

HEBREWS

Message 8

Date: 3/6/22

Words: 6078

Reading: Hebrews 1:5-14

INTRO: I have mentioned to you the experience of the two who were on the way to Emmaus after Jesus has been crucified. They were sad. They had fully set their hope on the teaching that Jesus Christ was the Messiah, the One their Scriptures so often spoke of.

Later, when He ate with them He revealed to them who He was. And verses 44-45 say this:

44 Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me."

45 And He opened their understanding, that they might comprehend the Scriptures.

Now notice in verse 44 that He said that while He was with them He had told them that all things must be fulfilled where were written in the Law of Moses, the prophets, and the Psalms concerning Himself. And then He opened their understanding that they might comprehend the Scriptures. If they had known these Scriptures they would have known that He had to die and be raised the third day. But none of them understood that.

From our brief look at a few Psalms, we are beginning to see how they speak of Christ. Unless we give ourselves to these and learn some of the keys to understand these prophecies, we will miss much of what the OT says of the future. It has many, many, passages that speak of the tribulation and of the millennium.

3. Third contrast of the Son to angels

Intro: We come now to the third unit of verses that deal with showing that Jesus Christ, not angels will set up the kingdom. Remember that these Christians are going through difficult times. Life is hard for them. They are thinking of going back to Judaism and do not know that in a few years things will get even worse and the temple they are

thinking of returning to will be destroyed. Judaism, as they have known it will come to an end. And this writer is trying to correct their view on angels as related to this kingdom.

We have looked at two units of argument. In each, the writer first compared angels with the Son. And in each, the passages regarding the Son had to do with the coming kingdom, the millennium. But in this third unit he will begin with the Son first and compare Him with the angels. That is, he starts with the Son. So notice it speaks first of the Son in verses 10-12:

10 And: "You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands.

11 They will perish, but You remain; And they will all grow old like a garment;

12 Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail."

Then it speaks of the angels in verses 13-14:

13 But to which of the angels has He ever said: "Sit at My right hand, Till I make Your enemies Your footstool"?

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

So we begin with verse 10.

a. Son (10-12)

Verses 10-12, which speak of the Son are taken from Psalm 102, so let us go there. Verses 1-12 of this Psalm are the picture of someone who is afflicted and is crying out to the God. It could be Israel during the 70 year captivity. But whatever the historical reason for these verses was, prophetically they speak of the Lord in His life on earth. It says:

1 ¶ «A Prayer of the afflicted when he is overwhelmed and pours out his complaint before the LORD.» Hear my prayer, O LORD, And let my cry come to You.

2 Do not hide Your face from me in the day of my trouble; Incline Your ear to me; In the day that I call, answer me speedily.

3 For my days are consumed like smoke, And my bones are burned like a hearth.

4 My heart is stricken and withered like grass, So that I forget to eat my bread.

5 Because of the sound of my groaning My bones cling to my skin.

6 I am like a pelican of the wilderness; I am like an owl of the desert.

7 I lie awake, And am like a sparrow alone on the housetop.

8 My enemies reproach me all day long, Those who deride me swear an oath against me.

9 For I have eaten ashes like bread, And mingled my drink with weeping,

10 Because of Your indignation and Your wrath; For You have lifted me up and cast me away.

11 My days are like a shadow that lengthens, And I wither away like grass.

Here we have the account of one who is greatly afflicted. I propose that it speaks of the Lord Jesus in His earthly life. If one reads Isaiah 53 it sounds much like Psalm 102:1-11. His first coming was the time of His affliction. But in verses 12-28 it speaks of the coming kingdom of Christ or as we refer to it, the millennium.

