

HEBREWS

Message 7

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Reading: Psalm 45:1-9

INTRO: Let me once more give the background to why this letter was written to the Hebrews. These Jewish people had become Christians, being persuaded that the teaching regarding Jesus Christ as their Messiah was true. I expect that the evidence that He was resurrected would have played a big part in their conversion. So they have left Judaism, and have become part of the church where they were.

But life has become more and more difficult. I think it is well possible that these believers were among those who had been driven out of Spain in AD 49 as recorded in Acts 18:1-2. These verses say this:

1 After these things Paul departed from Athens and went to Corinth.

2 And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them.

Whether they moved back to Spain or stayed where they had settled, life has been difficult for them. All the while they rested on the hope that Jesus Christ would come back as they had been told He said He would. But things were difficult. Year after year went by and no deliverance. Remember, they had few if any NT books and individual people would have had none.

They are in this small group of believers, and Judaism has many people and they are convinced that angels will come to deliver them and then the kingdom will come. This influence grows until the writer of this letter sees that they may drop their Christian faith and follow the teachings of Judaism with the hope that angels, not Jesus Christ will come to deliver them.

So in these first two chapters the writer shows the pre-eminence of the Son of God over angels. We are looking at the first of three units the writer uses to show the pre-eminence of Christ over angels.

b. The Son (1:6) Cont'd

In the last message we were looking at the correct place for the word "again." I concluded that the correct translation is, "But when He again brings the firstborn into the world..." That means this not a reference to His first coming, but the second coming. The verse then continues like this: ...He says, "Let all the angels of God worship Him." These last words do not occur in Psalm 89:27 which we began to look at in the last message. These words are found in Psalm 97:7 which says:

7 Let all be put to shame who serve carved images, Who boast of idols. Worship Him, all you gods.

That raises another big question. Hebrews 1:6 says, "Let all the angels of God worship Him." But this passage says, "Worship Him all you gods." Are angels gods, small g? It was generally understood by the Jews that the words "all you gods" is a reference to angels. In other places the angels are called the "sons of God." The Jews translated the Hebrew Bible into Greek when Greek became the common language. And they translated this word "Elohim" which means *gods*, as *angels*. This sounds strange to us.

For example in Job 38 God speaks to Job about when He laid the foundation of the earth. And verse 7 tells us that it was then:

7 When the morning stars sang together, And all the sons of God shouted for joy?

Here the angels are referred to as the sons of God. This speaks of the unfallen angels. So in our Psalm they are referred to as gods, small g.

Turn to Psalm 82. What is stranger still is the fact that certain persons were referred to as gods, small g, or Elohim. Psalms 82 twice refers to certain persons as Elohim. It says:

6 I said, "You are gods, And all of you are children of the Most High.

The Lord is talking here about the exalted position of the Jews, and as we will see from Jesus' own words, those to whom God revealed His word. Now once more, if you will notice, this is Hebrew poetic form. The special key to interpret many poetic passages is an understanding of Hebrew poetry. Much of the OT is written as Hebrew poetry. If you have a newer version you will be able to tell which parts of the OT are Hebrew poetry. All the Psalms are poetic; Proverbs is poetic, Ecclesiasties is mostly poetry. The Song of Solomon is entirely poetic. Much of the all the prophets is poetic. And you will find poetic parts throughout the rest of the OT. Rhyming does not play a part in Hebrew poetry, but lines and meter do. So you will see in Hebrews 1:5 and on, most of it is quotes from the OT and it is in poetic form. By the way, the KJV does not put Hebrew poetry in lines and the poetry parts are hard to recognize. Now there are various forms of lines in Hebrew poetry. The lines are either synonymous, different, or other. These two lines are synonymous like this: (Overhead)

I said, \ "You are gods,

And" I said, \ "all of you are children of the Most High."

What we learn is that the words, "You are gods," is synonymous with the words, "And all of you are the children of the Most High." If God's people were the children of the Most High, that is, of God, what were they then? Children of God. What does that make them? Small g gods.

