

Hebrews 005

Christ and the Angels

Hebrews 1:4-14

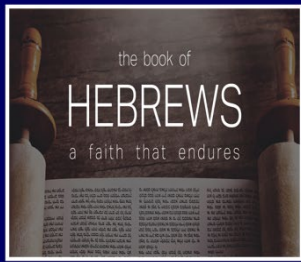
May 24, 2026

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Locate Hebrews 1:4 in your Bible. We worked our way through the introductory issues to the Book of Hebrews.

INTRODUCTORY MATTERS

- Authorship
- Audience
- Date
- Occasion
- Purpose
- Message
- Outline



The key thing to know about it is this audience, which is a saved, regenerated Jewish audience. The Jewish Christian audience is being pressured to return to the temple and the sacrificial system and all of that. The temple is still functioning at this point. The point of the Book of Hebrews is really a logical argument that the audience should not do that. What they possess in Christ is the complete picture. So since that is true, why would you regress backwards?

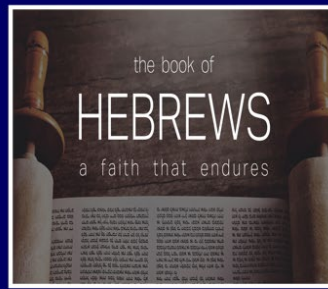
OUTLINE

- I. **Doctrinal section (1:1–10:18)**
 - A. **Christ's attributes (1:1-3)**
 - B. Christ is superior to the angels (1:4–2:18)
 - C. Christ is superior to Moses (3:1–4:13)
 - D. Christ is superior to Aaron (4:14–10:18)
- II. **Practical section (10:19–13:25)**
 - A. Exhortations and pastoral reminders (10, 12, 13)
 - B. Hall of faith (11)
 - C. Benediction (13:20-25)

Hebrews 1:1-10:18 is the doctrinal section of the book. The first couple of verses start off with how Old Testament revelation was not bad, but it was incomplete. It was indirect, incomplete, and temporary. Why would you leave Christ and go back to that, when Christ is direct, complete, and permanent?

CHRIST'S 7 ATTRIBUTES SHOWING HIS FINALITY (1:2B-3)

- Heir of all things
- Maker of all things
- Brightness of the Father's glory
- Express image of the Father
- Upholds all things
- Made complete purification for sins
- Sat down at the Father's right hand



We moved into the second part of Hebrews 1:2 and Hebrews 1:3, where we learn these attributes of Jesus. Once you understand who Jesus is, why would you forsake Him for an inferior revelation? He is the heir of all things and the Maker of all things. He is the brightness of the Father's glory. He is the express image of the Father. He upholds all things. He made complete purification for sins and He sat down at the right hand of the Father.

Isn't that enough? I am of the view that if the Book of Hebrews stopped right there, that would be enough information. But this is just the warm-up of what the author covers in this book. Having dealt with that, he now moves into the first major phase of his argument: that Jesus is higher than the angels.

You say, "Well, that is a weird thing to get into. Why bring that up?" Well, there is a reason this is being dealt with in Hebrews 1:4-2:18. In the Old Testament, the messengers of God were the angels. In fact, it was an angel that gave to Daniel the prophecy of the Seventy Weeks (Daniel 9:20-23). Daniel 9:21 says,

"while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering" (Daniel 9:21).

When we study the Seventy Weeks prophecy, that is an indispensable piece of the prophetic jigsaw puzzle. That is really our whole basis for knowing that a seven-year Tribulation Period is coming. That is a very high revelation, and it was mediated by an angel.

When you go back into the past, to the time of Moses, which we are studying in the Book of Exodus, where the children of Israel are going to be brought to Mount Sinai,

and they are going to be given the law of God, which is revelation of God's perfect moral character, who brought that message to them? God used angels. Galatians 3:19 says,

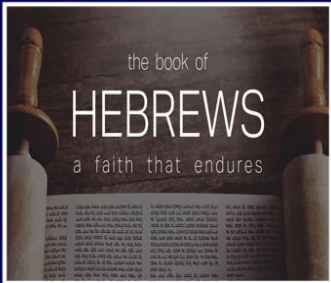
"Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made" (Galatians 3:19).

You see this pattern in the Old Testament: when these major revelations come, God is using angels to bring these revelations. If the author of Hebrews can show that Jesus is higher than the angels, he can show that the message of Jesus is higher than any Old Testament revelation. So that is why he is going off on this argument about how Jesus is higher than the angels for the first two chapters of Hebrews.

(By the way, not if, but when the Jehovah's Witnesses come to your door, they will try to tell you that Jesus is an angel. You can see how relevant this is.)

B. Hebrews 1:4–2:18
Christ is Superior to the Angels

1. Seven OT Citations (1:4-14)
2. Warning Against Drifting (2:1-4)
3. Why God Became Man (2:5-18)

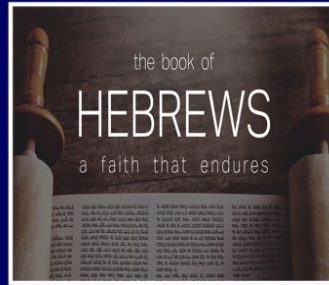


So how does the author of Hebrews build his case? The Book of Hebrews is master logic. The author gives seven Old Testament citations showing that Jesus is higher than the angels. Those take up the rest of Hebrews 1. Then when you hit Hebrews 2:1-4, that is our first warning passage, where the author stops the flow of argument and interjects a strong warning. Hebrews 2:1-4 is the warning against drifting. These warning passages are common in the Book of Hebrews. They occur five times in Hebrews.