In verses 12-13 of Psalm 102 the afflicted one comforts himself with the fact that the future

lies in the hands of the eternal One. These verses say:

12 But You, O LORD, shall endure forever, And the remembrance of Your name to all generations.

13 You will arise and have mercy on Zion; For the time to favor her, Yes, the set time, has come.

Jehovah God will yet arise and have mercy on Zion. And what will bring about this change? The time, that is an appointed time, which is the time of favor or compassion or perhaps better, the time of mercy, will come. And why does God ever bestow mercy? Because someone has found favor with God by faith and God is pleased, and so He extends mercy. Israel will yet repent and then the time of His favor, a time of mercy will come. This is the appointed time. Israel will be saved and Jerusalem will be restored. That will happen when Israel repents. So it goes on to speak of this time of restoration:

14 For Your servants take pleasure in her stones, And show favor to her dust.

15 So the nations shall fear the name of the LORD, And all the kings of the earth Your glory.

16 For the LORD shall build up Zion; He shall appear in His glory.

17 He shall regard the prayer of the destitute, And shall not despise their prayer.

18 This will be written for the generation to come, That a people yet to be created may praise the LORD.

19 For He looked down from the height of His sanctuary; From heaven the LORD viewed the earth,

*20 To hear the groaning of the prisoner, To
release those appointed to death,*

*21 To declare the name of the LORD in Zion,
And His praise in Jerusalem,*

*22 When the peoples are gathered together, And
the kingdoms, to serve the LORD.*

Verses 1-11 spoke of the time of the affliction of the Lord. But the whole tenor of this passage speaks of when Christ comes to set up His kingdom. It is then that He builds up Zion and it is then that He appears in glory. At that time, before the Lord comes down to earth He looks down on earth from heaven and He hears the groaning of His people. They are in a death grip by the enemies of Israel and once more Revelation 19 describes what happens in this part of this Psalm.

As I see this Psalm, in verses 23-24 the afflicted One, which is the Lord Jesus, now tells us what happened in His life on earth. It says:

*23 He weakened my strength in the way; He
shortened my days.*

*24 I said, "O my God, Do not take me away in
the midst of my days; Your years are throughout
all generations.*

When did Jesus die? In His youth, His old age, or in the midst of His days? It was in the midst of His days. He was 32-33 years old, when He was taken away in death. Just before that, in the Garden of Gethsemane, He prayed for three long hours that if it were possible the cup He had been given to drink might be taken away. In the end He drank it, and His life was taken away in the midst of His years.

Is it not so that sometimes in life we are given a bitter cup to drink and we could beg to be spared? But that which God wants to do in us can sometimes only come in this way.

Now, in verses 25-27 of this Psalm we now have the quote used in Hebrews 1. Now the way the writer of Hebrews uses this passage, in verses 25-27 God is now speaking to the Lord Jesus with this encouragement. Here is God speaking to Jesus:

25 Of old You laid the foundation of the earth, And the heavens are the work of Your hands.

26 They will perish, but You will endure; Yes, they will all grow old like a garment; Like a cloak You will change them, And they will be changed.

27 But You are the same, And Your years will have no end.

Before we move on let me ask a question: How do we know that in these verses God is speaking to Jesus? Go back to Hebrews 1 and we'll begin in verse 8. 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."

Here God is clearly speaking to the Son. Verse 10 then says:

10 And: "You, LORD, in the beginning laid the foundation of the earth,

Verse 10 could be translated like this: "And to the Son He says," that is God said: "You, LORD, in the beginning laid the foundation of the earth..." The words, "He says" are elliptical from verse 8. They are clearly meant to be understood here in verse 10 as well.

What that means is that God is speaking to the Son in Hebrews 1:10-12. Not only is the Son called *God* in verse 8, and possibly verse 9, but in verse 10 He is called *Jehovah*! Well, we have already seen that He was given the name which is above every name. So it is not out of line to call Him *Jehovah* here.

Now Jesus had just said, "Do not take Me away in the midst of the years." When He was about 32 years old, at the time He was in Gethsemane, He begged for three hours that He would not have to drink the cup. That sounds like verse 24 of our Psalm, "*O my God, Do not take me away in the midst of my days.*" But in the end He drank the cup and then He had to die in the midst of the years of His life.

But though Jesus' life was cut off in the midst of the years the Lord now says to Him in this passage that the heavens and the earth He had made would grow old and perish but He would remain. He would endure though the earth and the heavens would grow old like a garment and be folded up like a cloak. He would remain the same and His years would have no end.