Let me illustrate that. Acts 11:26 says that followers of Christ were first called, "Christians" in Antioch. Just like a follower of God became a small g god, one; so a follower of Christ becomes a Christ one, a Christian.

But what is noteworthy in Psalm 82, the Lord is speaking to the Jews who had fallen into deep corruption. And in the verse after which He said they were gods He says:

7 But you shall die like men, And fall like one of the princes."

Because one might be a God one, at one time, does not assure us one will remain such. Because we are Christians at one time, does not mean we will always remain Christians.

Let me mention further that even people were sometimes referred to as gods, small g. Turn to John 10. We begin in verse 32:

32 Jesus answered them, "Many good works I have shown you from My Father. For which of those works do you stone Me?"

33 The Jews answered Him, saying, "For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God."

34 Jesus answered them, "Is it not written in your law, 'I said, "You are gods"'?"

35 "If He called them gods, to whom the word of God came (and the Scripture cannot be broken),

36 "do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?"

So in Psalm 82 certain people are referred to as gods or *elohim*. Jesus said that these men were those to whom the Word of God came. I think that refers to the Jews who were followers of God. The good angels were small g gods because they too followed Him.

Now to our verse. When Hebrews 1:6 translates the word *Elohim*, gods; as angels, it refers to

the angels that remained followers of God when the other angels fell. The fallen angels are not small g gods, they are demons. Now, by the fact that angels are to worship the Son, this puts the Son far above angels, and that is the writer's point in Hebrews 1:6.

Now if the conclusion is correct that the word "again" refers to when Christ comes again, then the writer of Hebrews is showing by the quote from Psalm 97:7 that the context there refers to the millennial kingdom and that is the whole argument.

So let us now look at Psalm 97. We'll read the whole Psalm. I will interpret as we go. Verse 1:

1 The LORD reigns; Let the earth rejoice; Let the multitude of isles be glad!

2 Clouds and darkness surround Him; Righteousness and justice are the foundation of His throne.

3 A fire goes before Him, And burns up His enemies round about.

4 His lightnings light the world; The earth sees and trembles.

5 The mountains melt like wax at the presence of the LORD, At the presence of the Lord of the whole earth.

6 The heavens declare His righteousness, And all the peoples see His glory.

We could read Revelation 19 here. The Lord Jesus will set up His kingdom and reign when clouds and darkness surround Israel. Israel will then be like the Ukraine today. Now righteousness and justice are the foundation of the Lord's throne. And like lightning they light up the world and the earth sees it and trembles. The mountains melt like wax at His presence. The heavens declare His righteousness

and all of mankind left on earth sees His glory. The NT tells us every eye will see Him coming.

That brings us to verse 7:

7 Let all be put to shame who serve carved images, Who boast of idols. Worship Him, all you gods.

At the end of the tribulation, all those who have worshipped the beast and his image and followed the false prophet will be put to shame. The Lord Jesus will trample them like one that tramples the winepress. So when the Lord brings the Firstborn, that is Jesus Christ, into the world, He says, "Let all the angels of God worship Him!" The angels are not to set up the kingdom. They are instructed to worship Christ.

The Psalm then concludes like this:

8 Zion hears and is glad, And the daughters of Judah rejoice Because of Your judgments, O LORD.

9 For You, LORD, are most high above all the earth; You are exalted far above all gods.

10 You who love the LORD, hate evil! He preserves the souls of His saints; He delivers them out of the hand of the wicked.

11 Light is sown for the righteous, And gladness for the upright in heart.

12 Rejoice in the LORD, you righteous, And give thanks at the remembrance of His holy name.

When the Lord is done when He comes down, Zion will hear and be glad. And the daughters of Judah will rejoice because the Lord will judge righteously, because the LORD is the Most High above all the earth, He is exalted above all gods. A King now reigns on earth who hates

evil. He preserves the souls of His saints when He comes and delivers them out of the hand of the wicked. This what we also find in Revelation 19.

And now the righteous are called on to rejoice in the Lord, and give thanks at the remembrance of His holy name, which this Psalm agrees is Jehovah!

What is the writer seeking to show to these believers? That with regard to the coming kingdom, it is Jesus Christ, the Son, that they should place their trust in, not angels. Angels will be there to worship Him, not bring in the kingdom!

