



Pharisees and the Conservative Resurgence

GIST: The New Testament Kingdom of Jesus and of what Jesus came preaching of the gospel of the kingdom is neither the kingdom of the Pharisees or the millennium kingdom of the Conservative Resurgence.

Introduction:

1. The Material Kingdom of the Pharisees.

[King James Version](#)

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

[Darby Bible Translation](#)

They therefore, being come together, asked him saying, Lord, is it at this time that thou restorest the kingdom to Israel?

[World English Bible](#)

Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?"

[Young's Literal Translation](#)

They, therefore, indeed, having come together, were questioning him, saying, 'Lord, dost thou at this time restore the reign to Israel?'

NOTE: Young's gives us the most insight of both what the disciples were thinking and what the Rabbi Pharisees had taught them: that Israel would once again be a world power like under David and Solomon, and the Temple would be rebuilt.

2. Would that we could have been with Jesus and his disciples during the post resurrection of 40 days as Jesus taught them deeper insights into His Kingdom to correct the false concepts and teachings of the Pharisees.

- a. "...being seen by them during forty days and speaking of the things pertaining to the kingdom of God."

- b. As Jesus taught the Pharisees did not and can not understand the kingdom of God, so they taught and

teach out of foolishness.

"And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:" (Mark 4:11)

3. Those of the 10 year plan for control of the SBC and what they called falsely the conservative resurgence, false for conservative since in no way can you go back to 1909 and 1910, skipping the first

century delivery of the “faith once for all delivered to the saints”. If you look closely at these destroyers of the spirit of love and evangelism of this movement and plan you will find that by taking in the Fundamentals of 1909 and Scofield Theology of 1909, they inherited three of the main problems of the Pharisees: A LACK OF HUMILITY since they both had all the answers without any questions, and A LACK OF LOVE, being concerned about their own status and positions, and THEY LIKED TO BE UPFRONT IN NICE SUITS.

<https://www.gotquestions.org/fundamentalism.html>

I. Got Questions must have been written by one of the Pharisees of the Scofield sects of the conservative resurgence of the SBC under the leadership of Adrian Rogers and his cohorts of the 10-year plan of Pressler and Patterson that killed the spirit of love and evangelism in the SBC and minimized its size.

Even as those of the conservative resurgence made the serious mistake of defining conservation as with the 1909 Scofield theology and the 1910 The Fundamentals, so does this author strain at a gnat and swallow a camel when he calls John Nelson Darby, the father of Scofieldism, a CHRISTIAN CONSERVATIVE.

Fundamentalism is built on five tenets of the Christian faith, although there is much more to the movement than adherence to these tenets:

- 1) The Bible is literally true. Associated with this tenet is the belief that the Bible is inerrant, that is, without error and free from all contradictions.
- 2) The virgin birth and deity of Christ. Fundamentalists believe that Jesus was born of the virgin Mary and conceived by the Holy Spirit and that He was and is the Son of God, fully human and fully divine.
- 3) The substitutionary atonement of Jesus Christ on the cross. Fundamentalism teaches that salvation is obtained only through God’s grace and human faith in Christ’s crucifixion for the sins of mankind.
- 4) The bodily resurrection of Jesus. On the third day after His crucifixion, Jesus rose from the grave and now sits at the right hand of God the Father.

5) The authenticity of Jesus’ miracles as recorded in Scripture and the literal, pre-millennial second coming of Christ to earth.

Other points of doctrine held by Fundamentalists are that Moses wrote the first five books of the Bible and that the church will be raptured prior to the tribulation of the end times. Most Fundamentalists are also dispensationalists.

II. Where do you start on Scofield and the fundamentalist (by the way this group of the conservative resurgence is no way fundamental as is Herschel Hobbs FUNDAMENTALS of the faith.

1. Once you see in tenet 5 that they advocate a false millennium then there is no way possible for them to claim in tenet 1 that they have found an inerrant or literally Bible. What a farce or joke had there not been so many of these Pharisees. How can anyone practice bad mathematics on the Bible by adding to or subtracting from the actual literal word, and adding words and concepts never once found in the Bible of millennium, rapture, and dispensationalism. So scratch their first and fifth of their false belief system.

2, Now even as the Pharisees were not all bad and not all wrong all the doctrines of the real Bible, for example on the resurrection as compared to the Sadducees that did not believe in a resurrection. However the Pharisees after which the Scofield mites have modeled themselves in order to get a millennium kingdom on earth, did not accept the body resurrection of Jesus, and they paid the guards to lie that some one stole the body of Jesus.

