

# Hebrews

"To day if ye will hear his voice, harden not your hearts"

Part V ([Heb 4:13](#))

**Heb 4:13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.**

Everything is already manifest and "**opened unto the eyes of him with whom we have to do**" and our high priest Jesus Christ who has passed into our heavens ([Col 1:27](#)) is there for that express purpose of helping us identify the nakedness or sinfulness of our nature that can be overcome by obtaining mercy, and finding "**grace to help in time of need**".

The **who, what, where, when** and **why** of what God has provided for the elect is what we will be looking at in this verse tonight.

So just briefly let's answer these five questions as we consider how great a high priest we really have in our Lord and Saviour Jesus Christ.

## **Who was he, or who is he:**

These verses in ([Heb 1:1-8](#)) describe some of who Christ is for us today and how he will use the "sceptre of righteousness *is* the sceptre of thy kingdom" to purify a people unto himself ([Tit 2:11-15](#)).

[Heb 1:1](#) God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

[Heb 1:2](#) Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

[Heb 1:3](#) **Who** being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

[Heb 1:4](#) Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

[Heb 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?

[Heb 1:6](#) And again, when **he bringeth in the firstbegotten** into the world, he saith, And let all the angels of God worship him.

[Heb 1:7](#) And of the angels he saith, **Who** maketh his angels spirits, and his ministers a flame of fire.

Heb 1:8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Tit 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

Tit 2:14 **Who** gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

[with "a sceptre of righteousness is the sceptre of thy kingdom"]

Tit 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

### **What is Christ's function for God's elect today?**

We just read that the primary function given to Christ of our Father is to have a "a sceptre of righteousness is the sceptre of thy kingdom" and we know that he is using that sceptre today upon the body of Christ that is being judged (1Pe 4:17) as He "redeem[s] us from all iniquity, and purify[s] unto himself a peculiar people, zealous of good works" through a process of sanctification (Joh 17:17).

It is the man Jesus Christ (1Ti 2:5) who started this process of sowing the seed of God's word and it is Satan who is the enemy that comes and sows tares while men slept. "Another parable put he forth unto them, saying, "**The kingdom of heaven is likened unto a man (1Ti 2:5) which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way"** (Mat 13:24-25).

What Christ did was sow those seeds prior to the conversion of His disciples, speaking the word to them in parables knowing that those words would not return void (Isa 55:11) and that in time the expediency that Christ spoke to them about in regard to his departure (Joh 16:7) would be explained by the comforter (Joh 16:13) that would lead them into all truth (Joh 16:4 , 2Th 2:5), into the words of eternal life that God's elect are blessed to continue in today in order to become disciples indeed (Joh 8:31).

Joh 16:4 **But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.**

2Th 2:5 Remember ye not, that, when I was yet with you, I told you these things?

### **Where is Christ now?**

There is no mystery to those who have had their eyes open as to where Christ is today, and **"Seeing then that we have a great high priest, that is passed into the heavens" "let us hold fast our profession".** Our profession is not to strive for the temporal earthly achievements that Paul likened unto dung after his eyes were open ([Php 3:8](#)) but rather our profession is to "press toward the mark for the prize of the high calling of God in Christ Jesus" ([Php 3:14](#)), having "respect unto the recompence of the reward", "esteeming the reproach of Christ greater riches than the treasures in Egypt" as Moses did in type and shadow ([Heb 11:26](#)). Christ is where he is in our lives for that express purpose of helping us to continue to have that respect unto the recompence of the reward as we are granted the faith required ([1Jn 5:4](#)) along with the fiery trials ([1Pe 4:12](#)) that are essential in order to stablish, strengthen and settle us ([1Pe 5:10](#)) in tried faith ([1Pe 1:7](#)) that we have as a gift from God ([Eph 2:8](#)).

[1Jn 5:4](#) For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even our faith*.

