

## Series: The Gift of the Holy Spirit

# Finding the Holy Spirit in Hebrews

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Mary Craig Ministries, Inc.



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We turn now to the message to the Hebrews. We don't know exactly who wrote Hebrews, though many attribute it to the Apostle Paul. Hebrews brings out a few things about the Holy Spirit while setting forth how the New Covenant in Christ's Blood is better than the Old Covenant.

**Hebrews 1:8, 9: But unto the Son he says, Your throne, O God, is forever and ever: a scepter of righteousness is the scepter of your kingdom. You have loved righteousness, and hated iniquity; therefore God, even your God, has anointed you with the oil of gladness above your fellows.**

To see how this relates to the Holy Spirit, we must do some digging. We must look up some other passages of Scripture: Psalm 45:6, 7; Isaiah 61:1; Acts 4:27; Acts 10:38.

**Isaiah 61:1: <sup>1</sup>The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*;**

**<sup>2</sup>To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;**

**<sup>3</sup>To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. KJV**

**Acts 4:27, 28: <sup>27</sup> For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, <sup>28</sup>For to do whatsoever thy hand and thy counsel determined before to be done. KJV**

**Acts 10:38: How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. KJV**

Angels and prophets could only point to Jesus who was to come. **And of the angels He says, Who makes His angels spirits, and His ministers a flame of fire (Psalm 104.4): But of the Son he says, Thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of Thy kingdom. You have loved righteousness, and hated iniquity; therefore God, Your God, has anointed You with the oil of gladness above Your fellows. (Psalm 45.6, 7)**

Christ is God, King eternal with the power of an endless life. He is righteous, anointed, given the Spirit without measure. We partake of His anointing and joy. We also partake of His work, life, indwelling. Jesus is Creator, unchangeable. He calls things that are not as though they were. He creates what otherwise could not be. Our Redeemer is the Creator, at the right hand of the Father.

The proof of appeal is in that the Holy Spirit says, or God says, or He says.

Christ is a righteous King. He has loved righteousness and hated iniquity. On earth He was tested and tried and found worthy to sit upon the throne of God. Now He reigns and rules as anointed King. (Craig, Mary. *The Message to the Hebrews*. Fort Lauderdale, FL: Mary Craig Ministries, Inc., 2001, page 12, 13)

**<sup>2</sup>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. Hebrews 12:2 KJV**

Another thing. The testimony to the work of the Holy Spirit in the inspiration of Scripture is very emphatic. We see this in Hebrews 3:7, Hebrews 9:8, and Hebrews 10:15.

But let's go on to **Hebrews 2:3, 4: 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?**

"There is greater responsibility today because God has sent His Son. In the OT, people who did not heed the Word were sometimes punished. In Hebrews 2:2 "transgression" refers to sins of commission, while "disobedience" suggests sins of omission. "Under Law" there was chastening. But to whom much is given, much shall be required. We have the Word spoken in God's Son. The Word was confirmed by apostolic miracles (2:4). "Signs and wonders" is a phrase found 11 times in the NT. Miracles witnessed to the Word and confirmed its truth. (See Mark 16:17-20; Acts 2:43.) God bears witness by signs and wonders, by manifold powers, by distributions of the Holy Spirit.

There is no fellowship with Jesus but through the Spirit. Thus we must guard against drifting and the neglect of spiritual things that would lead us astray." (Craig, page 15)

The gifts of the Holy Spirit are listed in 1 Corinthians 12:4, 7, 8, 11.

**Hebrews 9:13, 14: For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.**

"Without the shedding of blood there was no remission even for the ceremonial defilement.

The whole system displayed a method by which the worshipper, estranged from God and out of covenant standing, could be restored, and come before the inflexible holy and yet merciful God. The penalty as well as the distance could be removed only by sacrifice. Those sacrifices were a grace and a mercy from God to be even provided,

but the message was clear. Transgression violating the order of the universe must be visited by punishment. Death must follow, and no regrets could remove the guilt. Without a sin offering acceptable to God to atone for the trespass, the offender must die without the possibility of living in fellowship with God. The grace was a system of substitutionary atonement. None of these sacrifices, however, required an inward repentance or altered conduct on the part of the worshipper, though certainly, God wanted a change of heart and a turning unto Himself.

So now let's look at the steps and see how they come up in the NT writings.

1. **The worshipper violates the law and contracts guilt.** It is something for which a sin-offering is provided. **The offering had to be a clean animal**, without blemish, brought to the tabernacle of the congregation. **The animal had to be alive**, presented by a willing offerer voluntarily. The presentation was to be **upon the altar** which involved an elevation such that the victim was to be brought up. 1 Peter 2:24 Jesus was brought up as He was lifted up upon the cross. The victim had to be without defect or blemish. 1 Peter 1:19; Hebrews 9:14. Jesus had to be sinless, righteous, innocent in order to stand for the guilty. The holiness of Jesus was an essential element in the atonement. The atonement is a satisfaction to justice, a fulfillment of the Law. Perfect holiness and sinless purity were required. Jesus is that. Hebrews 9:14.

