

# LIFE'S MOST IMPORTANT SUBJECT

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HEBREWS 3:1 • TV131B

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By  
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## Hebrew 3:1

*“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”*

Here's our subject today: **“LIFE'S MOST IMPORTANT SUBJECT.”** That's a big title isn't it? I think I can make good on it: **“LIFE'S MOST IMPORTANT SUBJECT.”**

Our text is found in the **3rd chapter of Hebrews, verse 1:** *“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.”* That's life's most important subject: consider Christ Jesus.

**First of all:** Now, our Lord, the individual who knows the living God, said: *“eternal life is to know thee, the true and living God.”*

Any individual who would know the true and living God will make no progress whatsoever in that quest until he meets Jesus Christ, *“for he that hath seen me hath seen the Father.”*

That's what Christ said: *“and he that has seen me hath seen my Father also and he that hath the Son hath the Father.”* That's pretty clear: *“I and my Father are one.”* So, the individual who

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would know the living God will make no progress, whatsoever, until he meets Christ, for God is revealed in Christ Jesus.

**Second:** The individual who would know the forgiveness of sin (and I think there are some people listening to this program who are interested in that subject and I am very much) an individual who would know the forgiveness of sin, all sin, will make no progress toward that goal until he meets Jesus Christ for the apostles were sent forth to preach repentance and remission of sins in His name, forgiveness in his name. Paul wrote in Ephesians: *“in whom we have redemption, the forgiveness of sins in Jesus Christ.”*

**Third:** The individual who would be holy and sanctified in God's presence (and this is what's important, in God's presence, be holy in God's presence) will make no progress toward that perfect righteousness until he meets Christ.

*“For Christ was made to be sin for us who knew no sin that we might be made the righteousness of God in him”* We are made righteous in Christ. Outside of Christ there is no righteousness. So, we've got to meet Christ.

**Fourth:** Then the individual who would live forever (I know there are some folks interested in that) who would live forever in glory, will make no progress toward that inheritance until he meets Christ, for the Scripture says: *“He hath blessed us with all spiritual blessings in the heavenlies in Christ:”*

*“It pleased God that in him, (that is in Christ) should all fullness dwell.”* So, consider Christ Jesus; that's the subject and that's the theme. The song writer said:

**“Christ is the theme  
Christ is supreme  
Sweeter He grows  
His glory bestows  
Bright as the sun  
Ever He glows  
Christ is the theme, eternal theme.”**

I can give you no greater challenge than to consider Christ Jesus. I can give you no better council than *“consider Christ Jesus.”*

This is my favorite subject; I ought not to have any trouble at all today with this subject: **“Consider Christ Jesus.”** I shall divide this message into seven parts. I am going to speak briefly on each one, **“Consider Christ Jesus.”**

**First of all:** Let's consider the creating Christ! In **John 1: verses 1 through 3**, it says: *“In the beginning was the Word and the Word was with God and the Word was God and all things were made by him, and without him was not anything made that was made.”*

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You say: "Who is this Word?" It's Christ Jesus, for on down in **verse: 14**, it says: "*the Word was made flesh.*" So, "*In the beginning was the Word, (Christ Jesus) and all things were made by him and without him was not anything made that was made.*" He's the creating Christ.

Then, in **Colossians 1:16** Paul wrote: "*for by him were all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones or dominions or principalities, or powers. All things were created by Christ, and for him they were created and he is before all things and by him all things consist,*" that is they are sustained; they are kept in operation, they are kept under control.

You see, everything is in Christ: "*In him we live and move and have our being.*" Jesus Christ, my friend, is not just a man, a prophet, a good man, a healer, a preacher, or all of these things; He is God: "*God was in Christ.*"

He's the creating Christ. He prayed in Gethsemane's Garden: "*Father; glorify me with the glory which I had with thee before the world was.*" The Scripture says that: "*we beheld him and in him, the express image of the Father.*" He's the creating Christ.

