

Lesson Three — Laying the Foundation, Part III

Day One — Six Days, Seventh Day

Day Two — Psalm 45

Day Three — Psalm 102

Day Four — Psalm 110

Day Five — Putting it all Together

We ended last week with a glimpse of David praising the Lord for His creation. He not only praises the Lord for His creation, he also praises the Lord for His glory, which endures forever. Why don't you spend a little time today praising Him for His creation and His glory? He loves to hear His people praising Him for Who He is and for what He has done.

This week we will finish Hebrews chapter one. Due to the importance of this chapter, we will have spent three weeks on it. Without understanding chapter one, a person would not be able to correctly understand the succeeding chapters.

Day One — Six Days, Seventh Day

Today we will deal briefly again with Psalm 104 (which we covered Day Five of last week). It may help skim that day's study, along with glimpsing the Psalm once again. (Today's homework may look like a lot of work, but really it is just a bit of reading.)

On your Psalm 104 worksheet, draw a line across the page under v. 30. Now re-read and study vv. 31-35. What time frame does it appear David is dealing with in these verses? What makes you think so?

Do you have any idea why David would recall the facets of creation, then jump right into elements of the future glory of the Lord? What do you think? (This is tough to answer, but hang in there.)

It is not at all unusual for Holy Spirit to recall the six days in Genesis chapter one and relate these days with the coming Messianic Era, because it is the coming Messianic Era to which the seventh day in Genesis chapter one points. The truth is that the Holy Spirit often relates these two topics in Scripture — the six days of creation with the seventh day rest. In fact, the six days cannot be separated from the seventh, and this is a foundational truth throughout Scripture.

Below are several noteworthy passages from both Testaments. Note how each expresses the connection between the six days and seventh. (The margin is wider so you can make notes as you like.)

Old Testament passages —

Genesis 1:31-2:3

31 And God saw all that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day.

2:1 Thus the heavens and the earth were completed, and all their hosts. 2 And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made

Leviticus 23:3 For six days work may be done; but on the seventh day there is a sabbath of complete rest, a holy convocation. You shall not do any work; it is a sabbath to the LORD in all your dwellings.

Exodus 20:8 Remember the sabbath day, to keep it holy. 9 Six days you shall labor and do all your work, 10 but the seventh day is a sabbath of the LORD your God; *in it* you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. 11 For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.

Exodus 23:12 Six days you are to do your work, but on the seventh day you shall cease *from labor* in order that your ox and your donkey may rest, and the son of your female slave, as well as your stranger, may refresh themselves.

Exodus 34:21 You shall work six days, but on the seventh day you shall rest; *even* during plowing time and harvest you shall rest.

Exodus 16:23 ...then he said to them, “This is what the LORD meant: Tomorrow is a sabbath observance, a holy sabbath to the LORD. Bake what you will bake and boil what you will boil, and all that is left over put aside to be kept until morning.”

Exodus 31:13 “But as for you, speak to the sons of Israel, saying, ‘You shall surely observe My sabbaths; for *this* is a sign between Me and you throughout your generations, that you may know that I am the LORD who sanctifies you. 14 Therefore you are to observe the sabbath, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people. 15 For six days work may be done, but on the seventh day there is a sabbath of complete rest, holy to the LORD; whoever does any work on the sabbath day shall surely be put to death. 16 So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant.’

17 “It is a sign between Me and the sons of Israel forever; for in six days the LORD made heaven and earth, but on the seventh day He ceased *from labor*, and was refreshed.”

Exodus 35:2 “For six days work may be done, but on the seventh day you shall have a holy *day*, a sabbath of complete rest to the LORD; whoever does any work on it shall be put to death.

Deuteronomy 5:12 ... “Observe the sabbath day to keep it holy, as the LORD your God commanded you. 13 Six days you shall labor and do all your work...”

Ezekiel 20:12 And also I gave them My sabbaths to be a sign between Me and them, that they might know that I am the LORD who sanctifies them.

...20 And sanctify My sabbaths; and they shall be a sign between Me and you, that you may know that I am the LORD your God.

Nehemiah 9:14 “So Thou didst make known to them Thy holy sabbath, And didst lay down for them commandments, statutes, and law, Through Thy servant Moses.”

