

“God Has A Plan”

Hebrews 1:1-2a

January 14, 2018

VIDEO: *“God Speaks Thru His Word”*

INTRO:

So, let’s talk about “communication” for a minute...

- How do you feel about junk mail & telemarketers?
- How about direct-mail & door to door sales-people
- How do you think you determine the who, what and how-to of your responses?

3 key contemplations that determine “how we hear”

1. *Whose talking*
2. *What’s being said*
3. *How’s it relates to me*

- Today... concentrated on REVERENCE for Christ
- ...Thru the continuing context of BOTH divine *communication* AND divine *conversation*...

Let’s PRAY

T/S: Today... Dynamics of hearing & listening

TEXT: [Hebrews 1:1-2a](#) (ESV)

*1 Long ago, at many times and in many ways...
God spoke
to our fathers by the prophets,
2 but in these last days He has spoken to us
by His Son...*

BIG IDEA: God Has A Plan

He spoke...

Will we listen?

PREVIEW

- I. Who Is Talking?
- II. What Is Being Said?
- III. How's It Relate to You?

T/S: Last week: established **THAT** God spoke
This week: establish **HOW** God spoke

1. WHOSE TALKING?

- God the Father
- God the Son
 - Parable of the field owner/son
 - **VIDEO - "Gospel of Mark"**
- God the Holy Spirit

2. WHAT'S BEING SAID?

*What the LORD says should shape our identity...
for it WILL determine our eternity! - JDP*

- *What you believe determines how you behave...
How you behave reveals what you believe! - JDP*

2A. Where's it coming from?

- Garbage-trash?
- Gospel-truth?
- God-talk?

Key words of Jesus

- What do you want?
- You MUST be born again!
- Repent, believe, & FOLLOW Me
- Go make disciples & BE My witness: *Matthew 28 & Acts 1:8*
- By your love for one another...
- John 17 unity & sanctifying with the Word!
- You will know them by their FRUIT...
- Beware: the wolves & houses on the sand!
- If you love Me you will Obey
- You must pick up your cross daily
- I have come to seek & save the lost
- I have come to testify to the truth...
- As the Father has sent Me, so now I send you
- The truth will set you free
- Woe to you (8X)
- Throw your net to the other side
- ULTIMATELY... I have given you an example

2B. When is it being said?

- Long ago
- These ***last days***
- Future ***last days***

John 17:20-21

Acts 2:17

“In the last days it shall be, God declares, that I will pour out my Spirit on all flesh.” (cf. Acts 1:8)

2 Timothy 3:1

*“Understand this, that ***in the last days*** there will come times of difficulty.”*

2 Peter 3:3

*“Scoffers will come ***in the last days*** with scoffing, following their own sinful desires.”*

2C. How it's being said?

- ***Powerfully***
 - Creation
 - Consummation (***parallelism***)

Long ago... fathers... by prophets

These last days... us... by His Son

Future last days... the later Church... by His Spirit

John 14:26

But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

VIDEO: “Gospel of the Kingdom”

- **Prolifically**
 - Matthew 28:18-20
 - **2 Timothy 2:2**
 - ~ People of the Word
 - ~ People of Worship
 - ~ People of Works
 - ~ People of Warfare
 - ~ People who Witness

- **Prophetically**
 - His PERSPECTIVE
 - His PURPOSES
 - His PROMISES
 - His PURITY
 - His PERSEVERANCE
 - His PASSION

- **Pervasively**
 - Go into all the earth & preach...

- **Passionately**
 - Army
 - Aroma
 - Ambassadors

- **Purposefully**
 - Great Commandments
 - Great Commission
 - Great Conflicts
 - Great Church

- **PERSONALLY**

3. HOW'S THIS RELATE TO ME?

➤ So what?

- **mMm**
 - I hate this
 - I don't need this
 - I got this
 - I do need this
 - I love this

- **Where do you stand with:**
 - The message (Christianity)
 - The MESSENGER (Christ)

VIDEO: "Son of God!"

- The messengers (Church)

➤ Now what?

- As for me and my house, we will serve the LORD! - Joshua & Jeff!
- **Colossians 1: 15 -17**

*He is the image of the invisible God, the firstborn of all creation. **16** For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. **17** And he is before all things, and in him all things hold together.*

➤ **BRIDGE Manifesto**



One FAITH. One FAMILY. One FOCUS.

“But you will receive power when the Holy Spirit comes on you, and you will BE My witnesses (locally, regionally, and globally).” – Acts 1:8

One Question: WHAT DO YOU WANT?

One Offer: COME AND SEE.

One Promise: TRUTH IN LOVE!

Our Truth-in-Love Distinctives: We are...

- 1.** Responding to grace & repenting of sin...
- 2.** Trusting the Bible & obeying God's Word...
- 3.** Growing in-Christ & living Spirit-led...
- 4.** Praying for guidance & following by faith...
- 5.** Dying to self & carrying our cross...
- 6.** BE-ing the Church & loving one another...(*truly loving one another*)
- 7.** Equipping the saints & exemplifying supernatural unity...
- 8.** Ministering as ambassadors & discerning matters shrewdly...
- 9.** Worshipping God vertically & experiencing Him horizontally...
- 10.** Proclaiming the Gospel (*no matter what*) & fishing for men...
- 11.** Making discipled-warriors & winning spiritual-warfare...
- 12.** Loving our King & serving His kingdom!

Let's PRAY!

