



## Rice Memorial MBC

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### **Rice Memorial Missionary Baptist Church**

Apostle Walter F. Camp, Presiding Senior Pastor  
Pastor David K. Baker III, 2<sup>nd</sup> Presiding  
802 W. 15<sup>th</sup>, Little Rock, AR 72202, 501-773-6546  
[www.RiceMemorialBaptistChurch.org](http://www.RiceMemorialBaptistChurch.org)

### **The Express Image of God**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus - **October 2, 2016**

## **Hebrews 1:1-9**

**Introduction:** The main object of the epistle is to commend (make more acceptable) the CHRISTIAN religion to those who were addressed in it, in such a way as to **PREVENT defection** FROM it. This is done, principally, by showing its **superiority** to the Mosaic system. The great **danger** of Christians in Palestine was of relapsing into the JEWISH system. The imposing nature of its rites; the public sentiment (thought prompted by passion or FEELING) in its favour; the fact of its antiquity, and its undisputed Divine origin, would all tend to that. To **counteract this**, the writer of this epistle shows that the gospel had **HIGHER** claims on their attention, and that, **IF** that were **REJECTED**, **RUIN** was inevitable. From this train of **reasoning**, the inference is drawn in Hebrews 2:1-4, that we ought to give diligent **HEED** to what had been spoken. The Great Author of the Christian scheme had peculiar claims to be heard, and there was peculiar **danger** in disregarding his message. (Source: Barnes' Notes on the New Testament classic.studylight.org/com/bnn/)

**Thought 1.** The ability to defect FROM faith IN Jesus BACK into **UNBELIEF** was first spoken of by Jesus himself in the parable of the Sower and also the night of his betrayal.

**Luke 8:15**, They on the **ROCK** are they, which, when they hear, receive the word with joy; and these have no root, which **for a WHILE believe**, and in time of **TEMPTATION FALL AWAY**. (See also Matthew 13:20-21)

**Temptation defined 3986, a putting to proof (by experience of EVIL).**  
**Fall Away defined 868, desert** (leave a person, 1913 Webs.):-- **withdraw self.**

**John 16:1**, These things have I spoken unto you, that YE should not be **OFFENDED** (**entice to APOSTASY**) (departure from one's FAITH).

**2 Thessalonians 2:3**, Let no man deceive you by any means: for that day shall not come, except there come a **falling away (defection from truth, APOSTASY)** first, and that man of sin be revealed, the son of perdition...

**1 Timothy 4:1**, Now the Spirit speaketh expressly, that in the latter times **some** shall **DEPART** from **the faith**, giving heed to seducing spirits, and doctrines of devils...

**Hebrews 3:12-14**, Take heed, brethren, lest there be IN any of you an **evil heart of unbelief**, in departing **FROM** the living God. But exhort one another daily, while it is called To day; lest any of you be **hardened** through the deceitfulness of sin. For we are made partakers of Christ, **IF** we hold the beginning of our **CONFIDENCE steadfast** (constant, resolute [steady]) unto the end...

**Hebrews 6:4-6**, For it is **impossible** for those who were once **enlightened**, and have TASTED of the heavenly gift, and were **made partakers** of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, IF they shall **FALL AWAY**, to **renew** them again unto **repentance**; seeing they **crucify** to themselves the Son of God afresh, and put him to an open shame.

**Hebrews 10:26-29**, For if we **sin willfully AFTER** that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of **judgment** and **fiery indignation**, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted **the blood** of the covenant, wherewith **He WAS sanctified**, an unholy thing, and hath done despite unto the Spirit of grace?

**NOTE:** This is a return to the warning uttered in Hebrews 6 regarding the final and total apostasy of persons who **WERE** once **true Christians**, concerning whom it was affirmed that it "is impossible" to renew them. Here, the reason for that impossibility is stated in the fact that the **rejection** of Christ's one sacrifice can only result in the sinner's being left with none at all, "there remaineth no more a sacrifice"!

(Source: <https://www.studylight.org/commentaries/bcc/hebrews-10.html>)

**Hebrews 1:1**, God, who at **sundry times (in many portions)** and in **divers manners (in many ways)** spake in time past unto the fathers by the **prophets**...