3. They are in trouble on tenet 2 about the deity of Christ as the most fallacious claim they have of all is that JESUS MADE A MISTAKE IN COMING TO PREACH THE KINGDOM OF GOD. The Pharisees lead their people to reject this concept of either the gospel or the kingdom. Jesus said when the Pharisees said they were of Abraham their father, that they were of their father the devil. We must become leery of what gospel is preached by the adherents of the Conservative Resurgence. How can you listen or believe any preacher or DTS teacher that say Jesus made a mistake about the way He preached the Gospel? Why do they say Jesus made a mistake—well listen to this—because the Pharisees rejected his notion and teachings of the kingdom, knowing that later, they thought, the reign of Israel would be restored with a temple and power and they would rule. Plain and simple, this is choosing the Pharisees over Jesus, and needs to be a teaching out of DTS, out of Jeremiah, out of Tim Lahaye and Jeffress that must be rejected!

III. Like the Pharisees, the resurgent's (rebels) think they are called with secret knowledge, sort of like the Gnostics, to teach people of lesser understanding.

Many of the men of God since those fallacies of 1909 and 1910 came out who have adequately defended the sound doctrine of the Bible against such malicious heresies, against such seducing spirits and doctrines of devils. Some were themselves caught up in the zeal of Scofield, and they often testify that there was a certain pride about it, knowing more than all other

Christians. When Jeffress first came to First Baptist Dallas his use of the Bible and class as a debater of national quality was impressive; later as we listened on the radio, we puzzled over such statements to the people with sarcasm that there was not shortage of Bible study at the church; and only recently have we learned with his teachings on eschatology and revelation, that like DTS, he stood separate from many Christians of Bible study far beyond his own. Of course, since some of the faculty of DTS go to First Baptist, he had amens and support.

IV. The Apostle Paul on the King and Kingdom in Romans and Hebrews part a. (Part b will be in PTB 48 as we wrap up thru the Bible in one year.)

NOTE: This is the first half of chapter 7 of Believe and Be Baptized, the 14 letters of the Apostle Paul.

CHAPTER 7 *Gospel of the King and Kingdom: Romans and Hebrews*

7-1: Our Bible Outline on the Gospel of the King and the Kingdom.

Indeed, I think after this preliminary context of the Bible on the kingdom, especially in the teachings of Jesus, we are really to get into the teachings of the Apostle whose ministry it was to make things clear based on the Old Testament, and whose ministry it was to personally write 14 out of 27 of the NT books, sponsoring 3 others. We will do it in much the same manner that the Apostle Paul started his research for those books during the 7 silent years at Tarsus where he recorded on parchments all the OT quotes that he would later include in books. Of course, we have that body in our total Bible book outline of the Appendix, but now we focus largely on where Paul quotes from the OT in Hebrews and Romans. We found a large bulk of that was in the 3 out of 12 topical outlines based on the book outline, and previously decided that for now that can be summarized as the Gospel of the King and the Kingdom. Those three sections of the topical outline are included here for further development and expansion. {You will also recall that the topical outline is found in chapter 3.} The three subjects were respectively: (1) what happened to the Jews as the chosen people of God? (2) the salvation of God; and (3) the New King of Israel.

7-2: Divine Glory, Human Pride, and Self-destruction.

In this section we look particularly about this subject in Romans 1-3 & Hebrews 1-6. {We can never appreciate how much better the new covenant and the new sanctuary is than the old, how much easier it is for the children of Jesus not to fall like the children of God in the wilderness, until we see how much better our priest is than theirs, Jesus Christ the High Priest.} Before we proceed deep into Romans and Hebrews guides by

the 3 sections of the topical outline of the Bible, we need to determine how much Isaiah and God through Isaiah put in that book in the first place. In other words we need to both get a total feel for the subject content of Isaiah and make ourselves a simple outline. Isaiah is the most quoted prophet in the New Testament, and I think you have already noted some of its eloquence as compared to Jesus in Matthew. John Oswalt writes of Isaiah in the NEW INTERNATIONAL COMMENTARY, "a revelation of the inevitable