Once the writer finishes warning, he gets right back on the bunny trail—the hiking trail, so to speak—and gets back to his initial subject, which is the angels. In Hebrews 2:5-18, the author gets into why God became man. There are several reasons—about eight of them—that God became man. The author's point is, "What angel ever did anything like that?"

1. 7 OT CITATIONS DEMONSTRATING CHRIST'S SUPERIORITY TO THE ANGELS (1:4-14)

- a) vs. 5a – Ps 2:7
- b) vs. 5b – 2 Sam 7:14
- c) vs. 6 – Ps 97:7
- d) vs. 7 – Ps 104:4
- e) vs. 8-9 – Ps 45:6-7
- f) vs. 10-12 – Ps 102:25-7
- g) vs. 13 – Ps 110:1



That is the big picture. Today we are going to start the seven Old Testament citations showing that Jesus is higher than the angels. So the first Old Testament citation that the author of Hebrews uses (he is talking to Hebrews who know the Old Testament very well) is in Hebrews 1:5. He is citing Psalm 2:7. In fact, backing up for a minute, look at Hebrews 1:4. It says,

"having become as much better than the angels, as He has inherited a more excellent name than they" (Hebrews 1:4).

Now, notice that word "name," the Greek word "onoma" (ὄνομα): "name." A person's name is essentially the totality of someone's being. The name of someone is very important. You can get sued for lying about somebody's name—defamation, slander, libel, etc. God is very big on His name. One of the Ten Commandments is to not misuse the name of the Lord your God.

So when Hebrews 1:4 says here that Jesus has an excellent name, it is talking about the totality of who Jesus is. The totality of who Jesus is, is higher than any angel. So how does the author of Hebrews communicate this point? He communicates this point by masterfully weaving together seven Old Testament citations. The first one that he uses is Psalm 2:7. You see it there in Hebrews 1:5:

*"For to which of the angels did He ever say,
'YOU ARE MY SON,
TODAY I HAVE BEGOTTEN YOU'?..." (Hebrews 1:5).*

There he is quoting Psalm 2:7, which is a Messianic psalm. Notice this word ""SON"" (Hebrews 1:5). Jesus is a Son. Now, who is a son? A son is an heir. Galatians 4:7 says,

"...if a son, then an heir..." (Galatians 4:7).

So who is Jesus Christ? Jesus is the heir to all things. He is the one, according to Psalm 2:7, whom the Father appointed as the Son, or the heir, to rule all things one day.

Notice this word ""BEGOTTEN"" (Hebrews 1:5)—

*"... 'YOU ARE MY SON,
TODAY I HAVE BEGOTTEN YOU'?..." (Hebrews 1:5).*

People are very confused about this word ""*BEGOTTEN*"" (Greek "gegenneka" [γεγέννηκά]; lexical form "gennao" [γεννάω]) (Hebrews 1:5). They think it means "beginning," but that is not what it means.

The Greek word often translated in the New Testament as "only begotten," referring to Jesus, is "monogenes" (μονογενής). "Mono-" (μονο-) means "alone," as in "monopoly"; "-genes" (-γενής) refers to a species or kind. A biology student knows what a genus is. When they study a genus, they are studying a kind of species. "Monogenes" (μονογενής) is like two words making up one word. It is saying that Jesus is one of a kind. It is not saying that He had a beginning.

There never was a time in which Jesus was not. He has always eternally existed. There was a man named Arius in the early church who was going around saying that there was a time in which Jesus was not. Keep in mind that what Arius was teaching is essentially what the modern-day Jehovah's Witnesses teach—that Jesus, as a created being or an angel, had some kind of beginning point. The Nicene Creed was formulated to counter Arianism, and it has a line in it that says, of Jesus,

"...begotten, not made,..."¹

Jesus is begotten, one of a kind? Absolutely. Made? No way. The moment someone tries to argue that Jesus is a created being is the moment they are recycling the ancient heresy of Arianism, which the early church rejected.

You will read in John 1:14 that Jesus is *"the only begotten."* *"Only begotten"* is a translation of "monogenes" (μονογενής). John 1:14 says,

"And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten [monogenēs' (μονογενής)] from the Father, full of grace and truth" (John 1:14).

That does not mean that Jesus had a beginning point. It means that He is one of a kind. So at the point of the virgin conception, humanity was added to eternally existent deity, and Jesus, at that point, became the God-Man. But it is not at that point that He started, or began. Of course, this is very different from the angels, who all had a beginning point. Jesus is not an angel. Jesus created the angels to worship Him, as we are going to see in Hebrews 1.

John 1:18 says,

"No one has seen God at any time; the only begotten [monogenes' (μονογενής)] God who is in the bosom of the Father, He has explained [exegeomai' (ἐξηγόμαι)] Him" (John 1:18).

¹ Nicene Creed (AD 325).

So what is Jesus? Jesus is the explanation ("exegeomai" [ἐξηγέομαι]) of the Father (John 1:18). Now, for the first time, what you have walking the earth in His Incarnation, His enfleshment, is God in human flesh. A human being could look at Jesus and understand what God is like, because Jesus is one of us.

If I wanted to explain to the insect world what a human is like, I would have to be part insect. If I wanted to explain to the ants what the human world is like, I as a human would have to become part ant (which would be kind of difficult). That is what you have in the Incarnation of Jesus Christ.

In the word "incarnation," you recognize the word "carne" as in "meat"—"carnivorous." I had some chili con carne this week: chili with meat. "Incarnation" means "enfleshment." It was at the point of the virgin conception that Jesus became the God-Man, one of a kind. What angel can claim that resume?

Back in Hebrews 1:5, it says,

*"For to which of the angels did He ever say,
'YOU ARE MY SON,
TODAY I HAVE BEGOTTEN YOU'?..." (Hebrews 1:5).*

Now, what does Hebrews 1:5 mean when it says "'TODAY'"? Jesus is one of a kind—we have that down. But Jesus became more one-of-a-kind, if you can up the ante, at a certain point. I believe that point is the resurrection, because at the resurrection, the Father said of Jesus that He would be appointed as the heir to rule everything.