**NOTE:** The commencement of this epistle varies from all the others which **Paul** wrote. In every other instance, he at first announces his name, and the name of the church or of the individual to whom he wrote. In regard to the reason why he here varies from that custom, see the Introduction, & 3. ...He was writing to those who had been **trained up** in the full belief of the TRUTHS taught by the prophets.

...The word rendered "at sundry times" -- means, **in many parts**. It refers here to the fact that the **former revelation** had been given in various parts. It had not all been given at once. It had been communicated from time to time, as the exigencies (pressing necessity) of the people required, and as God chose to communicate it. At **one time** it was by history, then by prophecy, by poetry, by proverbs, by some solemn and special message, etc. The ancient revelation was a *collection* of various writings, on different subjects, and given at different times; **but now** God had addressed us by **his Son**-- the one great Messenger, who had come to finish the Divine communications, and to give a uniform and connected **revelation** to mankind. The contrast here is between the numerous separate *parts* of the revelation given by the prophets, and the oneness of that given by his Son. The word does not elsewhere occur in the New Testament.

**And in divers manners** In many ways. It was not all in one mode. He had employed various methods in communicating his will. At one time it was by **direct** communication, at another by **dreams**, at another by **visions**, etc. In regard to the various methods which God employed to communicate his will, see Introduction to Isaiah, & 7. ...The word used here, also, occurs nowhere else in the New Testament.

**In times past**. Formerly; in ancient times. The series of revelations began, as recorded by Moses, with Adam, (Genesis 3.) and terminated with Malachi-- a period of more than **three thousand five hundred years**. From Malachi to the time of the Saviour, there were no recorded Divine communications; and the whole period of *written* revelation, or when the Divine communications were recorded from Moses to Malachi, was about a thousand years. To our ancestors; to the people of ancient times. **By the prophets**. The word *prophet*, in the Scriptures, is used in a wide signification. It means not only those who **predict future events**, but those who communicate the **Divine will** on any subject. (Source: <https://www.studylight.org/commentaries/bnb/hebrews-1.html>)

**Hebrews 1:2-3**, Hath in these **LAST days** spoken unto us by his **Son**, whom he hath appointed **HEIR** of all things, by whom also he (the Father) **made the worlds** (creation, UNIVERSE [the totality of ALL matter and energy that exists in the vastness of space, whether known to human beings or not], galaxy).

Who being the **brightness** of his glory, and the **express image (exact copy)** of his person, and **holding** all things by the WORD of his power, when he had by himself purged our sins, sat down on the **right hand (right side)** of the Majesty on **high**...

**NOTE:** It is a revelation which God has made by his Son, the most excellent **messenger** that was ever sent into the world, far superior to all the ancient patriarchs and prophets, by whom God communicated his will to his people in former times. And here we have an excellent account of the glory of our Lord Jesus Christ. (1.) The glory of his office, and that in **three respects**:— **[1.]** God hath appointed him to be **heir** of all things. As God, he was equal to the Father (*in form*); but, as God—man and Mediator, he was appointed by the Father to be the heir of all things, the sovereign Lord of all, the absolute disposer, director, and governor of all persons and of all things, Ps. 2:6, Ps. 2:7. All power in heaven and earth is given to him; all judgment is committed to him, Mt. 28:18; Jn. 5:22. **[2.]** By him God made the **worlds**, both visible and invisible, the heavens and the earth; not as an instrumental cause, but as his essential word and wisdom. By him, he made the old creation, by him he makes the new creature, and by him he rules and governs both. **[3.]** He **upholds** all things by the **word of his power**: he keeps the world from dissolving. By him all things consist. The weight of the whole creation is laid upon Christ: he supports the whole and all the parts. When, upon the apostasy, the world was breaking to pieces under the wrath and curse of God, the Son of God, undertaking the work of **redemption**, bound it up again, and established it by his almighty power and goodness. None of the ancient prophets sustained such an office as this, none was sufficient for it. (2.) Hence the apostle passes to the **glory** of the **person** of **Christ**, who was able to execute such an office: He was the **brightness** of his Father's glory, and the **express image** of his person, v. 3. This is a high and lofty description of the glorious Redeemer, this is an account of his personal excellency. [1.] He is, in person, the Son of God, the only-begotten Son of God, and as such he must have the **same nature**. This personal distinction always supposes one and the same nature. Every son of man is man; were not the nature the same, the generation would be monstrous. [2.] The **person** of the Son is the **glory** of the **Father**, shining forth with a truly **divine splendour**.

