can we conceive of the love of relationship being existent before and without the relationship? Again in John 17: 25, "but I have known Thee."

Dare we *date* this knowledge possessed by the Son. These three things must be correlative:

1. The relationship of the Son with the Father.
2. The love proper to that relationship.

3. The knowledge of the relationship.

So we rightly conclude that the Son brought into time a timeless relationship. On this blessed and holy theme we note John 5: 18, ". . . that God was His *own* Father," just as He was God's *own* Son, twice stated in Romans 8: 3, 32. His enemies understood Him to assert His equality with the Father in His saying as recorded in John 5: 17-20.

To resume in Hebrews, in Heb. 1: 6, He is Lord of the angels; verse 8, the Son is saluted as God; verse 9, He is morally excellent, and as such anointed above His fellows. Verses 10-14, He is "the Same." The I AM of the Old Testament is here identified with the Son, our Lord Jesus Christ. This galaxy of glories is predicated of that blessed Person who became Man — what a Christ!

If the first chapter expatiates upon the greatness and glory of the Person of the Speaker, then the second chapter introduces us immediately to what He spoke — His Word. He spoke salvation. This chapter will soon tell us that He who is personally great; whose word is great, has accomplished a great work. May we ever hold dear the truth of His Person, of His Word, and of His Work.

v. 9 He is the supreme Son of Man.

10 He is the Leader of our Salvation.

11 He is the Sanctifier of His brethren.

12 He praises in the midst of the Assembly.

13 He is the Confident One.

He is the Incarnate Christ — in taking part in blood and flesh, He is as ever unique. We partake in flesh and blood as our common lot, but He came into that condition from outside of it. Having done so he has not ceased to be God, nor shall He ever cease to be Man.

14 He is the Overcomer of the Devil.

15 He is the Deliverer of the children of God.

16 He is the Merciful and Faithful High Priest. Merciful on our side in regard to our need and weakness; Faithful on the side of God in regard to whatever is due to Him.

17 He is the Propitiation. He has done the work necessary to satisfy God about our sins. This meant, *for Him*, the Cross — it will mean access to God *for us*.

18 He is the Helper of those who are tried. He has passed this way before us, and now in the glory He gives us the gain of His experience. He ministers to us Succour, Sympathy, and Salvation throughout our responsible course. This He does that, being freed in our spirits from the pressure of circumstances, we may with delight join Him as the Minister of the Sanctuary. So He would enable us to draw near to God with holy boldness as purged worshippers, having no more conscience of sins.

We have considered very briefly something of the variety of the glories of our blessed Lord in Hebrews chapters 1 and 2. In the first we have viewed the pure gold of the glory of the Son — God, in the greatness of His Person. In the second, we have viewed the acacia wood of His holy Humanity. We recall that the Ark of the Testimony, Exodus 25, was made of acacia (incorruptible wood) overlaid with pure gold. Surely we see in these two chapters the anti-type of the Ark. As we do so we increase in appreciation of the speaking of God which has reached us in the Person of our Lord Jesus Christ.