

# Pentwater Bible Church

*Hebrews Message 2*  
*November 19, 2017*



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# Pentwater Bible Church

## The Book of Hebrews

### Message Two

CHRIST IS SUPERIOR TO ALL CELESTIAL BEINGS

November 19, 2017

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Hebrews 1:4-9

*<sup>4</sup> being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. <sup>5</sup> For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? <sup>6</sup> And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. <sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. <sup>8</sup> But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows (KJV).*

JESUS IS BETTER THAN THE CELESTIAL BEINGS

Hebrews 1:4

*<sup>4</sup> being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they (KJV).*

As we have observed Jesus is the Creator and Sustainer of all things. Because of all this after the first stage of His work was accomplished purging us of our sins He sits at the right hand of God The Father Almighty. It has been clearly show that He is above the prophets. Now the statement is made that He is also above the celestial beings themselves stated here in a merism as the angels. God Himself gave us the Mosaic Law. It did not originate from man. It was delivered by men namely Moses but in fact there were two mediators angels representing God and Moses representing the people. Jesus is God as the text states (Hebrews 1:2) and that He is the author of both the law spoken through the prophets and the Gospel brought by Himself in the glorious Shekinah of the body of Jesus. The Law was delivered by angels for Israel at Mount Sinai (Galatians 3:19). It was also common knowledge among the Jewish people in the first century that the Law of God was presented to Moses by angels and not directly by God himself. When the evangelist Stephen rebuked the Jewish authorities in Jerusalem for going against the Law, he said they were those: “*Who have received the Law by the disposition of angels, and have not kept it*” (Acts 7:53). Jesus is the God who created all things and used His servants the angels to deliver the Law, therefore His Name is more excellent than theirs. He is superior to the angels in essence as God even when He entered His physical body at the Incarnation He is better.

When God entered the body of a man in the person of Jesus of Nazareth, He became incarnate at the Incarnation. He became a little lower than the angels as will be stated in Hebrews 2:9. This references only His body which is also stated regarding mankind in the Psalms.

Psalm 8:1-5

*<sup>1</sup> O LORD our Lord, How excellent is thy name in all the earth! Who hast set thy glory above the heavens. <sup>2</sup> Out of the mouth of babes and sucklings hast thou ordained strength Because of thine enemies, That thou mightest still the enemy and the avenger. <sup>3</sup> When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained; <sup>4</sup> What is man, that thou art mindful of him? And the son of man, that thou visitest him? <sup>5</sup> For thou hast made him a little lower than the angels, And hast crowned him with glory and honour (KJV).*

However, when He ascended back into Heaven and entered His state of Exaltation, when He returned to Heaven after accomplishing His work, He became better than the angels again. In His deity, He was always superior to the celestial beings. When He became a man, He became lower than the angels, but when He returned to Heaven, with His exaltation, He again became better, even in His humanity, than the angels. Then He received *a more excellent name*; He received a special *name* bestowed by God the Father on the Son because of the Son's perfect obedience. His name is very special and a name above every name (Philippians 2:9). Paul now goes on to offer proof to the Jews who were uncertain if they should become believers or not. He uses several quotes from the Hebrew Tenach which, is our Old Testament to prove his assertions.

Hebrews 1:5

*<sup>5</sup> For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son, (KJV)?*

The Messianic Psalm two clearly identifies Jesus as the Son.

Psalm 2:7-8

*<sup>7</sup> I will declare the decree: The LORD hath said unto me, Thou art my Son; This day have I begotten thee, <sup>8</sup> Ask of me, And I shall give thee the heathen for thine inheritance, And the uttermost parts of the earth for thy possession. (KJV).*

Here Jesus is called the Son in the sense of His kingly sonship as accorded Him in the Davidic Covenant. Paul is affirming Jesus sonship also to affirm the fact that God never gave this level of prominence to any other members of the celestial realm. So the first part of verse five is taken from Psalm 2:7 and the second part from II Samuel 7:11-17 which describes the Davidic Covenant. This is a description of the eternal Messianic throne which will be on the earth during the Messianic Kingdom with Jesus sitting on that throne ruling the world. No

angel will ever have or has ever had this level of authority. Sonship is also described in Psalm 2:8 as His inheritance. As a son inherits from his father, so the king inherits the kingdom from his "Father." The verse continues the quotation from the Lord's decree, extending an invitation to the king to ask for his inheritance, which someday will encompass the ends of the earth. Jesus will control the entire earth as the king when He returns to establish His Messianic Kingdom for a thousand years.