(Source: <https://www.studylight.org/commentaries/mhm/hebrews-1.html>)

**Hebrews 1:4**, Being made so much BETTER than the **angels**, as he hath by **inheritance** obtained a more **excellent (surpassing) name** than they.

**NOTE:** The word "better" here does not refer to moral character, but to exaltation of **RANK**. As Mediator; as the Son of God in our nature, he is exalted far above the angels. *Than the angels*. Than all **angels of every rank**. See Barnes "Eph. 1:21"; comp. 1 Peter 3:22: "Angels and authorities and powers being made subject unto him." He is exalted to his mediatorial throne, and all things are placed beneath his feet.

**As he hath by inheritance**. Or in virtue of his **name-- the Son** of God; an **exaltation** such as is implied in that name. As a son has a **RANK** in a family above servants; as he has a control over the property above that which servants have, so it is with the Mediator. He is the **Son** of God: angels are the **servants** of God, and the **servants** of the church. They occupy a place in the universe, compared with that which he occupies, similar to the place which servants in a family occupy compared with that which a son has. To illustrate and prove this is the design of the remainder of this chapter. The argument which the apostle insists on is, that the **title** "**THE Son of God**" is to be given **to him alone**. It has been conferred on no others. Though the angels, and though saints are called in general "sons of God," yet the title "**THE Son** of God" has been given to him only. As the apostle was writing to Hebrews,

he makes his appeal to the Hebrew Scriptures alone for the confirmation of this opinion, **A more excellent name.** To wit, the name *Son*. It is a more honourable and exalted name than has ever been bestowed on them. It involves more exalted privileges, and entitles him on whom it is bestowed to **higher respect** and honour than any name ever bestowed on them. (Source: <https://www.studylight.org/commentaries/bnb/hebrews-1.html>)

**Philippians 2:9**, Wherefore God also hath **highly EXALTED (raise to the highest position)** him, and given him a **name** which is above every name...

**Hebrews 1:5**, For unto which of the *angels* said he at any time, Thou art my Son, **this day** have I **begotten** thee? And **AGAIN**, I will be to him a **Father**, and he shall be to me a **Son**?

**NOTE:** These words are quoted from Psalms 2:7, a psalm that seems to refer only to the Messiah; and they are quoted by St. Paul, Acts 13:33, as referring to the **resurrection** of Christ. (Source: <https://www.studylight.org/commentaries/bnb/hebrews-1.html>)

**Thought 1.** What's being said in this verse is when God the Father RAISED Jesus from the dead, not only was his body raised to life again, but he, as a spirit, was born again FROM being "spiritually dead", like Adam was when he sinned, and like us when we were born, to "AGAIN" be God's son. In other words, Jesus was the FIRST human to be BORN AGAIN.

**Colossians 1:16-18** ...**all things** were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the **FIRSTBORN** (first brought forth, **firstbegotten**) from the **DEAD**; that in **ALL things** he might have the **preeminence (to be first in rank)**.

**NOTE:** The same One who is the Head of all things and beings by creation, is also, by virtue of being "the first-born from the dead," and so "the **first-fruits**" of the **new creation** among men, the **Head** of the Church.  
(Source: Jamieson, Fausset, Brown Commentary [classic.studylight.org/com/jfb](http://classic.studylight.org/com/jfb))

**2 Corinthians 5:17**, Therefore if any man be IN Christ, he is a **new creature**: old things are passed away; behold, all things are become NEW.

**Revelation 1:5** ...from Jesus Christ, who is the faithful witness, and the **FIRST Begotten** of (from) the dead, and the prince of the kings of the earth.