conflict between divine glory and human pride, of the self-destruction which that pride must bring, and of the grace of God in restoring that destroyed humanity to himself." And you can see how Paul would get a similar total message from reading Isaiah at Tarsus with the blinders removed, then writing notes for Romans 1 on the downward spiral of civilizations as "they knew God, but honored Him not as God", and of how "God gave them up to a reprobate mind to do that which is inconvenient". And also it was a similar pride of the Jews of Romans 2 that led them to blaspheme God all over the world; and that would guide Paul in Romans 3 to prove that "all have sinned and come short of the glory of God" {it is here in Romans 3 that you will find quotes from Isaiah and Psalms, and of how the name of God is blasphemed among the nations is a direct quote from Isaiah 52:5, also from Ezekiel 36:22.} Do we then have an outline heading for Romans 1-3 which also correlates with Isaiah, and which might be called something like "Divine Glory, Human Pride, and Self-destruction", Romans 1-3? And if so where would we have a similar section in Hebrews? In a way, the whole book of Hebrews apart from Jesus as the High Priest is the story of the falling away of the Hebrew children in the wilderness because of unbelief, so that in order to narrow down to the cause in pride, and based on Isaiah, we must look at Hebrews more carefully. For example, can we find the word "pride" per se in Hebrews when we look at a complete concordance? No, pride is more an individual sin than labeled as a national sin in the Bible, but certainly in Hebrews 3 the "going astray in their heart" of the Hebrew children in the wilderness is an equivalent of national pride. Hebrews does not outline 1-3 like Romans, the first 2 and 1/2 chapters must be considered a positive and straightforward presentation of the Son of God as King {although King is not mentioned, the concept of reigning, dominion, and subjection is there} with His kingdom {called His assembly} with a challenge to a faithfulness from the children of Jesus comparable to the faithfulness of Jesus Himself; then in 3:7-15 that awesome condemnation by God after He tested His original children in the wilderness that "they shall not enter My rest". (Hebrews 3:19)

Hebrews 4:1-13 cautions present day children of Jesus not to fall into the same hardness of heart, and "hardness of heart" would be an equivalent of pride, and more. You no doubt have noticed that the great subject of Jesus as High Priest with the supporting lawyer-like arguments from the OT and Paul start in 4:14-11, and continue in 6:13 thru 8:6.

The little interlude between 5:12 and 6:12 would be the equivalent of the Jewish chastisement of Romans 1-3, although the focus on Hebrews is less general here, being directed to the contemporary Hebrews, as you would expect, where Paul delivered his synagogue message. Therefore:

I. Divine Glory, Human Pride, and Self-destruction (Romans 1-3 and Hebrews 5:12:6:12)

The de-evolution of civilizations that start off with a knowledge of God then without thought and honoring of God spiral downward to the point that God gives them over to a reprobate mind, Romans 1.

Because of the history of the Jewish people and how they let God down, they blasphemed the name of God throughout the Gentile world, Romans 2. They claimed God to be there God, and indeed He was at one time, but by their lack of faith in God, what happened inevitably to their nation was the blasphemy of the name of God. We might briefly look at this in the context of the book of Isaiah, Isaiah 52:5; and what we find is by the mention of both the bondage in Egypt and the captivity in Assyria that the other nations of the world are saying, "God is the God of Israel and yet He can not take care of them", thus causing the name of God to be blasphemed among the Gentile nations. Indeed God could take care of them, and God did take care of them during the short periods when they kept the old covenant with Him, so that the real culprit was not a lack of power and love in God but rather in an "evil heart of unbelief" in the children of Israel. Exactly what God had in mind is found in Ezekiel 36:22, where in captivity God through the Prophet Ezekiel promises a restoration of Israel to their own land.

"Moreover the word of the LORD came to me, saying: Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds {there, obvious is how it all started, during that approximately 1000 years in Palestine, or whatever it was called at the time, they defiled the land "by their own ways and deeds, and in a minute God is going to tell us through Ezekiel that the restoration of them to their land is going to be in order to protect His own name--of course, we know that He needed to get them there for Christ to be born, likewise another way in which He promoted and protected His own name}..."

"...to Me their way was like the uncleanness of a woman in her customary impurity. {pretty crude example but we get the picture}

"Therefore I poured out My fury on them for the blood they had shed on the land {now, we get the bloody picture}, and for their idols with which they had defiled it. {Israel actually defiled the chosen land of God, and I don't know if I will ever understand why God loves that particular land so much} The fury of God on the land in two ways: (1)

the innocent blood of their own people and strangers in the land that they unjustly spilled on the land; and (2) by setting up places in the land for the worship of the idols. Does God care more about the land than the people? No, I don't think so; it is only that He blesses and curses the land and the people at the same time, and that He does it based on the good and bad behavior of the people. You must see in idols a violation of the

first commandments of God, and mistreatment of the people as the violation of the rest of the ten commandments!

