

Studies in Hebrews - Part 1

by Ken Baird

The book of Hebrews was written to give substance to the shadows that the Old Testament saints had, to show the glories of Christ and make Him real to the hearts of the readers.

Duration: 48:45

Scripture: Exodus 3:10, Exodus 17:4, Matthew 11:28, Hebrews 1:2-3, Hebrews 4:12-13, Hebrews 8:5

Topics: "Jesus Christ", "Atonement"

Description

In this sermon, the preacher highlights the greatness of God as presented in verses two and three of the first chapter. The preacher emphasizes the seven-fold personal glory of Jesus Christ, which includes Him being the Son, the heir, the Creator, the Redeemer, the sustainer, and the High Priest. The preacher also discusses how Jesus was sent into the world by God to die as a sacrifice for humanity's sins. The sermon concludes by contrasting the intermittent and fragmentary messages of the Old Testament prophets with the full glory of Jesus Christ in the New Testament.

Transcript

Shall we open our Bibles, please, to the first chapter of Hebrews? I've been enjoying the book of Hebrews of late, and I've been speaking from it considerably. Each series that I use, this blessed portion of Scripture, the Lord seems to give a little bit more upon us, and I trust that this week will be no exception, that our hearts will be made glad. The book of Hebrews was written to those Jewish Christians and for the admonition of those who did not know Christ, that is, those who had embraced Christianity as a religion, but had somehow missed the person of Christ.

The epistle is written for their specific benefit. We'll not talk about the authorship of this book tonight, but as to why the book was written, and something of the truth, the precious truth, and the application of those truths to your heart and to mine. The book of Hebrews was written to give substance to the shadows that the Old Testament saints had.

The Jewish religion was a very striking religion. It was a beautiful, of a beautiful ritual. The temple, even the temple of our Lord's Day was a grand, grand edifice.

It was so grand that the disciples on one occasion said to the Lord, as they looked at that temple, Behold, what manner of buildings you see here. And the Lord said at that time, He said, The time will come when there will not be one stone left upon another stone. That which the disciples thought of as being so grand,

and every Jew was proud of that temple of that day, it was forty-six years under construction.

And the disciples thought of it as being a grand edifice. But the Lord said, It's all going to be torn down. The Jews, by their national background, had been led to see tangible things.

As a matter of fact, we read in the scriptures that the Jews require a sign. The Greeks speak after wisdom. They required something miraculous, something remarkable.

Their very beginning in history, in the land of Egypt, their beginning under redemption, the night of the Passover was a remarkable series of miraculous dealings of God with Pharaoh that the children of Israel might be delivered out of the slavery, the bondage of Egypt. Now that's how their national history began, was by miracle, wonderful miracles. And all down through their history, God delivered Israel in wonderful ways, in miraculous ways, through angelic intervention in some instances.

And even up to our Lord's time, the Jews still required a sign. They asked the Lord for a sign. Lord, show us a sign.

We want something visible. We want something grand. Now, for a person of that background, to just have simple, trusting faith in Christ alone was a tremendous step for them to take.

And the book of Hebrews shows those Old Testament saints that all they had was just a shadow of the reality of what we have in Christ. Now, we want, with the help of the Lord this week, to make Christ very real to our hearts. Very, very real.

Not a shadow. The language of the Apostle in this portion of Scripture, I think, is contained in a verse that we read in the 8th chapter, in verse 5, in regard to what the Jews had. Chapter 8 of Hebrews, verse 4. We'll read for the sake of connection.

For if we were on earth, that is, Christ, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For see, saith he, that thou makest all things according to the pattern shown to thee in the mount. Now, we have several things mentioned here.

We have the example. The Jew had only the example of the reality. He had only the shadow of the substance.

He had only the pattern of the real thing. Now, that's all he had. Now, that should speak to our hearts, because there are those in the world today, and oh yes, in the book of Hebrews, we have the figure.

The word figure used, as to what the Jew had. Now, there are four words, if you please. Figures, patterns, shadows, examples.

