

## REFORMED CHURCH CLANWILLIAM : SUNDAY 6 JULY 2014 MORNING SERVICE

**Sing before:** Psalm 146:8

*Let us commence this meeting with God by declaring openly to one another and to God:*

Our help is in the name of the Lord, who made heaven and earth. Beloved grace and peace be to you from God our Father and the Lord Jesus Christ, through the mighty working of God the Holy Spirit.

**Amen**

Psalm 33:6

**Confession of faith:** Apostolic

I believe in God, the Father Almighty, Maker of heaven and earth.  
And in Jesus Christ, His only begotten Son, our Lord who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He descended into Hell, the third day He rose again from the dead, He ascended into heaven and sits at the right hand of God the Father Almighty, from there He shall come to judge the living and the dead.

I believe in the Holy Spirit, a holy universal Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting

**Amen.**

*After the reading of the Law we confess our guilt and pray for forgiveness and a new life before God with Psalm 25:3*

Law

Psalm: 25:3

**Prayer:**

- **Doxology**
- **Worship**
- **Confession of sins**
- **Forgiveness**
- **Gratitude**
- **Prayer for the need of the congregation of the church, the authorities and the sinful world and appeal to God's promises**
- **General prayer**
- **Enlightenment from the Holy Spirit for the sake of the ministry of the Word.**

**Amen**

Psalm 102:11

**Scripture reading:** Hebrews 1

**Scripture text:** Hebrews 1:12(b)

**And they will be changed. But you are the same, And your years will not fail.**

(Hebrews 1:12 (b))

We get so used to the Lord that we no longer always realize how great and powerful He indeed is.

- This leads to it that we often become careless and that our true fear for the Lord disappears or is weakened.

There is also still something we must realize when listening to this sermon:

- The Old Testament still is equally as powerful as the New Testament.
- Many people no longer read the Old Testament and in certain of our churches there already are people teaching that the times of the Old Testament have gone by – it is supposed to no longer have any value

For all these matters that really bother us in our lives the letter to the Hebrews is very important because:

- It again teaches us how great and mighty the Triune God is.
- At the same time it also teaches how intertwined the Old and New Testament is.
- No person not knowing the Old Testament will be able to read and understand the letter to the Hebrews.

The book starts with a reference to the Old Testament

- During the olden times God often spoke to His people and He also did it in various ways.
- First the Lord spoke through the prophets, but now He speaks through the Son: Jesus Christ.
- Thus through all ages the Lord still speaks to the people.

In our times the voice of the Lord just became more serious.

- In fact it is ironic, because we live in the times of dilapidation – as the Bible calls it – and it is the time in which God speaks the most serious.
- When there still was a lot of time the prophets spoke – now that the time has nearly run out, we have the evidence of the Lord Jesus.

Practically, should we look at them, it does not make much difference to the people.

- But it should make a big difference, especially as we realize that the end is drawing near, because this Jesus Christ is the inheritor of literary everything.
- Consider the contents of verse 2. The most important that God wants to say is recorded first:
  - God appointed Jesus as the inheritor of everything.
  - Thereafter follows the second most important matter for the moment, namely that God, through Jesus, made everything during the creation.

We must read the last part of verse 1 and the first part of verse 2 together.

- It is a very important play of words: the final days... and Jesus that was appointed as Inheritor.
- In this play of words we clearly hear about the Second Coming and what will then take place.

Firstly we must get clarity about the meaning of *inheritor*.

- An inheritor is somebody who inherits something when somebody else dies.
- Here this does not come to play because God cannot die. The opposite is true: the Inheritor dies.

God thus inherits His own belongings, and it is proper because God is a single Being and He can work in this way.

- He is elevated above that what is acceptable to us in a human way.
- Just the fact that it is partially incomprehensible to us should already bring us to fear and carefulness towards God.

The Lord Christ inherits the entire creation: it is very clear from the connection the Lord here makes between the final days and the fact that Jesus brought the entire creation into being.

- Verse 3 now gives a description of who This Son Of God in fact is.
- In the old translation it is recorded that He is the reflection of God's glory and the impression of His Being.

The new translation states: From Him radiates the glory of God and He is the split image of the being of God.

Both translations are correct, although the expressions differ.

What is stated here is that Jesus is God.

- It is the one and the same Being. The Old Testament already prophesied the Messiah.
- He arrived and He then was nobody else than God Himself. The people of the Old Testament knew that God carries and cares for the creation and the people of the New Testament again know that it was Jesus – so it is written here.

- But the people need not to be worried that God entered the death and that a new God took over. It is still the same God.

God calls Himself Jesus when He removes the sin. Specifically removing the sins of His people.