HERE IS WHAT GOD DID AND NOBODY ELSE, because He only is the Great Maker of Nations and History--"So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds."

"When they came to the nations, wherever they went {the northern kingdom of Israel was scattered into Assyria and the southern kingdom of Judah was taken captive into Babylon and Persia}, they profaned My holy name--when they said of them {okay here it comes, exactly how Israel blasphemed the name of God and what Paul back at Tarsus read for later writing of Romans}, 'These are the people of the LORD {what a sorry looking lot, the nations were saying}, and yet they have gone out of His land.' {We must acknowledge that land as God's in a special way even though we now Israel to have been cutoff from God shortly after they cutoff the Messiah.}

"But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went. Therefore say to the house of Israel, 'Thus says the Lord God: I do not do this for your sake, O house of Israel, but for My holy name's sake {don't forget at any time that Jesus was the seed and the namesake of God the Father}, which you have profaned among the nations wherever you went.'" {Paul certainly did not exaggerate when he skirted over this with one short verse!} "And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD,' says the Lord God, 'when I am hallowed in you before their eyes.'" {when any of the children of God are living in such a way as to bring glory to God, God is hallowed in the eyes of the people and nations around them}

The Son of God and His children of the house of God and the assembly, His ministry as High Priest, and how those present children could fall away from the living God as the children of Israel did in the 40 years of wilderness wanderings, Hebrews 1-8:6.

(1). The Son of God, Angels, man, and salvation. Hebrews 1:1-2:9.

(2). The children whom God gave to Jesus, Hebrews 2:10-5:11, and the provision of

a competent High Priest to keep those children as faithful as Jesus was faithful in the carrying out of His obligations to God.

(3). It is a worrisome sign when the Hebrews can not be real spiritual teachers, having the need to look again at the first doctrines of God, Hebrews 5:12-6:12. It comes close to being a blasphemy of the name of God of Romans, Isaiah, and Ezekiel. We

know the famous saying, “if you can’t do, then teach”; well, the equivalent of what God is saying and God through Paul is, “if you can’t teach then you can’t do!”

There is none that can claim to be righteous, Jew or Gentile, for “all have sinned and come short” of what God meant for humanity, Romans 3.

7-3: Appendix OT Book Outline of the Bible on Romans 1-3 and Hebrews 1-6.

{By the way you know Paul and how his lawyer-like arguments run on and on across chapters and verse, remembering also that the chapters and verses came much later and were not part of the original manuscripts; there will be serious overlaps, and an outline is only for our convenience to somewhat isolate the subjects in order to eventually get at the same truth. What I am saying is that there are many ways to outline Romans and Hebrews as you know, and as I have done in previous commentaries. And these are not efforts to impress you with the complete Bible outlines that have been made during the writing of Bible commentaries over the last 20 or more years, but just to allow both of us to benefit from the Bible research of the past.} Recall that the OT book outline of the Appendix is different from the Topical Bible Outline of chapter 3 primarily in that the OT quotes of the Appendix outline relate more to the Gospel. Of course, expect a lot of overlap as both outlines came from a complete outline of the OT in the NT arranged in a most probable outline of OT books. While you will notice that in our Bibles, the major Prophets regardless of historical periods are grouped together, likewise the minor Prophets, and the literature of praise and poetry, so on and on. Well, in the outline of the OT quotes, the controlling column of their location in the OT, runs from Genesis to Malachi in a more probable historical sequence. It was from this top outline, generated in my original ONE Commentaries, that a topical outline was developed, and based on that outline, of the Bible. {That is the one you see in chapter 3.} Now, the Gospel outline of the appendix, likewise has the more historical sequencing; however, the quotes are less and more selective in that they center around the Gospel in the Old and New Testaments. However, you must see from your Bibles that there is not a large difference between the total message of the Bible and the Gospel of the Bible. It is only that the Gospel in the Old and New Testaments is a subset of the larger total story of the Bible.