Isaiah 58:13 “If because of the sabbath, you turn your foot from doing your *own* pleasure on My holy day, and call the sabbath a delight, the holy *day* of the LORD honorable, and shall honor it, desisting from your *own* ways, from seeking your *own* pleasure, and speaking *your own* word, 14 then you will take delight in the LORD, and I will make you ride on the heights of the earth; and I will feed you *with* the heritage of Jacob your father, for the mouth of the LORD has spoken.”

Jeremiah 17:22 “And you shall not bring a load out of your houses on the sabbath day nor do any work, but keep the sabbath day holy, as I commanded your forefathers. 23 Yet they did not listen or incline their ears, but stiffened their necks in order not to listen or take correction. 24 But it will come about, if you listen attentively to Me,” declares the LORD, “to bring no load in through the gates of this city on the sabbath day, but to keep the sabbath day holy by doing no work on it, 25 then there will come in through the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city will be inhabited forever. 26 They will come in from the cities of Judah and from the environs of Jerusalem, from the land of Benjamin, from the lowland, from the hill country, and from the Negev, bringing burnt offerings, sacrifices, grain offerings and incense, and bringing sacrifices of thanksgiving to the house of the LORD. 27 But if you do not listen to Me to keep the sabbath day holy by not carrying a load and coming in through the gates of Jerusalem on the sabbath day, then I shall kindle a fire in its gates, and it will devour the palaces of Jerusalem and not be quenched.”

In the Old Testament, the Sabbath was given as a *sign* to the Children of Israel, and it is easy to see that God was very serious in having this day set apart from all other days. A sign is something that points to something yet future. This is the purpose for God’s Word saying that the Sabbath is a sign. The Sabbath rest points out ahead to a coming Sabbath, when the Lord will set up His kingdom and there will be the Sabbath rest for the people of God. (More on that in upcoming weeks.)

Now let’s look at the passage in Hebrews which deals with the coming Sabbath. Remember that the Book of Hebrews is concerned about that day when the inhabited earth is no longer subjected to angels (2:5).

Hebrews 4: 3 For we who have believed enter that rest, just as He has said, “AS I SWORE IN MY WRATH, THEY SHALL NOT ENTER MY REST,” although His works were finished from the foundation of the world. 4 For He has thus said somewhere concerning the seventh day, “AND GOD RESTED ON THE SEVENTH DAY FROM ALL HIS WORKS”; 5 and again in this passage, “THEY SHALL NOT ENTER MY REST.” 6 Since therefore it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience, 7 He again fixes a certain day, “Today,” saying through David after so long a time just as has been said before, “TODAY IF YOU HEAR HIS VOICE, DO NOT HARDEN YOUR HEARTS.” 8 For if Joshua had given them rest, He would not have spoken of another day after that. 9 There remains therefore a Sabbath rest for the people of God. 10 For the one who has entered His rest has himself also rested from his works, as God did from His. 11 Let us therefore be diligent to enter that rest, lest anyone fall through following the same example of disobedience.

(We will study this passage in more depth in the next few weeks.)

This would be a good time to hear and heed the reprimand of Jesus on Resurrection Sunday on the road to Emmaus with his two disciples:

Luke 24:25 And He said to them, “O foolish men and slow of heart to believe in all that the prophets have spoken! 26 Was it not necessary for the Christ to suffer these things and to enter into His glory?” 27 And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

We, ourselves, would do well to heed this reprimand. Should not we believe in all that the prophets have spoken? Notice where Jesus began as He taught these disciples about Himself. He began with *Moses*. And notice what He could use to explain about Himself — *all of Scripture!*

Now back to Psalm 104. It seems that David is running *the gambit of time* in this Psalm — from the beginning of man in Genesis chapter one to sinners being consumed off the earth (which will not happen until the Great White Throne Judgment) at the end of the Book of Revelation. Our focus is constantly directed to this *future rest*. So there is certainly good reason for the Holy Spirit to inspire David to relate these two ideas — the work of creation and the seventh day of rest, and to clothe these thoughts in praises to God. It appears that the whole idea of remembering the work of the six days causes God to rejoice at the thought of that coming rest of the Sabbath. It should cause the same response in us.