You do not get that just from Psalm 2:7. You have to pay attention to when Paul quotes that verse in Acts 13, on his first missionary journey, in the synagogue in southern Galatia, in Pisidian Antioch. This is the first formal teaching of Paul. The Jews invite him into the synagogue and they say, "Hey, brother, do you have anything to say?"

They were probably sorry they said that, because he took the floor and he gave Acts 13, the first teaching we have from the Apostle Paul anywhere in Scripture. He dealt with all these different subjects, getting these unbelieving Jews to become believing Jews. Then he got to the whole subject of Jesus rising from the dead in Acts 13:30-37. It is in that context that Paul quotes Psalm 2:7 (Acts 13:33).

*"that God has fulfilled this promise to our children in that He raised up
Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON;
TODAY I HAVE BEGOTTEN YOU'" (Acts 13:33).*

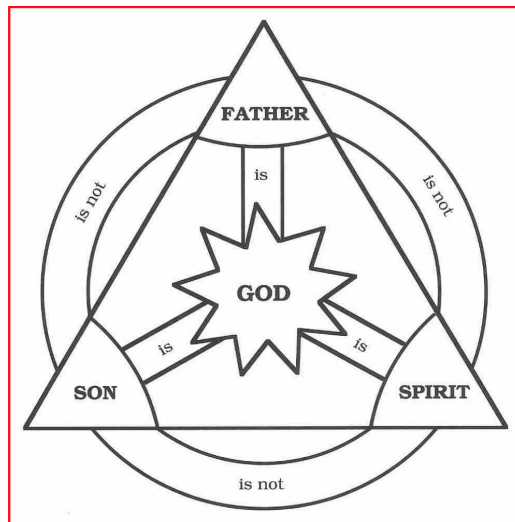
In other words, Jesus is already the "monogenes" (μονογενής), but now He is going to become even more of the "monogenes" (μονογενής)—in the sense that, yes, He is the God-Man, but it was at the point of the resurrection, if we follow Paul's chronology, that the Father said, "You are going to rule all things as My heir." So that is who Jesus is.

Jesus is going to run the whole world one day through His installed throne in Jerusalem. The author of the Book of Hebrews is basically saying, "Can an angel say that?" Angels are to be respected, but no angel can claim that title. Then the author of Hebrews

moves into his second Old Testament passage that he is going to use, in the second part of Hebrews 1:5. Here he is quoting 2 Samuel 7:14. Notice what the second part of Hebrews 1:5 says.

*"...And again,
'I WILL BE A FATHER TO HIM
AND HE SHALL BE A SON TO ME?'" (Hebrews 1:5).*

What he is saying is that there is a unique and continuing relationship between the Father and the Son. No other entity can claim this sonship and relationship with the Father as can Jesus. That was a relationship that has existed for all eternity, the Father in His fatherhood, the son in His sonship. The Father is not the Son. The Son is not the Father. But both share in the same essence of deity. It is the great mystery of the Trinity.

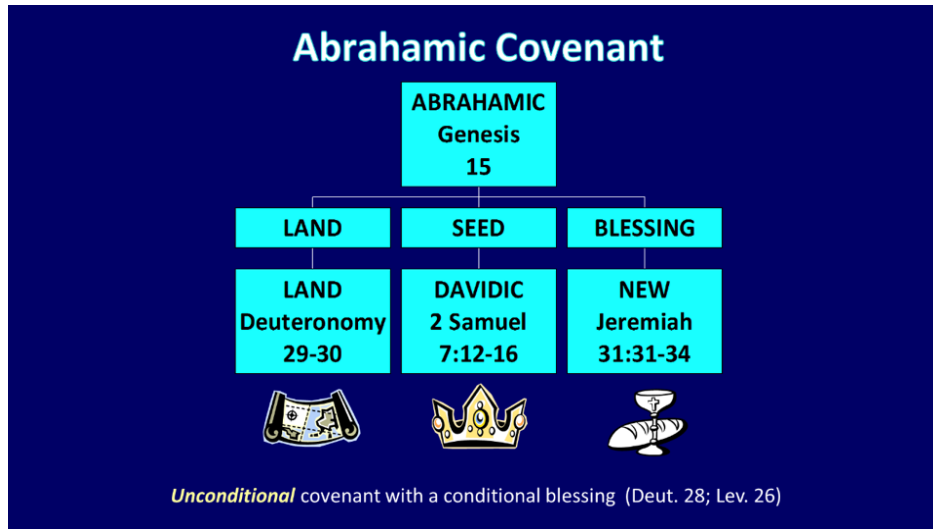


You say, "Well, Pastor, can you explain that a little bit more to me?" No, I cannot, because I myself cannot even get my mind wrapped around it. You will spend your whole Christian life marveling at this. If the Father is the Son in terms of sharing the essence of deity, does that mean that they are the same personage? No, they are completely separate in terms of personage. The Father is unique in His fatherhood. The Son is unique in His sonship, but all of them share in the same essence of deity.

So that is what the author of Hebrews is dealing with there in Hebrews 1:5 when he says,

*"...'I WILL BE A FATHER TO HIM
AND HE SHALL BE A SON TO ME?'" (Hebrews 1:5).*

The author of Hebrews is quoting the Old Testament, 2 Samuel 7:14, to communicate that point. What angel can claim that? Another reason the author of Hebrews is quoting 2 Samuel 7 is that he is showing that Jesus is the unique Davidic descendant who will inherit all things.



