



## 2022 1Q In These Last Days: The Message of Hebrews Lesson 3: The Promised Son

by Tim Jennings (announcements last page)

### SABBATH

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Read Memory Text:

“In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word” (Heb 1:1–3 NIV84).

Read first paragraph, “Right after Adam...” What is the significance of the Genesis 3:15 promise? Not only does it give us the reassurance of Jesus coming to be our Savior, it sets the framework for understanding the focus of the Old Testament. The focus is that of the coming Messiah—Satan working to stop the plan and God working to keep open the human avenue for Jesus’ arrival. This is why we focus on Abraham, Isaac and Jacob’s families and not other human families.

What about after Jesus came and won the victory and ascended back to heaven—where does the Bible focus after that? On the plan of salvation, on the agents of God taking forward the gospel. The focus shifts away from the genetic descendants of Abraham, Isaac and Jacob to those who accept Jesus and take forward the truth that Jesus brought.

What about Bible prophecy that extends beyond the time of Jesus? It also focuses on the plan of salvation, the battle between the agents of Jesus and the agents of Satan seeking to obstruct the gospel message.

The last sentence says, “What neither Adam and Eve, Abraham, nor David probably ever imagined, however, was that their Redeemer Son would be God Himself.”

Why was it necessary for God Himself to be our Savior?

What evidence do we have from Scripture that Jesus is God?

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of men... The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth” (Jn 1:1-3, 14 NIV84).

“I and the Father are one” (John 10:30 NIV84).



“I tell you the truth,” Jesus answered, “before Abraham was born, I am!” (Jn 8:58 NIV84).

Thomas said to him, “My Lord and my God!” (Jn 20:28 NIV84).

“For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” (Is 9:6 NIV84).

“For in Christ all the fullness of the Deity lives in bodily form” (Col 2:9 NIV84).

The virgin will be with child and will give birth to a son, and they will call him Immanuel”—which means, “God with us” (Mt 1:23 NIV84).

## SUNDAY

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Read the first paragraph, “The first paragraph of Hebrews...” What do you understand the terms, “latter days” “last days” to mean? Are they the same as “the time of the end” or “end times”?

Latter days can mean later days, or future days, last days can mean these most recent or last days, the “time of the end” refers to the end of time when Jesus returns.

Much of the OT focus is on coming Messiah, thus the “latter days” often refer to the days after Messiah comes—the days after Jesus.

But the “time of the end” refers to the second coming and establishing a new heaven and a new earth.

## MONDAY

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The lesson focuses us again on the memory text, let’s read Hebrews 1:1-4 from *The Remedy*:

God has been speaking to us throughout all human history. In the past, he worked through his inspired spokespersons (and in other ways) to send his message of truth, love and hope. But in these more recent times, God’s very thoughts have been made audible and visible to us in the person of his Son, who is the rightful heir of all things, and through whom the entire universe was created. Jesus Christ is the radiant glory of God’s methods and principles lived out in human flesh. He is the exact manifestation of God’s character—the complete revelation of his being—sustaining all things by his powerful word. After he provided the Remedy necessary to heal mankind from the infection of sin and selfishness, he took his seat at the right hand of the Majesty in heaven, thus his superiority to the angels became known throughout the entire universe, just as the name he inherited is superior to theirs.



What is the point of this?

God has been working to reveal truth to us—truth about Himself, about the sin problem, about who we are, beings created by God in His image, about our enemy, about the plan of salvation, about our choice to be reconciled to God or not—God has been working to reveal truth to us in a variety of ways, but that truth has been most clearly revealed in Jesus His Son.

Do you agree this is the message—that Jesus is the One through whom we must center our understanding of reality, including our understanding of Scripture?

Do we understand the Old Testament through Jesus, or do we understand Jesus through the Old Testament?

To understand Jesus through the Old Testament means we would accuse Him of not supporting Moses because He didn't stone the woman caught in adultery, or endorse the divorce laws, or support an eye for an eye, tooth for tooth. But to view the Old Testament through Jesus means that we understand stoning was never God's plan, but was an emergency measure due to the hardness of their hearts until He could lead them to love like He loves.