Be sure to fill in the bottom of your Psalm 104 sheet. See you tomorrow.

Day Two — Psalm 45

Pray first!

Remember the good saying: **Sonship implies rulership!** Today we will look at Hebrews 1:8, 9.

But of the Son He says, “Your throne, Oh God, is forever and ever...”

Look back at the phrases that have introduced all the Old Testament quotes in Hebrews chapter one:

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Verse 5 begins with, “*For to which of the angels did He ever say...*”

Verse 6 says, “*And when He again brings the firstborn in the world, He says...*”

Verse 7 says, “*And of the angels He says...*”

Now verse 8 says, “*But of the Son He says...*”

We should note the contrast here, and note it well! God is making the contrast between angels and His Son, because HE WANTS US TO SEE THE CONTRAST. It is a contrast between *His Son*, His only begotten Son, Jesus Christ, and *His created sons*, angels.

And note something else in the quote used in v. 8. God the Father is speaking to His Son and calls Him “God.” This addresses any question as to the deity of Christ. If anyone has ever wondered whether or not Jesus Christ is God, this should forever cause them to understand and believe that He is. GOD SAID HE IS!

But of the Son He says, “Your throne, Oh God, is forever and ever...” Sonship implies rulership!

Before we go to our Psalm 45 sheet in the Appendix, let’s work through the text of Hebrews 1:8-9 on our observation sheet. Mark the words “God” with the proper triangle markings along with all the pronouns.

Now go to your Psalm 45 sheet and highlight vv. 6-7. Read the Psalm in its entirety a few times, studying it carefully.

This is an interesting Psalm to throw into the mix of Hebrews chapter one. It is a love song, a wedding song. Verses 1-9 praises the King who is the Groom — a Royal Bridegroom. Verses 10-15 addresses the Bride-to-be and gives her some advice; then vv. 16-17 close the song with reference to the descendants of this marriage and the eternal remembrance of the King.

Notice how David begins this Psalm. He speaks of this as being a *good theme*. In fact, this theme causes his heart to overflow with praises to God. You know something? The subject matter of this Psalm is a good theme! And don’t let anyone tell you it isn’t good or that it isn’t all that important! It is “good” by God’s very own admission! It is a theme that should cause us to overflow with praises to our God, for He had devised this plan, and He will bring it to pass! AMEN!

Look closely at vv. 2-5. Write out the phrases that describe the King (vv. 2, 3):

Now list what the King does (vv. 3,4):

Write down what the result is in v. 5:

In Psalm 45:6-7, David undoubtedly had in mind that which God had revealed to him about *the distant future* (II Sam. 7:19). This goes back to what God told him through the prophet Nathan in II Samuel 7:13, “*and I will establish the throne of his kingdom forever.*”

Psalm 45:7 mentions that God will anoint the King with oil...above His *companions* or *fellows*. Look up the definition for the word, and then look up the root from which that word comes —

<02270> fellows or companions:

The root word for 02270 is <02266> :

It is interesting to note that David mentions the *fellows* or *companions* being anointed...then mentions the garments being fragrant with myrrh. (Myrrh was an aloe used to anoint the dead.) Read the next passage, and remember without suffering there will be no anointing with the oil of gladness. Suffering must always precede glory.

John 19

39 And Nicodemus came also, who had first come to Him by night; bringing a mixture of myrrh and aloes, about a hundred pounds weight. 40 And so they took the body of Jesus, and bound it in linen wrappings with the spices, as is the burial custom of the Jews.

The garments David mentions, being fragrant with myrrh, would undoubtedly be prophesying of the death and burial of Christ, the Coming Bridegroom. Suffering must always precede glory.

Also notice that David, through inspiration of the Holy Spirit, connects this Throne, which is forever and ever, with a wedding...a marriage. The Queen-to-be is dressed in clothing that is embroidered in gold, in fact the gold is from Ophir, the best gold available. Just for your information...

1 Kings 9:28 And they went to Ophir, and took four hundred and twenty talents of gold from there, and brought it to King Solomon.