Scanning through those 12 tables of the Appendix from Genesis to Malachi, we find that

Romans 1-3 and Hebrews 1-6 are found 17 times: (1) Hebrews 1:5 from Psalm 2:7 with Matthew 3:17 and Luke 9:7; (2) Romans 2:6 from Psalm 8:4-6; (3) Romans 3:10 from Psalm 14:1-3; (4) Hebrews 2:12 from Psalm 22:22; (5) Hebrews 1:11 from Psalm 42:1; (6) Hebrews 1:8 from Psalm 45:6,7 {notice by the way how most of these quotes stand-alone; that is only in Hebrews and Romans, and if it were not for the life and writing of Paul, we would never have had the Christian interpretation of those OT quotes, that is not the ASPI, but that is one of the major reasons Jesus called Paul to the ministry}; (7)

Hebrews 3:15 from Psalm 95:7,8; (8) Hebrews 3:7 from Psalm 95:7-11; (10) Hebrews 1:7 from Psalm 104:4; (11) Hebrews 1:8 from Psalm 104:8,9; (12) Hebrews 1:13 from Psalm 110:1 {and can't you just see Paul at Tarsus reading through the book of Psalms as listed above from say 44 to 95 and 110 making notations on a research manuscript for later incorporation into letters, then checking them off as they were included, but finding in prison that he had some that still needed to be utilized to write three additional books of the Bible, one for John Mark and two for Dr. Luke, perhaps even one for the Apostle John}; and (13) Hebrews 5:6 and Hebrews 7:21 from Psalm 110:4--and here we must briefly pause since we have an obvious overlap between Hebrews and Romans much like those that were mentioned at the beginning of chapter 7.

What is so significant about the subject of Psalm 110:4 that Paul would duplicate his efforts by quoting the same verse in both Hebrews 5:6 and then in Hebrews 7:21? First, we should look at Psalm 110:4, and perhaps even in the larger context of Psalms.

"The LORD has sworn and will not relent, you are a priest forever according to the order of Melchizedek." (Psalm 110:4)

Melchizedek is introduced in Genesis 14:18 where as king of Salem, also the priest of the Most High God, he brought out bread and wine to Abraham, blessed Abraham, and then received tithes of Abraham. And I hope you have certainly seen the importance of children of Jesus not falling away like the children of Israel in the wilderness because the children of Jesus have the High Priesthood of Jesus. He was in all points tempted like as we are yet without sin; He was declared to be the Son of God by God Himself and made higher than the angels with the angels as His ministers; He was appointed by God to reign at His right hand with the large haul plan of putting all His enemies as His footstool {it is difficult to know whether to call this the long haul or not since while it was long in history from before the Creation of the earth and man through all the sins and ups and downs of the chosen people of Israel, through the kingdom of Jesus which He made obvious on earth, through the great commission of believe and be baptized being carried across the earth, to the Falling Away; however, eternity is so much longer than those thousands of years that in an eternal perspective it may not seem like a long haul}.

And the last four quotes in Romans 1-3 and Hebrews 1-6 are: (14) Hebrews 2:13 from Isaiah 8:17; (15) Romans 2:24 from Isaiah 52:5; (16) Hebrews 5:33ff from Isaiah 66:1; and (17) Romans 1:17 from Habakkuk 2:4.

7-4: 17 Old Testament Quotes in Romans 1-3 and Hebrews 1-6.

This will have to be a Rapid Subject Scan of those 17 quotes from the OT in Romans 1-3 and Hebrews 1-6. It would require far too many pages of this commentary to list those seventeen passages from both the Old Testament and Romans and Hebrews. Instead I

will read through them in New Testament sequence, first Hebrews and then Romans {the most probable order of writing for Paul or at least original development as the book of Hebrews is obviously his synagogue address}, with the total context scanned in order to get first a gist of the OT context, then a gist of the NT interpretation by Paul, and lastly a summary of the gist of both. Perhaps you as a reader with your Bible at hand would like to do the same thing. After all, this commentary, volume 3 of the LEARN CHRIST commentaries is considered to only be a study guide to the Bible. Each must read and study the Word of God for himself!

Hebrews 1:5 and Psalm 2:7. {By the way does it sort of surprise you that a beginning quote in the first chapter of Hebrews, would also come from one of the first chapters of the book of Psalms, like Paul was reading through Psalm and made a note for the beginning of a book of Hebrews.}

(1). A gist of Psalm 2:7 and the context: Although we do not know for sure when the “today” was that God made the decree that Jesus was His only begotten Son, we know at least it had to be before creation of the universe since Jesus was there as the mediating cause {John 1}, but we know also from the context of Psalm 2 that God has already decreed all the nations as Jesus inheritance and the ends of the earth for His possession. This, without a use of the word king except to mention the kings of the earth who had best kiss the Son while they can, is an inheritance of kingship and an everlasting kingdom as you see from such words as “He shall break them with a rod of iron” and “He shall dash them to pieces like a potter’s vessel” (Psalm 2:9) While we do not see that yet, and did not see it when Jesus refused to fight during His first life on earth; we will see it when He comes again, not so much with fighting but rather in the use of the forces of nature as the old universe disintegrates and in the use of the angels to gather all humanity for judgment at the Second Coming. {You remember how the angels will gather the sheep and the goats, separating them, the tares and the wheat separating them; and then Jesus will pronounce the group judgment. I am sure the angels based on the roll call of the book of life in heaven have studied and taken their assignments before they deploy to the four corners of the earth.}