So, though in His first coming He was cut off in the midst of His years, yet the assurance is that He will remain forever. So later in Hebrews we read this, "Jesus Christ, the same today, yesterday, and forever!" What we have here is the great doctrine of the immutability of God. Somebody tell me what the doctrine of God's immutability means? It means He never changes. Do you want to challenge your mind this week? Think of what life would be like if God could change.

Let me make one more point here. It says in verse 11 that the present earth and heavens will be destroyed. Let me ask, what does it mean they will be destroyed? Listen to Matthew 10:28. It says:

28 *"And do not fear those who kill the body but cannot kill the soul. But rather fear Him*

who is able to destroy both soul and body in hell.

There are those who say that both soul and body will someday be destroyed in hell. That means they will be burned up and gone. Do you remember the illustration I used some time ago? I had a glass cup and then smashed it and it was forever destroyed for that for which it was designed, but it still existed.

Now in our passage it says that the present heavens and earth will be destroyed. But notice in verse 12 that they will be changed. They do not disappear. They do not cease to exist. They are changed. The way they are now perishes.

Now usually when you destroy something, it goes from good to bad. But this time things will go from bad to good. When man sinned, things went from good to bad. When the flood happened the layers of the crust of the earth were broken up and we have mountains now. And if God can make something so beautiful out of something that is all broken up, what do you think the new earth will be like? And when it says He will make new heavens, could it be because He knew we would be burning fossil fuels? Here is my advice for the days that lie before us: Don't be wasteful, but do not give in to fears about global warming.

Go now to 2 Peter 3. He will tell us a little more about this. We begin in verse 11:

11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,

12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

Surely this should encourage us to live for that which is eternal while we live this life.

b. Angels (13-14)

We come then to the comparison of angels to what we have just seen of the Son. The Lord Jesus created the heavens and the earth. They will grow old and perish, but He will remain forever unchanged.

Verses 13-14 gives us the contrast:

13 But to which of the angels has He ever said: "Sit at My right hand, Till I make Your enemies Your footstool"?

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

Turn to Psalm 110. Verse 13 is a quote from this Psalm. Each Psalm the writer quotes from is related to the millennium and they speak of the Messiah, which in NT language means they speak of Christ. The reason the writer chose these Psalms is because these Hebrew Christians were giving in to the teaching of the Jews that angels would bring in the kingdom. From Hebrews 2:5 we learn that this whole passage has to do with the coming kingdom. These Hebrews were giving up on Christ coming to set up the kingdom and they are turning back to Jewish thinking.

So look at Psalm 110:1:

1 The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."

Note again that this prophecy is written in the present tense, not future. We have learned that key. It is possible to write prophecy in the past, present, or future tense. Let me just

mention here that three times this verse is quoted in the NT and you might find it interesting to look at them.

So let me ask, is this prophecy to be fulfilled in the future, or has it already been fulfilled? When is it that the Lord says to my Lord, "Sit at my right hand until I make Your enemies Your footstool? Well, Hebrews 1:3, which we have studied already said: "...when He had by Himself purged our sins, sat down at the right hand of the Majesty on high." We know now when David's Lord said to the LORD, "Sit at My right hand, till I make your enemies your footstool." That happened after His work of redemption was finished on earth and when He had ascended back to heaven. That happened 2,000 years ago. Today Christ's enemies have not yet all been made His footstool.

Now it says His enemies will become His footstool. In the OT when one people conquered another they sometimes put their feet on their enemies' necks. It is a picture of complete victory. This is what will happen at the end of the millennium, just before the great white throne judgement, and just before the New Heavens and New Earth.

In the last message we compared Psalm 45 to Revelation 19. Before that we studied Psalm 97 and we could have placed that Psalm side by side with Revelation 19. Now we are in Psalm 110 and again we can do the same. Let me show us some of those comparisons.