1 Kings 10:11 And also the ships of Hiram, which brought gold from Ophir, brought in from Ophir a very great number of almug trees and precious stones.

1 Kings 22:48 Jehoshaphat made ships of Tarshish to go to Ophir for gold, but they did not go for the ships were broken at Ezion-geber.

Isaiah 13:12 I will make mortal man scarcer than pure gold, And mankind than the gold of Ophir.

Write out the advice given to the Queen-to-be (vv. 10, 11):

Where will the Queen be led to?

Now, let's relate this to prophecy. Revelation 19 has some interesting facts written in it that have the same ring to it as does Psalm 45. Let's read it and make connections to the first section of the Psalm.

Revelation 19

6 And I heard, as it were, the voice of a great multitude and as the sound of many waters and as the sound of mighty peals of thunder, saying, "Hallelujah! For the Lord our God, the Almighty, reigns. 7 Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready." 8 And it was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. 9 And he said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'" And he said to me, "These are true words of God." 10 And

I fell at his feet to worship him. And he said to me, “Do not do that; I am a fellow servant of yours and your brethren who hold the testimony of Jesus; worship God. For the testimony of Jesus is the spirit of prophecy.”

11 And I saw heaven opened; and behold, a white horse, and He who sat upon it *is* called Faithful and True; and in righteousness He judges and wages war. 12 And His eyes *are* a flame of fire, and upon His head *are* many diadems; and He has a name written *upon Him* which no one knows except Himself. 13 And *He is* clothed with a robe dipped in blood; and His name is called The Word of God. 14 And the armies which are in heaven, clothed in fine linen, white *and* clean, were following Him on white horses. 15 And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. 16 And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.” 17 And I saw an angel standing in the sun; and he cried out with a loud voice, saying to all the birds which fly in midheaven, “Come, assemble for the great supper of God; 18 in order that you may eat the flesh of kings and the flesh of commanders and the flesh of mighty men and the flesh of horses and of those who sit on them and the flesh of all men, both free men and slaves, and small and great.”

19 And I saw the beast and the kings of the earth and their armies, assembled to make war against Him who sat upon the horse, and against His army. 20 And the beast was seized, and with him the false prophet who performed the signs in his presence, by which he deceived those who had received the mark of the beast and those who worshipped his image; these two were thrown alive into the lake of fire which burns with brimstone. 21 And the rest were killed with the sword which came from the mouth of Him who sat upon the horse, and all the birds were filled with their flesh.

There is a lot in this section of Revelation, but spend a moment to relate vv. 11-21 to Psalm 45:2-5. What correlation do you see?

Now relate Revelation 19:6-11 to Psalm 45:9-15. Do you see the relationship?

Before we stop for the day, go back to Hebrews 1:9. Look up the definitions for the word *companion*.

<3353> companions:

We need to take note of this word and definition because we will see it again in Hebrews. If you want a sneak preview, look at Hebrews 3:1, 14; 6:4; 12:8. These verses all contain this same word.

Be sure to fill in the bottom of the sheet on Psalm 45.

Have a nice day.

Day Three — Psalm 102

As you begin your study for today, be sure to pray first.

Hopefully you understand from yesterday's study that suffering must precede glory. This seems to be something that the Holy Spirit wants us to be fully aware of, as He chooses to mention it several times throughout the Scriptures. **Suffering must precede glory.** In the words of the Resurrected Jesus —

Luke 24:25 ...”O foolish men and slow of heart to believe in all that the prophets have spoken! 26 Was it not necessary for the Christ to suffer these things and to enter into His glory?”

Consider this question — if it was necessary for Christ to suffer prior to being glorified, will it also be necessary for **us** to suffer prior to glory? Many people would answer with a resounding, “No! It is not necessary for us to suffer. Christ did it all for us.”

While it is true that Christ suffered for us by taking the eternal penalty of our sin and paid our sin debt (eternal separation), it is also true that we are indeed called to suffer for His sake. Read the following passage in 1 Peter. While you are reading through it, underline verse 13 and put this verse into your own words in the space below the passage.