All the way back to Abraham, God promised the patriarch Abraham, the father of the nation of Israel, three things: land, seed, and blessing. This is all in Genesis 15. Land is developed in the land covenant, Deuteronomy 29-30. Blessing is developed in the New Covenant, Jeremiah 31-34. The seed is amplified in what is called the Davidic Covenant, 2 Samuel 7:12-16.

2 Samuel 7 takes place when David wanted to build a house for the Lord. God told David, "That is not acceptable, because there is blood on your hands. You are not qualified to build me a temple. That privilege is going to go to your son Solomon." You might recognize in the word "Solomon" the word "shalom" (שָׁלוֹם), which means "peace." David had blood on his hands. Solomon did not.

Then God says to David, "By the way, you wanted to build a house for Me. I am actually going to build a house for you." It is a play on words with the temple. "You want to build me a temple, a house? Well, here is a house. I want to give you a dynasty." It says in 2 Samuel 7:8,

"Now therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, 'I took you from the pasture, from following the sheep, to be ruler over My people Israel'''" (2 Samuel 7:8).

Second Samuel 7:16 says,

"Your house and your kingdom shall endure before Me forever; your throne shall be established forever'" (2 Samuel 7:16).

So this becomes a prophecy that this Messiah who is coming is going to bring in this eternal dynasty. That means that this Messiah who is coming has to be descended from David's line in order to qualify as beneficiary of this promise. This is why Matthew painstakingly explained in his Gospel that Jesus is the true Messiah, though His Kingdom is postponed. Matthew is a Jewish Gospel. It is the most Jewish gospel that we have. For 2,000 years, until modern-day higher criticism, the church accepted

Matthew as the first Gospel, because it was written to Jewish Christians. The early church was composed of Jewish Christians.

Matthew's Gospel is trying to explain to the Jewish Christians that the Messiah that they have believed in is the true Messiah, even though His Kingdom is—not in a state of cancellation, but—in a state of postponement. This is why Matthew starts his Gospel with a genealogy. Most people look at that and they are bored out of their minds. If you are going to write a book, would you start it with a genealogy? Is that going to rocket to the top of the Amazon best-seller list? Yet it is the most exciting thing in the world to the Jewish mind because it is showing that Jesus is connected to David.

Jesus Genealogy According to Matthew		
1. Abraham	15. Solomon	29. Shealtiel
2. Isaac	16. Rehoboam	30. Zerubbabel
3. Jacob	17. Abijah	31. Abiud
4. Judah	18. Asa	32. Eliakim
5. Perez	19. Jehosaphat	33. Azor
6. Hezron	20. Jehoram	34. Zadok
7. Ram	21. Uzziah	35. Achim
8. Amminadab	22. Jotham	36. Eliud
9. Nahshon	23. Ahaz	37. Eleazar
10. Salmon	24. Hezekiah.	38. Matthan
11. Boaz	25. Manasseh	39. Jacob
12. Obed	26. Amon	40. Joseph
13. Jesse	27. Josiah	41. Jesus
14. David	28. Jeconiah	

You see David in Matthew's genealogy, number fourteen. David is connected to the promises that God gave to Abraham, the seed promises. So Matthew's genealogy is showing that Jesus is the guy. Jesus is the guy who will fulfill the Davidic Covenant and bring in this forever throne.

So there are two reasons the author of Hebrews is quoting 2 Samuel 7:14 in Hebrews 1:5. He is showing, number one, that Jesus has always enjoyed a unique sonship relationship with the Father. Number two, the author of Hebrews is showing that Jesus is the fulfillment of the Davidic Covenant, and the point is, "Can an angel demonstrate anything like that?" Absolutely not.

The third Old Testament verse that the author of Hebrews quotes in Hebrews 1 is Psalm 97:7, in Hebrews 1:6. It says,

*"And when He again brings the firstborn into the world, He says,
'AND LET ALL THE ANGELS OF GOD WORSHIP HIM'" (Hebrews 1:6).*

So this use of Psalm 97:7 is a description of the worship that the angels will give to Jesus in the Millennial Kingdom, and the one who is worshiped is superior to the worshiper. So obviously, Jesus is something very different from just an angel because

He is the one who, first of all, created the angels; beyond that, He is the one who is going to be worshiped by the angels.

Now, here is another word that throws everybody. It is this word "firstborn." What does that mean—"firstborn"? The Greek is "prototokos" (πρωτότοκος), which does not mean "first created," as Arius and the Jehovah's Witnesses teach. What it means is "the preeminent one." I am reading here out of a Greek lexicon, a pretty standard Greek lexicon. It is defining "prototokos" (πρωτότοκος). It says,

"...pertaining to being a firstborn child..."²

If you were the firstborn child in the culture of Bible times, you got rights that the others did not. That is what Hebrews 1:6 is talking about: the rights of the firstborn, not the fact that Jesus was born. Do you see the difference? Hebrews 1:6 is not referring to the fact that Jesus was created, but that He is the preeminent one.

This lexicon says,

"In Jewish society the rights and responsibilities of being a firstborn son resulted in considerable prestige and status. The firstborn son, for example, received twice as much as in inheritance as any other offspring."³

So that is what "prototokos" (πρωτότοκος) means. It does not mean "first created." It means "preeminent." If the author of Hebrews was trying to communicate the idea that Jesus was created, He could have used a much clearer term: "protoktistos" (πρωτόκτιστος), meaning "first created." But Hebrews 1:6 does not say "protoktistos" (πρωτόκτιστος), "first created." It says "prototokos" (πρωτότοκος), "firstborn." This in no way is communicating that Jesus had a beginning point. He never had a beginning point. It is communicating that He has the rights of preeminence. That is how Psalm 97:7 is being used in Hebrews 1:6.