[1Pe 4:12](#) Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

[1Pe 5:10](#) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

[1Pe 1:7](#) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

[Eph 2:8](#) For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God*:

### **When will we see Christ?**

When we **"come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need"** we will **"see Christ"**([Jer 29:13](#) , [Jas 4:7](#)). We are blessed when we are led of the spirit of God

and dragged to Christ ([Joh 6:44](#)) so that by abiding in that light we can have our spiritual eyes open and see Him ([Rom 8:14-16](#) , [Joh 20:29](#) , [1Jn 3:3](#)). Seeing then is connected with the "**throne of grace**" and therefore it is our blessing to be chastened and scourged of the Lord in this age so that we cease from sinning as we are guided and taught by His hand to come out of darkness ([Tit 2:12](#)) and into the glorious light of the gospel of the kingdom of God which is now within us ([2Co 4:7](#) , [Luk 17:20-21](#)).

[Jer 29:13](#) And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

[Jas 4:7](#) Submit yourselves therefore to God. Resist the devil, and he will flee from you.

[Joh 6:44](#) No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

[Rom 8:14](#) For as many as are led by the Spirit of God, they are the sons of God.

[Rom 8:15](#) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[Joh 20:29](#) Jesus saith unto him, **Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.** ["The kingdom of God cometh not with observation"]

[1Jn 3:2](#) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

[1Jn 3:3](#) And every man that hath this hope in him purifieth himself, even as he is pure.

[Tit 2:12](#) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

[2Co 4:7](#) But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

[Luk 17:20](#) And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

[Luk 17:21](#) Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

## Why we have a high priest.

What we have and why we have Christ as our high priest is explained for us this way "**For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin**" and in explaining it this way we can rest assured that our head understands what his body is going through the church ([Col 1:24](#) , [Eph 5:30](#) , [Col 1:27](#)).

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ **in my flesh** for his body's sake, which is the church:

[Eph 5:30](#) For we are members of his body, **of his flesh**, and of his bones.

[Col 1:27](#) To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Christ is training us up and maturing us so that we can in turn be sent to do what he has done for us for others ([Joh 20:21](#)). He is a "**a great high priest, that is passed into the heavens, Jesus the Son of God**" and knowing that and believing that is what we look stedfastly to so that we can "**hold fast our profession**" of faith through our high priest who is the author and finisher of that faith ([Heb 12:2-4](#) , [1Pe 5:8-10](#)).

[Heb 12:2](#) Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

[Heb 12:3](#) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

[Heb 12:4](#) Ye have not yet resisted unto blood, striving against sin.

[1Pe 5:8](#) Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

[1Pe 5:9](#) Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

[1Pe 5:10](#) But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

*Our verse tonight:*

**Heb 4:13** Neither is there any creature<sup>G2937</sup> that is not manifest in his sight: but all things *are* naked<sup>G1131</sup> and opened unto the eyes of him with whom we have to do.

Specifically, when God says "**neither is there any creature<sup>G2937</sup> that is not manifest in his sight**", he is speaking of all mankind, and yet it is not limited to mankind as God knows the course of all of his creation, and His knowing and controlling of all the circuit of life ([Psa 19:1-8](#) , [Pro 8:17-35](#)) demonstrates that He is sovereign over all of His spiritual creation that will one day be part of the all in all ([Eph 1:11](#) , [Eph 4:6](#) , [1Co 15:28](#)). He is sovereign over all spirits that were created to minister unto us as angels do ([Heb 1:14](#)), and all of mankind whose experience that God is directing is for our sakes ([2Co 4:15](#) , [Rom 8:28](#)); and we know that each man in his own order will become a new creation in Christ ([2Co 5:17](#)) and learn of His sovereign hand that is in every detail of His creation ([1Co 15:39-45](#)). The new creation that we are becoming through Christ who created all things is all being done to the glory of God and is also typified for us in the creation week found in ([Gen 1:20-26](#)).

**G2937 Creature:** ktisis ktis'-is From [G2936](#); original *formation* (properly the act; by implication the thing, literally or figuratively): - building, creation, creature, ordinance.