We'll read Psalm 110:2 and on:

2 The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!

3 Your people shall be volunteers In the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth.

4 The LORD has sworn And will not relent, "You are a priest forever According to the order of Melchizedek."

5 The Lord is at Your right hand; He shall execute kings in the day of His wrath.

6 He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.

7 He shall drink of the brook by the wayside; Therefore He shall lift up the head.

Verse 5 says the Lord will execute kings in the day of His wrath. Verse 6 says He will judge among the nations and fill the places with dead bodies, He shall execute the heads of many countries. When does this happen? Let me remind you once more of Isaiah 63:1-4. It says:

1 Who is this who comes from Edom, With dyed garments from Bozrah, This One who is glorious in His apparel, Traveling in the greatness of His strength? – "I who speak in righteousness, mighty to save."

2 Why is Your apparel red, And Your garments like one who treads in the winepress?

3 "I have trodden the winepress alone, And from the peoples no one was with Me. For I have trodden them in My anger, And trampled them in My fury; Their blood is sprinkled upon My garments, And I have stained all My robes.

4 For the day of vengeance is in My heart, And the year of My redeemed has come.

Psalms 45, 97, 110, and Isaiah 63 all have places that speak of the very same time and they all could be placed alongside Revelation 19. So in light of what we have read in Psalm 110, listen now to Revelation 19:10-21:

10 And I fell at his feet to worship him. But he said to me, "See that you do not do that! I

am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."

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.

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."

In light of that listen again to Psalm 110:5-6:

5 The Lord is at Your right hand; He shall execute kings in the day of His wrath.

6 *He shall judge among the nations, He shall fill the places with dead bodies, He shall execute the heads of many countries.*

I mentioned in the previous message that it is likely that the false prophet and the antichrist of the book of Revelation are alive today. I have wondered recently if the antichrist might come out of some organization like "World Economic Forum." I heard Klaus Schwab say that young leaders like Trudeau are in with them and half or over half of his cabinet.

I was just sent an article from World Economic Forum that said this on October 13, 2021:
Russia will take a leading role in shaping the trajectory of the Fourth Industrial Revolution. Today, leaders from the Russian Federation and the World Economic Forum announced the Centre for the Fourth Industrial Revolution Russia.

Part of the Forum's global Network, the new Centre will bring together leading businesses, policy makers and members of civil society to co-design and pilot innovative approaches to technology governance.

Over the past five years, the World Economic Forum Centre for the Fourth Industrial Revolution Network has expanded to 15 countries. Project teams worked across public and private sectors to build new policies for drones and commercial aircraft to fly in the same airspace, government procurement of artificial intelligence and accelerated responsible blockchain deployment across the global supply chain.

The Centre for the Fourth Industrial Revolution Russia will be hosted by [ANO Digital Economy](#) in Moscow. It will work across the global network to maximize the benefits of technologies such as Artificial Intelligence and Internet of Things, while minimizing its risks.

The President of the World Economic Forum, Børge Brende and the Deputy Prime Minister of Russia, Dmitry Chernyshenko, on behalf of the

Russian government signed the agreement today in Moscow.

<https://www.weforum.org/press/2021/10/russia-joins-centre-for-the-fourth-industrial-revolution-network/>

That was in October of 2021, so I do not know if they are still involved, but just this morning I read that the Ukrainian president is involved as well. Well, whoever the antichrist and false prophet will be, listen to Revelation 19:19-21 now:

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.

In light of these verses, let me read some verses now from Psalm 97 which we saw in another message:

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.*

There we have what we just read in Revelation 19 and Psalm 110.

That brings us to the last verse of Psalm 110:

7 *He shall drink of the brook by the wayside; Therefore He shall lift up the head.*

What is described in these passages is what we know as the battle of Armageddon. When this battle is over, the Lord will drink by the brook of the wayside. When His battle is done, He quenches His thirst, and there He will lift up His head in victory! For a large part His enemies have become His footstool!