Obviously angels are completely different. They had a beginning point. So when the Millennial Kingdom rolls around, during the thousand years after the Second Advent, what can we expect to happen? Jesus is not running around serving the angels. It is the other way around. The angels are serving Him, and, in fact, are worshiping Him during this time period (the Millennial Kingdom).

The next Old Testament passage that the author of Hebrews uses in Hebrews 1 is Psalm 104:4. You will see that in Hebrews 1:7. See how the author keeps talking about angels?

² Louw, J. P., & Nida, E. A. (1996). In *Greek-English Lexicon of the New Testament Based on Semantic Domains* (electronic ed. of the 2nd edition., Vol. 1, p. 116). United Bible Societies. (<https://ref.ly/res/LLS:46.30.4/2024-07-02T19:28:19Z/770987?len=1165>)

³ Ibid.

*"And of the angels He says,
'WHO MAKES HIS ANGELS WINDS,
AND HIS MINISTERS A FLAME OF FIRE'" (Hebrews 1:7).*

So what does it mean when it says that angels are winds? Well, you cannot see the wind, but you can see its effects. That is like angels. You cannot see them unless God gives you some kind of supernatural ability to see an angel. There are times where angels are visible in the Bible, but that requires a special work of God beyond turning the TV on and seeing Michael Landon touched by an angel.

Second Kings 6:15-16 says,

"Now when the attendant of the man of God had risen early and gone out, behold, an army with horses and chariots was circling the city. And his [Elisha's] servant said to him [Elisha], 'Alas, my master! What shall we do? So he [Elisha] answered, 'Do not fear, for those who are with us are more than those who are with them'" (2 Kings 6:15-16).

The army of the Syrians is all around, and the servant asks Elisha, "Boy, we are going to get slaughtered here. What are we going to do?" And Elisha replies, "Don't worry about it. Those that are with us are more than those that are with them." Of course, what a strange statement that is unless your eyes are opened.

"Then Elisha prayed..." (2 Kings 6:17).

So this is not something that an average person can see absent a special work of God.

"Then Elisha prayed and said, 'O LORD, I pray, open his eyes that he may see.' And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha" (2 Kings 6:17).

So the servant, once this work of God was accomplished, could look into the angelic realm and see an angelic army. "Don't worry about a human army. Look at the army that is on our side." Had Elisha's prayer not happened, and had God not opened the servant's eyes, the servant was unable to see the invisible spiritual world.

So that is what Hebrews 1:7 means when it says that angels are winds. You cannot see the wind, but you can see its effects.

You will also notice in Hebrews 1:7, again quoting Psalm 104:4—

"... 'WHO MAKES HIS ANGELS WINDS, ...'" (Hebrews 1:7).

Angels are created beings. They are also temporal. They have not existed forever. There is a point in which they did not exist. Notice the word *"MINISTERS"* (Hebrews 1:7). The angels are ministers; they are servants, in other words.

*"... 'WHO MAKES HIS ANGELS WINDS,
AND HIS MINISTERS A FLAME OF FIRE'" (Hebrews 1:7).*

That is what angels do: they serve. When you go to the end of Hebrews 1, Hebrews 1:14 says,

"Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?" (Hebrews 1:14).

That makes me feel good at the end of the day. I have a bunch of servants that are helping me that I cannot even see. So that is what angels are. Number one, they are unseen. Number two, they are temporary. Number three, they are created. Number four, they are servants.

Well, let's compare that to Jesus. Is Jesus unseen? No. He came to the earth in the full visibility of man. John 1:14 says of Jesus,

"And the Word became flesh, and dwelt among us, and we saw..." (John 1:14).

That is something you cannot say of angels unless God does some sort of special work.

"...we saw His glory,..." (John 1:14).

John and the apostles were eyewitnesses of the life and ministry of Jesus Christ.

Then John 1:18 says the same thing.

"No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained ['exegeomai' (ἐξηγόμην)] Him" (John 1:18).

That word "explained" ("exegeomai" [ἐξηγόμην]) is where we get the word "exegete" from. An exegete derives the meaning of something like the Scripture so that people can understand it. That is who Jesus is. How can man in His finitude understand God unless God becomes man? So there is a historical eyewitness record of Jesus, whom people on this earth saw. Think how superior that is to the angels, who are unseen.

The word ""MAKES"" (Hebrews 1:7) indicates that angels are temporary. The word ""MAKES"" (Hebrews 1:7) indicates that angels are created. Is that true of Jesus? Absolutely not. He has always been. Furthermore, angels are ministers. Well, we know that Jesus ultimately is going to be a ruler. He is going to rule the entire world from David's throne with a rod of iron.

So obviously, if you just compare the two, Jesus is higher than any angelic manifestation, manifestations which were so important in the Old Testament, so respected by Judaism, and now the author of Hebrews is saying, "What you have now in Jesus is so much higher." So the author is just using one piece of logic after another to get his Jewish Christian audience to rethink their decision of lapsing backwards.

The next Old Testament verse the author of Hebrews quotes is Psalm 45:6-7. He quotes it in Hebrews 1:8-9. What he is dealing with here is that Jesus is eternal, and

Jesus has the anointing to rule. Are angels eternal? No. Do they have the anointing to rule? No.

Notice what the author says, first of all, in Hebrews 1:8.

*"But of the Son He says,
'YOUR THRONE, O GOD, IS FOREVER AND EVER,
AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS
KINGDOM....'" (Hebrews 1:8).*

Jesus is forever. He is eternal. He has always been. He will always be. That fits everything we know about God. Psalm 90:2 says,

*"Before the mountains were born
Or You gave birth to the earth and the world,
Even from everlasting ["olam" (אֵלֶּם)] to everlasting ["olam" (אֵלֶּם)], You are
God" (Psalm 90:2).*

I guess one "olam" (אֵלֶּם) would get the point across, but he repeats it twice, just so we get it. Who is God? He is one who has existed from everlasting to everlasting.

