

# THESE THINGS WE OUGHT TO DO

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HEBREWS 2:1 • TV206A

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By

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## **Hebrews 2:1**

*“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”*

What I would like for you to do today is take your Bible and open it to the **Book of Hebrews**. I am going to read a passage of Scripture from **Hebrews Chapter 2: verse 1** and bring you a message on **“THESE THINGS WE OUGHT TO DO”** (what we ought to do).

Now, I know most people want to do this and perhaps some of you are not in a place where you can do this, but I would like very much for you to take your Bible and follow along with me verse by verse through this message.

I am going to do a little preaching today and a little teaching. After all, the preacher is supposed to be both pastor and teacher. It is said *“When our Lord ascended to heaven, He gave gifts to men and He gave some to be prophets and some apostles and some evangelists and some pastors and teachers.”*

## THESE THINGS WE OUGHT TO DO

HEBREWS 2:1 • HENRY T. MAHAN

---

Really and truly, if we are not teaching men we certainly are not doing much preaching. When our Lord sent His disciples out He said; *“go and make disciples of all nations, baptizing them in the name of the Father, Son, and Holy Spirit, teaching them to observe all things, whatsoever I have commanded you.”*

So, if you will and if you are really interested, I want you to take your Bible and open it to **Hebrews Chapter 2**. Here is the text in **Hebrews 2:1**; it says, *“Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.”*

I have had people say to me so often, and perhaps you have said it; “don’t preach to me, don’t preach to me.” Perhaps you have said that yourself to somebody, “don’t preach to me.” What we mean by that is this and I realize that it gets a little tiresome to have someone always reminding you of what you should do and what you shouldn’t do, what you ought to do, and what you ought not to do.

But, the Scripture here in our text says what *“we ought to do.”* It is special because this is the voice of the Lord God Himself speaking to you and me. He says, *“Therefore, we ought to give the more earnest heed to the things which we have heard.”*

God said that. This is not some preacher; this is God speaking in His Word. He says, *“Therefore, (we ought to do this); we ought to give heed to the things that we have heard.”*

Now, I want to put in practice what I have often instructed you to do in reference to any single passage of Scripture, any single verse of Scripture. That is, when you are reading a verse of Scripture, go back and read what was written before that verse and what is written after that verse.

This is so important, especially when you see the word *“therefore.”* That is the way our text starts today, it starts with *“therefore, we ought to give the more earnest heed to the things which we have heard.”*

Now, in order to understand that verse you have to go back to **Chapter 1**; will you do that? Just turn the page in your Bible and go back to **Chapter 1 of Hebrews**. In **Chapter 1 of Hebrews, verse 1**, it tells us that *“God spoke to our fathers.”* Do you see it there?

It says, *“In sundry times (in different ways, in different manners, at different times), God spoke to our fathers in times past (in the Old Testament days) by the prophets.”* That is the way God spoke to them. He appeared to the prophets. He spoke to them in visions and dreams. He spoke to our fathers by these prophets.

Moses was a prophet of God. Elijah, Elisha, Jeremiah, Ezekiel, and Isaiah were all prophets of God. There are so many of these prophets. God spake in various ways at different times to our fathers back yonder in the Old Testament days. *“He spoke to them by the prophets.”* The prophets came preaching *“thus saith the Lord.”*

## THESE THINGS WE OUGHT TO DO

HEBREWS 2:1 • HENRY T. MAHAN

---

Now then, He not only spoke to our fathers by the prophets, but He always spoke to them about redemption in Christ. This was the subject of the apostles and the prophets. Our Lord Jesus Christ was speaking to the Jewish people in His day and He said; *“if you had believed Moses, you would have believed me because Moses wrote of me.”*

Moses is recognized as the first great prophet of Israel. Our Lord said, *“If you had believed Moses, you would have believed me; he wrote of me.”*

In **Acts 10:43** the Scripture says, *“To Christ, give all the prophets witness.”* **Hebrews 1:1** says, *“In different times, in different ways, God spoke to our fathers by the prophets.”* What did He speak about? He spoke about Christ.

