

The Hebrews Series - Message 3 - The God of The New Testament

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- [0 : 00] Welcome. Thank you for choosing to listen to another faith-building message by Pastor David Entry. Faith comes by hearing and by hearing the Word of God.
- May your knowledge of Jesus Christ increase as you listen. Be blessed. Hebrews chapter 1, to how God began it, comparing it, it was good.
- The Hebrews is, that was good. Do you know why? Because it was God. And you know that when we find what is of God and is good, we have the tendency to settle with it.
- Why leave what is working? Papa said, it is foolishness to be shameful of what is gainful. That thing is working. Why do I leave it?
- Hebrews is about what God was doing in the past. So good to enjoy. So amazing to focus on.
- [0 : 59] So glorious to abide by. That in your normal mind and in your normal human state, there will not be any reason why you would leave that.
- So Hebrews has to help believers to just believe. Help Christians to have faith. See that we are surrounded with so great, a cloud of witness.
- And check the cloud of witness. He was talking about us making references to the past. In the Old Testament. And Hebrews was the only book in the New Testament that was always looking back to the Old Testament. It was like this.
- They did this like this. They did this like this. But what? We are in a better state. So Hebrews are people who have moved, crossed over from one state to the other. One side to the other.
- You remember? A river crosser. And so we are Hebrews. We have already found ourselves in Christ. But there's the tendency to always look at some of the religious good stuff.
- [1 : 56] And feel like maybe we can add this to it. And it only focuses on Christ. Because outside of Christ, there's nothing else. Christ is our promised land.
- Christ is our manna. Christ is the lamb. The lamb of God. Christ is our redeemer. Christ is the lover of our souls. Christ is our king.
- Christ is our lord. Christ is our healing. He's our peace. He's our breakthrough. He's our portion in the land of the living. Christ. He is Christ.
- It's all about Christ. So he said, Hebrews begins to take time to say, okay, let's look at the good stuff in the Old Testament. And I'm going to show you how the new found land you guys have found yourself, you Hebrews have found yourself in, is better.
- So Christ is our new found land. So Christ was compared. It's a book of comparison. Making references and comparing everything in the Old Testament with Christ.

[2 : 57] Not with the things we do in the New Testament. No. Because everything we do in the New Testament is just Christ-based. So everything compares. And guess where it started from? Let's look at Hebrews again. Hebrews chapter 1. Hebrews chapter 1 verse 1.

God, who at various times and in various ways spoke in times past to their fathers by the prophets, has, last week I was talking about the speaking God, has in these last days spoken to us by his son.

The opening comment in Hebrew. The opening statement in Hebrew starts with God. And what did he say about God? Now watch this. Watch this. This is interesting. This is interesting. He speaks about God.

And he brings Christ into the picture with God. The God you know. Someone say better. Yes. The God you know. The God in the Old Testament is good.

But Christ. How can you say that? But Christ is the same God. I'm going to show you. It's there. It's this right there. The God of the Old Testament.

[4 : 02] God who in times past is talking about the God of the Old Testament who in times past is looking back at this good stuff. And it starts with God.

Because in the beginning, God. So he says God who in times past spoke. That's how he was dealing.

Now this God has found the expression in his son. Now watch this. So you want to hear from God?

Don't be looking for him anyway. Because he has changed location. He's also a Hebrew. He's moved from where he used to be.

But God doesn't change. How can you say God? No, I didn't say God has changed. The God you know in the Old Testament. Christ is better than the God you know in the Old Testament. In what way? The God you know in the Old Testament.

[5 : 01] You can't see him and live. The God you know in the Old Testament. You can't touch him. The God you know in the Old Testament cannot even speak to you. He has to speak through various means. He spoke through prophets.

When he was calling Moses, he had to use the burning bush. He spoke through various means. Which was okay. But in these last days, he's speaking to us face to face. In these last days.

It's like you have a son, you have a child. That who is playing in the garden. And you've been telling. Tell her to stop it. He's not listening. You go and say, hey, did I tell you that?

That's a different thing altogether. So God has been speaking to us in the past. But in this. Did you hear the word in your Bible? In these last days. In these last days. Micah for one.

Now it shall come to pass in the last days. That the mountain of the Lord. Say the last days. Or the latter days. Okay. The same last days. In the last days, it's not new. In the Old Testament, they used to talk about last days.