Micah 5:2, one of our Christmas passages predicting the birth of the Messiah in Bethlehem seven hundred years in advance, says,

*"But as for you, Bethlehem Ephrathah,
Too little to be among the clans of Judah,
From you One will go forth for Me to be ruler in Israel.
His goings forth are from long ago,
From the days of eternity ["olam" (אֵלֶּם)]" (Micah 5:2).*

So there is coming into the world a Messiah who is going to be born in Bethlehem, and do not get it into your head that He started at the point of conception. He did not start at the point of conception. What happened at the point of conception as the Holy Spirit miraculously conceived Jesus in Mary's womb was that humanity was added to eternally existent deity. So what Micah is saying is, "Forever itself is about to be born in Bethlehem."

That is what the writer of Hebrews is getting across when he says in Hebrews 1:8,

*"...'YOUR THRONE, O GOD, IS FOREVER AND EVER,
AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS
KINGDOM'" (Hebrews 1:8).*

Hebrews 1:9 talks about how not only has forever come into your world, but also He is the one who has been appointed the heir of all things, who is going to rule this whole world one day with a rod of iron. You see that in Hebrews 1:9. It says,

*"'YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS;
THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU...'" (Hebrews
1:9).*

In the Old Testament, the kings were anointed to rule. The Holy Spirit came upon them in a very special way. This was symbolized by oil being poured out on the one who would need the empowerment to rule. That is who Jesus is. He has this anointing, and His anointing is to rule all of the world one day.

*"THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU
WITH THE OIL OF GLADNESS..." (Hebrews 1:9).*

The Psalms talk about how the oil, when Aaron was anointed as the first priest, was dripping off his beard, symbolizing that he had a Holy Spirit's anointing to rule, or to function, as a priest. Well, Jesus has the anointing that to rule everything one day.

*"...WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS"
(Hebrews 1:9).*

So who is Jesus? The author of Hebrews is quoting Psalm 45:6-7, which demonstrates that Jesus is eternal, and that He is the one who has been anointed to rule. Is this ever, anywhere, said of an angel? In fact, Lucifer, an angel, a cherubim (Ezekiel 28:12-17; Isaiah 14:12-15), got himself into a lot of trouble—trouble that is irreversible for him—because he wanted these things for himself. God never gave those things to Lucifer, but He did give them to His eternally existent Son. So obviously, Jesus is something much higher than any angelic revelation.

Then you go down to Hebrews 1:10-12, and now the author of Hebrews is using Psalm 102:5-7 to show that Jesus is higher than creation. Let's start here with Hebrews 1:10 as the author is quoting Psalm 102:5-7.

*"And,
'YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE
EARTH,
AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;" (Hebrews
1:10).*

An angel is a created being, but by contrast, Jesus is the Creator. That goes right back to the first few verses in Hebrews 1, which we have studied earlier in this series. Jesus, among many other things, is the Maker of all things, including the angels. Hebrews 1:3, earlier in the chapter, says of Jesus that He made the world.

Not only is Jesus the Creator, but also He actually is superior to His creation. You see that explained in Hebrews 1:11-12. It says,

"THEY WILL PERISH,..." (Hebrews 1:11).

What is the *"THEY"* (Hebrews 1:11)? What Jesus has created.

*"THEY WILL PERISH, BUT YOU REMAIN;
AND THEY ALL WILL BECOME OLD LIKE A GARMENT,
AND LIKE A MANTLE YOU WILL ROLL THEM UP;*

LIKE A GARMENT THEY WILL ALSO BE CHANGED...." (Hebrews 1:11-12).

So here we learn that the creation that Jesus brought into existence has been marred by sin, original sin. Adam's sin affected everything. All of creation (Romans 8:22) is in a state of groaning. "Yeah, but Pastor, they are going to find life on other planets." No, they are not. They will not find life on other planets. Do you know why? Because this is the centerpiece of God's divine activity. What happened here affected everything.

The best you can come up with life on other planets is angels, or fallen angels pretending to be ascended masters. But other than that, there is no human life anywhere in this universe, because what Adam did affected everything. All of the cosmos is in a state of travail.

If you believe there is human life on other planets, you have bought into the evolutionary deception, that, "Well, life started here spontaneously, so maybe it started on Mars, or wherever, spontaneously also. And maybe the folks on Mars are more evolved than us, and they are going to speak back into our world to tell us to be more tolerant and all this kind of stuff."

Well, that is what the devil wants you to believe. But really, the people that are speaking back into this world are fallen angels, because Satan masquerades as an angel of light. I have tried to explain this to people and they say, "Well, you sure are arrogant. You think this little speck is the centerpiece of everything. Do you realize how vast this solar system—galaxy—universe—is?"

I understand that, but I am not an evolutionist. This planet is uniquely suited to sustain life, and number two, what Adam did affected everything out there—everything. All of creation is groaning. So there is not going to be some other Fall on Mars or Saturn or wherever that is going to affect everything. Everything has already been corrupted, the Bible says.

So that is why when God became flesh, he came to Planet Earth. He did not go to Mars or Saturn or Pluto or some other remote place out there somewhere, because this Earth is the center of everything according to God's design. Jesus brought everything into existence; the human race—Adam—messed it all up.

You say, "I cannot wait to get to heaven and get my hands on Adam. He really messed everything up." Well, you would have done the exact same thing if you were in his position. That is called the seminal headship view. God could have put us all in Eden separately and we all would have messed everything up. So just for the purpose of simplicity, he allowed one guy to do it. But I will show you some things in Hebrews 7 that show you that you were there when Adam sinned, in a certain sense—seminal headship.