Then, in **Hebrews 1: verses 1 and 2** it says: "*God hath in these last days spoken unto us by his Son whom he hath appointed heir of all things and by whom he made the worlds.*" Christ Jesus is the Creator.

Our blessed Lord created the angels. Our blessed Lord put the stars in place. The hymn writer says: "He hung the stars in space and He spread out the valleys and lifted up the mountain and filled up the oceans and the seas." Then He made man in His own image and He said: "*it's good.*" He made it all; consider, consider the creating Christ.

No wonder our Lord used the things of this world in His parables and in His sermons. He talked about the birds; He said: "*not a sparrow falls to the ground without your father.*" He talked about the lilies of the field in their beauty "*and they toil not, neither do they spin.*"

He talked about trees and He talked about fish. He talked about the tares and the wheat. He talked about the mountains. No wonder; He made these things; He made them all.

In **Revelation 4:11**, it says: "*Thou art worthy O Lord to receive glory and honor and power for thou hast created all things and for thy pleasure; they are and were created.*" I challenge you and counsel you and advise you to consider Christ Jesus, the creating Christ.

**Secondly:** I would have you consider the incarnate Christ! Incarnate means, God became a man. Over in Isaiah it says: "*The Lord himself will give you a sign, a virgin shall conceive and bring forth a son, and thou shalt call his name Immanuel, which is interpreted God with us.*"

"*The Word was made flesh,*" astounding but true, a miracle, yes a miracle, the miracle of miracles, true, astonishing but true." **Galatians 5:4** says: "*In the fullness of the time (when*

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God's good time and good pleasure rolled around) *God sent forth his Son into the world made of a woman, made under the law.*"

In **Luke 2: 11 and 12**, the angels declared unto the shepherds: "*unto you is born this day, in the city of David, a Saviour, who is none other than Christ the Lord. You will find the baby wrapped in swaddling clothes lying in a manger.*" Oh miracle of miracles, oh astounding of all facts, God clothed in human flesh!

The ancient of days became an infant of days. He who made man became a man. He, who made woman, was born of woman. He who created the angels, made a little lower than the angels, He who was before Abraham, was born 2,000 years after Abraham.

He, who was David's Lord, became David's Son. He who was rich became poor. Consider the incarnate Christ. Who is this man, who is this man? He is Jesus Christ.

When did Jesus Christ become a man, in the fullness of time? How did Jesus Christ become a man made of a woman? Why did Jesus Christ become a man, to redeem those that were born of woman and born under the law?

Yes sir, I know that it is impossible for a human mind to comprehend that the holy, immaculate, infinite, eternal, immutable, sovereign, almighty God should confine Himself to human flesh and live on this earth, "*tested, tried, and tempted in all points as we are, yet without sin.*"

Then, He submitted to the death of Calvary's cross, to death, even the death of the cross. The only way a man can believe that is to have it revealed to his heart by the Holy Spirit. But, I would have you consider the incarnate Christ.

**Thirdly:** Then I would have you consider the prophet Christ Jesus!

Moses wrote: "*God will raise up among you (speaking of Israel); he shall raise up from among you a prophet and him you shall hear.*"

When Jesus Christ was raised up from Israel's nation, a root out of a dry ground, of the house and lineage of David; the Scripture says: "*The Father spake from heaven and said: this is my beloved Son; hear ye him.*"

Men come to preachers today and they say: "show us God; teach us about God, put us in touch with God." Well, if you come to me with those demands, do you know what I will say to you?

You say: "Show me God; teach me about God. Reveal the things of God." I would say: "Consider Christ Jesus, consider Christ Jesus." He is the Word. God communicates to us through Christ.

One day one of the disciples said: "*Lord; show us the Father and we will be satisfied.*" Christ shook His head and said: "*Phillip; have I been so long time with you and yet you don't know*

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*me? He that hath seen me hath seen the Father. Believest thou not that I am in the Father and the Father in me?"* Christ reveals the Father. *"I and my father are one,"* He said. You can't separate the Father and the Son, they are one.

