

## Our Bible study session TBS 37 Quad Relationships Heb 1.5-9 to Heb 1-13.

"The supremacy of Christ" is a central motif in the Epistle to the Hebrews. The author develops this theme throughout chapters 1-13 by systematically presenting Christ as superior to various figures and elements of the Old Covenant, using theological arguments, Old Testament references, and comparisons. Here's a structured overview of how this theme unfolds:

This structured approach to the session's content provides a comprehensive overview of the theological insights and practical applications discussed, aimed at deepening our faith and understanding.

### 1. Supremacy over Angels (Hebrews 1:5-14)

The author begins by asserting Christ's superiority over the angels. Angels are revered as messengers and servants of God, but Christ is described as the Son of God, distinct and exalted above all angels. The key passage states:

- "Thou art my Son, today I have begotten thee" (Heb 1:5)(The Epistle to the Hebr...).
- Christ is depicted as the one whom angels worship: "Let all God's angels worship him" (Heb 1:6).
- The Son has a throne that lasts forever, signifying His eternal rule: "Thy throne, O God, is for ever and ever" (Heb 1:8).

### 2. Supremacy in Creation and Sustenance (Hebrews 1:2-3, 10-12)

The author describes Christ as the agent of creation, through whom the world was made, and who upholds the universe by His word of power:

- "Through whom also he created the world... upholding the universe by his word of power" (Heb 1:2-3)(The Epistle to the Hebr...).
- Unlike the created world that will perish, Christ remains unchanged: "They will perish, but thou remainest" (Heb 1:11-12).

### 3. Supremacy over Moses (Hebrews 3:1-6)

Moses is a revered figure in Judaism, as the lawgiver and servant of God. However, the author states that:

- "Jesus has been counted worthy of as much more glory than Moses" (Heb 3:3).
- Moses is faithful as a servant in God's house, but Christ is faithful over God's house as a son (Heb 3:6).

### 4. Supremacy as High Priest (Hebrews 4:14-5:10, 7:1-28)

The high priest held the highest religious office under the Old Covenant. The author develops the idea that Jesus is not only a high priest but one who is superior to the Levitical priests:

- Christ is a "high priest... after the order of Melchizedek" (Heb 5:6), indicating a priesthood that is eternal and not based on lineage (Heb 7:3).
- He is the "surety of a better covenant" and "holds his priesthood permanently" because He lives forever (Heb 7:22, 7:24).

### 5. Supremacy of the New Covenant (Hebrews 8:6-13)

The old covenant, given through Moses, is contrasted with the new covenant mediated by Christ:

- Christ has obtained a "more excellent ministry" as the mediator of a better covenant, which is established on better promises (Heb 8:6).
- The author quotes Jeremiah to show that the first covenant is obsolete and that God has promised to establish a new one, where He will write His laws on the hearts and minds of His people (Heb 8:8-12).

### 6. Supremacy of His Sacrifice (Hebrews 9:11-28, 10:1-18)

The sacrifices offered under the old covenant could not perfect the conscience of the worshiper. In contrast, Christ's sacrifice is once for all and is sufficient to cleanse from sin completely:

- "He entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood" (Heb 9:12).
- "We have been sanctified through the offering of the body of Jesus Christ once for all" (Heb 10:10).

### 7. Supremacy of His Role and Position (Hebrews 12:1-3, 13:8)

The author concludes by presenting Jesus as the ultimate example for believers:

- "Looking to Jesus, the pioneer and perfecter of our faith" (Heb 12:2).
- Christ is described as eternal and unchanging: "Jesus Christ is the same yesterday and today and forever" (Heb 13:8).

### Conclusion

The supremacy of Christ in the Epistle to the Hebrews is portrayed through His unique sonship, eternal priesthood, perfect sacrifice, and role as the mediator of a new and better covenant. The author uses a combination of theological reasoning, scriptural references, and typology to demonstrate that Christ is superior to angels, Moses, the high priests, and the old covenant itself.