

## Hebrews 1:4-14

### God's Eternal Covenant

Last week we ended our time with a quick run through of the fact that God has done all this in Christ because of His Own eternal covenant. This is such an important topic that we are going to revisit it this morning. For everything that we possess in Christ is born of God's eternal covenant. It is a covenant formed between the persons of the Godhead before the work of creation was begun. It is eternal and binding because God desired in all of His persons to save a people, formed for the display of His glory.

#### I. GOD IS THE AUTHOR

a. There is a plentitude of scripture that demonstrates that God is the author of the covenant which saves us. There is no other.

- **Hebrews 13.20** - the blood of the eternal covenant
- **Ephesians 1.4** - chosen in Him before the foundation of the world

- i. This entire passage is the declaration of God about parts of this covenant
  
- ii. He speaks to the Son, He speaks about the Son, He speaks about the intent of the Covenant
  - 1. There are declarations of His person
  - 2. There are declarations of His worth
  - 3. There are declarations of His works
  - 4. There are declarations of His infinite nature
  - 5. There is intimation of the fact that all of this was decided before all things and is the very fabric which binds all creation together.
  
- b. There is no motivation from outside Himself that could MAKE God do anything, let alone make Him save, and force Him to send His son... ?

Is 46.9-11

- c. This is shown as true by the completion of the covenant as well, for nothing could compel Him to honor a covenant of which He was not a willing participant.

Romans 4.23-24

1Peter 1.17-21

## II. CHRIST IS THE MEDIATOR

- a. No other could accomplish this task - the mediator had to be one who could stand between God and man, having full authority and perspective to represent both parties in the work.
  - i. Fully God - v8
  - ii. Fully man - the Son had a beginning to His humanity
  - iii. Complete hypostatic union - this is the theological term which describes how Christ can be fully God and fully man, without

sacrificing any essence of either. It means that He has two natures in one person.

1. Hebrews 1.3 radiance of His glory and the exact imprint of His nature (GK hypostasis) both the Father and Son have the same nature.
2. But it also includes the idea that Jesus has a human nature in the same way.
3. Jesus has 2 separate and distinct natures, united in some way we can never fully understand, united completely and unchangeably forever.

The Chalcedonian Creed states, his two natures are without confusion, without change, without division, and without separation.

b. He was willing to do the task

**Matthew 26.39**

- c. He continues to fulfill His task

1 Timothy 2.5-6

### III. THE SPIRIT IS THE GUARANTOR

- a. He was promised as a down-payment

2 Corinthians 5.5

Ephesians 1.14

- b. He was promised as a helper and a comfort in the wait

NKJV renders parakletos as Helper, also could be rendered (and is in most other places) "comforter"

John 14.16

John 14.26

John 15.26

- c. He was promised as a source of power

Acts 1.4-8

- d. He was promised as the very voice and breath of God in us.

John 14.26

John 16.13-15

1Corinthians 2.10-12

#### **IV. WE ARE THE FINAL RECIPIENTS OF ALL HIS GRACE AND GLORY**

a. God gains nothing by the exchange

- i. His eternal Glory is unchanged
- ii. His dominion in truth is unaltered
- iii. His Fame is unsurpassed

b. We, however are blessed to partake of His glory

2 Timothy 2.8

1 Peter 5.1

c. God lavished His love upon us by loving us as sons and daughters

Romans 8.15-17

**V. WE ARE CREATED AND CALLED TO DISPLAY AND TO SPREAD THAT GRACE AND GLORY.**

a. The proclamation of His fame

Acts 1:8

b. The advancement of His Kingdom

2 Timothy 4.1-5

c. The Honor of the Son

John 5.22-23

d. The wonder of worship.

Revelation 5.11-14

- e. All of this and more are great and awesome privilege and greater mercy. We should not be permitted this access and participation, and yet by God's love and favor, we are. Let us not waste this rich privilege.