He reveals the Father's purpose, He said: *"the works that I do they are not my works; they are the works of him that sent me."* He reveals the Father's message, He said: *"The words that I speak; they are not my words, they are the words of him that sent me."*

He reveals the Father's will, He says: *"I came not to do my will but the will of him that sent me."* He reveals the Father's works, they said: *"What shall we do that we might work the works of God?"* He said: *"This is the work of God that you believe on him whom God has sent."*

Consider Christ the prophet; consider Christ the prophet, Christ the creating one, Christ the incarnate one, and Christ the one of whom God spoke in every prophecy of Old Testament times. He's that Prophet, that Priest, and that King.

**Fourthly:** Then, I would have you consider the rejected Christ!

He was despised. Isaiah writing about Him, said: *"he was despised and rejected of men, a man of sorrows, and acquainted with grief."* Great as He is yet, *"despised;"* holy as He is yet, *"despised,"* merciful as He is yet, *"despised"* and precious as He is yet, *"despised."*

*"He came unto his own and even his own received him not. He was in the world and the world was made by him and the world knew him not."* They called him a *"blasphemer."* They said, *"He blasphemed."*

The Lord said: *"Many good works have I done among you for which of these do you stone me? We are not stoning you for good works; we are stoning you because you have blasphemed. You being a man say that you are God; you are a blasphemer."*

They called Him a *"wine bibber and gluttonous man."* They accused Him of being a liar. They said, *"Your record's not true."* They accused Him of keeping bad company; they said, *"he's gone to be the guest of a man that's a sinner: why does your master associate with publicans and sinners?"*

They charged him with insanity; they said: *"this man's beside himself."* They accused Him of being in a league with Satan. They said: *"He cast out devils by the power of the devil."* They gathered together their false witnesses and paid them all and charged Him with treason.

He is a *"Man of sorrows, he is despised and rejected of men, a man of sorrows, acquainted with grief:"*

**"A man of sorrows  
What a name  
For the son of God who came,**

**Ruined sinners  
To reclaim  
Hallelujah what a Saviour.**

**Bearing shame  
And scoffing rude  
In my place  
Condemned he stood**

**But he sealed my pardon  
With his blood  
Hallelujah, what a Saviour.”**

Consider Christ Jesus, the rejected Christ!

**Fifthly:** I would have you consider the crucified Christ!

It says in **Luke 23:33**: *“And when they were come to a place which is called Calvary, there on Calvary, they crucified him.”*

Now, I don't think anyone today (anyone listening to my voice) knows what death by the cross meant. I know I don't. I can't imagine what a cross meant **1,900** years ago, what a cross meant and death on a cross.

You know; the Scripture says: *“Let this mind be in you which is also in Christ Jesus, who thought it not robbery to be equal with God but made himself of no reputation, took upon himself the form of a servant and became obedient unto death, even, the death of the cross.”*

Now, I am going to say something and I want you to listen to it: death by hanging, death by sword, and death by fire was an act of mercy compared to death by crucifixion, that's exactly right. Death by crucifixion meant hours upon the cross, hours, sometimes they said it was days upon that cross before death.

But, there are two things and this is so important to every believer, especially; there are two things that attended death on a cross, great suffering and great shame. Now, don't miss the second part.

Our Lords suffering was two-fold. His body suffered. He was marred and His visage was marred so that He didn't even look like a man. He suffered as no man has ever suffered physically, *“but he made his soul an offering for sin.”*

You see; *“our sins were laid on him and he was numbered with the transgressors.”* That agony, that soul agony, began before those nails were ever driven in His hand. In fact, in the Garden of Gethsemane, our Lord prayed to the Father, *“If it be thy will; let this cup pass from me.*

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*Nevertheless, not my will, but thy will be done. My soul is exceeding sorrowful, even unto death, right now.*” You can’t imagine that our Lord was praying to escape the cross; He said: *“for this cause I came to this hour.”* Our Lord is the *“lamb slain before the foundation of the world.”*

There is no way that God can pray against God. There is no way that the Son can pray against the will of the Father. There is no way that the Son can try to avoid that which He purposed and planned Himself.