But that's all they had. Now, a shadow is a faint indication of something that makes that shadow. We can gain certain knowledge from a shadow.

I recall that on one occasion I was hiking up in Rocky Mountain National Park in Colorado, and I was the lead man on the trail. We were way up high, way back in, where automobiles didn't travel. And I had my head down as I was going up the trail, and it was a bright, sunny afternoon.

Two others were, or were, I was with two others on this occasion, and we were hiking up around the tree line. And as I was on the trail, a tremendously big black shadow just come across the trail like this. Well, I jumped, because I knew instinctively something makes a shadow.

I looked up just in time to see a huge eagle sweep up just a few feet away and land in a tree. He had been sitting in a tree beside the trail. And he was so big that he had to dive to get flying speed.

And the dive took him right within just a few feet of my head, and then he swooped up into this tree. And while that majestic bird was folding his wings in, I was getting my camera ready. But he took off for parts unknown before I had proof of the experience.

But I know that some of you trust me. The point I'm telling the story about is this. I was frightened, because I knew something made that shadow.

Now, the shadow gave some indication of what it was. It wasn't a land creature, because it came between me and the sun. We gain certain things by shadows, but oh, we gain such little knowledge by shadows.

We want the reality. We want the substance, don't we? Now, all that you had was a shadow of the good things today. And I think that, you know, I think that this truth is applicable to this day and age, because I think that all some people have in the world today is a shadow.

They have a ritual. They have, perhaps, a religion. They have an outward form of worship as the Jew had.

But there is no reality. There is a kind of an idealism. Christ is more or less an ideal, instead of a living, warm person, a friend, a living reality.

Sometimes we ask in regard to whether or not a person is safe, do they know the Lord? I might ask that question here tonight. Do you know the Lord? Now, the question is not, do you know about the Lord? No, that's not the question. You may well know all about the Lord, and still not be saved.

The demons knew all about the Lord, and they were saved. Do you know the Lord? Is he a living reality? Is he a person, warm, real, friendly? Do you talk with him? Do you feel that perhaps though you have been alone all day, humanly speaking, yet you haven't been alone? You have felt his presence. You have talked with him.

Now that was something that was hard for the Jew to do. To leave it tangible. To leave that ritual that he had, and depend entirely upon faith.

And there are many religions in the world today that exploit the shoy. They have buildings that aren't quite worth looking at. And I do look at them.

I always, if I'm out on a walk in a strange city, and see a church edifice, I'll go out of my way to look it over. But believe me, it's not our pride in an edifice. It's not our desire to be linked with something that is reputable.

No, that doesn't satisfy. The Jews had the only religion that God ever opened the heavens to give. They had something to be proud of nationally.

And there are those today that are proud of the history of the church that they're in. But that does not necessarily mean that they're saved or that they know Christ. There is a very real difference.

Now the book of Hebrews was written to give substance to the shadow that the Jews had. But all they had was the shadow. Those things that they had were simply types of the great anti-type, the Lord Jesus Christ, who is a real person.

Do we know the Lord? Is he very real and very personal to us? Now it's notable that in the book of Hebrews, our Lord Jesus Christ is compared with four groups of, well I can't say persons because one of the groups is the angelic host. And they are personages rather than persons as we know them. But he is compared with the prophets.

In the first three verses of the book of Hebrews, our Lord Jesus Christ is compared with the prophets. Then he is compared with the angels. Then he is compared with the apostles, two that are spoken of as apostles, I believe.

And then he is compared with priests. Now those are all people. They're all personages.

They have personalities. Later on in the book of Hebrews, our Lord Jesus Christ, there are comparisons made between that which surrounds him and that which the Old Testament saint had. But he is not compared with saints, except perhaps as sacrifice.

Now, but they are always related to the high priest. We have him presented as high priest first. And then because he is the high priest, there was a change made in the law.

There was a change made in the covenant because of the fact of this great person, our Lord Jesus Christ. Now he is compared, first of all, with the prophets. And I'm just going to teach, or touch, rather, on that very briefly because I want to borrow from some of the nights ahead and think of our Lord Jesus Christ as an apostle and as a high priest tonight.