(2). A gist of the ASPI of Hebrews 1:5: the context is that Paul shows how much greater Jesus is than the angels, amassing one quote after another from God decreed

Him begotten and His Son from Psalm 2:7 to the Father and Son relationship of II Samuel 7:14 to the call for the angels of God to worship Jesus of Psalm 97:7 to how serious even the angels are as ministers of fire of Psalm 104:4 to Jesus as the King of the Kingdom of Psalm 45:6,7 with a scepter of righteousness to a reminder that how Jesus was there as part of Creation in Psalm 102:25-27 right up to domination with His kingship and kingdom as all enemies become His footstool of Psalm 110:1. {Did you notice how that

also generally progresses through the book of Psalms, and by the reading of Paul, from Psalm 2 to Psalm 110 with only a few minor permutations that Paul found necessary in order to present the arguments like a lawyer that he was.}

(3). A gist of both summarized: As great as is the subject of Jesus, His Kingship and His Kingdom, Paul knows that Christians can read this for themselves in the OT, but what he wants to do for us is to show how that is in order “to minister for those who will inherit salvation” (Hebrews 1:14), wow! It is of course, a very introduction to the book of Hebrews and to the message that he delivered to the Jewish synagogue {I guess their favorite word was Hebrews} all over the Roman Empire. You do not need to fall away as the Hebrews did in the wilderness as you have so much more going for you with the angels as ministers, with Jesus as your perfect and competent high priest at the perfect position on the right hand of God to make intercession always for your sins, with the perfect new covenant and the perfect new tabernacle, and with so many examples of faith for you like a large cloud of witness. How can you lose, if you beware of a possible “evil heart of unbelief in departing from the living God”? You can get a “god” whom you can deceive yourself and your church into thinking is the real God, a God unlike that of the Bible and of Jesus, that allows whatever you want; but he or it is not the living God like Phillips warned in “Your God is too Small”. {In this day and time a “god”, not living except inside contemporaries, has been made of conscience--I do what my conscience tells me to do--which accuses and excuses like it should, but imperfectly; and that American conscience with the weight of the American Democratic Faith has been placed as a substitute for the living God.}

{Since we effectively covered all those quotes of Hebrews 1 above, we will pass on to Hebrews 2 and following.} There are 3 great quotes in Hebrews 2 with some greater ASPI: Psalm 8:4-8 in Hebrews 6-8 where the glory, praises, and dominion of man over the works of creation are saluted--a work that is still incomplete in that “now we do not yet see all things put under him” (Hebrews 2:8b), so that we know the promise of that is still to come in Hebrews; Psalm 22:22 in Hebrews 2:12 where Jesus establishes an assembly where He praises the name of God before His chosen brethren {that is an assembly and worship service where we would like to be when Jesus praises God as we are in the congregation, but that is one of the main points that Paul is making--we are, we are in the assembly of the firstborn that Paul comes to in Hebrews 12, and that is what we have come to as we have gone through the truth of the 12 chapters of Hebrews}; and third Isaiah 8:17, 18, and II Samuel 22:3 in Hebrews 2:13.

“And again: ‘I will put My trust in Him.’ And again: ‘Here am I and the children whom God has given Me.’” (Hebrews 2:13 with Isaiah 8:17,18 and II Samuel 22:3)

That is a good introduction to Hebrews: here we are, us and Jesus, and that is exactly what Paul encouraged Jews with night and day when he had the opportunity. It either

is or can be, You and Jesus! It is also a good introduction to Hebrews and Romans as the Gospel of the King and the Kingdom as the King is introduced here as the Reigning Son of God, and the kingdom is introduced as us, the children of Jesus. What exciting things remain for us to see in Hebrews of how through Jesus, and under the plan of salvation from God, we mortals who have been ordained to have dominion over all the things of the earth, will ultimately have all these things put under us. This in Hebrews is truly the equivalent of Romans 8 and the thought that “all things work together for good for those who love God, to those who are called according to His purpose”. (Romans 8:28)

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