So the first section of three that will show why the Hebrews should put their trust in Jesus Christ, not angels, is completed.

2. Second contrast of angels to Son

a. Angels (7)

We go then to verse 7. Here is the beginning of the second contrast of angels to Jesus Christ. It says:

7 And of the angels He says: "Who makes His angels spirits And His ministers a flame of fire."

Now note the contrast in verses 8-9:

8 But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom.

9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions."

The contrast of verse 7, speaking of angels; to the Son in verses 8-9 is a vast contrast.

We begin then with verse 7 which speaks of the angels. Let me first mention something about the word "angels." In both the Hebrew OT and the Greek of the NT the word we translate as angels is the broader word *messengers*. Whether these messengers are what we call angels or whether they are human messengers has to be determined by the context in which the word occurs.

You will remember what I have said about the word translated "wine". Wine is grape juice. Whether it is fermented or not is determined by the context. So when we see the word *wine* we automatically think it is fermented but that may not be the case. Whether it is fermented or not must be determined by something other than the word itself, because the word does not mean it is fermented.

That is how it is with the word angels. Turn to Philippians 2 to see this. Paul was going to send Epaphroditus back to the Philippians while he is in prison. So look at verse 25:

25 Yet I considered it necessary to send to you Epaphroditus, my brother, fellow worker, and fellow soldier, but your messenger and the one who ministered to my need;

The word "messenger" in this verse is the word *angelos*, which usually means a heavenly messenger, which we refer to as an angel. But here the messenger is clearly human.

Now in our verse the word *angelos* occurs twice. We know it speaks of angels because the whole context requires that. Turn to Psalm 104 to look at the word in its context. We begin in verse 1:

1 Bless the LORD, O my soul! O LORD my God, You are very great: You are clothed with honor and majesty,

2 *Who cover Yourself with light as with a garment, Who stretch out the heavens like a curtain.*

3 *He lays the beams of His upper chambers in the waters, Who makes the clouds His chariot, Who walks on the wings of the wind,*

4 *Who makes His angels spirits, His ministers a flame of fire.*

Now look at the end of verse 3 and note the word "wind." Then look at verse 4, and note the word "spirits." These are both the same word, the Hebrew word *ruach*. Now the word *ruach* can mean wind, breath, or spirit. And again, the context must be used to determine which it is. If the context does not determine it, then doctrine must be used.

Now from that we learn why translators are divided as to how verse 4 should be translated. It is either, "Who makes His angels spirits," or "who makes His angels winds." John F. Brug, in his second volume on the Psalms says it might be translated like this:

*He makes His messengers winds;
His ministers a flame of fire.*

I think this is the correct translation. Once more, the key to understand this is an understanding of Hebrew poetry. We looked at this earlier. Furthermore, there are often elliptical words that is words are left out that are repeated in another line.

So let me illustrate this. The quote from Psalm 104 is synonymous poetry. So that means the second line corresponds in some way to the first and is similar in meaning. Let me show you this on an overhead again so you can see it:

OVERHEAD

He makes / His messengers / winds;

And He makes / his ministers / a flame of fire.

Each line is called a stich and each unit ending with a period is a strophe or verse. Note that each line has three sections. In line two the first section is missing but it must be understood. This is an ellipsis. This is very common in language.

Now the words "He makes" in line one corresponds to "And He makes" in line two. "His messengers" in line one corresponds to "His ministers" in line two. Now the third part of line one must be either "winds" or "spirits." Which is correct? I think *winds* is correct. Why? Because it corresponds to "a flame of fire" in line two. Both are natural phenomenon. The word "spirit" does not correspond to "a flame of fire."

Now both the words "messengers" and the word "ministers" refer to angels. And here we begin our lessons on angels. Angels are messengers of God. Then they are ministers of God. Go down to verse 14 to see this. It says of angels:

14 Are they not all ministering spirits sent forth to minister for those who will inherit salvation?

Angels are ministering spirits and we will see more of that in a later message. So we note that they are not physical beings. Like God, they are spiritual beings. Then they are ministering spirits sent to minister to those who will inherit salvation. We'll look at this more closely when we get to these verses as well.