But shall we read in Hebrews chapter 1? God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world, who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sin, sat down on the right hand of the majesty on high. Now, it just seems that the Holy Spirit of God throws everything at us at once in these first three verses. There's no gradual introduction into the subject.

We are brought face to face with the glory of our Lord Jesus Christ as compared with the Old Testament prophets. For their message to the people of God was intermittent, sundry times, and fragmentary in divers manners. He spake in time past unto the fathers by the prophets.

Fragmentary, intermittent. But God in these last days has spoken to us in the full blaze of glory that surrounds our Lord Jesus Christ. I got a great list out of Ardell's song tonight, How Great Thou Art.

And I'd like to show you something of the greatness of God that is presented to our Lord Jesus, that is presented in verses 2 and 3 of this first chapter. I don't know how the Schofield Bible ever missed this one. There are so many seven-fold in the Schofield Bible that I don't know how they ever missed this one.

But there is apparently one seven-fold in verses 2 and 3 that they missed. They are the seven-fold personal glory of our Lord Jesus Christ. Count them as we read.

First of all, He is the Son. Then He is the Heir. Then He is the Creator.

Then He is the Redealer. Then He is the Sustainer. Then He is the Redeemer.

Then He is the High Priest. How could you have anything more concentrated than that? Now that's in contrast to the prophets. And God just seemingly, the Spirit of God just brings the full glory of Christ before us.

You know, that was the way the Apostle Paul was reached when he was on the road to Damascus to apprehend the Christians and bring them into captivity because he considered them a sect, because he considered Christ an imposter. The Lord Jesus Christ met him that day in a blaze of glory. And he arrested him on his path away from the Lord.

You know, I think sometimes that God meets us sometimes with a full blaze of glory. We've heard about the Lord Jesus Christ all our lives. And then the Spirit of God, in His own way and in His own power, brings us face to face with Christ and with the glory of His person.

We think of it as being a religion. We think of it as being ideal. And then suddenly, like the Apostle Paul, for salvation is a revelation, suddenly we're brought face to face with the Christ.

And we know that He's dealing with us personally. And we know that He's speaking to our hearts personally. And it shakes us up.

Believe me, it shook the Apostle Paul up on the road to Damascus. I wonder, have we ever had a meeting with Christ? Have we ever been brought face to face with the fact that He is dealing with us? That He's speaking to our hearts? And have we ever been truthful enough to say, like the Apostle Paul, Who are thou, Lord? I don't know you. Who are you? The Apostle Paul didn't know the Lord at all.

He had to ask who He was. But that is the way that God speaks to us in the book of Hebrews. He brings us face to face with the glory of this person through whom God speaks.

And the book of Hebrews is written with a specific purpose of showing the glories of Christ and making Him real to your hearts and to mine. The word better is frequently used. Some call it the key word of the epistle.

The better things that we have in Christ. It's a book of contrast. It's a book of comparison.

And I'll tell you that knowing Christ, and I speak from experience. I know whereof I speak. Knowing Christ is just as different from a religion which we may have as the difference between Judaism and Christianity.

The difference is just that great. For after we know the Lord Jesus Christ, in our lives personally, things take on a different perspective altogether. It's a living reality.

I think it's the most real thing in this life to know the Lord Jesus Christ as one's own personal Savior. Oh yes, we can talk about Him perhaps even more or less intelligently. But do we talk to Him? Is He a friend? Is He a Savior? Now, in the last two of these seven personal glories of the Lord Jesus, we have Him as Redeemer and High Priest.

Now, you might say, in what sense is He a High Priest because He sat down on the right hand of the Majesty on high? Well, the book of Hebrews refers to that several times. I'm not going into it now because

I want to develop the truth a little bit about His apostleship, why He came into this world. But we see Him as our Redeemer, as an apostle.

We see Him as the High Priest, the one who takes us back to God. Now, we are asked to consider, in the third chapter of the book of Hebrews, and you'll turn to it with me if you please, Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and High Priest of our profession Christ Jesus. Now, the word wherefore is put there by the Holy Spirit.