Well, Hebrews 1:13 said:

13 *But to which of the angels has He ever said: "Sit at My right hand, Till I make Your enemies Your footstool"?*

The writer's point is that it will not be angels that will bring in the kingdom. Jesus Christ will do that. And so from all of what the writer has argued, we could say that it would be a fatal mistake for these Hebrews to follow the present Jewish teaching of angels bringing in the kingdom. As a matter of fact, they would likely have apostatized altogether. What they did not see at this point was that in a few short years, the temple in Jerusalem would be destroyed. And even today, 2,000 years later it still is not there.

What is most encouraging today is that there is much talk among the Jews about the restoration of the temple. Today almost all of the utensils for temple worship are completed. Priests are being trained to do all the sacrifices. When

the Lord comes to catch up His bride, the temple will be built, if not sooner, and temple sacrifices will begin again!

We go then to the last verse in this chapter which says this of angels:

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

Again we see the vast difference between angels and Jesus Christ. Jesus Christ is the King of the millennium. He will be the ruler. He is the One who laid the foundations of the earth and His hands made the heavens. But angels are ministering spirits.

We have seen earlier that angels are spirit beings. They do not have a physical body. But we are told here that they are ministering spirits. The idea of the word *to minister* is serving others, such as in an office of some kind. The word to serve here has the idea of public service.

Today in our governments we have ministers. They are public servants. Recently our Canadian truckers sought to show our government that government is in place to serve the people, not the other way around. When a leader comes to the point where he says, "No! I am the boss!" now that country is in trouble. If that happens in a church, that church is in trouble as well.

I am a minister in the Lord's service. I have a public office. You are not there to serve me; I am here to serve you. This is the place of ministers. This was true of the priests in the temple. They had various public services to do. Turn to Luke 1. Israel had 24 courses of priests. Each course served twice a year for two weeks in the temple. When they went back home, they had responsibilities there. In Luke 1, during Zachariah's time of service he was chosen by lot to burn incense. So look at verses 8-9:

8 *So it was, that while he was serving as priest before God in the order of his division,*

9 *according to the custom of the priesthood, his lot fell to burn incense when he went into the temple of the Lord.*

Angels have a service to perform as well. This is how huge the difference is between angels and Jesus Christ. Angels are servants to the Lord. Now notice that angels are sent forth to minister. They are sent. The Lord is the sending One. This is very big difference. And then notice that they are to minister to those who will inherit salvation.

Now we are told that the angels are ministers to those who will inherit salvation. The tense of "to inherit" is present but it is preceded by a word meaning that it is about to happen. This is difficult and I take Young's Literal translation which translates it like this: "Those who are about to inherit salvation." I take it to mean that angels minister to those who are saved.

We looked at the word that they are "ministering" spirits. Now consider that they are sent forth to minister to Christians. This word "to minister" does not have the same root as the earlier word "ministering." The word here is *diakoneo*, from which we get the word "deacon." The word "deacon" means to serve. The office of these angels, the ministry of these angels is to serve Christians.

To get some idea of this service turn to Matthew 4. The Lord Jesus had been fasting for 40 days and afterward the devil came to tempt Him. You will remember the three temptations. No doubt the Lord is through a very heavy battle. But when the temptations were over, look at verse:

11 *Then the devil left Him, and behold, angels came and ministered to Him.*

When Jesus had withstood everything the Devil threw at Him, it says the devil left Him and angels came and ministered, diakoneo, to Him. No doubt He was encouraged by the angels.

Go now to Luke 22. The time here is just before Christ was crucified. For several days He has been going from Mary and Martha's place to Jerusalem. And now, as He is on the way back to Mary and Martha's He stops at the Garden of Gethemene to pray. Let us read verses 39-44:

39 Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him.

40 When He came to the place, He said to them, "Pray that you may not enter into temptation."

41 And He was withdrawn from them about a stone's throw, and He knelt down and prayed,

42 saying, "Father, if it is Your will, take this cup away from Me; nevertheless not My will, but Yours, be done."

43 Then an angel appeared to Him from heaven, strengthening Him.

44 And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.

Here again an angel appeared to Him and we are told that the angel strengthened Him. I have had two experiences when I was going through a very difficult time, and then something came over me and I experienced a great victory! I believe an angel or angels ministered to me.