Consider this quotation from the book *Christ's Object Lessons*:

“The significance of the Jewish economy is **not yet fully comprehended**. Truths vast and profound are shadowed forth in its rites and symbols. **The gospel is the key that unlocks its mysteries**. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes.”  
COL 133

What is the gospel—the eternal gospel? It is the truth about God; and who is the One whom has revealed God to us most fully? Jesus, “if you have seen me you have seen the Father.” Thus, Jesus is the key to understanding Scripture, understanding the OT, understanding the symbolic sanctuary service.

And Jesus is represented here in Hebrews chapter one as Creator—and as Creator His law is design law, the law upon which life is built to operate. Only when we return to understanding God's law, character and government through the lens of design law do we come to right understandings and Jesus is the revelation of God lived out.

So, if you were Satan and wanted to stop the spread of the truth, the gospel, that Jesus came to reveal, and your attempt to destroy everyone who accepted Jesus by using the state (Rome) to kill them resulted in more converts to Jesus, what would you do? Infect Christianity with the lie that God's law works like human law and Christianity itself becomes the agency to imprison minds and corrupt characters by teaching a system of arbitrary rules, imposed punishments, that worships an arbitrary god who requires the blood of a human sacrifice not to kill us.



Read sixth paragraph, “Meanwhile, Jesus came to be our Representative...” Jesus is our representative—exactly so—how and why?

How did Jesus become our representative?

Why was it necessary that Jesus become human?

What did Jesus accomplish as a human?

How did Jesus defeat the serpent?

“Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death” (Heb 2:14–15 NIV84).

What does this mean?

How does Jesus’ death destroy the devil and his power?

How does Jesus’ death free us from the fear of death?

Will we have to face this fear and overcome it? How? Through faith? What does that mean?

Are events unfolding in the world that incite fear of death? If people fear death does it impact how they treat others?

## **TUESDAY**

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The lesson focuses our attention on “the glory of God” and points us to texts that highlight the bright light that looks like fire as the glory of God.

What are your thoughts about this?

There is no doubt that throughout human history God has manifested radiant light as an evidence of His glory. We see this in the Shekinah; in the pillar of fire by day; in the burning bush; in Moses’ face coming off the mountain; at the transfiguration of Jesus.

However, when the Bible refers to God’s glory is the term “glory” restricted to some element of fiery brightness or does the fiery aspects refer to the most limited aspect of God’s glory?

Can Satan manifest with fiery brightness, visual glory?



Is the glory of God merely brilliance and splendor of lights and we need to watch for the greatest fireworks show to tell who is the true Messiah?

Or, is there another aspect of God's glory that is more important than brightness and radiance?

Prophesying about the building of the second temple, Haggai gives a message from the Lord:

I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the LORD Almighty... **'The glory of this present house will be greater than the glory of the former house,'** says the LORD Almighty. **'And in this place I will grant peace,'** declares the LORD Almighty." (Haggai 2:7-9 NIV84).

"But many of the older priests and Levites and family heads, who had seen the former temple, wept aloud when they saw the foundation of this temple being laid, while many others shouted for joy" (Ezra 3:12 NIV84).

Why would the Bible describe the smaller temple as being more glorious than Solomon's temple? Because Jesus walked in it—meaning God Himself came to that temple—but wait, when Solomon's Temple was dedicated, the priests could not enter because the brightness of God's glory was too great (2 Chron. 5:13).

So God came to both Temples—one in His unveiled splendor; the other in human form—yet Haggai states the second was more glorious. Why? Because God's glory isn't merely about fiery splendor, it is about His character and methods of love. And it was at the second Temple that Jesus revealed the character of God most fully. Because it was at the second Temple that Christ showed that He preferred to permit His creatures to abuse Him rather than use His power in selfish ways. At the second Temple Christ demonstrated that we can trust the One who has the power. And at the second temple Jesus defeated Satan—truth prevailed over lies, and love prevailed over selfishness in the physical temple that Jesus took upon Himself and walked through the stone temple.

When Moses spoke with God, asking the Lord to show him His glory. What did God do? He responded to Moses, **"I will cause all of my goodness to pass in front of you"** (Ex. 33:19, NIV). Then God passed in front of Moses proclaiming, "The Lord, the Lord, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin" (Ex. 34:5, 6, NIV).