So now we ask, "Why would they be called winds," and "a flame of fire"? I think possibly the winds speaks of their swift travel in the air. Ephesians 6 teaches us that Satan is the prince of the power of the air. The air is the place spirits work, whether good or bad. Through the air they have access to any place

where they are allowed to go. They can move from one side of the world to the other in the blink of an eye. This is true of all spirits. Let me just mention that angels can take on the appearance of having a body, but that is not their natural make-up.

Then it says he makes them ministers of fire. I do not know what this means but I could not help but think of Elijah. Turn to 2 Kings 2. You will remember when Elijah was about to be taken up to glory. Elisha followed him wherever he went. He knew Elijah would disappear. We will begin reading in verse 6:

6 Then Elijah said to him, "Stay here, please, for the LORD has sent me on to the Jordan." But he said, "As the LORD lives, and as your soul lives, I will not leave you!" So the two of them went on.

7 And fifty men of the sons of the prophets went and stood facing them at a distance, while the two of them stood by the Jordan.

8 Now Elijah took his mantle, rolled it up, and struck the water; and it was divided this way and that, so that the two of them crossed over on dry ground.

9 And so it was, when they had crossed over, that Elijah said to Elisha, "Ask! What may I do for you, before I am taken away from you?" Elisha said, "Please let a double portion of your spirit be upon me."

10 So he said, "You have asked a hard thing. Nevertheless, if you see me when I am taken from you, it shall be so for you; but if not, it shall not be so."

11 Then it happened, as they continued on and talked, that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven.

Could this be the Lord using angels as a flame of fire? There is another account when Moses saw a burning bush which was not consumed by the fire. Was this an angelic appearance? It could be.

Whatever the meaning of wind and fire, I see the writer as showing that the Lord is so much superior to angels, as the maker is to that which he made. Not only are angels created beings, but angels are His servants. He does not serve angels, they serve Him. That is how vast the difference is between angels and Jesus Christ.

b. Son (8-9) Psalm 45:6-7

We come then to the contrast of angels by the Son in verses 8-9. It says:

8 But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom.

9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions."

Once more we have a prophetic quote from the Psalms of the OT and we turn to Psalm 45. I would like to have you spend five hours to study this Psalm and have you come back and tell me what kind of prophetic truths you see in this Psalm. And you would come back and say, "What were you thinking? Five hours is not enough time!"

Note the introduction to this Psalm in verse 1. It says: «To the Chief Musician. Set to "The Lillies." A Contemplation of the sons of Korah. A Song of Love.» Now if you spent five hours on this introduction that would be more doable. But you would learn something about Hebrew songs. Anybody that loves music should study this introduction and all it would lead you to.

I have challenged Trent to do a message on this title. What does it mean when it says, "To the chief Musician." What does it mean, "Set to 'The Lillies.'" These lillies are shoshanim. Does this refer to some kind of instrument, or some tune? And what does this mean, "A Song of Love"?

John F. Brug, a commentator on the Psalms I have mentioned already titles this Psalm as the wedding Psalm of a victorious king. And the king referred to, no doubt, is Jesus Christ. That makes this a messianic Psalm. Brug says:

"Although Christ once came to Jerusalem in lowliness, riding on a donkey, He will return in majesty to subdue all the enemies of His kingdom. On Judgment Day every knee will bow to Him. Satan and all his enemies will be confined to hell. The King's people will then live in peace and security because of His rule. Read Revelation 19 for a fuller development of this theme" (187-188). End quote.

The writer to the Hebrews is seeking to show that it is the Son, not angels that will bring in the kingdom. And verses 6-7 of Hebrews 1 are a quote from Psalm 45. When the Lord Jesus comes down from heaven, with whom does He come down? His bride! In Revelation 19 we see Jesus Christ come down from heaven with His bride but He comes as a warrior because He first has a battle to fight on earth! So look at this warrior Bridegroom in verses 1-5:

1 My heart is overflowing with a good theme; I recite my composition concerning the King; My tongue is the pen of a ready writer.