Prep Notes:

See the 7 Core Components:

- 1 ***“God” spoke*** (Father God, who spoke Truth in Love)
 - a. To give us His **PERSPECTIVE** and **PURPOSES**
 - b. To give us His **PROMISES** and **PURITY**
 - c. To give us His **PERSEVERENCE** and **PASSION**
- 2 ***“to our fathers”*** (those who were to hear, heed, & help us)
 - a. The “Jewish fathers”
 - b. The “early Church fathers”
 - c. Yours & my local church & family fathers
- 3 ***“by the prophets”*** (those who God sent to share His Word)
 - a. The O.T. prophets
 - b. The N.T. prophets
 - c. The lay-leading prophets of yesterday & today
- 4 ***“us”*** (the original writer/hearers of these biblical texts)
 - a. N.T. believers
 - b. N.T. generation
- 5 ***“His Son”*** (the “Son of God” - God the Son – Jesus, the Christ!)
 - a. “His” means, by definition, God the Father
 - b. “Son” means by definition, the Son of God
- 6 ***Holy Spirit of God*** (implied & affirmed in Scripture)
 - a. The Spirit of God guides us within the guardrails of God’s Word
 - b. **1 Peter 1:3** give us God’s perspective & promise!
 - c. Examples:
 - i. See Paul and his Macadonian calling

- ii. See Luke 10 and God's Person of Peace "plan"
- iii. See Paul & Silas in Acts 16 (Lydia & Jailer)
- iv. See Philip and his Ethiopian encounter

7 *US... & ALL peoples everywhere...*

- a. John 17
- b. Matthew 28:18-20
- c. Acts 1:8

Key Movements in the passage & in the process:

*God spoke
to our fathers by the prophets,
2 but in these last days He has (again) spoken to us by
His Son...*

(Long ago... at many times... and in many ways...)

1. *God spoke*

- a. *Relational intentionality* (relation)
- b. *Revelatory inspiration* (revelation)

2. God chose *to our fathers* as *His hearers* - *His people*

3. God chose *by the prophets* as *His helpers*-*His proclaimers*

- a. *Worshippers*

- b. Workers
- c. Writings

4. Contrast - *“but”* = God is doing more... multiple things...

- a. Unchanging
 - i. Message
 - ii. Messiah
 - iii. Mission
- b. Changing
 - i. MEDIATOR = Hebrews 9:15
 - ii. Methods
 - iii. Miracles

5. *“in these last days”* contrasts the covenants

- a. Define *“these”*
 - i. 2,000 years ago (vs. 3,500 years ago)
 - ii. Today too... not just 2,000 years ago
- b. Define *“last days”*
 - i. This term can be confusing (dual meaning)
 - ii. What starts the “last days”?
 - iii. What ends the “last days”?
- c. CONTRAST the Old vs. New Covenants
 - i. Types of covenants...
 1. Adam
 2. Noah
 3. Abraham
 4. Moses
 5. David

- 6. New Messianic
- 7. Future “Peace”
- ii. Jeremiah 31!
- iii. I did not come to abolish but to fulfill...

6. *“He has spoken”* – proves *continuation of communication*

- a. Great Commandments
- b. Great Commission
- c. Great Commitment
 - i. Cross-carrying
 - ii. Koinonia
 - 1. John 17
 - 2. Acts 2
 - 3. Ephesians 4
- d. Great Conflict
 - i. Spiritual warfare
 - ii. Homothoomadon
- e. Great Church
 - i. Ekklesia in Koinonia & Homothoomadon
 - 1. Passionate & purposed Love for the LORD
 - 2. Passionate & purposed Love for the Laity
 - 3. Passionate & purposed Love for the Lost
 - ii. Biblical believers become the Body of Christ!
 - iii. “Triple AAA Church”
 - 1. Army
 - 2. Aroma
 - 3. Ambassadors

7. *“spoken to US”*

- a. Relational intentionality
- b. Revelatory inspiration
- c. *Redeeming information & inspection*

8. *“by His Son”* – the WORD & Words of God!

- a. Address potential confusion via multiple uses...
- b. Address mainstream opposition to this truth:
 - i. Atheism/Agnosticism
 - ii. Pantheism’s various adherences (John 14:6)
 - iii. Judaism
 - iv. Islam
- c. *You are My Son with whom I am well pleased!*
- d. See Jesus’ parable of the land owner & His Son...
- e. *BEHOLD your God!*
 - i. Jesus is our Creator
 - ii. Jesus is our Prophet - REVEALING
 - iii. Jesus is our Priest – RECONCILING
 - 1. Someone’s going to pay for our sin!
 - 2. See Allister Begg...
 - iv. Jesus is our King – REIGNING
- f. *“The reason the Son of God appeared was to destroy the works of the Devil”*

See the parallelism... the “arch” that is united in/by the Spirit!

God the Father

God the Son

God the Holy Spirit

“Us” sons

Our fathers

CLOSE:

(in preparation for next week)

Colossians 1: 15 -17 *He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together.*

[Contextual Observations:](#)

(God spoke...) Core questions... So what? & Now what?

- God (the Father) spoke
- to our fathers
- thru/by the prophets
- Compilation of above = the Old Testament
- BUT (complementary contrast coming)
- in these last days (define these & last days)

these = present tense to the author

“the last days” would have been present AND future tense

- He has spoken

GOD/Father is affirmed to be communicating

Father God is affirmed in on-going commo...

- to us = the author’s contemporary hearers

Insert the defining & developing role of HS

Insert broader, principled def. of us (Church)

- ~ People of the Word
 - ~ People of Worship
 - ~ People of Works
 - ~ People of Warfare
 - ~ People who Witness
- by His Son

Remember: ...under the umbrella of contrast

Note the value of the Father/Son relationship

- ~ See Parable of the field owner
- ~ Link the NT Parable to the OT Isaiah 53

- ~ Take them both back to Genesis 3:15
- ~ Leap forward to the end of Revelation!

Close with case for Christ being Son of God!

- ~ See David Wood debate Muslim cleric
- ~ Next week we pick-up/unpack from here...

Teach, Transform, Train

Last week: established THAT God spoke

- A. Historically or CREATIVELY
- B. Repeatedly
- C. Diversely

This week: establish HOW God spoke

progressively pervasive & persuasive
Powerfully

Prolifically

Personally

Passionately

Purposefully

God Has A Plan!

...revere or repent!

...a message of both continuation & contrast

Key words of Jesus

- What do you want?
- You MUST be born again!
- Matthew 28
- Acts 1:8
- By your love for one another
- John 17 unity
- Sermon on Mount
- Beware the wolves
- Repent & believe
- If you love Me you will Obey
- You must pick up your cross daily
- I have come to seek & save the lost
- I have come to testify to the truth
- As the Father has sent Me, so now I send you
- 7 I AM statements
- 7 letters to the 7 churches
- Revelation promises
- The truth will set you free
- Cleanse of Temple
- Woe to you (8X)
- Sanctify them with your truth
- Throw your net to the other side
- Don't worry about him... follow Me
- Follow Me! And I will make you fishers of men
- I have given you an example

John 14:6 & 26

I am the way, the truth, and the life, no one comes to the Father except through Me!