It's a conjunction that links us with what has been gone before. Wherefore, because of what I have just said, or what I have said before, consider Christ, consider the apostle and High Priest of our profession Christ Jesus. Now, the word apostle is an interesting word.

It means a sense one. And our Lord Jesus Christ was a sense one. He came into this world.

He was sent by His Father. Now, there are two men with whom our Lord Jesus Christ is compared as an apostle. They were apostles of a sort because they were sent.

One of them was Moses, and one of them was Joshua, because they were sent of the Lord for the deliverance of His people. Now, they were not apostles in the sense of New Testament apostles, because the definition of a New Testament apostle was one who had seen the Lord. And I don't know about what they would qualify on that score, too.

They had seen the Lord, certainly. And no doubt they had seen the one that Paul had seen, because the theophanies of the Old Testament are really a presentation of our Lord Jesus Christ. He is the Jehovah of the Old Testament.

The Jehovah of the Old Testament is the Jesus of the New. So they had seen Him in that respect, and they were apostles sent for the deliverance of the people of God. Now, Moses, you know the Jews thought so much of Moses.

Now, here we are considering Moses before we have compared our Lord with the prophets and with the angels. Be patient with me. Because of this being in a special way a gospel meeting tonight, we want to consider why the Lord Jesus Christ came into this world, why He was sent into this world.

Shall we let the scriptures themselves decide for us the question of why our Lord Jesus Christ was sent into the world? Now, turn with me, please, to the fourth chapter of 1 John. 1 John chapter 4, verse 9. Now, in this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. God sent His only begotten Son into the world that we might live through Him.

Herein is love, not that we love God, but that He loved us and sent His Son to be the propitiation for our sins. Our Lord Jesus was sent into this world to be the propitiatory sacrifice for our sins. Now, shall we notice the gospel of John, if you please? We see why Christ was sent into the world.

He was an apostle, because He was sent from God with a deliverance. The third chapter of John's gospel, if you please. Verse 16.

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but

that the world through Him might be saved. Now, the fifth chapter of John's gospel.

Verse 24. The Lord Jesus says, Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Now, our Lord Jesus Christ says plainly, God sent me into this world.

He sent Him into this world for a purpose. He sent Him into this world to die as a sacrifice for you and for me. He died for our sins on the cross of Calvary.

So our Lord Jesus Christ was an apostle. He came into this world having been sent of the Father. Now, let's go back, if you please, to Exodus chapter 3. This is quite a study, but I have a point to make, and I intend making it before this hour has passed.

Exodus chapter 3 is, first of all, compared with Moses, our Lord, because Moses was an apostle in this sense. Verse 10 of the third chapter of Exodus. Come now, therefore, the Lord says, and I will send thee unto Pharaoh.

I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt. And Moses said unto God, Who am I that I should go unto Pharaoh, that I should bring forth the children of Israel out of Egypt? And He said, Certainly I will be with thee, and this shall be a token unto thee that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say, What is his name, and what shall I say unto them? And God said unto Moses, I am that I am. And He said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you. Now, four times in this passage, Moses has spoken out as having been sent.

He was an apostle in a very real way, and he had seen God. He was sent with a deliverance. He was sent to deliver the children of Israel from bondage, from slavery in the land of Egypt.

Egypt is a type of this world, and our Lord Jesus was sent to deliver the people of God, the people that became the people of God, out of the land of Egypt. Pharaoh is a type of Satan, and they were delivered from Pharaoh. Now, our Lord Jesus Christ was sent to deliver us from slavery, the slavery of sin, a slavery far greater than the slavery of Egypt.

He was sent to deliver us from the devil, a far harder taskmaster than the Pharaoh of Egypt. Our Lord Jesus Christ was sent with a greater deliverance than was Moses. But now, just to prove who this person was, Moses asked him, he said, Now, who shall I tell them sent me? What's your name? And God said, Tell them I Am hath sent me unto you.