Another thing our Lord said to those people of Israel when He was here on the earth was, *“you say Abraham is your father. If you had believed Abraham you would have believed me. Abraham rejoiced to see my day; He saw it and was glad. Abraham saw my day. To Christ give all the prophets witness.”*

Another thing that our Lord said to the Pharisees and Jewish leaders was, *“you search the Scriptures.”* You are busy reading the Scriptures. When He says the Scriptures, He is talking about the Old Testament Books (Genesis, Exodus, Leviticus, Numbers and so forth).

He said, *“You search the scriptures; in them you think you have life but they are they which testify of me.”* Everything written in the Old Testament, all the redemptive work of God, all these promises, prophecies and pictures, are about Christ.

So, God spoke to our fathers in different ways and at different times by the prophets and He spoke to them of Christ.

You know, when Paul was preaching to the Corinthian church he said in **1 Corinthians 15**; *“I declare unto you the Gospel which you have heard, wherein you stand, by which you are saved and that Gospel is that Christ died for our sins according to the Scriptures; that He was buried and rose the third day according to the Scriptures.”*

Now, that is what the Scriptures are all about. That is what the prophets spoke about. That was the theme of the prophets. That was the theme of Isaiah. Isaiah describes Christ in **Isaiah Chapter 53** as the *“sheep going before the slaughter and shearer is dumb, not opening His mouth.”* This pictures Christ as the lamb slain. It is all the way through the Old Testament; they speak of Christ.

Now, look at **verse 2 of Hebrews 1**; He said in **verse 1**, *“God spake to our fathers by the prophets.”* **Verse 2** says, *“He hath in these last days.”* You might say, “What does that mean, pastor, *“in these last days?”*”

## THESE THINGS WE OUGHT TO DO

HEBREWS 2:1 • HENRY T. MAHAN

---

Well, the apostles frequently used the term “*the last days*” in the New Testament. They mean by that the days since Christ was here on the earth, since Christ died upon the cross. We have been in the last days for over 1,900 years.

These apostles have seemed to divide time, the first 2,000 years from Adam to Moses. The second 2,000 years from Moses to the incarnation of Christ our Lord. These last days are the days we are living in now.

The New Testament always refers to the last days being the time from our Lord’s death until this present time. We have lived in those last days for 1,900 years.

So, God in these last days, since the incarnation of His Son, “*has spoken to us.*” God has spoken to us by His beloved Son. He sent His Son, the Lord Jesus Christ, into this world and He is God’s messenger.

He is God’s final messenger. He is really God’s only messenger and all the other messengers point to Him. He is God’s only Redeemer and all of the messengers point to Him. “*He has spoken to us through His Son.*”

I want you to see something here. In these next few verses when it says, “*God, (back yonder in Old Testament Days) spoke to our fathers by the prophets.*” He spoke about redemption and Christ. “*He hath in these last days spoken to us by His Son.*”

Then, He begins to tell us, who this Son is, what this Son did, and where He is now. Do you want to see that? It is right there in those verses that you are looking at.

All right, look if you will at **verse 2**: Who is He, this one by whom God the Father speaks, this one who is called “*the Word of God, the messenger of the covenant?*” Who is this one?

All right, He says first of all in **verse 2**; “*He is the appointed heir of all things.*” Now brethren, I am on a solemn note here; I am on the most solemn note you will ever hear or subject you will ever deal with, who is Jesus Christ?

The first thing that the Father says by the writer of the **Book of Hebrews** is; “*He’s the heir of all things.*” Do you know what that means? That means God Almighty has put everything in heaven and earth in the hands of the Lord Jesus Christ. He has put everything in the hands of Christ, everything.

God has put everything into the hands of Christ, all blessings, all benefits, all graces, and all mercy. All things have been committed to the Son, even judgment. God hath committed all judgment to the Son.

Over in the Old Testament when God brought Joseph to Egypt and Pharaoh made Joseph king of Egypt, He put everything into Joseph’s hand, the crops, the storage of the crops, all the silos, and all of the storehouses.