But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

Matthew 10:19-20

*"But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say.
"For it is not you who speak, but it is the Spirit of your Father who speaks in you.*



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- 12.** Loving our King & serving His kingdom!

1 John 2:27

As for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him.

Recognizing the Holy Spirit's Work Today

FROM O. PALMER ROBERTSON JUN 12, 2017



*Who has seen the wind?
Neither you nor I.
But when the trees bow down their heads,
The wind is passing by.*

This little poem for children by Christina G. Rossetti captures at once something of the wonder of the wind, as well as the concreteness of its work. The wind is never seen but is clearly known by its work.

Jesus Himself compared the will of the wind to the work of God's Spirit (John 3:8). Those who have seen His work know His reality. And yet, very little of the Spirit's work is properly recognized by God's people today. As a consequence, **too much concentration focuses on the subjective experience of the Spirit rather than the broader dimensions of His reality.** So the present article focuses first on the objective work of the Spirit, and then on His subjective work.

The Wondrous Work of the Holy Spirit Outside the Believer

First, the Holy Spirit created and sustains all life. Equally with the Father and the Son, the Holy Spirit is the source of this universe and all that is in it. The creation narrative of Genesis informs us that “the Spirit of God hovered over the waters.” Just as an eagle “broods” over its nest to bring forth life, so the Spirit of God served as the life-infusing agent at creation (Gen. 1:2; Deut. 32:11). When the psalmist speaks of the earth as being “full of creatures” and the sea “teeming with creatures beyond number,” he declares:

“When you send your Spirit they are created, and you renew the face of the earth” (Ps. [104:30](#); see also 24–25). The molecules, the atoms that constitute everything in this earth, and the gravitational forces that bind the world together all derive their functioning power from the sovereign creating and sustaining Spirit.

Not only in creation, but also in the accomplishment of redemption, the Spirit of God plays a primary role. For apart from His marvelous, mysterious work, there would have been no incarnation of the Son of God. The Spirit was the one who caused the conception of Jesus in the womb of the virgin. Dr. Luke reports the results of his careful investigations. The Holy Spirit came upon the virgin Mary, and the power of the Most High overshadowed her ([Luke 1:35](#)). So apart from the Spirit there would have been no incarnate Savior.

So, the objective working of the Holy Spirit in creation and redemption deserves careful attention. This great God the Spirit, this all-powerful person of the Godhead, must be appreciated for all that He is and does. He is not a milque toast will-o'-the-wisp who only comes as a divine after-thought in the progress of redemption.

*From creation to consummation
He is the Great One who continually
performs wonders.*

The Wondrous Work of the Holy Spirit Within the Believer

In similar fashion, the scope of the Spirit's work within the life of the redeemed must be appreciated in all its fullness. Note well **seven works of the Spirit among the elect**, the favored of the Lord:

First, the Spirit regenerates. How often have the clear words of Jesus been misunderstood! People universally re-write "You must be born again" so that the phrase reads instead, "You must born yourself again!" Not only does this mis-interpretation make no sense grammatically (an intransitive verb has no object); it makes nonsense of a profound spiritual truth. **Just as you did nothing to cause yourself to be born into this fallen world, so you can do absolutely nothing to bring yourself into the divinely renewed world of redemption.** You must be born "of the Spirit" (John 3:5, 8). You cannot even coerce the Spirit of God to effect your regeneration. The wind blows where it will — and **it is the Spirit's will, not yours, that causes a person to**

be born from above (John 3:3). Indeed, if your will is renewed by the regeneration of the Spirit, you will choose to cry out to God for salvation, just as the newborn baby cries out once born. But give the divine Spirit the glory He deserves! **Your cry for salvation comes as a consequence of your new birth, and never could be the cause of regeneration. The Spirit Himself sovereignly does this great work of total renewal.**

Second, the Spirit assures. You keep on sinning even after you have been born again, don't you? So how can you be so sure that you are a child of God?

You can be so bold because the Spirit within you attests directly to your spirit that you are a son of God. In this most wondrous of works, *"the Spirit himself bears witness with our spirit that we are the sons of God"* ([Rom. 8:16](#)). Nothing less than the Spirit's constant working could keep the sinner certain of his salvation. But who would dare contradict the solemn witness of God's own Spirit? **Because of His personal testimony within your own spirit, you can be at peace. Be assured. If His witness is there, you are a son of God.**

Third, the Spirit seals. The gummed seals we use today on an ordinary letter are not so impressive. They can be easily ignored and violated. But in the days of old, dripped wax with an official stamp of the king made it a perilous thing to break the royal seal.

So the Regal Spirit seals every believer in the possession of all the blessings of redemption. In this case, it is **the seal of the King of kings that cannot be broken.**

Beyond making you certain at the present moment that you have been redeemed, the Holy Spirit seals you in the permanent possession of your salvation. **For “having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance”** until the day of Christ’s return (**Eph. 1:13b, 14a**). It is a settled fact. His sealing work cannot be undone — all “to the praise of his glory” (**Eph. 1:14b**).

Fourth, the Spirit sanctifies. The apostle Paul uses a strange comparison and contrast to describe this work of the Spirit. “Be not drunk with wine, but be filled with the Spirit,” he admonishes (**Eph. 5:18**). So what happens when a person gets drunk? Well, the alcohol of the “spirits” gets into his bloodstream and permeates every part of his person. He walks differently and talks differently, and he sees, hears, and acts differently.

So is the experience of everyone who is “filled” with the Spirit. God’s holiness, the holiness of the Holy Spirit, permeates every part of his person. He goes happily to places of worship, praise, and prayer — places he would not otherwise go. He talks boldly about Jesus the Christ. To abuse, he responds with love.

This experience of being filled with the Spirit is not something that happens once

and then is done. The phrase literally reads, “Be being filled with the Spirit.” Constantly, continually, more and more extensively, be permeated in all you think, say, and do by the abiding influence of the divine Spirit. It’s the greatest possible experience of life.

