LESSON 3. – October 19, 1889.

HEBREWS 2:1-8.

I. To what does the word " therefore" refer? Verse I. See note.

2. Why should we take more earnest heed?

3. On what condition only can the hearing and reading of the sacred Scriptures be profitable to us?

4. Does the query, "How shall we escape?" imply that there may be found some way to escape? Verse 3.

Ans.—No; such a question is the very strongest negative. Escape will be impossible.

5. What relation does the word " neglect" bear to the caution in verse 1?
Ans.—To hear without giving earnest heed, and to suffer the truth to slip away from our hearts and minds, is utter neglect.

6. What was it that began to be spoken by the Lord? Verse 3; Matt. 4: 17; Mark 1:14, 15.

7. How did God bear witness to the preaching of the gospel? Heb. 2: 4.

8. Are these gifts according to the will of man? —lb.; 1 Cor. 12 : 8-11.

9. Were the gifts to remain longer than for the confirmation of the gospel by the apostles? Eph. 4: 11-13.

1o. When will they pass away? 1 Cor. 13: 9, 10.

11. Were all things ever put under, or in subjection to, man? Gen. 1: 26.

12. Did man retain this dominion? Gen. 3: 17-19.

13. Are all things now either under man or the Son of God? Heb. 2:8; 10:12, 13.

14. Under whom are they? Luke 4: 5, 7.

15. To whom will the dominion he given? Micah 4:8; Gal 3:16; Rom. 4:13; Gal. 3:29.

16. What title does Paul give to Christ in 1 Cor. 15:45.

17. How did the first Adam lose dominion over the earth? Gen. 3:17-19.

18. What was the consequence of his action? Rom. 5: I2.

19. How does the last Adam gain the dominion? Heb. 2:9.

20. Was Jesus ever made lower than the angels? —lb.

21. For what purpose? – ib.

**NOTES.**

SCHOLARS should be taught, and it should be impressed upon their minds, that, in studying the Bible, they should pay no attention to the divisions of chapters. They often break the connection in a manner to cause the reader to lose much of the force of the Scriptures.

"The word spoken by angels." It is certain that when the law was given on Mount Sinai, there were present myriads of holy ones, as it reads in Deut. 33 : 2. Ps. 68 : 17 says: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them, as in Sinai, in the holy place." The words of Stephen plainly indicate that the angels had some office to fulfill on the occasion of the giving of the law: " Who have received the law by the disposition of angels." Acts 7: 53. Yet just what part they had to act, is not revealed. Professor Stuart, after noticing a number of opinions on this subject, says:—

"We may stand aloof from being thus wise above what is written, and content ourselves simply with what our author teaches us, and what the Scriptures confirm, viz., that angels did assist at the giving of the law, or were in some way employed as ministering spirits by Jehovah on the occasion of its being promulgated. This is all that the text can well be interpreted as meaning, and all that is requisite for the argument of the apostle."

These words we can adopt, and here we shall have to rest content. In this last dispensation God has spoken to us by his own Son, the Maker and Upholder of all things; and to turn away from the words of such a Being, or to hear them idly, indifferently, or carelessly, is to become guilty in the highest degree.

**Ellen White Notes Compiled:**

#1 Christ was superior to the angels; His ministry was more excellent than theirs; therefore we ought to give the more diligent, earnest heed to the words spoken. The things that had been spoken by priests and rulers had become leavened with erroneous theories. The gospel of the Old Testament had been misinterpreted by the teachers who had desired to fit the presentation with their condition spiritually in the place of exalting truth and laboring to bring the people who claimed to be the chosen of God, up to the holy principles given by Him. Christ came to give the gospel in its purity and its true bearing, and all are to show their esteem of His teaching. {13MR 380.3}

#2 "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. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." {SW, March 1, 1904 par. 11}

 These words, spoken by the apostle Paul, come sounding down along the ages to our time. They lose none of their significance with the lapse of time, but increase in importance and power. They are to be received and obeyed by those who believe that we are living in the last days of this earth's history. It becomes us now, just now, to obtain a deep and living experience in the things of God. Read the second chapter of Hebrews to the people. {SW, March 1, 1904 par. 12}

#3 Those addressed in the message to the church in Sardis have heard and received the principles of truth. We are to be true to the evidences that God has given us in the representation of heavenly things. We are to hold fast the things that we have heard, lest at any time we should let them slip. The right path is plainly outlined before us. Those who misinterpret the precious things God has given me for His people, those who take the sentiments by which God so beautifully shows the difference between the earthly and the heavenly, removing these sentiments from the position in which God has placed them, and making them testify to seducing errors, are removing the landmarks. They cherish sentiments which they should resolutely have discarded. In an unmistakable, decided manner the reproof of God has come to them, forbidding them to spoil the people of God, forbidding them to teach sophistry for truth. {10MR 47.1}