So since Adam messed everything up, Jesus has a plan in mind: He is going to destroy everything and replace it with a new heavens and new earth.

In Matthew 5:18, Jesus said,

"For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass from the Law until all is accomplished" (Matthew 5:18).

This Book will remain, and heaven and earth will pass away because they are in a state of corruption. What do you do with a corrupted universe? You do not slap a coat of wet paint on it. You destroy it by fire and replace it with something else. But that will not happen until Jesus gains victory on this planet, which is the significance of the thousand-year Kingdom, which will exist before everything is destroyed by fire.

Jesus has to regain, in a sense, with the curse even intact, authority over this earth. Once He does that successfully for a thousand years, everything will be destroyed by fire and replaced with the new heavens and new earth.

He said this in Matthew 24:35:

"Heaven and earth will pass away, but My words will not pass away" (Matthew 24:35).

Jesus' words will remain, while the creation He created will be destroyed by fire, because Jesus will remain, even though the creation He brought into existence will be destroyed. That is what the author of Hebrews is saying.

If you are into global warming, here is where it is in the Bible: 2 Peter 3:10 says,

"But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up" (2 Peter 3:10).

Now, when is that going to happen? That is going to happen in Revelation 21:1. It may be alluded to in the prior chapter, but Revelation 21:1 is the clearest passage we have on it. Notice that this is chronologically after the Millennial Kingdom. Jesus has reasserted His authority over this corrupt planet. Having demonstrated His authority and kept all of His promises for a thousand years, He is now in a position to dissolve everything and replace it with a new heavens and new earth.

John says,

"Then I saw a new heaven and a new earth;..." (Revelation 21:1).

"Well, why, John, do we need a new heaven and a new earth?"

"...for the first heaven and the first earth passed away [ἀπερχομαι] and there is no longer any sea" (Revelation 21:1).

"Come on, Pastor, isn't it just a renovation? God is not going to get rid of this whole planet and this whole universe, is He?" Yes, He is, because the same verb is repeated in Revelation 21:4. Revelation 21:4 says,

"and He will wipe away every tear from their eyes; there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away ['aperchomai' (ἀπέρχομαι)]" (Revelation 21:4).

Why is there mourning and crying and pain in this universe? Because it is in a state of travail and groaning because of Adam's sin. The only way to get rid of it is not to renovate it. You just have to bring it into nothingness through fire and replace it with something untainted by sin, just as death, mourning, crying, or pain (Revelation 21:4), are not going to be renovated.

It is not as though God is putting a coat of fresh paint on death, mourning, crying, or pain. Those things are gone. The same word ("passed away" [Greek "aperchomai" (ἀπέρχομαι)]) is used in Revelation 21:1 to describe the earth. The earth will be totally removed and replaced with the new heavens and new earth.

I have to bring this to your attention because there are a lot of people out there, a lot of Bible teachers, who are basically teaching that the new heavens and new earth is a renovation—names that I like. David Jeremiah teaches that. Randy Alcorn, in his book on heaven, teaches that. I do not think that is a correct view of this at all.

I think the renovation is the Millennium, but here, we are dealing with the new heavens and new earth, which is a completely, totally different, "ex nihilo"—"something out of nothing"—new creation. God has to do it that way, because this world and universe that we are living in is corrupted. What Adam did here (on Earth) (Romans 8:20-23) has affected everything for the negative. So God, through Jesus, will reassert His authority over Planet Earth and then dissolve it by fire and replace it with a new heavens and new earth.

By the way, you need to teach this to your children and grandchildren, because they are taught a very distorted view of the environment today by everywhere—education, media. It is almost as if they are into environment worship, not environmental stewardship, which I am on board with. I think we all like fresh water and blue skies. Yeah, let's be stewards of this earth. But when it gets into environmental worship, count me out, because that is not what the Bible teaches.

When you start to get a mentality—and this is really popular in the depopulation agenda—that man is a cancer on the earth and he needs to shrink through depopulation, that is not environmentalism anymore. (This idea that mankind is a cancer on the earth and needs to depopulate is why a lot of these people are so into abortion: it is part of the depopulation agenda.)

People think that man is a cancer on the earth, and we need to reduce man to accommodate the earth. That is not environmentalism anymore. That is environmental extremism, which probably could be better described as pantheism, which is the worship of the creation rather than the Creator.

So you have all these young people that have this very distorted view of the universe, and the earth, and matter, and you need to explain to them that everything is going to be dissolved. Let's be good stewards of it while it is here, but do not act like this is all we

get. As Hal Lindsey said in one of his books, "There is a new world coming." It is going to be a lot better than this one because it will not be touched by original sin at all.

So this is what the author of Hebrews is doing as he is quoting a psalm, Psalm 102:25-27. Creation itself is going to be annihilated—destroyed—rolled up like a garment—done away with—and God will replace it with something better.

Here are a few verses elsewhere in Scripture on the plan of God to destroy this world by fire.

"and those who use the world, as though they did not make full use of it; for the form of this world is passing away" (1 Corinthians 7:31).

"The world is passing away, and also its lusts; but the one who does the will of God lives forever" (1 John 2:17).

So if that is true, why am I so invested in this world? Why is it that my hopes and dreams and aspirations so frequently rise or fall according to the direction of this world? That is like rearranging the deck chairs on the Titanic. Why not take all of that effort to achieve success—whatever that means in this world—and pour it into the Word of God, which is going to last?

Jesus is going to last too, because it is His Word that will last, therefore He will last. So why not pour my security for the future into His Word? Everybody wants a safe investment. Jesus and His Word are safe investments. You live for this world—it is like rearranging the deck chairs on the Titanic.