[6 : 03] Pointing. Pointing. The last days were pointing to when the Christ comes. Okay. So in the Old Testament. When they spoke about the last days. They meant that when the Christ comes. And so.

The Bible says that. God has in these last days spoken to us by his son. Who he has appointed heir of all things. Through whom also he made the world. Then he began to.

He began to speak a bit more about Christ. So first of all, he spoke about God. How God has been relating to man. Then he says that now. This is how he's relating to man. Now. Let me just throw a little bit light on.

[illegible]

So he said, for unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name will be called Wonderful Counselor. Hey, what?

What? You mean the child is what? Mighty God! God! Hallelujah! His name shall be called. And you're talking about a child, a human being.

[10 : 47] That is a process God. God decided to step into humanity, to go through a process. Though Jesus said, he who has seen me, you have seen the Father. I am he.

I am he. The Old Testament God is good, but I am he. And it's better to have me than to still try to be looking for him because I have come now.

Yeah! Hallelujah! Hallelujah! Hallelujah! Hallelujah! Hallelujah! Hallelujah! He said, and the government shall be, put Isaiah again, the government shall be, his name shall be, the increase of gain shall be known, upon the throne of his father David.

He shall sit upon the throne of David and of his kingdom to establish him. All right. That's okay. So, a child born with this name, with this description, is not an ordinary child.

No. It's called the process. He went through the process. He said, therefore, that holy thing now you shall be, you shall be born, shall be, that, that, that child, in, when the angel was telling Mary, and when he said, be it unto me according to your word.

[12 : 02] I said, the holy spirit shall come, verse 36 of Luke chapter one. It says, the holy spirit shall come upon you. Verse 35 talks about, the holy spirit shall come upon you. And Luke chapter one, 35, and the power of the higher shall overshadow you.

Verse 36 is the one I'm looking for. No, no, okay, verse 35, sorry. Verse 35. The power of the holy spirit shall come upon you. Therefore, also, the holy one, whom will be born, will be called the son of God.

He is of the father. So the difference between God the son, and God the father, is that there's no eternal difference. It's the same God, but he's triune.

Not three gods. No, but he's triune. God, hear, O Israel, the Lord your God is one. All right, so, the difference between, so why Christ?

Because, because, this God, God, who is so majestic, who is so glorious, who no man can see and live, decided to come down, process himself, so that we can relate with him.

[13 : 11] We can touch him. We can feel him. And he can feel us. So, he says that God, who is, who in time past, has moved forward.

In these days, he's speaking to us by his son. Hebrews is, a book of comparison. And you know where it starts the comparison, from what I've said. Who does it start the comparison with?

Comparing Christ to, God, from what I said. It's not clearly said, because you can't compare God with himself. So, you can't say that, Christ is better than God, because Christ is God.

All right. But, when it comes to God's dealing with us, it, the way he's dealing with us as God, now, is better than the way he was dealing with us, as God then. Do you understand what I'm saying?

Those days, we could open the earth, and swallow all the rebels in the church. And then, bury them. The earth will open, and bury them. Now, they have a rebel-less church.

[14 : 09] Thank you. Thank you. But, times have changed now. So, rebels can survive, and go on very long time. So, he has changed. He's moved on.

All right. And so, it starts comparing, it starts bringing God in the picture, and shows how, the way God was dealing, now he's changed, and he's dealing with us through Christ. Then, he speaks about Christ.

Hebrews chapter one. God, who is, who in, at various times, and in various ways, spoke in times past to the fathers, by the prophets, has, in these last days, spoken to us by his son.

Then, he starts to talk about his son, who he has appointed, heir of all things. Say, heir of all things. Heir of all things. Heir of all things. Quite interesting. What does it mean for him to be, heir of all things?

Like, everything began with him, and everything ends in him. He's, he's the beginning of the past, and he's the end of the future. Christ, is the beginning of the past.

[15 : 10] In the beginning, was the word. He's better than the angels. Because, the angels are servants, but he's the son of the house. So, they, they, they, they believe that, Christ is, really, not God, but he's a creature.

And, one great man of God said, if Christ, were not God, then heaven will be filled with, idolaters. Idol worshipers.