Fifth, the Spirit brings forth fruit in the life of every believer. And what a fruit it brings forth! *No less than nine specific products of the Spirit are listed (Gal. 5:22, 23). But even for the first three of these fruits the world would give its all: “LOVE, JOY, PEACE.”* But little do they know that it is only the indwelling Holy Spirit of God that is capable of producing true love, joy, and peace within the sinner’s heart. *He can and will do it when no one and nothing else can.*

Sixth, the Spirit distributes gifts. Never has every believer received all the gifts, but **every believer in every age has received some gift for ministering to others (1 Cor. 12:7–11).** Sometimes it is asserted that unless a person has manifested the gift of “speaking in tongues,” he cannot have been baptized by the Spirit. But Paul makes it very plain. **Not all believers have received the gift of speaking in**

tongues, but all have been baptized into the one body of Christ by the Spirit (1 Cor. 12:13, 29–30).

...Yet, to every single member of the body of Christ the Spirit gives spiritual capacities for ministering to others. For some, it is the gift to preach or to teach God's Word... For others, it is the gift of encouragement (Rom. 12:8a). For still others, it may be the gift of administration (Rom. 12:8b).

No greater sense of fulfilment in life can be found than when you are using your spiritual gifts to the fullest.

If you are a blessing to others, you know you are most fully blessed. And this most satisfying of experiences will come only through the outworking of God's gifts, given to you by His Spirit.

Seventh, the Spirit empowers for worldwide witness. The resurrected Christ promised it: *“You shall receive power when the Holy Spirit comes on you, and you shall be my witnesses”* to the **world** (Acts 1:8).

The Spirit came on the day of Pentecost, and His power for witnessing to the world has been

present ever since. For two thousand years, the Christian Gospel has continued to spread to every continent and nation.

By the coming of the Spirit of God into your life, you are empowered to give a worldwide witness, as well as a local witness, by your praying, your testifying, your giving, and your going.

How great a privilege it is to be the instrument of witness to the whole world by the power of Christ's Spirit.

So, the Spirit does a great work, both without and within. A proper appreciation of His mighty deeds should stir up a spirit of submission and praise. For He accomplishes far more than inspiring spontaneous utterances within the occasional assemblies of believers. Creation, redemption, and consummation are all a part of the wondrous work of the Holy Spirit.

This post was originally published in *Tabletalk* magazine.

Hearing God's Revelation from Long Ago

Hebrews 1:1

[Hebrews 1:1](#) begins with the words “long ago.” Just like Genesis and the Gospel of John, Hebrews opens with a chronological reference taking readers back to the beginning of creation. This is a remarkable feature of Hebrews, one that sets a trajectory for how the book needs to be interpreted. These introductory verses set the context for how the author of Hebrews will explain the gospel. It is significant that he begins his retelling of the gospel not with Jesus’s birth in Bethlehem, but with the creation narrative and the covenants in the Old Testament. Why is this so weighty? Because the Holy Spirit, through the author of Hebrews, is placing the story of Christ within the context of God’s entire redemptive plan—a redemptive plan that spans from creation to new creation. The person and work of Christ can only be rightly understood when given proper place at the center of history’s metanarrative. The story of God’s saving work in Jesus Christ begins not just during the age of the Roman Empire but “long ago” in the narratives of the Old Testament. The account of God’s saving work in Jesus Christ begins at the very beginning of creation.

The writer also highlights that understanding the story of Jesus and his work on the cross means grasping that the incarnation of Christ was not the first time God intervened in history. The incarnation is certainly unique among God’s acts in history, but God has been active in unfolding the drama of redemption and setting the stage for the incarnation of his Son since the dawn of creation. Specifically, God has been active in speaking. The gospel comes to us in the context of a revelation that has already been delivered to us by God. The gospel is not God’s first word

to humanity, nor does it arrive in a vacuum. For centuries Yahweh “spoke to the fathers by the prophets.” This revelation came “at different times and in different ways.” Sometimes God spoke through dreams, in visions, by inspiring Scripture, and even through a donkey ([Num 22:28-30](#))! In all this, what has been preserved for us in the Old Testament is the inerrant record of God’s word and its faithful transmission to his people.

The use of the phrase *the fathers by the prophets* not only establishes the theological and redemptive-historical context for the epistle but also subtly introduces the author’s apologetic argument for the superiority of Christ over the old covenant. The fathers and the prophets were the reference point for any type of theological argumentation for the Jewish community. The ultimate authority was God’s revelation found in Israel’s Scriptures. In fact, as early as the very next verse ([1:2](#)), the author will begin demonstrating how Jesus has fulfilled (not abolished, see [Matt 5:17](#)) God’s revelation given in the Old Testament.

Obviously, the author of Hebrews carefully crafted this introductory verse. He affirms the authenticity and authority of the Old Testament. The Old Testament continues to function authoritatively for God’s people. Yet at the same time, as the next verse will show, there is something more. The Old Testament is a story in need of a conclusion—a messianic conclusion. The fathers and the prophets indeed spoke the word of God, but that word was not the final word.

Excursus: The God Who Speaks

One of the most important assertions made by the author of Hebrews in these initial verses is that God is a speaking God. The Bible regularly affirms this fact, and [Hebrews 1:1-3](#) reminds us that few things are more important than the notion that God has spoken throughout history and has now given his final revelation in Jesus Christ. The Bible also regularly reminds us that God's revelation is part and parcel of his amazing grace to us. We regularly think of God's grace in the context of salvation, but we must also think about God's grace in the context of revelation.

If God did not reveal himself to us in his Word, we would have no knowledge of the meaning of the cross and resurrection of Christ, nor would we have any knowledge of the appropriate response to the gospel. In other words, we could not know God without revelation. Carl F. H. Henry describes this beautifully when he speaks of revelation as God's willful disclosure, through which he forfeits his own personal privacy so that his creatures might know Him (*God Who Speaks*, 405). We have no claim on God. There is no necessity for him to forfeit his own personal privacy. More simply, in the words of Francis Schaeffer's book title, "he is there and he is not silent." It is nothing but pure grace on God's part for him to speak to us. We do not deserve his life-giving words. If God could not or did not speak, we would be left in darkness and ignorance.

The Bible also clearly indicates that there are two types of revelation. First, God has spoken to us in nature. This is called *general* revelation. [Psalm 19:1-2](#) clearly affirms this reality:

The heavens declare the glory of God,

and the expanse proclaims the work of his hands.