Second Peter 3:12-13 says,

"looking for and hastening the coming of the day of God, because of which the heavens will be destroyed by burning, and the elements will melt with intense heat! But according to His promise we are looking for new heavens and a new earth, in which righteousness dwells" (2 Peter 3:12-13).

I am to pray, "Thy kingdom come," because the thousand-year Kingdom will precede the dissolution of this universe. And once this universe is dissolved, it will be replaced with the new heavens and new earth.

So that is what the author of Hebrews means in Hebrews 1:11-12.

*"THEY WILL PERISH, BUT YOU [Jesus] REMAIN;
AND THEY ALL WILL BECOME OLD LIKE A GARMENT,
AND LIKE A MANTLE YOU [Jesus] WILL ROLL THEM UP;
LIKE A GARMENT THEY WILL ALSO BE CHANGED.
BUT YOU [Jesus] ARE THE SAME,
AND YOUR YEARS WILL NOT COME TO AN END" (Hebrews 1:11-12).*

Jesus and His Word will continue, even though this cosmos that we are living in has an expiration date. And what angel could rival this? Angels—what are they? They are just created beings.

The last verse that is used in Hebrews 1 is Psalm 110:1 in Hebrews 1:13. See how the author keeps mentioning the angels?

*"But to which of the angels has He ever said,
'SIT AT MY RIGHT HAND,
UNTIL I MAKE YOUR ENEMIES
A FOOTSTOOL FOR YOUR FEET'?" (Hebrews 1:13).*

The author of Hebrews is using Psalm 110:1 to describe Christ's position of glory at the Father's right hand. His first order of business upon His ascension was sitting down at the Father's right hand. We saw that in Hebrews 1:3, and we explained the significance of it. The Father's right hand is a position of glory. It is a position that Jesus had with the Father before the world was. He actually prayed in His High Priestly Prayer (John 17) to be brought back into that position. He said, just before His death,

"Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was" (John 17:5).

That is where Jesus is: in a position of honor, a position of glory, at the Father's right hand. But He is not going to be there forever. Did you know that? Psalm 110:1 says *"Until."*

*"... 'Sit at My right hand
Until I make Your enemies a footstool for Your feet'" (Psalm 110:1).*

So right now, with Jesus at the Father's right hand, Satan is running the world's system.

**Names & Titles Demonstrating
Satan's Post-Fall, Earthly Authority**
(Job 1:7; 2:2; Luke 4:5-8; Rom. 8:19-22)



- Prince of this world (John 12:31; 14:30; 16:11)
- God of this world (2 Cor. 4:4)
- Prince and power of the air (Eph. 2:2)
- Who the believer wrestles with (Eph. 6:12)
- Roaring lion (1 Pet. 5:8)
- Whole world lies in his power (1 John 5:19)

All of these verses communicate that the world is in a state of travail. Yet this world is going to have an exodus from that bondage. Just as God brought the children of Israel out of Egyptian bondage, He is going to take this whole planet out of the bondage that it

has been in ever since the Fall of man. That is why so many of the judgments in Exodus seem to be repeated in the Book of Revelation.

Ultimate Exodus

(Rev 11:15)

- **Sores:** 6th plague (Ex 9:8-12), 1st bowl (Rev 16:1-2)
- **Rivers to blood:** 1st plague (Ex 7:19-21), 3rd bowl (Rev 16:4-7)
- **Darkness:** 9th plague (Ex 10:21-23), 5th bowl (Rev 16:10-11)
- **Frogs:** 2nd plague (Ex 7:25–8:15), 6th bowl (Rev 16:13)
- **Hail:** 7th plague (Ex 9:22-26), 7th bowl (Rev 16:17-21)

It is at that point in time that the kingdom of the world will become the kingdom of our Lord and of His Christ (Revelation 11:15). It will take the events of the seven-year Tribulation Period to evict Satan. Once that happens, Jesus' enemies will now be His footstool, because Satan will be in the abyss for a thousand years (Revelation 20:2-3).

Jesus returns to Planet Earth, not in the Rapture—the Rapture has already happened seven or more years earlier—but He returns to claim the victory over Planet Earth, this planet, which cannot be dissolved until this victory is obtained. So until Jesus' enemies are made His footstool through the events of the Tribulation Period, Jesus remains in a position of glory at the Father's right hand. Does any angel occupy such a prominent position? Obviously not.

Here is a conclusion of the matter of angels in Hebrews 1:14. The author says,

"Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?" (Hebrews 1:14).

The angels, unlike Jesus, are merely servants, and they are there to help us. Did you know that? "Well, Pastor, do you believe in guardian angels?" Psalm 34:7 says,

*"The angel of the LORD encamps around those who fear Him,
And rescues them" (Psalm 34:7).*

In Acts 12:15, to Rhoda, the early church said,

"... 'You are out of your mind!' But she kept insisting that it was so [referring to Peter]. They kept saying, 'It is his angel'" (Acts 12:15).

The Christians were being sarcastic with Rhoda. But that sarcasm was rooted in a truth that there were angels that were protecting Peter.

Matthew 18:10 says,

"See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven" (Matthew 18:10).

"Do you believe in guardian angels?" I do believe in guardian angels. "Well, do we have one, or do we have more than one?" I do not know. Ask God. I do not know that—the Bible does not tell us. But I do know this: angels are ministers. They are servants. Who is Jesus? He is the ruler.

So what is the point of this whole thing? The point of it is that angels are messengers in the Old Testament. Jesus is higher than an angel. Therefore, the message of New Testament revelation is higher than anything you will ever see in the Old Testament. So how could you, in your right mind, leave the full revelation and go back to an inferior one? That is the point.

To a Hebraic mind, weaving together all of these Old Testament passages, this would make a lot of sense. Now the author of Hebrews stops his logic and he enters into his first warning, against drifting, which we are going to cover next time (Hebrews 2:1-4).