You know why? Read the Bible. Bible says, the angels, heaven, they're worshiping Christ. Revelations. Christ is the center of the worship. Then all, we're filled with idolaters. Idol worshipers.

But, Christ is God. In verse 8 of chapter 1, he says that, but unto the son, he said, your throne, O God. Hebrews chapter 1, verse 8, he said, but to the son, he says, your throne, O God.

God talking about the son, God calls him, O God. Your throne, O God, is forever and ever. It's a scepter of your kingdom. Your throne, O God.

[16 : 15] So, the son is God. Right? That is clear. Hebrews is a book of comparison. It compares, it starts a comparison. It just brings God in the picture, and then he shows how Christ of the New Testament is a God who is revealed.

The God of the Old Testament is a concealed God. He reveals himself through different ways and through the speaking and the prophets and the miracles he does and all that.

But the God of the New Testament, he said, if you have seen me, you have seen the Father. Because Christ is the definition of God. Christ is an explanation of God.

Christ is the revealer of God. Christ is the expression of God. I'm going to say a bit more about that when we go to the verse 3. The verse 3 is loaded. Let me see how much time I can get to go to verse 3.

But then he talks about, he compares Christ to the angels. Then he compares Christ to Moses, who is one of the biggest figures in the Old Testament and better than any philosopher who has ever lived because the law of Moses is higher than any philosophy anyone has been able to purport.

[17 : 28] Moses. He said, Moses is the greatest figure of the Old Testament, but guess what? Christ. He begins to show how, in what way Christ is higher. We will go into that. Christ is far above, superior to Moses.

Then he goes to Aaron, the priest. Those are the guys who stand between God and man and sacrifice to God. make the sacrifice. He said, look, even the priest, he begins to show, see, see Christ, see the priest, all the priests can come anywhere near.

Then he said, okay, the sacrifices itself, the priests were offering for God to look at and have mercy on man. He said that the sacrifice, Christ is better than no sacrifices. Hallelujah.

Hallelujah. And the offerings that the priests were giving in the Old Testament, Christ is better than the offerings. The tabernacle, they were entering.

Christ entered, they were entering an earthly tabernacle made with hands. Christ entered the tabernacle of heaven, the original one. The earthly one was a replica. There's a few who use replicas, you know what I mean.

[18 : 33] The earthly one was a replica. But that's what was happening in the Old Testament. They were entering a tabernacle which was a replica. Okay. But their replica, God allowed it.

God said, you can't build a tabernacle for God. No man can build for God to dwell in. Because Paul said it in Acts chapter 17.

Seeing that, I think Acts chapter 17, I believe either between verse 21, particularly verse 23, 24, 25, 26, somewhere there, Paul said that, God said, Solomon, you can't build me a temple.

Seeing that the God who made the heaven and earth is too big to dwell in temples made by hands. So you can't build temple for God to dwell in. But he needed a meeting point with his people before he himself steps down later.

So he gave them the Old Testament rituals, the Old Testament patterns. All those things were patterns. So when Moses was building, he said, make sure you build it according to the patterns shown you in Hebrews chapter 8, I think verse 5.

[19 : 34] Look at Hebrews chapter 8, verse 5. Who said, I think this is the, who served the copy of the shadow of the heavenly things. So what they were serving was a copy.

And it was a shadow of the heavenly things. As Moses was divinely instructed, when he was about to make the tabernacle, what did he say to him? For he said, see that you make all things according to the pattern shown you on the mountain.

So they gave him the pattern of the original. And they said, go and replicate it. Just go and do it. So all the priests, they were serving in the copy and shadow of the heavenly things.

So the heavenly, original heavenly things. So now, Hebrews is telling us, leave the earthly things and come and move up into the heavenly things. Leave the soul, move into the spirit. Leave the Old Testament, move into the New Testament.

Leave the sacrifices, move into Christ. That's what Hebrews is about. So that sometimes, you can't appreciate the depth of Hebrews if you don't understand what was being done in the Old Testament.

[20 : 39] But when you look at it, then you can see, oh, so all these things were pointing to this. When we go further, we will understand it. But let's pick it a bit. So there's a book of comparison, comparing the blood of Jesus to the blood of bulls and goats.