Well, now, you say that's not grammatically correct at all. Well, when you consider that I Am is a title of our Lord Jesus Christ, it is perfectly correct, grammatically speaking. I Am is a title.

I Am hath sent me unto you. Who is the I Am? Our Lord Jesus Christ, in his earthly ministry, especially in the Gospel of John, which presents our Lord Jesus as the Son of God, he uses that term, I Am, he uses it seven times in a very wonderful way in the Gospel of John. Our Lord Jesus Christ said, I Am the bread of life.

I Am the joy. I Am the good shepherd. I Am the resurrection and the life.

I Am the light of the world. I Am the we, the truth and the life. I Am the true life.

Our Lord Jesus shows himself to be God in that seven-fold presentation of himself as the I Am. Now, you remember in the Gospel of John, and it's interesting that it's only in the Gospel of John that this is recorded, the soldiers came to the Garden of Gethsemane to apprehend the Lord Jesus Christ. And they asked for Jesus of Nazareth, and the Lord Jesus says, I Am he.

Now, if you'll notice in your authorized versions, the word he is italic. The Lord Jesus Christ just simply said, I Am. Do you remember what happened on that occasion? It says that they went backward and fell to the ground.

I often wonder what those soldiers felt like. I wonder what explanation they had for that. In the Garden of Gethsemane, when our Lord Jesus Christ seemed to be a helpless victim completely at the mercy of circumstances, he said, I Am.

And they just fell over backwards. Much as a row of dominoes set up by children is touched, and they all fall over. Our Lord Jesus simply used his name.

Now that was the person that talked with Moses. Now, in the third chapter of Hebrews again, our Lord Jesus is compared with Moses. Because that was vital to the Jew, Moses was a hero in their sight, but ah, here was a greater one than Moses.

With a greater deliverance. And he was able to do something for the children of Israel that Moses never did for them. And I hope that our Lord Jesus Christ will do that same thing for you tonight.

Let's talk about it. Hebrews chapter 3, Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath built the house hath more honor than the house.

For every house is built by some man, but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony to those things which were to be spoken after. But Christ has a son over his own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Now Christ was the son. I'm not going to develop the sonship of Christ tonight as the reason for his authority, but I'll say this. Moses was only a servant.

And who gave Moses his orders at the burning bush? It was Christ himself, the great I Am. Now Moses did not leave the people, the children of Israel, into rest. The Lord Jesus Christ in this portion of Scripture is compared with another person, and that is Joshua.

Let's read about that rest. In verse 7, Wherefore, as the Holy Ghost saith today, If ye will hear his voice, pardon not your hearts, as in the provocation in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore, I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways.

So I swear in my wrath, they shall not enter into my rest. Now Moses did not leave the children of Israel into rest. At the waters of Kadesh Barnea, the children of Israel paused in unbelief.

They wanted to send spies into the land of Canaan to see how they should go up. When those spies came back, ten of them brought a very evil report. They said, Yes, the land is all that God said it is.

The land is beautiful, but there are giants there, and the cities are walled up to heaven. They didn't want to go in. They faltered in unbelief.

You know, it's odd how we can make excuses when we don't want to do a thing. They said that the cities have walls that are high up to heaven. Well, now, I doubt if they were that high.

But that's the way they put it. And they said, Well, there are giants, and in their sights it were grasshoppers. I hardly think that was a fair comparison.

Do you? They didn't want to go in. My, you and I are that way. When we don't want to do a thing, especially some night when it's storming a little bit and we don't want to go to meeting.

My, that wind must be blowing at least 70 miles an hour. And my, the temperature must be at least 40 below. And when we don't want to do a thing, oh, I'll tell you we can find excuses.

They didn't want to go in. With Joshua and with Caleb, they said they'll be red for us. We'll team up.

Now, that's the difference between faith and unbelief. But you know, Joshua didn't give the children of Israel rest. He gave them war.

Joshua and Moses failed as apostles. They didn't deliver the children of Israel. They didn't give them rest.

