

The Glorious Church

God's Plan and God's Rest

Hebrews 2

- Genesis 1 speaks of the will of God at creation, Psalm 8 speaks of God's will after man's fall, and Hebrews 2 speaks of God's will in redemption.
 - Psalm 8 said that God made man a little lower than the angels—it was Jesus who became a little lower than the angels.
 - God originally purposed that man should be a little lower than the angels and that man should be crowned and rule over all His creation.
 - But man fell and did not take his place to rule. Therefore, the Lord Jesus came and took upon Him a body of flesh and blood—He became the “last Adam”
- The birth, human living, and redemption of the Lord Jesus show us that His redemptive work is not only for man, but for all created things.
 - The Lord Jesus stood in two positions:
 - To God He was the man at the beginning.
 - To us He is a man related to us; He is our Savior, the One who has dealt with the problem of sin in our place.
- Hebrews 10 tells us that the veil in the holy place signified the body of the Lord Jesus.
 - At the time of the Lord's death, the veil was split in two from the top to the bottom; as a result, the cherubim embroidered upon it were simultaneously rent.
 - The death of the Lord Jesus included judgment for all creatures.
- Since the Lord Jesus is the representative man, the rest will be like whatever He is, and they will enter with Him into glory.
 - We are God's many sons, which will ultimately result in God bringing us into glory.
 - When the many sons have obtained authority and restored the earth, then they will be brought triumphantly into glory.
- When the Lord Jesus became a man, He suffered temptation as a man and passed through all the experiences of man. This man conquered; this man was victorious.
 - He did not come to receive glory as God, but to obtain glory as man.
 - Jesus. Who was made a little lower than the angels because of the suffering of death, was crowned with glory and honor.

The Relationship Between Redemption and Creation

- The **desire of God's heart** is expressed in **creation**. **Redemption recovers** what God did not obtain through creation.
 - Redemption does not bring anything new to us; it only **restores** to us what is already ours.
 - Our relationship with **redemption** is for the **benefit of man**, while our relationship with **creation** is for the **economy of God**.
 - Without **redemption** we could never be **related to God**. But once we have been saved, we need to **offer ourselves** to God to attain the goal for which He first made man.
- Both redemption and creation are for the **obtaining of glory** and the **overthrowing** of all the power of the devil.

God's Rest

- In all six days of **God's work of creation**, His creation of **man** was **distinct**.
 - All His work throughout the six days was for the creation of man.
 - After God restored the earth and heaven, He created the man of His design.
 - After the sixth day, there was the seventh day; on this day **God rested** from all His work.
- For God to rest is a great matter.
 - It was necessary for Him to have **gained a certain objective** before He could rest.
 - God rested on the seventh day. Before the seventh day, He had **work to do**, and prior to His work, He had a **purpose**.
- **Man** too **cannot rest** in that which **does not satisfy him**; he must gain what he is after and then he will have rest.
- The word "**rested**" is the declaration that **God was satisfied**, that God delighted in what He had done; it proclaims that **God's purpose was attained** and His good pleasure was **accomplished to the fullest**.
- The **Sabbath** tells us that God had a **heart's desire**, a requirement to satisfy Himself, and a **work** had to be done to **fulfill** His heart's desire and demand. It tells us that God has fulfilled His plan, attained His goal, and satisfied His heart.
 - On the **sixth day** **God's purpose was achieved** – He could stop and rest.
 - God's rest was based upon man who would rule.

(The Glorious Church – Chapter 1)