**Psalms 2:7**, I will declare the decree: **the LORD** (Yahweh) hath said unto me, Thou art my Son; THIS DAY have I **begotten** thee.

**Acts 13:33** ...**HE** hath raised up Jesus again; as it is also written in the **second** psalm, Thou art my Son, THIS DAY have I **begotten (regenerate)** [the act of producing ANEW {over AGAIN}] thee.

**NOTE:** The difficulty of applying the words of David, "Thou art my son; to-day I have **begotten (regenerate)** thee," to the resurrection of Jesus, has led many commentators to suppose that both it and the expression, "**raising up Jesus**," refer to his **incarnation** (taking a human body and the NATURE of man).

Nature, when we speak of the nature of man, we understand the peculiar constitution of his body or MIND, or the qualities of the species which distinguish him from other animals.

But these words of David, in every other instance of their occurrence in the NT, are applied to his **resurrection**, and **NOT** to his **natural birth**. ...In applying the quotation from the second Psalm, therefore, to the resurrection, and endeavoring to cheer the Jews in Antioch, with the thought that a long-cherished and familiar promise was thereby fulfilled, Paul was giving his real understanding of the passage

quoted, and it is one as much more cheering than that which many commentators have gathered from it, as the exaltation of Christ from the grave to his throne in the heavens was a **more glorious BIRTH** than that which brought him **INTO** this sinful world. (Source: <https://www.studyight.org/commentaries/oca/acts-13.html>)

**Hebrews 1:6**, And **again**, when he bringeth in the **firstbegotten** he saith, And let all the **angels** of God **worship** him.

**NOTE:** Scholars say that the author here quoted from the Septuagint translation of Psalm 97:7, the common versions reading, "Worship him all ye gods." Christ is here called the "**firstborn**," a favorite expression of Paul who referred to Christ as "the firstborn from the dead" (Colossians 1:18); and as "the **firstborn** of **all creation**" (Colossians 1:15). This expression emphasizes the honor and dignity and primacy (supremacy) of Christ.

**Colossians 1:13-15** ...translated us into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins: Who is the **image** of the invisible God, the **FIRSTBORN** of every **creature ( CREATION)**...

**Firstborn defined 4416, prototokos pro-tot-ok'-os, first-begotten** [first produced {brought into being}]. First-born, first brought forth.  
Creation, 1. The things created. 2. Any thing produced or caused to exist.

Of special interest is the word "**again**," in which it appears that God's commanding of all the angels to worship Christ has special reference to a second time that Christ is brought into the world; and thus this has been applied to the **second coming**. For example, Hewitt, in Tyndale's Commentary, said, "The reference would seem to be to the second coming of Christ."

However, there is one vast consideration that requires that it be construed as a reference to the **resurrection** of Christ **from the dead**; because it is certain that **angels** now worship Christ and that their doing so does not wait upon some future event like the second coming. Besides, Christ's being raised from the dead was genuinely a **coming "again" into** the world, his descent into **Hades** separating between the two times he was in the world. If it should be insisted that this view would relegate the ultimate coming of Christ in judgment to the status of a **third coming**, this is **not logical**; because the two comings of Christ, if they be so viewed, were so intimately connected that they stand as one. The big point of this quotation, however, should not be lost sight of; and that is the fact that God has commanded the angels to worship Christ. Great and glorious as angels assuredly are, Christ is infinitely above them.

(Source: <https://www.studyight.org/commentaries/bcc/hebrews-1.html>)

**Hebrews 1:7**, And of the **angels** he saith, Who maketh his **angels** spirits, and his **ministers (public servant)** a flame of fire.

**NOTE:** The pertinent fact of this quotation from Psa. 14:4 is in its reference to the status of angels as **servants**, that is, **ministers** of God. Some have concluded that the function of angels, at least partially, is to cooperate by means of using the winds and fire to bring about God's will; but if such should be true, there is surely no information given in regard to how it is done and under what circumstances it could be expected. Christ's **rebuking** the winds and the waves was hailed by Richard Trench as evidence that the fallen angel, Satan, could at least take advantage of certain disorders in nature, or even **cause them**. (Source: <https://www.studyight.org/commentaries/bcc/hebrews-1.html>)

**Hebrews 1:8**, But unto the **Son** HE (**Father** God) saith, **Thy throne, O God,** is **for ever and ever**: a sceptre of righteousness is the sceptre of thy kingdom.