What He was praying about in that Garden, well, He was dying right then. He knew His physical body, He knew His physically human makeup could not bear, could not bear the suffering of soul through which He was going, knowing in His infinite knowledge, what it meant to bear the wrath of God for sin, what it meant to go to hell for sin.

Our Lord, His whole nature, was crying out against what was going on in His heart and mind and what was ahead of Him because His blood was coming out of the pores of His body.

Men get in anxiety and have heart attacks; their heart stops. Men get under great tension and pressure and they die under that pressure. Our Lord Jesus who was saying right there; *“my soul is exceeding sorrowful unto death,* (nevertheless, I will take this, whatever your will is, my Father).” The angels came and ministered to Him, His prayer was answered.

But, I will tell you this: there’s suffering. When we look at the physical sufferings of the Son of God; they are nothing compared to His soul agony and are nothing compared to the shame, shame of that cross, for associated with the cross, great suffering, untold agony, and shame.

In the cross of the Lord Jesus Christ I see several things; I stand back with that crowd looking at Him there. I see the love of God for sinners; *“God so loved that he gave his Son.”*

I see the wrath of God against sin. If you want to see the true wrath of God against sin; don’t go to Noah’s Ark or even to Sodom’s fire or even to the firstborn in Egypt, in the death thereof; go to Calvary.

If God spared not His own Son who bore sin as a representative, imputed sin, not personal sin, if He will do that in His justice and righteousness to His Son, how shall we, so ungodly, escape His anger and His wrath?

I see the wrath of God against sin at Calvary, not only His love, but His wrath. I see His law honored at Calvary and his justice satisfied. And I see the debt for my sins all paid, all paid, cancelled. My debt is cancelled:

**“Jesus paid it all  
All the debt I owe.  
Sin left a crimson stain  
But he washed it white as snow.”**

**Sixthly:** Let's consider Christ Jesus the risen Christ!

Thank God our message doesn't end there. If our message ended there I hope it will end there. If our message ended there our assurance would end there. If our message ended there our Gospel would end there.

But, Christ was buried and that's not the end. They took him down from that tree and they put His body in a grave. They rolled a stone in front of that sepulcher. They put the Roman seal upon that stone and they stationed soldiers out there in front of the stone in case His disciples should come during the night and steal away the body.

But, upon that first day of the week, early Sunday morning, when the women came to the tomb to anoint the body, they were asking the question among themselves: *"who's going to roll away this stone for us?"*

When they got there the stone had already been rolled away. An angel stood there and said to them: *"why do you seek the living among the dead? He's not here; he's risen; go tell his disciples: Christ has risen."*

**"Up from the grave He arose  
With a mighty conqueror over his foes,  
Christ arose a victor over the dark domain  
And lives forever with His saints to reign  
He arose!"**

And Paul emphasizes the importance of that resurrection. Paul in **1 Corinthians 15** says: *"If Christ be not raised, you are yet in your sins. If Christ be not raised, there is no resurrection. If Christ be not raised, we are false witnesses of God. If Christ be not risen, we are of all men most miserable."*

But, He is raised. That's the glad message; that was the message for which the disciples were most persecuted, did you know that? Go through the **Book of Acts** and while you go through take a pencil and mark where it talks about the resurrection of the dead, constantly in every sermon.

That's what the Pharisees and Sadducees fought more than any other doctrine. They knew Christ died. They knew Christ was buried but they insisted He could not rise. For, if He is raised from the tomb He is everything He says He is.