Original: **ku964 iu769 ou953 spar** - Transliteration: **Ktisis**

- Phonetic: **ktis'-is**

- Definition:

**1.** the act of founding, establishing, building etc

**a.** the act of creating, creation

**b.** creation i.e. thing created

**1.** of individual things, beings, a creature, a creation 1b

**c.** anything created 1b

**d.** after a rabbinical usage (by which a man converted from idolatry to Judaism was called) 1b

**e.** the sum or aggregate of things created

**f.** institution, ordinance

- Origin: from [G2936](#)

- TDNT entry: 19:40,5

- Part(s) of speech: Noun Feminine

- Strong's: From [G2936](#); original *formation* (properly the act; by implication the



thing literally or figuratively): - **building creation creature ordinance**.

**Total KJV Occurrences: 15**

- building, 1

[Heb\\_9:11](#)

- creation, 3

[Rom\\_1:20](#); [Rom\\_8:22](#); [2Pe\\_3:4](#)

- creature, 10

[Rom\\_1:25](#); [Rom\\_8:19](#); [Rom\\_8:20](#); [Rom\\_8:21](#); [Rom\\_8:39](#);  
[2Co\\_5:17](#); [Gal\\_6:15](#); [Col\\_1:15](#); [Col\\_1:23](#); [Heb\\_4:13](#)

- ordinance, 1

[1Pe\\_2:13](#)

[Gen\\_1:20](#) And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

[Gen\\_1:21](#) And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

[Gen\\_1:22](#) And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

[Gen\\_1:23](#) And the evening and the morning were the fifth day.

[Gen\\_1:24](#) And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

[Gen\\_1:25](#) And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

[Gen\\_1:26](#) And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

The Strong's number for the word "naked" **G1131** in this section of scripture ("**but all things are naked **G1131** and opened unto the eyes of him with whom we have to do**") is also found in ([1Co\\_15:37](#)), and the context surrounding the word "bare" **G1131** in this verse reveals what part of God's creation that is now the

apple of His eye ([Zec 2:8](#) , [Psa 17:8](#)).

**G1131 Naked:** gumnos *goom-nos'* Of uncertain affinity; *nude* (absolutely or relatively, literally or figuratively): - naked.

- Original: **yu965 mu957 ou769 spar** - Transliteration: **Gumnos**

- Phonetic: **goom-nos'**

- Definition:

1. properly

a. unclad, without clothing, the naked body

b. ill clad

c. clad in undergarments only (the outer garments or cloak being laid aside)

d. of the soul, whose garment is the body, stripped of the body, without a body

2. metaph.

a. naked, i.e. open, lay bare

b. only, mere, bare, i.e. mere grain not the plant itself

- Origin: of uncertain affinity

- TDNT entry: 13:53,1

- Part(s) of speech: Adjective

**Strong's:** Of uncertain affinity; *nude* (absolutely or relatively literally or figuratively): - naked.

**Total KJV Occurrences: 9**

- bare, 1

[1Co 15:37](#)

- naked, 8

[Mar 14:51](#); [Mar 14:52](#); [Joh 21:7](#); [Act 19:16](#); [2Co 5:3](#); [Heb 4:13](#);  
[Jam 2:15](#); [Rev 17:16](#)

Not knowing the order of God's creation and listening to the lie of Satan that there is no order to the resurrections is the evil communication that deceives those who believe the lie ([1Co 15:31-33](#)) and these verses precede the truth of what God is doing with all of his creation that is manifest to Him, and declare that in time all will be saved. God's elect are dying daily today, and Paul expresses why should we be overcoming those beasts within and without ourselves if there is no first



resurrection, let's just "eat and drink; for to morrow we die" that death being in the second resurrection, or lake of fire, also called the great white throne judgement ([1Co 15:31](#) , [Luk 12:19](#)). Right after that point Paul says "**Be not deceived: evil communications corrupt good manners**". God's elect see through this evil communication that says there is one resurrection saying "for to morrow we die" and instead we by grace and faith of Christ say we must "die daily" which is how we "awake to righteousness" as we die daily and are raised together in heavenly places to overcome in this life through Christ ([Eph 2:6](#)).