## THESE THINGS WE OUGHT TO DO

HEBREWS 2:1 • HENRY T. MAHAN

---

When anybody came to Pharaoh to ask a favor or when anybody came to Pharaoh seeking grain, corn, wheat, or whatever, do you know what he always said? He said, “*Go to Joseph,*” everything had been committed into the hands of Joseph.

That is exactly what the Father is saying here; the Lord Jesus Christ is the heir and the owner of all things. “*In him dwelleth all the fullness of the godhead bodily and we are complete in him.*”

All right; notice **verse 2** again; it says, “*By whom he made the worlds.*” Jesus Christ is not only the appointed heir of all things, but He is the creator of all things, “*by whom He hath made the world.*”

**Colossians 1** says, “*By him, for him, through him, for his glory, all things were made.*” **John 1** says, “*In the beginning was the Word and the Word was with God and the Word was God. All things were made by him.*” Everything was made by Christ and for His glory.

All right, notice the third thing there in **verse 3**: Who is this man Jesus Christ by whom the Father speaks to us? It says in **verse 3**; “*He is the brightness of God’s glory.*” He is the very brightness of God’s glory.

Do you know what the major planet in our universe is? It is the sun. The sun is the center of the universe. From the sun is the light; from the sun is life for plants and all of these things, the sun, that is the glory of the universe.

Jesus Christ is the Sun of revelation of almighty God’s glory. He is the brightness, the brilliance of the Father’s glory. He prayed in **John 17**; “*Glorify me with the glory which I had with thee before the world was.*”

The glory of God is seen in the face of Jesus Christ, all of His glory. All of His glory is seen in Christ. In the Scripture it says, “*When Isaiah saw his glory he spake of him.*”

All right; look if you will at **verse 3** again. Not only is He the heir of all things and the creator of all things and the very brilliance, brightness, substance and essence of God’s glory, but He is the exact image of God’s person. Express image is His exact image.

He summed it up; “*I and My Father are one.*” That is what Christ said. “*They took up stones to stone him.*” He said, “*Many good works have I done for which of these do you stone me?*” They said, “*We are not stoning you for good works, but because you are a man and you say that you are God.*” He is God. That is what the Scripture says.

“*Show us the Father,*” they said. He said, “*He that hath seen me hath seen the Father. Have I been so long time with you and you don’t know me? The words that I speak are not my words but they are His that sent me.*”

## THESE THINGS WE OUGHT TO DO

HEBREWS 2:1 • HENRY T. MAHAN

*“Unto us a child is born, unto us a child is given. His name shall be called wonderful, counselor, the mighty God, the everlasting Father.”* That is who He is. The Father said to Him; *“Thy throne O God is forever.”*

So you see, then it says here; *“He upholds the world by His power.”* Who is that; it is God? It is talking about Christ, so; *“God spake to our fathers by the prophets. He hath in these last days, (since the incarnation), spoken to us by His Son, whom He hath appointed heir of all things, by whom He made the world,”* who is the brilliance and the brightness of His glory, who is the exact image of His person.

All right, what did He do? Watch this **verse 3**: *“When he, (the one whom the Father has sent, by whom the Father has spoken), when He had by himself purged our sins, sat down on the right hand of God.”* There is an entire sermon in this one statement here, *“when he had by himself purged our sins.”*

What did He do? He purged our sins. What does that mean? It means He put them away, paid for them; He effectually paid for them. *“We are redeemed with the precious blood of Christ. The blood of Christ cleanseth us from all sin.”*

He totally satisfied the law and justice on our behalf. God said, *“I will remember your sins no more. I will separate them as far from you as the east is from the west. I will cast them into the depths of the sea. I cast them behind my back. I will remember them no more.”*

*“He purged.”* There is no purgatory; there is no such thing in the Word of God. Here is the believer’s purging right here. Here is where our sins were purged; *“He purged our sin.”* He purged all of it. *“He by himself purged our sins,”* past, present, and future, all of them, and He did it by Himself.

You see, our whole system of theology is right there in that one statement. All of salvation is right there. *“When he,”* who? God had by Himself, all alone, walked the winepress of God’s wrath alone. *“The royal bath in which black souls are washed white was drawn from the blood of Christ. The royal banquet of mercy was served up by one host, the Lord of glory.”*

He is the redeemer by Himself without you, me, the church, or anybody else. *“He by himself hath purged our sins. Who can lay anything to the charge of God’s elect?”* God has justified him.