2 You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever.

3 Gird Your sword upon Your thigh, O Mighty One, With Your glory and Your majesty.

4 *And in Your majesty ride prosperously because of truth, humility, and righteousness; And Your right hand shall teach You awesome things.*

5 *Your arrows are sharp in the heart of the King's enemies; The peoples fall under You.*

Now how could you have a wedding Psalm, which speaks of a king, and He is instructed to gird His sword on his thigh? His arrows are sharp, and the peoples fall under Him. Does this sound like a wedding Psalm to you?

Now go to Revelation 19. It is almost the end of the tribulation. Babylon has fallen. We begin in verse 5:

5 *Then a voice came from the throne, saying, "Praise our God, all you His servants and those who fear Him, both small and great!"*

6 *And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, "Alleluia! For the Lord God Omnipotent reigns!"*

7 *"Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready."*

8 *And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints.*

9 *Then he said to me, "Write: 'Blessed are those who are called to the marriage supper of the Lamb!'" And he said to me, "These are the true sayings of God."*

Now look at verse 11 and on:

11 *Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war.*

12 His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself.

13 He was clothed with a robe dipped in blood, and His name is called The Word of God.

14 And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses.

15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.

16 And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.

After looking at Psalm 45, I can hardly keep from preaching on it. What a picture develops when you put it together with related passages. In both this Psalm and Revelation 19 as well He comes down as a bridegroom with His bride. Yet both speak of warfare. He comes with sharp arrows in the heart of His enemies and they fall until they are all dead.

17 Then I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God,

18 "that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great."

19 And I saw the beast, the kings of the earth, and their armies, gathered together to make war against Him who sat on the horse and against His army.

20 Then the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshiped his image. These two were cast alive into the lake of fire burning with brimstone.

21 And the rest were killed with the sword which proceeded from the mouth of Him who sat on the horse. And all the birds were filled with their flesh.

The false prophet and the antichrist are cast alive into hell. That, we believe, will happen not many years from now!

Now look at Psalm 45:6-7, the verses quoted in Hebrews 1:

6 Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.

7 You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.

Let me point out first a most astonishing truth. In Psalm 45:6 it says, "Your throne, O God..." The writer to the Hebrews interprets it like this: "But to the Son, He says, 'Your throne, O God...'" Tell me, what does this make the Son??? What he is clearly saying is that the Son is God!

Would you be interested to know how the Jehovah Witnesses' New World Translation, translates these words in Hebrews 1? Here it is: "But with reference to the Son: 'God is your throne...'" It is clear these translators understood the Greek language and use it to create their own view. But I can see no way one can translate the word, "Your throne, Oh God..." as "God is your throne." No reputable translation translates these words like this. And if God is His throne, does He sit on or above Him? No other references support this translation.

So Hebrews 1:8 says:

8 But to the Son He says: "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom.

Again, this is prophetic of the millennium. But let me add this that though the millennium is only 1,000 years long, Christ's reign from the throne of David in Jerusalem is forever. It will change from the throne of David in Jerusalem in the millennium, to the throne of David on the new earth, and this kingdom will never end!

When Christ sets up His kingdom, people will come to Him for things they desire. When Queen Esther desired things, she went to the king. When he held out his scepter, he approved for her to make her request. When Christ rules on earth, His scepter will be a scepter of righteousness. Never will it be stretched out for that which is wrong!

Now look at verses 8-9 in this beautiful wedding song in Psalm 45:

8 All Your garments are scented with myrrh and aloes and cassia, Out of the ivory palaces, by which they have made You glad.

9 Kings' daughters are among Your honorable women; At Your right hand stands the queen in gold from Ophir.

<https://www.youtube.com/watch?v=VyMIpGzflY0>

<https://www.youtube.com/watch?v=w0qqvhsNEbY>

We know who the king is, but who is this beautiful queen? I believe it can only refer to the Church! You see, these verses speak of Jesus Christ. And He is pictured as the bridegroom, and His bride is the Church! Let me just clarify that the Church is made up of all truly born again believers. It is not some denominational church, nor does it refer to what we know as the Catholic Church. Catholic

Church means the universal Church. One cannot be a true Catholic and a Christian. Just check their Catechism and you will see that. So the bride is the true Church. This is what we find in Revelation 19.