I mean, even that alone tells you the blood of goats. So blood is the transaction between the spirit world and the natural world. But before God, no blood can cover you because your blood, human blood is the highest form of all bloods.

That's very interesting, isn't it? The human blood is the highest. Can you imagine if you run out of blood, they can't give you the blood of a monkey. The blood of human beings is the highest form of blood.

But it takes blood to save man. And God, unfortunately, has not got blood. But he needs the blood higher than a human being's blood. And human being's blood is the highest.

So there must be a form of a human being who is higher than the ordinary human being. And it's only God who can save us from God. Did you hear that? Only God can save you from God.

[21 : 44] Who can take you away who can save you from God? And so, but God didn't have blood and he required blood. So that's why he had to come and get his own blood. He talks about it in 1 Peter 2, verse 17, verse 18 and 19.

Therefore, you are saved by the precious blood of the Lamb. The precious blood of Christ. That's what saved us. Hallelujah. Amen. So, Jesus Christ is better than the best.

The best you can ever think of. So that's what Hebrews is about. Then after all that, and you know what Hebrews did? He makes a comparison and then it, after the comparison, brings a therefore.

There are about six therefore. Depending on how you look at it, it can be five, but there are six therefore. So therefore, Hebrews. Therefore, and the therefore were warnings.

Looking at what has been done. Therefore, looking at what has been done. Therefore, looking at how God used to speak to us through the prophet, now he's speaking to us through the son. He said, therefore, how can we escape such salvation?

[22 : 45] There's one, he says that therefore come into maturity. Grow up, therefore. He said, therefore, come boldly before the throne of grace. Therefore, therefore, therefore, based on how much better, better the blood of Christ is, or better the sacrifice of Christ, or better Christ is, better the land we have come in, better the side we have come in, the side we have come into, the land we have come into, is better than where we used to be, as Hebrews.

So he said, therefore, I told you that Hebrews was written for believers, so that the believers can believe. Because sometimes you are in, but your mind is still out. You are in, and your heart is still thinking, maybe, you know, I will accept this like that, but I can't know if you feel that.

That's how come someone believes, someone can easily, be a Christian, and can easily believe that that witch doctor can, if they send his name to the witch doctor, the witch doctor can, no, no, you have to live in the devil.

Not that, the witch doctor, as soon as they mention your name in the spot, his spot will split. Because you are in a devil land. You are a Hebrew.

Amen. Amen. Amen. Hallelujah. Hallelujah. Hallelujah. You are Hebrew. So some things you don't, oh, you know, Satan will come with a big challenge against you. Satan himself, he knows I'm a Hebrew. Yes. He should have come before I became a Hebrew.

[24 : 03] Yes. But now that I've crossed. All right, let me just end with this, verse two. Let's go to verse two again. Hebrews chapter one, verse two, it says that, has in these last days spoken to us by his son, who he has appointed heir of all things.

To whom also, he made the worlds, the worlds, the worlds. So he has appointed the heir of all things. Everything consists in him. Through whom he made the world. Who being the brightness of his glory and the express image of his person.

And upholding all, this is so looted, every one of them. Who being the brightness of his glory and the express image of his person. I like that. Express image. Some translations say the imprint of his substance.

One of the translations used, Jesus Christ is the effulgence. Being the brightness of his glory. Another translation, one of the translations is the effulgence, the brightness.

Now, you can't see his glory. It's just like the sun. You can't touch the sun. But the rays of the sun is enough for us to be turned or to dry our stuff and, you know, enjoy the heat.

[25 : 17] The rays, because the sun itself, you go there, you burn. Jesus Christ is the ray, the radiation, the rays, the brightness of God's glory.

He's the brightness of God's glory. When he came, he came in the glory of God. Bible says that in John chapter 1 verse 14, he says that and the word became flesh and dwelt amongst men and we beheld his glory.

And we beheld his glory. The glory as of the only begotten of the Father full of grace and truth. So we beheld the glory. In 2 Corinthians chapter 4 verse 4 and 5, verse 4.

2 Corinthians chapter 4 verse 4, it says that whose mind, talking about unbelievers, whose mind the God of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine in their hearts.

So Christ is the image of God. In Colossians chapter 1 verse, let's look at verse 15 and 16. That's a good text you have to write now. Colossians chapter 1 verse 15 and 16, it talks about he is the image.