There was a time when Jesus' disciples came to Him and asked who would be the greatest in the kingdom of heaven. Turn to Matthew 18. And He took a child and set him in their midst and said unless you become converted and like a little child you will not inherit the kingdom.

1 At that time the disciples came to Jesus, saying, "Who then is greatest in the kingdom of heaven?"

2 Then Jesus called a little child to Him, set him in the midst of them,

3 and said, "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.

4 "Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.

5 "Whoever receives one little child like this in My name receives Me.

6 "But whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.

Now look at verse 10:

10 "Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always see the face of My Father who is in heaven.

The reference to these little ones is to those who have humbled themselves before God and have become true believers. Do you remember that I suggested in verse 7 the word angels is likely the word "winds"? These angels can pass from here to glory and back like the winds.

You will remember the time when Esau was going to kill Jacob when their father Isaac died. Well, Isaac sent Jacob to find a wife and so he left for his mother's brother Laban. So let me read Genesis 28:10-12:

10 Now Jacob went out from Beersheba and went toward Haran.

11 So he came to a certain place and stayed there all night, because the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.

12 Then he dreamed, and behold, a ladder was set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

Now we know that angels do not climb ladders to go back to heaven. We have an earthly picture of these beings likened to wind, or those that travel swiftly. I believe both demons and angels can travel almost if not entirely instantly from one end of earth to the other. Distance does not take time for them.

Let me just say there is a spiritual realm in which good angels and demons work. And here we learn that there are good angels who are sent to minister to Christians. Without doubt, all of you who are Christians have experienced that and likely have no idea that it came through angels.

CONCL: So let me briefly summarize Hebrews 1. The writer, in one longer sentence in verses 1-4 introduced his subject. He gave, if not the greatest exaltation, then the second greatest exaltation of Jesus Christ I know of in Scripture. He wanted to talk about the subject of angels. It was his great concern that these Hebrew believers would ultimately leave Christ if they continued on the path they were going. And the first thing he wants to address is the matter of trusting in angels to bring in the long-promised kingdom. They were in the process of leaving Christ and this was a major concern.

So when he reaches the end of the first sentence he introduces the subject of angels. And having introduced it, he then proceeds to use the OT Scriptures to prove that faith in Christ was much superior to trusting in angels. The way I see verses 5-14 he gives three arguments. The first two compare angels to the Son, and the last one compares the Son to angels. In this

section he has given a brief theology of position of angels in comparison to Christ.

Now in chapter two he will sound a warning which he draws from the doctrine he has taught in chapter 1.

HEBREWS

Message 9

Date: 3/13/22

Words: 6127

Reading: Revelation 20:1-6?

INTRO: We have come to the second chapter of Hebrews. One of the major tasks of preaching on a book is outlining the book so one understands the thought flow. Let me just mention for those of you who keep your outlines, in several messages I gave the capital A points in your outline as "The Evidence of Superiority." That title should always be capital B.

But as to outlining this book, one of the things to keep in mind is chapter 13:22 which says:

*22 And I appeal to you, brethren, bear with the word of **exhortation**, for I have written to you in few words.*

This book is an exhortation. The writer gives the ground for which he says something and then he draws a practical exhortation. There are five warning passages and they all occur in the exhortation sections of the book. We will meet the first exhortation in this message.

These warning passages create huge difficulties for Calvinists and the OSAS position. Let me give you the four main views of these warning passages in Hebrews.

-First is the hypothetical view. I looked at a lot of definitions on the meaning of "hypothetical" and still found it hard to define. Here is one definition: "based on situations or ideas that are possible and imagined rather than real and true." Usually they begin something like this, "What if..." Or "Suppose that..." When the hypothetical explanation is used to explain these warning passages what is meant is that what is warned about won't happen in real life. It is just hypothetical.

-Second, is the unbeliever view. These passages speak to professing believers who are not truly saved. We'll address some of this as we meet some of these passages.

-Third, is the loss of rewards view. This means that if you fail to heed these warnings you will lose rewards when you get to heaven. This does not put your salvation in jeopardy, it puts your rewards in jeopardy.