The fiery splendor of God can be counterfeited. Satan can appear as an angel of light and reveal some aspect of supernatural power and brilliance, but Satan cannot counterfeit God's character of love because he is selfish and will not sacrifice himself for others. Satan, when he impersonates Jesus will require others be sacrificed, he won't sacrifice for them.

Does this give insight into what it means for us to "give glory to God for the hour of his judgment has come"? What does it mean for us?



So, Hebrews is telling us that Jesus is the radiance, glory, or perfect revelation of God's character of love. How do we apply this truth to our theology?

What does this truth do to ideas that we need Jesus to plead His blood to the Father to pay for our sins?

## WEDNESDAY

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The lesson again focuses our attention on Jesus as Creator. Jesus being Creator is an important truth to remember when we read texts like:

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6 NIV84).

Forgetting about the importance and meaning that Jesus is Creator, some people have taken the John 14:6 text and taught that no one can be saved without hearing about Jesus' earthly life and making a positive confession of faith, i.e. becoming what is commonly called a born again Christian.

But Paul wrote in Romans 1:20:

"For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse" (Romans 1:20 NIV84).

And then wrote in Romans 2:12-15:

All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law. 13 For it is not those who hear the law who are righteous in God's sight, but it is those who obey the law who will be declared righteous. 14 (Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, 15 since they show that the requirements of the law are written on their hearts... (Romans 2:12–15NIV84).

Some people never hear the gospel message about Jesus, but they are still able to see the truth about God's methods, design laws for life, and principles as revealed in nature. If they accept these truths that the Holy Spirit brings to bear in their minds and consciences, then they have God's design law of love written upon their hearts and they are converted or saved from selfishness to love.

Those who come to God in this way are still coming through Jesus because Jesus is the member of the Godhead through whom all things were made.

So the truth that Jesus is Creator has cascading impact on our understanding of Scripture and this is an example of integrating or connecting various truths together to come to a cohesive overall understanding of God's reality.



In the third paragraph the lesson says “Jesus is also Judge.” What law lens does this language convey? Are they suggesting a legal judicial process here or a physician’s office, a diagnostic setting?

In both settings (court room or doctor’s office) examination occurs; in both settings evidence is reviewed; in both settings judgments are made.

### **But are the same laws being applied in a courtroom versus a doctor’s office?**

Which version, which setting, more accurately reflects the truth of Jesus being a Judge?

If we accept the lie that God’s law functions like human law, then we end up in a courtroom—in the false penal/legal view of salvation. Now consider this, which is commonly taught: Satan accuses us before God and the heavenly tribunal; our records of sin are open, and then Jesus our advocate steps in and pleads to the Father “my blood, Father, I have paid their debt.” But in reality, the Father is watching on CNN—the Celestial News Network—because Jesus is our Judge and is actually pleading to Himself....hmmm....how does that actually work?

The penal/legal model is a lie and it always sets up all kinds of nonsense contradictions like:

- One member of the Godhead needs to plead with another member to get them to forgive, but the One pleading is also the Judge, so He is pleading to Himself—this is the two faced god that Satan loves us to believe in. You see the same thing in the penal view of the second coming, Jesus kind and loving face He shows to the redeemed, but His angry and wrathful face He shows to the lost.
- One member of the Godhead needs to hide truth by covering it, erasing it, in some way so when the Father looks at us He can’t actually see us, instead He sees an avatar of Jesus in our place. But, since Jesus is the Judge, it is really Jesus hiding the truth from Himself so He doesn’t know our sins, lest He would have to kill us rather than save us.
- One member of the Godhead is angry and wants to kill us and is so holy He can’t stand to be near us, but another member of the Godhead loves us so much He became one of us and pleads His blood to calm down and take away the anger of the Father.

I could go on and on—but the legal view is fraudulent, based on a lie that God’s law functions like human law. We must return to the truth that God’s law is design law and when we do, judgment means something completely different.

In our new magazine, *The Final Message of Mercy to the World: The Three Angels*, we examine the four judgments found in Scripture in detail.