1 Peter 4:12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; 13 but to the degree that you share the sufferings of Christ, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation. 14 If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. 15 By no means let any of you suffer as a murderer, or thief, or evildoer, or a troublesome meddler; 16 but if *anyone suffers* as a Christian, let him not feel ashamed, but in that name let him glorify God.

Actually if you were interested, it would be beneficial for you to read the entirety of 1 Peter. It is all about *the inheritance reserved for us in heaven*. But concerning *suffering prior to glory*, you might especially want to notice 1 Peter 1:11 and 2:21. The verses follow:

1 Peter 1:11 seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of [Lit., *with respect to, or for*] Christ and the glories to follow.

1 Peter 2:21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,

With these things in mind, read Psalm 102 several times through. Highlight vv. 25-27.

While you were reading this Psalm for the first time, did you wonder why we were all of sudden privy to a time in David's life where it seemed he was going through some type of suffering. Verses 1-11 draw a picture of a man in the midst of a very heavy trial...he forgets to eat...he groans aloud...he feels alone...he can't sleep...his enemies are getting the best of him...he weeps even while he is taking a drink...he feels castaway from the Lord...his days seem all too long.

Then you get to v. 12 and there is a turn about. The focus is suddenly on the Lord. In fact, the word *Thou* is very emphatic in the original language. David's focus turns from himself and his own sufferings to the Lord, and to a specific time. The whole focus of the Psalm turns messianic in nature. Write down the events that will take place in vv. 16, 21 and 22:

Go back to your sheet on Psalm 2. Compare Psalm 2:4a with Psalm 102:19a. What position does the LORD God have in both Psalms?

The verses of Psalm 102 which are quoted in Hebrews chapter one brings our focus back to the whole span of time — from the beginning of time in Genesis chapter one to the very end of time in Revelation chapter twenty-two. David, in the midst of his present day sufferings, could look forward to the end and rejoice! Perhaps God wants us to live life today with a view to what is out before us, rejoicing just as David did in the writing of this Psalm.

Now look at the verses in Psalm 102:25-27. Should these verses make an impact in our lives? The Apostle Peter thought so. Study through the passage below and understand what Peter's thoughts on the matter were. (The passage is double spaced for your study purposes.)

II Peter 3

3 Know this first of all, that in the last days mockers will come with *their* mocking, following after their own lusts, 4 and saying, "Where is the promise of His coming? For *ever* since the fathers fell asleep, all continues just as it was from the beginning of creation." 5 For when they maintain this, it escapes their notice that by the word of God *the* heavens existed long ago and *the* earth was formed out of water and by water, 6 through which the world at that time was destroyed, being flooded with water. 7 But the present heavens and earth by His word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.

8 But do not let this one *fact* escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance. 10 But the day of the Lord will come like a thief, in which the heavens will pass away with a

roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, 12 looking for and hastening the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat! 13 But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells. 14 Therefore, beloved, since you look for these things, be diligent to be found by Him in peace, spotless and blameless, 15 and regard the patience of our Lord *to be* salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, 16 as also in all *his* letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as *they do* also the rest of the Scriptures, to their own destruction. 17 You therefore, beloved, knowing this beforehand, be on your guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen.

The word *promise* is mentioned three times in this passage (vv. 4, 9, 13). What is the promise speaking of (see v. 4)?

Because of this promise, what sort of people ought we to be?

Why are we to be that sort of people?

Peter connects this promise with reference to salvation (v. 15). In the context surrounding v. 15, what can we learn about salvation?

In the text, what warning is sounded by Peter concerning this salvation?

Do you see that Peter connects the promise of Christ's coming and the Millennial Era with salvation? In fact, this is Peter's theme in both of his letters. We've seen it here at the end of second letter, but notice how he opens his first letter —

1 Peter 1

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to *obtain* an inheritance *which is* imperishable and undefiled and will not fade away,

reserved in heaven for you, **5** who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, **7** that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; **8** and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, **9** obtaining as the outcome of your faith the salvation of your souls.

In the opening verses of his first letter, Peter deals with the three tenses of salvation — past, present, and future. He speaks of our past, fully completed salvation, that of our *having been born again* (v. 3); then he looks forward to a future salvation, connected *with an inheritance which is ready to be revealed in the last time* (v. 5); then he reminds us how we are to *be handling our lives now* with the goal ahead of us, which Peter refers to as the salvation of the soul (vv. 6-9).