Day after day they pour out speech;

night after night they communicate knowledge.

[Romans 1](#) also clarifies the nature, extent, and purpose of general revelation. In general revelation, God's "invisible attributes, that is, his eternal power and divine nature, have been clearly seen . . . through what he has made" ([Rom 1:20](#)). Yet at the same time, general revelation is not sufficient to give us any understanding of salvation available in Christ.

The second type of revelation spoken of in Scripture is *special* revelation. This is the type of revelation referred to by [Hebrews 1:1-3](#). This type of revelation is direct, verbal revelation that comes from the very mouth of God. Special revelation is what we have in Scripture: when Scripture speaks, God speaks.

Listening to God's Revelation in the Last Days

[Hebrews 1:2](#)

In this verse the author is contrasting two different periods of time: what took place "long ago" among the fathers and prophets (in the former days), and what has now taken place in Christ Jesus ("in these last days"). Verses like this help shape our biblical theology and remind us that the overarching schema of reading the Old and New Testaments in relation to one another is one of promise and fulfillment. As the writer of Hebrews will meticulously demonstrate in the coming chapters, the New Testament fulfills the Old Testament. The climax of God's redemption is found only in Jesus Christ.

In one sense, the fact that God has spoken is not new. As we already discussed, the gospel must be understood within the context of the revelation already provided by God. Jesus is the conclusion to an already existing story found in the Old Testament. Yet, in another sense, God's revelation through his Son is new. The gospel story is the long-awaited conclusion that fulfills all promises and realizes all types and shadows of the Old Testament.

A clear qualitative difference exists between a prophet and a son. Further, this Son is defined in Hebrews in a way that demands that readers recognize the divine character of the Son. God is no longer merely speaking through the prophets; he is now speaking through a son—*his* Son. The Son is the fullest, most complete revelation of the Father possible since he shares the Father's divine nature as the second member of the Trinity.

Christ-Centered Exposition - Christ-Centered Exposition
Commentary – Exalting Jesus in Hebrews.

The Superiority of Christ ([Hebrews 1:1-2](#))

*Long ago, at many times and in many ways,
God spoke, but in these last days He has
spoken to us in His Son... ([1:1-2a](#))*

The writer does not delay in getting to his point. He makes it in the first three verses. These verses are very simple. They tell us

Christ is superior to everyone and everything. The three primary features of His superiority are: preparation, presentation, and preeminence. Keep in mind that all through the book Christ is presented as being better than the best of everyone and everything that was before Him—absolutely better than anything the Old Testament, the Old Covenant, provided.

The Preparation for Christ ([1:1](#))

Here is an indication of how God wrote the Old Testament. Its purpose was to prepare for the coming of Christ. Whether by prophecy or type or principle or commandment or whatever, it made preparation for Christ.

The senses of man, marvelous as they are, are incapable of reaching beyond the natural world. For us to know anything about God, He must tell us. We could never know God if He did not speak to us. Thus, in the Old Testament, the writer reminds us, "God... spoke."

Man's Ways to God

Man lives in a natural "box," which encloses him within its walls of time and space. Outside of this box is the supernatural, and somewhere deep inside himself man knows it is out there. But in himself he does not know anything certain about it. So someone comes along and says, "We must find out about the supernatural, the world 'out there.'" And a new religion is born. Those who become interested run over to the edge of the box, get out their imaginative mental chisels and start trying to chip a

hole in the edge of the box—through which they can crawl, or at least peer, out and discover the secrets of the other world.

That, figuratively, is what always happens. The Buddhist says that when you have worked and thought yourself into Nirvana, all of a sudden you are out of the box. You have transcended the natural and have found your way into the supernatural. The Muslim says basically the same thing, though in different words. So do all the other religions—Zoroastrianism, Hinduism, Confucianism, or whatever it may be. These are all attempts by man to escape from the natural to the supernatural, to get out of the box. But the problem is, he cannot get himself out.

God's Way to Man

By definition, natural man cannot escape into the supernatural. We cannot go into a religious phone booth and change into a superman. We cannot in ourselves or by ourselves transcend our natural existence. If we are to know anything about God, it will not be by escaping, or climbing, or thinking, or working our way to Him; it will only be by His coming to us, His speaking to us. We cannot, by ourselves, understand God any more than an insect we may hold in our hand can understand us. Nor can we condescend to its level, or communicate with it if we could. But God can condescend to our level and He can communicate with us. And He has.

God became a man Himself and entered our box to tell us about Himself, more fully and completely than He was able to do even through His prophets. This not only was divine revelation, but personal divine revelation of the most literal and perfect and wonderful sort. All of man's religions reflect his attempts to

make his way out of the box. The message of Christianity, however, is that "the Son of Man has come to seek and to save that which was lost" ([Luke 19:10](#)).

When God burst into the box, He did it in human form, and the name of that human form is Jesus Christ. That is the difference between Christianity and every other religion in the world. That is why it is so foolish for people to say, "It doesn't make any difference what you believe or what religion you follow." It makes every difference. Every religion is but man's attempt to discover God. Christianity is God bursting into man's world and showing and telling man what He is like. Because man by himself is incapable of identifying, comprehending, or understanding God at all, God had to invade the world of man and speak to him about Himself. Initially, He told us He would be coming.

By the Prophets: Many Ways

This He did through the words of the Old Testament. He used men as instruments, but was Himself behind them, enlightening and energizing them. The deists teach that God started the world going and then went away, leaving it to run by itself. But God is not detached from His creation; He is not uninvolved in our world. The true and living God, unlike the false gods of man's making, is not dumb or indifferent. The God of Scripture, unlike the impersonal "First Cause" of some philosophers, is not silent. He speaks. He first spoke in the Old Testament, which is not a collection of the wisdom of ancient men but is the voice of God.

Now notice how God spoke: "in many portions and in many ways." The writer uses a play on words in the original language:

"God, *polumerōs* and *polutropōs*..." These two Greek words are interesting. They mean, respectively, "in many portions" (as of books) and "in many different manners." There are many books in the Old Testament—thirty-nine of them. In all those **many portions** (*polumerōs*) and in **many ways** (*polutropōs*) God spoke to men. Sometimes it was in a vision, sometimes by a parable, sometimes through a type or a symbol. There were many different ways in which God spoke in the Old Testament. But it is always God speaking. Even the words spoken by men and angels are included because He wants us to know them.