- He did it by means of His cross-death.
- Firstly it is written here that these things were done by His powerful word and that He went to sit at the right hand of majesty of the heaven.

Both expressions tell how immeasurable the power of God (and thus the power of Jesus Christ) is.

- The Lord Jesus works life and against His majesty there is no defense.
- He breaks away the impurity of His people and overpowers the power of the devil that brings these matters over the children of the Lord!

By these words we hear judgement and grace.

- Grace for those who are saved, but terrible judgement for those who are destroyed by His power in aid of installing purity.
- This first part deals with the Lord Jesus' power over the creation and the sin that since creation came to being.

Then a second part follows. The Lord Jesus is also God over the angels.

- Nobody must come to the impression that somewhere there is a spiritual power that can come into resistance of God – something like this simply does not exist.
- To prove it the writer of this letter quotes a passage from Psalm 45. Verses 8 and 9 are quotations straight from the Old Testament.

Psalm 45 sings about a wedding. A Royal wedding – that of the Son of God. The entire Psalm is thus applicable to Jesus Christ. Read Psalm 45:6,7:

**6 Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.**

**7 You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.**

(Psalm 45:6, 7.)

Any person can plainly hear that these verses are relative to the Lord Jesus Christ only because only He is absolutely just and with His throne only He is for ever and ever.

This passage preaches already from the Old Testament that the government of God cannot and will never go wrong and that all He does is done justly.

- We stand inside this kingdom of the Lord Jesus Christ.

- But we must guard against thinking restrictively about the kingdom of the Lord Jesus Christ because He indeed excels, because He is God, over the borders of our understanding.

The kingdom of the Lord Jesus is entirely in heaven and on earth and also the planning over literary everything.

- The kingdom of the Lord Jesus Christ is planned according to the predisposition that took place prior to creation.
- Everything is daily kept in order by His almighty power.
- When He thinks it good, He grants life and again removes it when the time arrives therefore.

*But in this kingdom he also destroys the evil worked over everybody by the devil and his followers.*

It thus deals with the kingdom of the Lord Jesus about grace and judgement.

- And hereby it deals with responsibility.
- It deals with how we experience our citizenship in His kingdom.

The angels are held as an example.

- The angels are spiritual beings but even they have to worship the Lord Jesus.
- To us they are invisible, but are still included in the kingdom of the Lord Jesus.

Verse 7 tells about the anointment of the Lord Jesus. Reference here is made to Isaiah 61:1.

- Oil is the symbol of joy and the work of the Holy Spirit of God.
- The entire process of anointment was to symbolically explain that God enables the anointment for his post.
- To the Lord Jesus Christ it does not go in the first place about the anointment but about the anointment as the token of His kingship.

A verse 10, 11, and 12 is a quotation from Psalm 102:26-28 and it forms a unity with verse 8.

- What the Lord says is this: Against the transitoriness of all of us who were created stands the non-transitoriness of Him who created us.
- The heaven is to Him like a big cloth, a piece of clothing that has to be replaced and also rolled up.

The image is the image of a piece of clothing from the times of the Old and New Testament.

- They rolled up their clothes when it had to be put away and not like us hang it up.
- When clothes became too worn out it was thrown away and replaced with new clothes.

Like this, says the image, can the heaven be rolled up and the entire creation be replaced should it become too worn.

- But God does not change and He also does not wear out.
- The contrast is so between our own transitory and the of the Lord.

We must of course remember the chapter in its entirety so that we see that the Lord is great and non-transitory over the creation, over the angels and over us.

- The Lord Jesus is thus absolutely elevated.
- We should realize that He only wants to be worshipped as He wants it and that He is not contradicted.

This does not mean that we must fear the Lord in such a way that we fall into fear and anxiety.

- We also must perceive the Lord in His grace, because this passage makes it a matter of our salvation.
- Verse 3: Jesus saved us and then entered into His majesty.

The entire remainder of the chapter stands in the token hereof to specifically say that Jesus indeed could and did save us – so that we in our transience can know to properly worship Him.

Verse 13 again describes His power and glory.

- In His power He will eternally sit at the right hand of God.
- The judgement also comes through as a contrast against the glory of God – His enemies will land under His footstool.

Verse 14 is merely a question: Should not the angels serve Him?

- The author expects us to say: Yes, of course.
- He will then let us realize that we also must serve Him.

Brothers and sisters, our God is very powerful and He also is very graceful.

- But He is also impatient when people do not want to unconditionally listen to Him – Since the Old Testament He taught us these things.

Since we have such a rich treasure, come let us serve this almighty God with everything we have.

**Amen.**

Closing prayer.

Closing Psalm: 119:51

The Lord bless and keep you, the Lord make his face shine on you, the Lord turn  
His countenance to you and give peace.

**Amen**

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