Hang onto that idea and we will come back to it when we get to Hebrews 1:14ff.

That's it for today. You have done a lot of work in the past weeks, but it will pay off! Remember we are building the foundation upon which the whole of Hebrews will rest. It is very important we build it correctly. Remember to pray for yourself and the others in your class.

See you tomorrow.

Day Four — Psalm 110

Pray first!

Today we are going to consider the final Old Testament prophecy in Hebrews chapter one. It begins with a familiar phrase, "*But to which of the angels has He ever said...?*" You should be very aware now, that the Holy Spirit has taken some time to compare Christ to the angels. And you should also be aware that the comparison is with respect to REGALITY over the earth.

Read Psalm 110 from the sheet in the Appendix, and highlight the first verse. Study through this Psalm several times.

You may have noted some familiarities in this Psalm. In fact, from what we have seen thus far in the other Old Testament passages, Psalm 110 has a familiar theme throughout it. The theme of this Psalm has been heard throughout the previous Psalms we have studied these three weeks. Let's compare Scripture with Scripture, which is the BEST tool for interpretation that God has given to us.

Write out the connections you see in the following verses:

Psalm 110:2 with Psalm 2:6 —

Psalm 110: 2b with II Sam 7:11 —

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Psalm 110:2 with Psalm 45:6 —

Psalm 110:3 with Psalm 102:22 —

Psalm 110:5 with Psalm 2:12 —

Psalm 110:5 with Psalm 45:4, 5 —

Psalm 110:6 with Psalm 2:9 —

Psalm 110:6 with Psalm 102:15 —

There may be more comparisons we could make, but that should be enough to make the point. Do you see that these Psalms quoted in Hebrews chapter one all relate the same theme? If so, what is it?

Psalm 110 mentions the fact that the LORD has sworn about something and He will not change His mind. What is it He has sworn about?

Melchizedek is first mentioned in Genesis chapter fourteen beginning in v. 18. Take your Bible and read the entire chapter of Genesis chapter fourteen and write out a brief synopsis.

When did Melchizedek first appear? After what battle? (This is the first mention of a battle in Scripture.)

What did he say to Abram?

The only other place in Scripture where Melchizedek is mentioned is in chapters 5-7 in the Book of Hebrews (5:6, 10: 6:20; 7:1-10). Look up these passages and briefly write out what you learn about Melchizedek from them. (We will spend more time on Melchizedek in later weeks.)

Now look at Psalm 110:5-7 again. Relate this passage to Revelation 16:16 and 19:13-15. Do you see any correlations?

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Lesson Three Laying the Foundation, Part III

We will meet Melchizedek again in our studies. He is only introduced to us today. But remember what you learned about him. When we come to Hebrews chapter five, we'll see that the author of Hebrews wanted to tell his readers more about Melchizedek, but he feared that they had become dull of hearing, and sadly, he could not teach them any more about him. This same state of affairs seems to be present in the Church-at-large today. So many people have become dull of hearing that they cannot understand all that needs to be understood about Melchizedek. Please be praying that your ears have not and will not *become dull of hearing*. Listen carefully to what the Spirit wants to say to the churches today.

One thing before we close today. Revelation 19:11-21 speaks of another war with *the kings of the earth*. Read this passage from your Bible. (This is the last mention of the word battle in Scripture.)

Now go back to Psalm Two and read what happens to *the kings of the earth*.

Did you know that AFTER this future war with the kings mentioned in Revelation, Jesus Christ, as King/Priest *after the order of Melchizedek*, will call us together to a feast and will serve overcoming believers a meal? An awesome thought!

But for now, Jesus, the coming King, is seated at the right hand of the Father, in the place of power and honor and preeminence, *waiting until* His enemies are made His footstool. I, for one, can hardly bear the wait!

Day Five — Putting it all Together

Today's homework is simple. Go back to your observation sheets of Hebrews chapter one, and simply read through the chapter one more time. See if you have learned anything in the past three weeks, and make notes appropriately. Then rest! See you in class.

If you are doing commentary work continue with last week's assignment.