Men were used—their minds were used and their personalities were used—but they were totally controlled by the Spirit of God. Every word they wrote was the word that God decided they should write and delighted in their writing.

Many ways includes many literary ways. Some of the Old Testament is narrative. Some of it is poetry, in beautiful Hebrew meter. The "many ways" also includes many types of content. Some is law; some is prophecy; some is doctrinal; some is ethical and moral; some is warning; some is encouragement; and so on. But it is all God speaking.

Progressive Revelation

True but Incomplete

Yet, beautiful and important and authoritative as it is, the Old Testament is fragmentary and incomplete. It was delivered over the course of some 1500 years by some forty-plus writers—in many different pieces, each with its own truths. It began to build and grow, truth upon truth. It was what we call progressive

revelation. Genesis gives some truth, and Exodus gives some more. The truth builds and builds and builds. In the Old Testament God was pleased, for that time, to dispense His gracious truth to the Jews by the mouths of His prophets—in many different ways, developing His revelation progressively from lesser to greater degrees of light. The revelation did not build from error to truth but from incomplete truth to more complete truth. And it remained incomplete until the New Testament was finished.

Divine revelation, then, going from the Old Testament to the New Testament, is progressive revelation. It progressed from promise to fulfillment. The Old Testament is promise; the New Testament is fulfillment. Jesus Christ said, "Do not think that I came to abolish the Law or the Prophets," that is, the Old Testament, "...but to fulfill" ([Matt. 5:17](#)). His revelation progressed from promise to fulfillment. In fact, the Old Testament itself clearly indicates that the men of faith who wrote it were trusting in a promise they had not yet understood. They trusted in a promise that was yet to be fulfilled.

Let me give a few supporting verses. [Hebrews 11](#) speaks about many of the great saints of the Old Testament. "And all these, having gained approval through their faith, did not receive what was promised" ([v. 39](#)). In other words, they never saw the fulfillment of promise. They foresaw what was going to happen without seeing it fully realized. Peter tells us that the Old Testament prophets did not understand all of what they wrote. "As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, seeking to know what person or time the Spirit of Christ within

them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you" ([1 Pet. 1:10-12](#)).

We must, of course, clearly understand that the Old Testament was not in any way erroneous. But there was in it a development, of spiritual light and of moral standards, until God's truth was refined and finalized in the New Testament. The distinction is not in the validity of the revelation—its rightness or wrongness—but in the completeness of it and the time of it. Just as children are first taught letters, then words, and then sentences, so God gave His revelation. It began with the "picture book" of types and ceremonies and prophecies and progressed to final completion in Jesus Christ and His New Testament.

From God, Through His Messengers

Now the picture is set for us. Long ago God spoke to "the fathers," the Old Testament people, our spiritual ancestors—also our physical ancestors if we are Jewish. He even spoke to some of our Gentile predecessors. He spoke to them by the prophets, His messengers. A prophet is one who speaks to men for God; a priest is one who speaks to God for men. The priest takes man's problems to God; the prophet takes God's message to men. Both, if they are true, are commissioned by God, but their ministries are quite different. The book of Hebrews has a great deal to say about priests, but its opening verse speaks of prophets. The Holy Spirit establishes the divine authorship of the Old Testament, its accuracy and its authority, through the fact that it was given to and delivered by God's prophets.

Throughout the New Testament this truth is affirmed. Peter, for example, tells us that "no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God" ([2 Pet. 1:21](#)). "Prophecy" in that text refers to the Old Testament. No human writer of the Old Testament wrote of his own will, but only as he was directed by the Holy Spirit.

Paul also tells us that "all Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness" ([2 Tim. 3:16](#)). All Scripture is given by inspiration of God. The *American Standard Version* reads, "Every scripture inspired of God is also profitable," implying that not all Scripture is inspired. But all Scripture is fully, not simply in part, inspired by God. God has not hidden His Word within man's words, leaving His creatures to their own devices in deciding which is which. The Old Testament is only a part of God's truth, but it is not partially His truth. It is not His complete truth, but it is completely His truth. It is God's revelation, His progressive revelation preparing His people for the coming of His Son, Jesus Christ.

By the Son: One Way

In these last days [God] has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. ([1:2](#))

God's full, perfect revelation awaited the coming of His Son. God, who used to speak in many different ways through many different people, has finally spoken in one way, through one Person, His Son Jesus Christ.

The whole New Testament is centered around Christ. The gospels tell His story, the epistles comment on it, and the Revelation tells of its culmination. From beginning to end the New Testament is Christ. No prophet had been given God's whole truth. The Old Testament was given to many men, in bits and pieces and fragments. Jesus not only brought, but was, God's full and final Revelation.

Coming in These Last Days

There are several ways to interpret the phrase, **in these last days**. It could refer to the last days of revelation. It could mean that this is the final revelation in Christ, there being nothing else to add to it. Or it could mean that in the last days of revelation it came through God's Son. But I think the writer is making a messianic reference. The phrase "the last days" was very familiar to the Jews of that day and had a distinctive meaning. Whenever a Jew saw or heard these words he immediately had messianic thoughts, because the scriptural promise was that in the last days Messiah would come ([Jer. 33:14-16](#); [Mic. 5:1-4](#); [Zech. 9:9,16](#)). Since this letter was written first of all to Jews, we will interpret the phrase in that context.

The woman at the well, though a Samaritan, told Jesus, "I know that the Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us" ([John 4:25](#)). She knew that when Messiah arrived, He would unfold the full and final revelation of God, as indeed He did.

The writer, then, is saying, "In these promised Last Days Messiah (Christ) has come and has spoken the final revelation of God." Jesus came in these last days. Unfortunately, Messiah's

own people rejected Him and His revelation, and so the fulfillment of all of the promises of the last days has yet to be fully realized.