**NOTE:** This quotation is from Psa. 45:6 and relates to the **Godhead** (deity) of Christ. CHRIST AS GOD This verse has proved offensive to commentators who apparently resent

such a blunt reference to **Christ as God**; but all kinds of learned arguments, predicated upon the Greek word, whether nominative or vocative, are not able to obscure the obvious and only meaning. Such would-be translations as "God is thy throne," or "Thy throne is God," etc., do not make sense nor harmonize with anything else in the Bible. God is not a chair to be sat upon; and no throne could possibly **BE God!** The reluctance of people to allow so forthright a declaration of **Christ's deity** has been often noted. Bruce commented on this, saying "That he should be addressed as God has **seemed too daring** to many commentators who seek to evade it or explain it away." Significantly, the most widely accepted versions of the New Testament allow it to stand as here and in KJV and RSV. Heb. 1:8 must therefore be allowed to take its place as a witness of the eternal power and Godhead (deity) of Christ. Other passages bearing the same witness are; John 1:1; 20:28; Acts 20:28; Rom. 9:5; Philp. 2:6; Col. 2:9; Titus 2:13; 2 Pet. 1:1; and 1 John 5:20. (Source: <https://www.studylight.org/commentaries/bcc/hebrews-1.html>)

**Thought 1.** When Jesus was RAISED from the dead, to include "spiritual death", he was exalted BACK to the position beside his Father he HAD BEFORE coming to earth. He was "again" God the Son, as he was "in the beginning", John 1:1. It was the JOY set before him.

**John 1:1-2**, In the beginning was the Word, and the Word was with God, and the Word was **God (a deity** (divine rank [position]). The same was in the beginning WITH **God.**

**God defined 2316, theos *theh'-os*, the **supreme** (Highest in authority) **Divinity.****

**Thought 2.** Jesus and the Father are two separate persons, who are equal only in form and nature, Gods. The Father is the ONE supreme (Highest) God.

**Ephesians 4:4, 6**, There is... ..**One God (supreme** (Highest in authority) **Divinity)** and **Father** of ALL, who is ABOVE all, and IN you all.

**1 Corinthians 8:6**, But to us there is but **ONE God (supreme Divinity)**, the **Father**, of whom are all things, and we in him; and one Lord Jesus Christ...

**1 Timothy 2:5**, For there is **ONE God**, and **ONE mediator** between God and men, the man Christ Jesus...

**John 17:1, 5**, These words spake Jesus... .. And now, O Father, glorify thou me with thine own self with the **glory** which **I had WITH thee** before the world **WAS**.

**Hebrews 12:1-2** ...let us run with **patience (cheerful or hopeful endurance)** the race that is set before us, Looking unto Jesus the author and finisher of our FAITH; who for the **JOY** that was **SET** before him endured the cross, **despising (think against, disesteem (disregard [to neglect to observe])** the **SHAME**, and is set down at the right hand of the throne of God.

**Hebrews 1:9**, Thou hast **loved righteousness**, and **HATED iniquity**; therefore God, even **thy** God, hath **anointed** thee with the **oil of GLADNESS** above thy fellows.

**NOTE:** This is a continuation of the quotation from Psa. 45:6, 7; and it cites the reasons for Christ's **exaltation** as being founded upon his love of righteousness and corresponding hatred of evil. Can one imagine an application of this Psalm to Solomon? (See under above verse.) The **anointing** seems NOT to refer to any formal or official ceremony of appointment for Christ but rather to the **happiness** and **JOY** which flowed unto him because of his successful encounter and resulting triumph over sin, death, and the devil. In one sense, Christ was **anointed** at his baptism; but this appears rather as a reference to that overflowing of **JOY** of Jesus, mentioned again in Heb. 12:3.

(Source: <https://www.studylight.org/commentaries/bcc/hebrews-1.html>)