[1Co 15:31](#) I protest by your rejoicing which I have in Christ Jesus our Lord, **I die daily**.

[1Co 15:32](#) If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

[1Co 15:33](#) Be not deceived: evil communications corrupt good manners.

When we "awake to righteousness" then we see the order in God's creation that is then explained in great detail in the rest of the verses ([1Co 15:34-58](#)).

[1Co 15:34](#) **Awake to righteousness**, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

[1Co 15:35](#) But some *man* will say, How are the dead raised up? and with what body do they come?

[1Co 15:36](#) *Thou* fool, that which thou sowest is not quickened, except it die: ["**I die daily**" of [1Co 15:31](#)]

[1Co 15:37](#) And that which thou sowest, thou sowest not that body that shall be, but bare <sup>G1131</sup> grain, it may chance of wheat, or of some other *grain*:

[1Co 15:38](#) But God giveth it a body as it hath pleased him, and to every seed his own body. [[Mat 22:14](#) , [1Pe 2:9](#) , [Jas 1:18](#)]

[1Co 15:39](#) All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

[1Co 15:40](#) *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

[1Co 15:41](#) *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

[1Co 15:42](#) So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

[1Co 15:43](#) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

[1Co 15:44](#) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

[1Co 15:45](#) And so it is written, The first man Adam was made a living soul;

[[1Co 15:39](#)] the last Adam *was made* a quickening spirit.[[1Co 15:41](#)]

[1Co 15:46](#) Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

[1Co 15:47](#) The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

[1Co 15:48](#) As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

[1Co 15:49](#) And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

[1Co 15:50](#) Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

[1Co 15:51](#) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

[1Co 15:52](#) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

[those who are not resurrected in the first resurrection are still under the law: "The sting of death *is* sin; and the strength of sin *is* the law". We must put on incorruption in earnest today as we die daily, and then we can be raised in a moment and in a twinkling of an eye. It is those who are dead to sin and alive in Christ who will be raised first "and the dead shall be raised incorruptible, and we shall be changed" the rest are raised in the lake of fire, or great white throne judgement, or second resurrection].

[1Co 15:53](#) For this corruptible must put on incorruption, and this mortal *must* put on immortality.

[1Co 15:54](#) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

[1Co 15:55](#) O death, where *is* thy sting? O grave, where *is* thy victory?

[1Co 15:56](#) The sting of death *is* sin; and the strength of sin *is* the law.

[1Co 15:57](#) But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

[1Co 15:58](#) Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

Clearly 'nakedness' to God is when we try to do our own works independent of Him, not acknowledging his sovereignty in all things as typified by Adam and Eve in the garden wearing their designer fig leaf "and they sewed fig leaves together,

and made themselves aprons"([Gen 3:7](#)).

[Gen 3:7](#) And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

**Where** are you Adam? is the question we must ask ourselves every day as we examine ourselves in the Lord and die daily so we can be clothed with the sacrifice of Christ being baptized into his death ([2Co 13:5](#) , [Gen 3:7-10](#) , [Gen 3:21](#) , [Rom 6:3](#)). We know **where** Christ is so "To day if ye will hear his voice, harden not your hearts" as Adam and Eve did putting the blame for their sinful actions on everyone else but the person who the blame should have squarely fell on ([Gen 3:12-13](#) , [2Sa 12:7](#)).

[2Co 13:5](#) Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

[Gen 3:7](#) And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

[Gen 3:8](#) And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

[Gen 3:9](#) And the LORD God called unto Adam, and said unto him, **Where art** thou?

[Gen 3:10](#) And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself.

[Gen 3:21](#) Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

[Gen 3:12](#) And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

[Gen 3:13](#) And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

[Rom 6:3](#) Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

[2Sa 12:7](#) And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;