2. **The next act of the sacrificial offering was the laying on of the hand upon the victim's head.** This represents the transfer of guilt to the substitute. It was accompanied on the Day of Atonement with the confession of sins. (Lev. 16:21) The animal was devoted to death. It was visited with death because sin was imputed to it. It was made sin, or made incorporated guilt. The laying on of the hands, at one time for one end and at another time for another, was the transfer from one party to another. The offerer put himself in a relationship to the victim; he had a connection to it. He communicated or transferred his own guilt to it, or the nation's guilt was transferred to it, according to the private or public nature of the sacrifice. After this transfer, the animal suffered death for the sin. The animal took the punishment required for the sin in the place of those for whom it died. Jesus...Mark 15:26; Romans 8:3; 2 Cor. 5:21.

3. **The third step involved the animal's death.** The wages of sin is death, says Paul. Sin and death stand related as cause and consequence. The animal must die by the hand of the worshipper. It was his sin that was laid upon the animal—his death. It was violent, really.

Jesus was not to meet His death in any other way but by violence. The sinner's hand was to be the instrument of inflicting the death, even as the sinner's guilt was the meritorious cause as to why death could come to Jesus at all. The death was a penalty, a satisfaction of divine justice. The death itself was punitive, not just some means to an end of getting the blood out of the victim. The worshipper owed death; Jesus died in his place. People crucified the Lord of Glory. They put Him on that cross. Acts 3:13-15; 1 Cor. 2:8

4. **The fourth step in the sacrificial ritual was the sprinkling of the blood.** Up until this point, the priest was a spectator. Now the priest **receives the flowing blood** of the animal. The priest **puts the blood on the horns** or highest point, of the altar and **pours it out at the bottom** (Lev. 4:5-24). This demonstrated that the meeting place between God and His people was from top to bottom covered with blood, that the sins of the people were covered by an atonement, and that the worshippers were no more

exposed to God's anger and wrath. The blood received by the priest, and made his own, was regarded as the vicariously shed blood of the priest.

So it is not the victim alone, but also the priest, without whom the sacrifice could not be rightly offered. **The priest had to receive the blood and the priest had to make the blood his own.** What was done upon the victim was supposed to have been done upon the priest, who now became a party to the action of vicarious atonement. **The priest appropriated the blood, which now passed for his own blood.** This is in addition to the ablutions [washing oneself], vestments, and other sanctifications which shadowed the holiness and righteousness of the Antitype, Jesus Christ.

The ritual advanced until it reached this **act of sprinkling**. This is where we find sin expiated and divine wrath propitiated. The blood was brought to God and made to cover sin. The sprinkling, whether performed at the horns of the altar or in the holy of holies, the meeting-place between God and His people, figured forth that the sin of the individual or of the nation, though piled up as an heap, was now covered and all cause of separation was removed. Death had intervened. **The blood that had passed through death was now most holy and had atoning power wherever it was sprinkled.** (Hebrews 13:12) This was the highpoint, the application of the blood which made the redemption. The objective atonement consisted in the sprinkling. Jesus was both victim and high priest (Order of Melchizedek). Hebrews 5:4-6; 9:11-22.

**5. The last act of the sacrificial ritual consisted in the burning of the victim.** Two things need our attention: the fire and the sweet-smelling savor (Hebrews 13:11; Ephesians 5:2) Holy fire fell from heaven on Aaron's first sacrifice, and was never to be extinguished (Lev. 6:12, 13; Law of the Burnt Offering, Lev. 9:22-24; Lev. 5:6, 7).

"Only the sacrifice which was consumed by this fire, and rose to heaven as a sweet-smelling savor, was really acceptable." (George Smeaton). The fire was given to produce that sweet-smelling savor. It denotes the Holy Spirit. (Matthew 3:11; Acts 2:3; Luke 9:49; Hebrews 9:14). We see the fire of the sacrifice kindled when we see Jesus setting His face to go to Jerusalem, when we see Him fully determined to what He must do. The Eternal Spirit strengthened Jesus to consummate the work. There is zeal, love, obedience.

Our God is the Flame of Yah, a consuming fire, a holy God who consumes all that is contrary to His nature and ways, desiring harmony and vital spiritual union with Himself. Jesus' sinless and perfect obedience is that active obedience vital to His being the spotless Lamb slain before the foundation of the world. The blood-sprinkling refers to vicarious suffering; the burning, with its sweet-smelling savor, refers to the vicarious fulfilling of the law. The Law is the fiery law. God is just and true, righteous in all His judgments. The Law is fire-darting, given in love to a redeemed people, an act of grace.

The Law is called fiery because of its purging, searching, and inflaming. The wrath is the fiery wrath inflicted upon unrepentant sinners." (Craig, Mary, *The Apostles' Testimony of the Atonement*. Fort Lauderdale, FL: Mary Craig Ministries, Inc., 2013, pages 15-17)

We will continue looking into Hebrews, God-willing, next time. I encourage you to read through Hebrews. Everything in the New Covenant in Christ's Blood is better. Jesus fulfilled all righteousness. He paid the penalty for sin in full, satisfying divine justice and bearing the wrath of God in addition to bearing the curse. All that Jesus is and did was

necessary and sufficient for salvation. All that He did was to glorify His Father, who sent Him. Believe in Jesus. Believe Him. And then go deeper and believe what Jesus believes as the Holy Spirit applies what Jesus Christ has accomplished in His life, death, resurrection, and ascension in glory.

How much more will the Father give the Holy Spirit to those who ask Him? Ask. Seek. Knock. And press toward the mark for the prize of the high calling of God in Christ Jesus.

**I press toward the mark for the prize of the high calling of God in Christ Jesus.  
The Apostle Paul, Phil. 3:14 KJV Amen.**

*Mary Craig, D. Min.*

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