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[https://comeandreason-com.3dcartstores.com/The-Final-Message-of-Mercy-to-the-World-The-Three-Angels\\_p\\_49.html](https://comeandreason-com.3dcartstores.com/The-Final-Message-of-Mercy-to-the-World-The-Three-Angels_p_49.html)

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But let's examine the four judgments briefly and see what God's judgments actually are. (Go to the Final Message Magazine and find the Four Judgments and read them).

But some people get confused because of the bias of the imposed law lens, because of the way humans rule over others; we project in distortions and misunderstanding when we read Scripture and think there is some inequality among the Godhead with the Father in some way being superior, greater, higher, more powerful etc. than Jesus or the Holy Spirit.

But all ideas of inequality amongst the Godhead are a function of our limited minds, the impact of sin on the way we understand things and Satan's lies.

Many get caught up in this subtle distortion that there is inequality among the Godhead because of various texts in Scripture like Jesus' statements:

“Why do you call me good?” Jesus answered. “No one is good—except God alone.” (Mk 10:18 NIV84).

“Worship the Lord your God, and serve him only.” (Matthew 4:10 NIV84)

“you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” (Mk 14:62 NIV84).

Jesus in His statement about “Why do you call me good?” wasn't saying “don't call me good because only God is good” He was actually saying to this man—“You have called me good—do you realize that only God is good—and if you recognize I am good, then do you recognize that I am God?” Jesus was trying to open this man's mind to His divine status by taking a point He saw in Jesus—Jesus being good—and linking it to the larger and deeper truth of why He saw Jesus being good—namely that Jesus is God.

A better way to understand the descriptions and language of the relationship of the Godhead, is that the Godhead voluntarily assumed different roles or functions for the accomplishments of Their purposes (a loving way all share together in giving for Their creation). Any of the three could have assumed any of the functions. We would err in concluding that when one of the three assumes a function that He was not capable of functioning in the role of one of the others.

As I understand their chosen roles, the Father acts as the source of all that is good. The Son is the medium, mediator, advocate, conduit, agent through which the Father reveals Himself or acts and the Holy Spirit is the actualizer or applier of what the Father and Son have achieved. Thus God was in the Son reconciling the world to Himself (2Cor 5:19). Jesus' work on earth was the acting out of the





Father's heart. His completed mission and victory over sin are applied to the lives of believers by the work of the Holy Spirit. In creation we have the Father as the source, the Son as the architect, designer, and builder and the Spirit as the actualizer or implementer of Their design.

So, with this understanding we realize what Christ meant when He said, "I do nothing of myself." Christ takes from the Father to fulfill all the Father's purposes for His universe. In this sense we can see Christ turning to the Father, not to persuade the Father to be kind, but to receive the fullness of the Father's purpose of love for His creation and carry that purpose out in meaningful action!

Further, love is not self-centered, it is other centered. Thus Jesus is always exalting the Father, and the Father rejoices in uplifting the Son, and the Spirit celebrates in advancing the cause of the Father and the Son etc.

## THURSDAY

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What does it mean that Jesus is the begotten Son of the Father?

This is referring to the promise of Genesis 3:15—Jesus is the seed of the woman that was promised to crush the serpent's head and save the species human.

Jesus is the one sent of the Father, from the Godhead, to become a real human being in order to cleanse, heal, restore, save the human species, secure the unfallen universe in loyalty and destroy sin and Satan.

When the Holy Spirit came upon Mary, Jesus was in some way that we cannot comprehend, incarnated into the womb of a human being and was begotten as a human from God Himself.

It is straightforward and real and speaks of Jesus' humanity, incarnation, being begotten of the Father. It does not speak of Jesus' pre-existent divine state being begotten of the Father.

The lesson rightly states, "There was never a time when Jesus did not exist, because Jesus is God." However, the lesson could have gone on to say, "But there was a time that Jesus did not exist *as a human*." And that is the point of Hebrews and all the Bible texts that speak of Jesus being begotten by the Father.



## **ANNOUNCEMENTS:**

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**New Release:** The Final Message of Mercy to the World—The Three Angels, magazine. You can read a digital version online at our website. Here is a link to the flip version <https://comeandreason.com/files/flipbooks/3Angels/>

If you have a slow internet connection give it a little bit of time to load—the images are high quality.

We encourage you to do read it online so you know what you are getting and then order you copies.

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