[26 : 30] Think about it, brothers and sisters. What is he? Image. Image of what? The invisible God. Image of who? The invisible God.

That's the God of the Old Testament. He's an invisible God. Right. He's an invisible God. God. But he loved us so much he wanted us to have a direct relation with him. But if he comes like the son likes you so much decides to come and now be one with the earth.

You know what's going to happen? So he has to find a way of coming to us. So he said, Christ is the image of the God whom you cannot see. That's why he said, if you have seen me, you have asked him, show me the Father.

You can't see him. So he came. Now that's how I've come. He is the, in Hebrew chapter 1 verse 3, he is the express image. Express image of God's person.

I like the way he puts it. His person. Okay. Express image of God's person. This who God is. You look at Christ, you see God. In Colossians, he says that he is the image of the invisible God.

[27 : 35] The God who cannot be seen. It's not possible for any human being to see him. That's what Jesus said in John chapter 1 verse 18. No man has seen the Father, but the Son who has come from the Father has declared him.

He has declared. Okay. So he came. He said, where is God? Where is God? He said, here is God. No one can go and see that. So the Son came to declare the Father. The Son came to define God.

The Son came to express God. Shout hallelujah. If you have the Son, you have God. If you have the Son, you have the Father. Hallelujah. Hallelujah.

He said, I don't do anything of myself. Whatever I see him do, John chapter 5 verse 17, 18 and verse 19. Whatever the Son sees the Father do, verse 19.

Jesus said, my Father has been working either to I work. He said, whatever I see the Father do, that's what I do. The Father has been raising the dead, that's what I raise the dead. So anything the Father is not doing, I'm not doing. Because I'm the express image of him.

[28 : 34] My body will cast a shadow here. That's my image. And you will know what I'm, if I'm jumping, you can know. If I'm lifting, you, from the image. Everything I do, the image will do.

So Christ is the image of the, the God you can't see, he's cast an image. He's the image of the Father who is invisible. And then look, listen to them, finish this, verse 16 of Colossians chapter 1, verse 16.

So verse 15 says that, for he's the image of the invisible God, the firstborn over all creation. Do you remember that? The firstborn over all creation. In him, Hebrews said, in him all things consist.

Verse 16 again, for in him, all things were created that are in heaven, that are on earth, visible and invisible. Okay?

That your husband who you haven't seen has already been created. There are things created that are not visible. Can I say that again? There are things created that are not visible. Not everything created is visible.

[29 : 35] There are things, when Elisha, the servant, Gehazi, saw the army, Elijah prayed, said, God, open his eyes so he can see what other normal people don't see.

That's why we walk by faith and not by sight. Because there are other unseen realities and faith is what brings the unseen realities and make it the reality in your life.

Shout hallelujah. So he says that, for in him all things were created in heaven, that are in heaven, that are on earth, visible and invisible, whether thrones or dominions or principalities and power.

All things were created through him and for him. All things. All things for him. Say all things for him. All things for him. Christ is certainly better. Hebrew. Hebrews.

Christ is better. This Christ we have crossed into. This Christ we have found is the actual God. He's the God of creation. In him all things consist. And when you have him, Colossians says that in him we are complete.

[30 : 35] Because sometimes we are accepted but really we don't commit ourselves to it. We don't fully believe. You remember the three stages or the three levels of faith, the fact, okay, noticia, the ascensos, the ascens, yeah, accept it.

But the fordukia is you committing yourself to living yourself by it. and I'm trying to move somebody into the realm of Odukia. Shout hallelujah. So believe in Christ.

Believe in this Christ we have come into. Believe that whatever Christ says or whatever God says to us in the scriptures is true and it will happen for you. Believe that you are in a better situation.

You are not a pitiable person. You are not a sorryable person. You are a blessed man. You are a blessed woman. You are a blessed man. You are a blessed man because you are in Christ and being in Christ is better than anything, anything, anyone can have in life.

If you believe in shout hallelujah. Give the Lord a big, big, big clap and a shout of praise. Thank you for listening.

[31 : 45] To hear more from David Entry, follow him on Facebook, Instagram, Twitter, and LinkedIn. Why don't you subscribe to our YouTube channel at Carish Church and subscribe to our podcast so you are always up to date.

Be blessed.