I have mentioned in an earlier message that the throne of David, will last for eternity. Jesus Christ will sit on it during the millennium and then throughout the eternal ages.

Consider now verse 9 in Hebrews 1:

9 You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions."

When one reads the four Gospels, one of the things that becomes abundantly clear is that Jesus Christ loved righteousness. Loving righteousness brings about a hate for lawlessness! It is not possible to love righteousness and not hate lawlessness. Love has been the great cry of the Church for the last 100 years, but our hate for lawlessness is waning more and more.

1 John 3:4 defines lawlessness. It says:

4 Whoever commits sin also commits lawlessness, and sin is lawlessness.

Matthew 24:12 says:

12 "And because lawlessness will abound, the love of many will grow cold.

Sin is treated ever so casually in many churches. Young people may be shackled up, and it is treated casually. Young people have a child out of wedlock and families have a big shower for them. This unmarried couple stands before the pastor as he dedicates this child to the Lord. Could we say we love righteousness? Not when we fail to hate sin.

Watch the Lord Jesus enter the temple. Watch him make a whip and then drive the sacrificial animals out. Watch Him take hold of the table of money changers, and tip them over. Watch the anger on His face. He hated lawlessness!

Now let me point out from our verse that God anointed Him with the oil of gladness more than His companions. Why? Let me suggest that it is because He loved righteousness more and hated sin more than His companions did. I propose that the Christian who loves righteousness and hates sin more in this world than others will experience greater gladness in glory!

Now I want you to notice the two ways in which verse 9 could be read. It could be read like this: *"Therefore God, that is, Your God has anointed You With the oil of gladness more than Your companions."* Or it could be read, *"Therefore God (referring to Jesus), Your God has anointed You With the oil of gladness more than Your companions."* This makes Jesus God.

To get around this possible reading, the JW's translate this as: "That is why God, your God, anointed You..." That is a legitimate translation, but notice in verse 9 that Jesus is called God. It says, "Your throne, O God..." Here the JW's translate this as, "God is your throne..." That is a stretch, if at all possible. So Jesus is called God in verse 8. Then in verse 10 He is called, "LORD" all in capitals. That is Jehovah! We have seen already that He has been granted the highest name in existence, Jehovah. So it would not be out of line to say Jesus is referred to as God in verse 9 as well.

And once more, verses 8-9 speak of Christ's reign in the millennium. Again, Christ is put over angels when it comes to who will bring in the millennium and who will reign in it and that is what the writer is seeking to show these Hebrew Christians.

So listen to the two verses following our quote in Psalm 45:

8 All Your garments are scented with myrrh and aloes and cassia, Out of the ivory palaces, by which they have made You glad.

9 Kings' daughters are among Your honorable women; At Your right hand stands the queen in gold from Ophir.

Now these verses speak of the king coming, scented with myrrh, aloes and cassia. He is prepared for the wedding. And He comes out of the ivory palaces. The Hymn, "Ivory Palaces," which we are learning refers to these verses and refers them to His first coming. But at His first coming He did not come with garments scented with myrrh and aloes and cassia. This happens when He comes with His bride at the end of the tribulation to set up His kingdom. However, the last line speaks of His second coming. That is when His scepter will be a scepter of righteousness.

All of this shows that Jesus Christ, not angels, will set up the kingdom to come for which these Hebrew believers were so anxiously waiting.

CONCL: I have used up my time and keep the conclusion short. We concluded the first contrast of the angels to the Son, and then completed the second one as well. So by way of encouragement with regard to ambition in life; live your life morally as if Jesus might come today. And then live your life otherwise as if it will be another 250 years! Only in the time we have left can we lay up treasures in heaven and only in this time can we change what all of eternity will be like for each one of us. And then from these two chapters in Hebrews, learn that Jesus Christ is to be pre-eminent in our lives, whether He comes today or a long time from now.