True and Complete

The Old Testament had been given in pieces. To Noah was revealed the quarter of the world from which Messiah would come. To Micah, the town where He would be born. To Daniel, the time of His birth. To Malachi, the forerunner who would come before Him. To Jonah, His resurrection was typified. Every one of those pieces of revelation was true and accurate; and each one related to the others in some way or another. And each one in some way or another pointed to the Messiah, the Christ. But only in Jesus Christ Himself was everything brought together and made whole. In Him the revelation was full and complete.

Since the revelation is complete, to add anything to the New Testament is blasphemous. To add to it The Book of Mormon, or Science and Health, or anything else that claims to be revelation from God is blasphemous. "God has in these last days finalized His revelation in His Son." It was finished. The end of the book of Revelation warns that if we add anything to it, its plagues will be added to us, and that if we take anything away from it, our part in the tree of life and the holy city will be taken away from us ([Rev. 22:18-19](#)).

In the first verse and a half of Hebrews, the Holy Spirit establishes the preeminence of Jesus Christ over all the Old Testament, over its message, its methods, and its messengers. It

was just what those Jews, believing and nonbelieving, needed to hear.

And so is established the priority of Jesus Christ. He is greater than the prophets. He is greater than any revelation in the Old Testament, for He is the embodiment of all that truth, and more. God has fully expressed Himself in Christ.

MacArthur New Testament Commentary, The - MacArthur New Testament Commentary – Hebrews.

Are We Living In The Last Days?

Article by David Mathis **Modal**
Executive Editor, desiringGod.org

I was driving our twin six-year-old boys to school when one of the guys asked, out of the blue, “Dad, do you know what year Jesus is coming back?”

Typically, I enjoy answering my sons’ questions with firm, confident, black-and-white truths, but this time I had to admit my ignorance.... The Bible does give us some very black-and-white things to say in moments like these, though. I told him that I did not know the year, and that even Jesus **himself, when he was on earth, said that he didn’t know the exact time** when he would be coming back (Matthew 24:36; Mark 13:32).

I also took the opportunity to emphasize that if anyone says that he knows, that person is false.

Then I added that **even though I don't know what year Jesus is coming back, I do know that *his coming is near*. And by "near," I mean what the New Testament means when it tells us, multiple times, that his coming is near.**

The Next Big Thing

God calls his church, in every generation, to live in light of this remarkable truth: nothing now stands in the way of Jesus's return. After his perfect life, sacrificial death for us, resurrection from the grave, and ascension to heaven to pour out his Spirit on his church, the next major movement in the history of the world is the second coming of Christ.

"The next major movement in the history of the world is the second coming of Christ."

In the church age, we Christians have no definite unfulfilled list of events which must transpire before his return. What the Bible promises will happen at the end is already happening, in significant measure, around the world today — and has been happening, in some sense, since the earliest days of the church.

As long as Jesus tarries, we do indeed have the concrete directives of the church age to continue pursuing, like the evangelization of the nations (Matthew 28:19) and the hastening of his coming through holy living (2 Peter 3:11–12). And yet we have no firm, certain list of unfulfilled conditions about which Jesus could not surprise us. His coming is the next big thing and could happen at any moment. **That's what the New Testament means when it says his return is *near*.**

The End Is at Hand

Four particular texts in the New Testament, from four different human authors, say that the end is "at hand," or literally, "has drawn near."

Paul writes in **Romans 13:12**, "The night is far

gone; the day is *at hand*.”
The “times of ignorance”
(as he said at Athens, Acts 17:30), the dark season of human history, now has passed with the coming of Christ. The previous statement clarifies the **context: “You know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed”** (**Romans 13:11**). The day of Christ’s coming, Paul says, “has drawn near.”

Hebrews has the same nearness in view when he charges Christians in **Hebrews 10:24–25** not to neglect “to meet together, as is the habit of some, but encourage one another, and all the more as you see the Day drawing near.” By this, he does not mean, as is often misunderstood, “Get more serious about Christian fellowship sometime in the

future, when you see the signs of the end begin to appear.” Rather, he means that he and his readers *already* are living in the end times. The signs of the end aren’t off in the future; they are already happening now. “All the more” *now* because they *already* see the Day drawing near. As we will see, **Hebrews, as plainly as any New Testament author, says that Christians are living “in the last days.”**

Peter, then, in **1 Peter 4:7**, writes, **“The end of all things is at hand.”** Some have wondered whether Paul and Hebrews were referring to the coming destruction of Jerusalem (which happened in 70 A.D.) as the “day” that was “the Day drawing near,” but such alternative theories hit the wall here. Peter says, very simply,

“The end of *all things* is near.” Even if Peter wrote his letter only to Jewish converts, it would be special pleading to take “the end of all things” as simply the destruction of Jerusalem.

Finally, *James* says plainly and unmistakably in **James 5:8**, “*The coming of the Lord is at hand.*” Jesus’s return is near. That’s what James, Peter, Hebrews, and Paul believed — and what the faithful church has lived in light of for two thousand years. And what we should believe, and be ready for, today.

How, then, do we square the New Testament’s claim that Christ’s coming is “near” with the fact that here we are, two thousand years later, and he has not yet returned?

Could Jesus Come Back Today?

I remember a book appearing at our local bookstore in the late 90s, when I was a teenager, with the title *Are We Living in the End Times?* I was intrigued.

Are we? Might Jesus return in my lifetime? My interest was piqued. I wanted to get that book and answer the question for myself whether we are living in the last days.

“It’s not about shortness of time as we conceive of it, but about nearness in history as God crafts it.”

Well, eventually I did get the book, and I was very disappointed. I remember it being speculative, and concerned with the transient political realities of **late 90s. The book wasn’t nearly as convincing as I’d hoped it would be. But it wasn’t too long until I went to college and became involved with a campus ministry that pointed me to the Bible’s** clarity about whether we are living in the last days.

As early as **Acts 2:17**, just after Jesus has ascended to heaven and poured out his Spirit on his church, Peter declares that the “last days” prophecy from Joel 2 is being fulfilled in their midst: “In the last days it shall be, God declares, that I will pour out my Spirit on all flesh.”

Then Paul writes in **2 Timothy 3:1**, “Understand this, that **in the last days** there will come times of difficulty.” And the times of difficulty he refers to were already happening for his readers. He was saying, in effect, “Don’t be surprised that life is tough; these are the last days, remember?” And **2 Peter 3:3** makes a similar assumption, and gives a similar reminder: “Scoffers will come **in the last days** with scoffing, following their own sinful desires.”