#4 Christ, the way, the truth, and the life, gave himself for a fallen world, and in him are hid all the treasures of wisdom and knowledge. No greater gift can be bestowed upon man than that which is comprehended in Christ. And yet men wait, refusing to give to God the allegiance of the heart. But let the impenitent look to the plan of redemption, and ask themselves, "How shall we escape, if we neglect so great salvation?" It is perilous to neglect to render to God the full consecration of all our powers, for he has given them to man in trust. Will you not ask yourself, "How is it with my soul?" The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation, is to neglect the knowledge of the Father and of the Son whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul. The peril of indifference to God and neglect of his gift, is measured by the greatness of salvation. God has done to the uttermost of his almighty power. The resources of infinite love have been exhausted in devising and executing the plan of redemption for man. God has revealed his character in the goodness, the mercy, compassion, and love manifested to save a race of guilty rebels. What could be done that has not been done in the provisions of the plan of salvation? If the sinner remains indifferent to the manifestation of the goodness of God, if he neglects so great a salvation, rejects the overtures of divine mercy, refuses the gift of life purchased by the precious blood of Christ, what could be done to touch his hard heart? If the wonderful achievement wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that we might be saved, then there is nothing that will move him. Christ left the royal courts, and accepted a life of shame, reproach, and suffering, and did not shrink even from the death of the cross, in order that he might unite humanity with divinity. Are you so infatuated with the love of self, with the suggestions of Satan, that these considerations do not move you to a life of humility, and of submission to God? Will not the love and compassion of him who gave in one gift all that heaven afforded, awaken a response in your heart? "How shall we escape, if we neglect so great salvation?" {RH, March 10, 1891 par. 2}

#5 No comment

#6 Christ is the greatest missionary the world has ever known. How did he come? What was his message? John, his forerunner, came with a message. His voice was lifted up in the wilderness of Judea, saying, "Repent ye, for the kingdom of heaven is at hand; for this is he which was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord." "Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be brought low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry, and he said, what shall I cry? All flesh is as grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it. Surely the people is grass. Grass withereth, flower fadeth, but the word of our God shall stand forever. O Zion, that bringeth good tidings, get thee up into the high mountain; O Jerusalem, that bringeth good tidings, Behold your God; behold the Lord God will come with strong hands, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs in his arms, and carry them to his bosom, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." This was the work and mission of Christ. The very same message that John bore, Christ bore. But while John preached in the wilderness, Christ's work was among the people, that he might reach the people where they were, he encircled the race with his long, human arm, while with his divine arm, he grasped the throne of the infinite, uniting finite man with the infinite God, and connecting earth with Heaven. {KC 159.4}

#7 The apostle 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. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" (Hebrews 2:1-4). {1SM 190.2}

 The third angel's message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. Today you are to give yourselves to God, that He may make of you vessels unto honor, and meet for His service. Today you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord--fitted for the baptism of the Holy Spirit.--The Review and Herald, March 22, 1892. {1SM 190.3}

#8 The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit. "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Corinthians 12:8-11. All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised. {COL 327.1}

#9 Jesus promised His disciples, "The Comforter which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When He, the Spirit of truth, is come, He will guide you into all truth: . . . and He will show you things to come." John 14:26; 16:13. Scripture plainly teaches that these promises, so far from being limited to apostolic days, extend to the church of Christ in all ages. The Saviour assures His followers, "I am with you alway, even unto the end of the world." Matthew 28:20. And Paul declares that the gifts and manifestations of the Spirit were set in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4:12, 13. {GC viii.2}

#10 No comment

#11 He was placed, as God's representative, over the lower orders of being. They cannot understand or acknowledge the sovereignty of God, yet they were made capable of loving and serving man. The psalmist says, "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet: . . . the beasts of the field; the fowl of the air, . . . and whatsoever passeth through the paths of the seas." Psalm 8:6-8. {PP 45.1}

#12 Man lost all because he chose to listen to the deceiver rather than to Him who is Truth, who alone has understanding. By the mingling of evil with good, his mind had become confused, his mental and spiritual powers benumbed. No longer could he appreciate the good that God had so freely bestowed. {Ed 25.3}

 Adam and Eve had chosen the knowledge of evil, and if they ever regained the position they had lost they must regain it under the unfavorable conditions they had brought upon themselves. No longer were they to dwell in Eden, for in its perfection it could not teach them the lessons which it was now essential for them to learn. In unutterable sadness they bade farewell to their beautiful surroundings and went forth to dwell upon the earth, where rested the curse of sin. {Ed 25.4}

 To Adam God had said: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3:17-19. {Ed 26.1}

 Although the earth was blighted with the curse, nature was still to be man's lesson book. It could not now represent goodness only; for evil was everywhere present, marring earth and sea and air with its defiling touch. Where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil. From nature, which now revealed the knowledge of good and evil, man was continually to receive warning as to the results of sin. {Ed 26.2}

#13 It is not the position you may hold in the work that determines your efficiency. A high position will not change the character or increase the moral worth. It is written, "Thou madest him a little lower than the angels; thou crownedest him with glory and honor, and dist set him over the works of thine hands; thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But we see Jesus, who was made a little lower than the angels, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." {SpM 416.3}

#14 "And the devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine. And Jesus answered and said unto him, Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." {EW 157.1}