*“Who is he that condemneth; Christ has died.”* The blood of Jesus Christ God’s Son is effectual for atonement, for a sin-offering, for a sacrifice and for cleansing.

All right, where is He now? Look in that same verse, *“when He had by himself purged our sins, sat down on the right hand of the majesty in heaven on high.”* He sat down.

What does all of this mean? Well, in **Romans 8:34** it says that Paul is challenging heaven, earth, and hell; he said, *“Who can condemn us?”* He gave four reasons why we cannot be condemned:

## THESE THINGS WE OUGHT TO DO

HEBREWS 2:1 • HENRY T. MAHAN

---

First of all: He said, “*Christ died.*” Then, he rises higher and says, “*Yea rather, is risen again.*”

You see, by the resurrection of Christ Almighty God is saying, all that He did is accepted; all that He did is sufficient. All that He did is quite effectual to the redemption of His people. I receive it and I accept it.

He says, “*Yea rather, is risen again who is also or even at the right hand of God.*” In other words, God not only raised Christ as our substitute and scapegoat from the dead but He took Him to glory “*who sat down at the right hand of God, who also (more than that, or in addition to that) makes intercession for us.*”

I can’t explain the Trinity; I wouldn’t even attempt it. I just know, “*that there are three that bear record in heaven, the Father, the Word, and the Spirit and these three are one.*”

I know when the Lord Jesus was baptized; the Father said, “*This is my Son in whom I am well pleased and the Spirit of God came upon him without measure.*”

I do know that He told His disciples, “*I go to My Father. I will not leave you comfortless; I will pray the Father and He will send you the Holy Spirit.*”

It says here that our Lord, as far as position goes, “*is on the right hand of the majesty on high.*” There is a man in glory and that man is at God’s right hand. That is the position of acceptance. That is the position of power.

“*That man; (now watch this), is seated.*” Do you know what it means when it says, “*He is seated?*” It means that He finished His work. That is true. It means that God accepted His work. That is true.

It means also, that He is permanently installed. “*He sat down at the right hand of God*” and God who never changes says; “*I am the Lord; I change not.*”

This is a permanent installation of the man Christ Jesus, our representative, and our federal-head, on the right hand of power, authority, and acceptance. We are in Him seated on the right hand of God. That is who speaks to us. This is no ordinary ambassador or messenger.

Then, these other verses tell us about Him. It says in **verse 4**: He is greater than the angels. “*To which of the angels did the Father ever say, thou art my Son; this day have I begotten thee?*”

The next verse says: “*He has a name above every name.*” **Verse 5** says, The Father called Him “*His only begotten Son.*” **Verse 6** says, “*He is the first born of every creature.*” In **verse 6** it says, “*Let the angels of God worship him.*”

Now, if Jesus Christ is not God, the Father would never instruct anyone to worship Him; you only worship God. “*Thou shall worship the Lord thy God; Him only shalt thou worship.*” But, Jesus Christ is the Lord our God.

## THESE THINGS WE OUGHT TO DO

HEBREWS 2:1 • HENRY T. MAHAN

---

And the Father said in **verse 8**; look there in **Hebrews 1:8**, the Father said to Him; *“thy throne O God is forever.”*

In verses **10 through 12**, the Father said; *“Thou Lord, made the heaven and the earth. They shall perish. They will be folded up and laid aside but you are the same, (yesterday, today, and forever). Sit Thou on my right hand until I make thine enemies thy footstool.”*

Boy; I tell you, where could you find a better and greater description of our Lord Jesus Christ than in those verses right there?