For Peter’s readers, and for us, the scoffers aren’t future; they are here now. We are living in the last days.

James denounces the unbelieving rich by saying, “You have laid up treasure in the last days” (James 5:3). James, his readers, and we today are already in the last days, and those who lay up earthly treasure now do

*so, tragically, in this final
season of history before
Jesus returns.*

Perhaps most prominent of all, and unmistakable, is the first two verses of Hebrews: “Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by his Son.” The first coming of Christ ushered in this final season of world history — these last days — and his second coming is the next major step in history.

History of Salvation

Unlike many other major systems of belief around the world, Jews and Christians view history as linear. History is God’s story, and it is going somewhere. It had a beginning, and it will have an end. There were *first days*, there were the days of the patriarchs and the many seasons (so many ups and downs!) in the history of Israel, and there were four hundred years of prophetic silence, and then the days Jesus

walked the earth.

“History is God’s story, and it is going somewhere. It had a beginning, and it will have an end.”

And since then, we have been living in the last days. We don’t know how long this present season of history will last. It has been almost two thousand years so far. But we do know that this present season of history, which began with the early church, is the last one until Jesus comes. The next major, literally epoch-making event to come is not some especially **great persecution (as if Christians haven’t been persecuted for the last two thousand years and aren’t being persecuted in horrible ways around the world today); and it’s not God intervening to rapture Christians from being persecuted.** God has better plans than to keep his people from hard times (Acts 14:22; 2 Timothy 3:12).

The next big step is that Jesus is coming back. That’s what the New Testament means when it says his return is “near” or “at hand.” It’s not about shortness of time as we conceive of it, but about nearness in history as God crafts it. And it should make us a people who anticipate it, pray for it, and live in light of it.

The coming of Christ is near. This is what we teach our children, and remind ourselves.

We are living in the last days.

THE PREPOSITIONAL PHRASE

Recognize a prepositional phrase when you see one.

At the minimum, a prepositional phrase will begin with a **preposition** and end with a **noun, pronoun, gerund,** or **clause**, the "object" of the preposition.

The **object of the preposition** will often have one or more **modifiers** to describe it. These are the patterns for a prepositional phrase:

PREPOSITION + NOUN, PRONOUN, GERUND, OR CLAUSE

PREPOSITION + MODIFIER(S) + NOUN, PRONOUN,
GERUND, OR CLAUSE

Here are some examples of the most basic prepositional phrase:

At home

At = preposition; **home** = noun.

In time

In = preposition; **time** = noun.

From Richie

From = preposition; **Richie** = noun.

With me

With = preposition; **me** = pronoun.

By singing

By = preposition; **singing** = gerund.

About what we need

About = preposition; **what we need** = noun clause.

Most prepositional phrases are longer, like these:

From my grandmother

From = preposition; **my** = modifier; **grandmother** = noun.

Under the warm blanket

Under = preposition; **the, warm** = modifiers; **blanket** = noun.

In the weedy, overgrown garden

In = preposition; **the, weedy, overgrown** = modifiers; **garden** = noun.

Along the busy, six-lane highway

Along = preposition; **the, busy, six-lane** = modifiers; **highway** = noun.

Without excessively worrying

Without = preposition; **excessively** = modifier; **worrying** = gerund.

Understand what prepositional phrases do in a sentence.

A prepositional phrase will function as an **adjective** or **adverb**.
As an adjective, the prepositional phrase will answer the question *Which one?*

Read these examples:

The book ***on the bathroom floor*** is swollen from shower steam.

Which book? The one ***on the bathroom floor!***

The sweet potatoes ***in the vegetable bin*** are green with mold.

Which sweet potatoes? The ones forgotten ***in the vegetable bin!***

The note ***from Beverly*** confessed that she had eaten the leftover pizza.

Which note? The one ***from Beverly!***

As an adverb, a prepositional phrase will answer questions such as *How? When? or Where?*

Freddy is stiff ***from yesterday's long football practice.***

How did Freddy get stiff? ***From yesterday's long football practice!***

Before class, Josh begged his friends for a pencil.

When did Josh do his begging? ***Before class!***

Feeling brave, we tried the Dragon Breath Burritos ***at Tito's Taco Palace.***

Where did we eat the spicy food? ***At Tito's Taco Palace!***

Remember that a prepositional phrase will never contain the subject of a sentence.

Sometimes a **noun** within the prepositional phrase seems the logical **subject** of a **verb**. Don't fall for that trick! You will *never* find a subject in a prepositional phrase. Look at this example:

Neither ***of these cookbooks*** contains the recipe for Manhattan-style squid eyeball stew.

Cookbooks do indeed contain recipes. In this sentence, however, ***cookbooks*** is part of the prepositional phrase ***of these cookbooks***. ***Neither***—whatever a *neither* is—is the subject for the verb ***contains***.

Neither is singular, so you need the singular form of the verb, **contains**. If you *incorrectly* identified **cookbooks** as the subject, you might write **contain**, the plural form, and thus commit a subject-verb agreement error.

Some prepositions—such as **along with** and **in addition to**—indicate "more to come." They will make you think that you have a plural subject when in fact you don't. Don't fall for that trick either! Read this example:

Tommy, **along with the other students**, breathed a sigh of relief when Mrs. Markham announced that she was postponing the due date for the research essay.

Logically, more than one student is happy with the news. But Tommy is the only subject of the verb **breathed**. His classmates count in the real world, but in the sentence, they don't matter, locked as they are in the prepositional phrase.

What Is a Prepositional Phrase?

A **preposition** draws a relationship between a noun or pronoun and another word in a sentence. A **prepositional phrase** includes a preposition, its object, and any modifiers of the object. The preposition's object is the noun or pronoun that follows the preposition. Prepositional phrases can function as either adjective phrases or adverb phrases to modify other words in a sentence.

Prepositional phrases modify nouns and verbs while indicating various relationships between subjects and verbs. They are used to color and inform sentences in powerful ways.

What is a Prepositional Phrase?

Prepositional phrases are groups of words containing [prepositions](#). Remember that prepositions are words that indicate the relationships between various elements within a sentence, and you'll never have difficulty identifying prepositional phrases.