Angels have been identified in the Old Testament as sons of God (Genesis 6:1-4; Job 1:6; 2:1; 38:7 & Psalm 29:1) but this designation is generally a reference to fallen angels of the celestial realm. While this is true of some angels collectively it is never true of individual angels. This is why the text here makes reference to God as saying, "*This day have I begotten thee.*"

"Begotten" is an English translation of the Greek word *monogenes*. The definition is "pertaining to being the only one of its kind within a specific relationship." Therefore, it is the uniqueness of Jesus among any other sons that declares Him to be the unique Son of God. It also means pertaining to being the only one of its kind or class, unique in kind. It does not mean that the essence of Jesus being deity was ever created. It just means that He in His physical body was created as a very special unique one of its kind Son of God. That uniqueness was announced several times in the New Testament. The Messiah's Sonship is not the same as for angels.

1. Gabriel, an angel announced to Mary, that her son would be the Son of God (Luke. 1:35).
2. At His baptism He was publicly declared the Son of God by God the Father (Mark. 1:11).
3. At His transfiguration God the Father again made this declaration (Luke. 9:35).
4. By virtue of His Resurrection, He was declared to be the unique Son of God (Romans 1:4).

Hebrews 1:6

*<sup>6</sup> And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him (KJV).*

This is a quotation from Deuteronomy 32:43 and Psalm 97:7, which in the Septuagint reads, "*Worship Him, all ye His angels.*" The celestial beings are commanded to worship Him. As the "First-begotten" the angels are commanded to worship Him. So as not to confuse this verse does not teach that angels did not worship Christ until the incarnation. It is just affirming showing the superiority of the Son by the fact that angels worship Him.

There is a second implication regarding the superiority of Christ to angels. It is a reference to the Second Coming of Christ. When God brings Christ again a second time into the world at the Second Coming all the angels, every knee, will bow, in heaven and on earth and under the earth and all creation, including all angels, will worship Jesus. The very fact that He is worshipped by the angels shows that He is deity, but they are not and, therefore, they are

inferior. The return of the Lord brings to a close the Tribulation events and the wrath of God. The celestial beings will worship God and the Lamb at His Second Coming affirming His deity.

#### Revelation 19:1-10

*And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: <sup>2</sup> for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. <sup>3</sup> And again they said, Alleluia. And her smoke rose up for ever and ever. <sup>4</sup> And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. <sup>5</sup> And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. <sup>6</sup> And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. <sup>7</sup> Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. <sup>8</sup> And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. <sup>9</sup> And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. <sup>10</sup> And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy (KJV).*

#### Hebrews 1:7

*<sup>7</sup> And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire (KJV).*

This verse continues to stress the point that not only do the angels worship God they also are His servants as found in Psalm 104:4 where the text also reads *Who maketh his angels spirits; His ministers a flaming fire*. They are His servants in the sense that they are religiously devoted to Him. The angels were created to serve the Son in a religiously devoted manner. The text *and his ministers as a flame of fire*; also describe the angels, in the environment as they minister to God in various circumstances. They are ready to perform any service for him at any time. They sing His praise, and attend to His fiery chariot in which He rides as the cherubim lift Him. They are as a flame of fire, so called from their great power, force, and swiftness; and from their burning love, and flaming zeal, hence the *chasmal*. This Hebrew word describes the color of the fire that accompanies the celestial beings in the fire associated with their appearance around the movement of God (Ezekiel 1:4). Modern Hebrew uses this word to describe electricity which is associated with high energy and fire. Cherubim appeared at the Garden of Eden as flaming swords keeping Adam and Eve from returning to the garden once they were expelled.

The angels are sometimes also the executioners of God's wrath, and will participate in disposing of *unbelievers, fearful, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death* (Revelation 21:8) into the Lake of Fire. This shall happen when Christ shall be revealed from heaven at the Second Coming. Angels also appeared in fiery forms with the chariots and horses of fire, by which Elijah was carried up to heaven.

Hebrews 1:8-9

*<sup>8</sup> But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows (KJV).*

This is one of the strongest affirmations of the deity of Christ in the Scriptures. The text *But unto the Son he saith, Thy throne, O God* clearly denotes Jesus the Son as God. It follows with the eternity of His throne and existence declaring it to be for ever and ever. Again affirming the text in the Old Testament that the Jews would be familiar with Paul quotes Psalm 45:6-7 which states, *"Thy throne, O God, is for ever and ever: The sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: Therefore God, thy God, hath anointed thee With the oil of gladness above thy fellows."* Here are five specific qualities that Paul is affirming to the Jews to certify the superiority of Jesus to them.

1. The Father addresses the Son as *O God*, showing His deity and co-equality with the Father;
2. The Son is destined to have an eternal throne and kingdom;
3. His reign will be righteous;
4. The reason His reign will be righteous is because He loves righteousness and hates iniquity
5. The Son is exalted above all.

Next message: The Book of Hebrews Chapter One Cont.

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