David in the 95th Psalm speaks of a rest that yet remains for the people of God. Let's notice that rest a little bit. In the fourth chapter of Hebrews, verse 6, for sake of time, for our time is getting away from us so quickly.

Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered in, not in because of unbelief. Again he limiteth a certain day, saying unto David, Today, after so long a time, as it is said today, if you will hear his voice, heard not your heart. For if Jesus, and it should be Joshua, for if Joshua had given them rest, then would he not afterward have spoken of another day.

There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor, let us strive, therefore, to enter into that rest, lest any man fall after the same example of unbelief.

Now when the children of Israel sinned in unbelief against the Lord in the wilderness, God says, You will not go into the land of Canaan. And he caused them to wander in that wilderness forty years, till the men of that generation died off. No, they didn't enter into rest.

But David said in the ninety-fifth psalm, Today, if you will hear his voice, heard not your heart, as in the provocation. Yes, there does remain a rest for the people of God. But our apostle, does he lead us out of Egypt, out of the place of condemnation, out from underneath the bondage and the slavery of Pharaoh, into rest? Yes, he does.

Because he says, Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Now I would like to show you just one verse, the twelfth verse, and show you its connection with this subject. For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do. Now the children of Israel, as they failed at Tadespharnia, their failure was so apparent, they even spoke of stoning Moses and making him a captain and going back into the land of Egypt. Oh yes, their failure was a visible one.

Now, the apostle says, the failure among you people to enter into God's rest may not be so apparent, but he says there is a way to check on you, and the way is this. This is the connection of this verse. For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

You know, as we're here tonight, we're here because of the fact that we have an interest in these matters, and as you and I look at each other, it's hard to tell whether or not we have entered into rest, but there is an agency that pierces into the innermost regions of the heart, and it will make it evident to us whether or not we have entered into the rest of our apostle, and he came that we might have rest. Rest of soul. Sweet, happy rest.

Have you got it? You know, the scripture says that he that has entered into his rest hath also ceased from his own works, as God did from his. There are many people in the world today, they're working to make themselves acceptable with God. What does it prove? It proves they have not entered into rest.

It proves to them, and the word of God will do it, I don't have rest of soul. This apostle has not led me into rest yet, but it's not our fault. He can and will lead us into rest, and the apostle warned, don't let us falter.

Let us labor, let us strive, therefore, to enter into that rest, lest any man fall after the same example of unbelief. Let me ask tonight, simply, have we got rest of soul? Are we working for our salvation? Do we think that we have got to make ourselves acceptable with God? Do we think that through our own efforts, our goodness, our hopes, our high resolve, that we're going to make ourselves somehow acceptable to God? If you, in your heart, are feeling that there's anything that you've got to do, you have not entered into God's rest. Because if we have not ceased from our own works, we do not have rest in us.

Are we depending on Christ tonight? Are we depending on the fact that Christ has died on the cross and completely satisfied all the claims of God against my soul, so that there's nothing against me? Is that the way I feel about the work of this great apostle? That's why he was sent, that I might have rest. That you might have rest. Are you resting in Christ tonight? Is your soul at peace and you say, Yes, thank God.

I know my sins have been paid for. My Savior died upon the tree that I might have this sweet, happy rest. Or have you faltered in unbelief and have faltered at the greatness of God's redemption through simple trusting faith in Christ, that I receive salvation from His gracious hand? How about you? Have you entered into rest? Ah, the word of God is quick and powerful and sharper than any two-edged sword.

And it will cut. And it will show us and make apparent to you and to me, though no one knows what we're thinking, God knows what we're thinking. And He can bring the word of God to apply on our souls in such a way, we shall have to say, No, I don't have rest.

I'm still working to be saved. And Christ has not brought me into the rest of dependence upon Him through faith. Now that's the rest that our Apostle can give.

Have we got it? You know, I love this comparison between our Lord Jesus Christ and that of Moses and Joshua who never gave the people of God rest. There remains a rest for you and me. Have you got it? I've got it.

Thank God tonight it's settled. I know I'm saved. Is it settled with you? Christ came for that a purpose.

He was an Apostle.

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