If He's risen from the tomb; you see; that's why they hated the resurrection of the dead. They despised that doctrine. They wanted to blot out that doctrine. They didn't want to hear of that doctrine. If He be raised, He's King, He's Lord, He's the Saviour, He's the Messiah and He's the Christ.

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And it's evident from His resurrection that the Father has accepted His sacrifice and it is evident from His resurrection that all that are in Him by faith shall rise also because He said "*destroy this temple and in three days I will raise it up.*"

They remembered those words and said: "He can't be raised. We won't have it; we insist we won't have it. We will pay the soldiers; we will do anything, tell them that His disciples stole His body. Tell the governor anything; we will back you up, we will lie for you."

The Pharisees said: "You lie and we will swear to it, anything to keep from preaching this man's risen; He must not be raised, because that is the very promise of His Gospel and that's the seal of His Gospel and that's assurance of His Gospel. He said, "*Because I live, ye shall live also, ye shall live also.*"

You see, it starts way back there in eternity past. We were chosen in Christ. Christ was our Surety. We were in Him and He represented us. In Christ we obeyed the law. In Christ we are crucified with Him. In Christ we are raised. In Him we ascended and in Him we are seated. That's the whole makeup of this thing of redemption; that's the body of redemption, it is all in Christ.

They said, "If we can keep Him in the grave." You see, if this generation can keep Him in the grave and deny His resurrection, then they can keep Him from being the Saviour, the Christ, the Messiah, and the Redeemer if there is no resurrection.

**Seventh:** Consider Christ Jesus the creating Christ, the incarnate Christ, Christ the prophet, the rejected Christ, the crucified Christ, the risen Christ and now consider the coming Christ!

My friends; I shall not be guilty as many are of going from His tomb to the Second Advent, there's something in between, there's something in between and that is the interceding Christ, the interceding Christ.

I want you to think a little bit about this; the Scripture says: "*There's one mediator between God and men and that's the man Christ Jesus.*" The Lord Jesus Christ is our Great High Priest. We have a High Priest and every believer is a priest but he has a Great High Priest, Jesus Christ the Lord.

Every believer has an Advocate. Every believer has a Mediator. Every believer has an Intercessor; it's the Lord Jesus Christ. His blood puts away our sins and His righteousness covers us with holiness and His presence in the heavenlies at the right hand of the Father permits and enables us to have fellowship with God and to come to God.

Christ said, "*No man cometh to the Father but by me.*" He prays for us. He makes our prayers acceptable. He makes our worship acceptable. He makes our works acceptable. He makes us acceptable for "*we are accepted in the beloved.*" He's the Mediator. Consider Christ the Interceder but consider the coming Christ too.

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He said to his disciples: *“I go to prepare a place for you and if I go to prepare a place for you I will come again, I will come again and receive you unto myself that where I am there you may be also.”*

Then, when our Lord arose from the tomb He appeared to the disciples and to different ones on different occasions. He led them out yonder to the Mount of Olives and while He spoke to them the Scripture says: *“a cloud received him up into heaven.”*

As He went away the angels appeared to the disciples. The angels had announced His coming and the angels announced His second coming. The angel said to the shepherds: *“Unto you is born this day in the city of David, a Saviour which is Christ the Lord.”*

When the Lord went back to heaven the angels announced His return; they said: *“ye men of Galilee, why do you stand here gazing up into heaven; this same Jesus which is taken up from you into heaven shall so come in like manner as you have seen him go.”*

My friends; I don't know when He is coming. I don't have the slightest idea and nobody else does either, only the Father. I don't know what's going to happen when He does come. I've got some ideas, some speculation, but I wouldn't put it off on you. I just know He's coming.

He went away but not to stay; He's coming back again, I don't know when. I know for whom He will come and I know how He will come; *“this same Jesus will come again in like manner as you have seen him go.”*

I know for whom He's coming. He said: *“If I go to prepare a place for you I will come again and receive you unto myself that where I am you may be also!”*

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