Now, here we come into **verse 1 of Chapter 2**: There is no chapter division there, not by right. It ought to read right on, all these things He said about Christ, about who He is, what He did, and where He is now; *“therefore,”* you see; *therefore.*

Now, in the light of all that the Father had said concerning this person Jesus Christ, therefore, the writer of Hebrews says; *“Therefore, we ought, (under God, before God, in the light of this divine revelation), therefore, we ought to give the more earnest heed to the things which we have heard (from this man Jesus Christ) lest we let them slip.”*

For if the word spoken by those Old Testament prophets was steadfast and every transgression and disobedience received the just recompense of reward, how in the name of anything, plain and clear, *“how are we going to escape if we neglect so great salvation which was first spoken to us by our Lord and later confirmed by His apostles, God Himself bearing them witness with signs and wonders and divers miracles?”*

Rarely did the Father speak from heaven, rarely but occasionally, spoke to Moses from the burning bush. He spoke at the baptism of the Lord Jesus Christ; He said, *“this is my beloved Son; hear him (listen to Him).”*

Then He spoke when our Lord was transfigured on the mountain. Do you remember when Peter, James, and John and the Father spoke again and said, *“This is my Son, (the heir of all things, the creator of all things, the brightness of God’s glory, and the exact image of God’s person)!”*

He says, *“Hear Him; hear ye him. We ought to give earnest heed.”* I don’t know how to impress this upon you. I just don’t know; I tremble that I can’t get men’s attention. I tremble that men can come with all kinds of flim-flam artistry and gimmicks to get men’s attention and I can’t get their attention with the very Word of God Himself.

Men can come on with all kinds of silly singing and all kind of promotions, all kinds of giveaway programs. Folks just get carried away. Here God says, *“My Son, my only begotten Son, my well beloved, the very express image of my person; I have given him to speak to you; hear Him.”*

What is it our Lord speaks to us? It says, *“He that heareth my word and believeth on him that sent me hath everlasting life.”* We are so quick to hear every other voice but His.



## THESE THINGS WE OUGHT TO DO

HEBREWS 2:1 • HENRY T. MAHAN

---

What does He speak to us? I am going to give you 5 things and quit:

First of all: He speaks of His deity.

He said, *“He that hath seen me hath seen the Father.”* He said, *“I and My Father are one.”* He said, *“He that believeth on me, believeth on Him that sent Me.”* He speaks of His deity.

Secondly: He speaks of eternal life.

Our Lord doesn't speak of flippant things, careless things, or temporary things, He speaks of eternal life. He said, *“I am come that they might have life and have it more abundantly.”* He said, *“He that believeth on me will never die.”*

Boy; I am going to listen to Him. He says, *“I give unto my sheep eternal life and they shall never perish.”* He says, *“Because I live you shall live.”* What a heavy theme. Our Lord speaks of life; the law speaks of death. Christ speaks of life.

Thirdly: He speaks of peace and rest.

He says in **Matthew 11**; *“Come unto Me, I will give you rest.”* Boy, we need it, don't we? *“My peace I give unto you. Let not your heart be troubled; you believe in God, believe also in me.”* *“In the world you shall have tribulation but be of good cheer, be at rest. I have overcome the world.”*

In our world of tranquilizers, sleeping pills and all of these other things, we need some rest. We need some peace. We need our thirst quenched and satisfied by water that man can't furnish. Christ can give it.

He speaks of pardon and forgiveness. I will tell you, He says; *“Thy sins be forgiven thee,”* all of them. He said, *“As Moses lifted up the serpent in the wilderness, even so, must the Son of man be lifted up that whosoever believeth on him will never perish but have eternal life.”*

Fourthly: Then, He speaks of His return.

He says, *“I go to prepare a place for you. If I go to prepare a place for you I will return and receive you unto myself that where I am, there you may be also.”*

Will you hear Him? *“Therefore, we ought to give the more honest heed to the things which we have heard,”* because of the person from whom we heard it, because of the seriousness of the subject, because of the certainty of death and judgment and eternity, *“lest we let them slip.”*

Let me make a comment on that before I close. How do we let those things slip?

## THESE THINGS WE OUGHT TO DO

---

HEBREWS 2:1 • HENRY T. MAHAN

First of all: It is by the hardening of the heart, the Gospel heart. We have heard it so much that we don't hear it any more.

Secondly: Another is by God removing the messenger and taking him away and you away from Him.

Thirdly: It is by death, by God taking you away!