 Satan presented before Jesus the kingdoms of the world in the most attractive light. If Jesus would there worship him, he offered to relinquish his claims to the possessions of earth. If the plan of salvation should be carried out, and Jesus should die to redeem man, Satan knew that his own power must be limited and finally taken away, and that he would be destroyed. Therefore it was his studied plan to prevent, if possible, the completion of the great work which had been commenced by the Son of God. If the plan of man's redemption should fail, Satan would retain the kingdom which he then claimed. And if he should succeed, he flattered himself that he would reign in opposition to the God of heaven. {EW 157.2}

#15 Not only man but the earth had by sin come under the power of the wicked one, and was to be restored by the plan of redemption. At his creation Adam was placed in dominion over the earth. But by yielding to temptation, he was brought under the power of Satan. "Of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. When man became Satan's captive, the dominion which he held, passed to his conqueror. Thus Satan became "the god of this world." 2 Corinthians 4:4. He had usurped that dominion over the earth which had been originally given to Adam. But Christ, by His sacrifice paying the penalty of sin, would not only redeem man, but recover the dominion which he had forfeited. All that was lost by the first Adam will be restored by the second. Says the prophet, "O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Micah 4:8. And the apostle Paul points forward to the "redemption of the purchased possession." Ephesians 1:14. God created the earth to be the abode of holy, happy beings. The Lord "formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isaiah 45:18. That purpose will be fulfilled, when, renewed by the power of God, and freed from sin and sorrow, it shall become the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein forever." "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Psalm 37:29; Revelation 22:3. {PP 67.1}

#16 Jesus came to "destroy the works of the devil." "In Him was life," and He says, "I am come that they might have life, and that they might have it more abundantly." He is "a quickening spirit." 1 John 3:8; John 1:4; 10:10; 1 Corinthians 15:45. And He still has the same life-giving power as when on earth He healed the sick, and spoke forgiveness to the sinner. He "forgiveth all thine iniquities," He "healeth all thy diseases." Psalm 103:3. {DA 270.2}

#17 The Lord visited Adam and Eve, and made known to them the consequence of their disobedience. As they hear God's majestic approach, they seek to hide themselves from his inspection, whom they delighted, while in their innocence and holiness, to meet. "And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" This question was asked by the Lord, not because he needed information, but for the conviction of the guilty pair. How didst thou become ashamed and fearful? Adam acknowledged his transgression, not because he was penitent for his great disobedience, but to cast reflection upon God. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." The woman was then addressed: "What is this that thou hast done?" Eve answered, "The serpent beguiled me, and I did eat." The Lord then addressed the serpent: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." As the serpent had been exalted above the beasts of the field, he should be degraded beneath them all, and be detested by man, inasmuch as he was the medium through which Satan acted. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground." {1SP 42.3}

 God cursed the ground because of their sin in eating of the tree of knowledge, and declared, "In sorrow shalt thou eat of it all the days of thy life." He had apportioned them the good, but withheld the evil. Now God declares that they shall eat of it, that is, they should be acquainted with evil all the days of their life. {1SP 43.1}

#18 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. . . . Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . Even so by the righteousness of One the free gift came upon all men unto justification of life." Adam's fall in the Garden of Eden caused all to sin; but in the Garden of Gethsemane Christ drank the bitter cup of suffering and death, that whosoever believes in Him may not perish, but have everlasting life. {ST, June 13, 1900 par. 6}

#19 "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." {SW, October 22, 1907 par. 3}

 Christ redeemed man by the virtue of his blood. We cannot estimate the value of this precious ransom. {SW, October 22, 1907 par. 4}

#20 How gladly would the angels have given themselves to die in place of their Commander if the sacrifice could have been accepted in behalf of man! But only He who created man had power to redeem him; yet the angels were to have a part to act in the plan of redemption. Christ was to be made "a little lower than the angels for the suffering of death." As He should take human nature upon Him, they were to minister to Him in His sufferings. They were also to be ministering spirits sent forth to minister for those who should be heirs of salvation. They would guard the subjects of grace from the power of evil angels, and from the darkness thrown around them by Satan. {ST, November 4, 1908 par. 5}

#21 And in all this conflict with the powers of evil, there was ever before Christ the darkened shadow into which he himself must enter. Ever before him was the price which he must pay for the ransom of these souls. As he witnessed the sufferings of the human race, he knew that he must bear a greater pain, mingled with mockery; that he must suffer the greatest humiliation. When he raised Lazarus from the dead, he knew that for that life he must pay the ransom on the cross of Calvary. Every rescue made was to cause him the deepest humiliation. He was to taste death for every man. {YI, December 29, 1898 par. 9}

 In his life on earth, Christ developed a perfect character, he rendered perfect obedience to his Father's commandments. In coming to the world in human form, in becoming subject to the law, in revealing to men that he bore their sickness, their sorrow, their guilt, he did not become a sinner. Before the Pharisees he could say, "Which of you convinceth me of sin?" Not one stain of sin was found upon him. He stood before the world the spotless Lamb of God. {YI, December 29, 1898 par. 10}