

HEBREWS 1:3

Let's begin in Heb 1, the later portion of vs. 3, and read through vs. 14,

"... When He (Christ) had made purification for sins, He sat down at the right hand of the Majesty on high; having become as much better than the angels, as He has inherited a more excellent name than they. For to which of the angels did He ever say, 'THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE?' And again, 'I WILL BE A FATHER TO HIM, AND HE SHALL BE A SON TO ME?'

vs. 6, And when He again brings the firstborn into the world, He says, 'AND LET ALL THE ANGELS OF GOD WORSHIP HIM.' And of the angels He says, 'WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE.' But of the Son He says, 'THY THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTOR IS THE SCEPTER OF HIS KINGDOM.' 'THOU HAST LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, THY GOD, HATH ANOINTED THEE WITH THE OIL OF GLADNESS ABOVE THY COMPANIONS.'

VS. 10, And, 'THOU, LORD, IN THE BEGINNING DIDST LAY THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF THY HANDS; THEY WILL PERISH, BUT THOU REMAINEST; AND THEY ALL WILL BECOME OLD AS A GARMENT, AND AS A MANTLE THOU WILT ROLL THEM UP; AS A GARMENT THEY WILL ALSO BE CHANGED. BUT THOU ART THE SAME, AND THY YEARS WILL NOT COME TO AN END.'

VS. 13, But to which of the angels has He ever said, 'SIT AT MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET?' Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

The angels are simply ministering spirits. They are sent forth by God to render service to those who will inherit salvation. He takes quite a bit of space in these first two chapters to show us that Christ is greater than the angels. Now why is that important to us?

Well, first of all, I think it is important to remember that Satan himself is an angel . . . a fallen angel . . . and he is our adversary. So we ought to know something about angels.

I think it is important also because of what Paul says in I Cor 6:2. He infers that the Corinthians ought to be aware of this fact and to let it guide their lives. He says, vs. 2, "Or do you not know that the saints will judge the world? And if the world is judged by you, are you not competent to constitute the smallest of law courts?" He is saying that you ought to understand and to know that the saints are going to judge the world and let that influence how you conduct yourselves in settling matter among yourselves. And then Paul says, in vs. 3-4, "Do you not know (and he infers that they should know) do you not know that we shall judge angels? How much more, matters of this life? If then you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church?" You ought to be judging among yourselves these things because, after all, you are not only going to judge the world, but someday you are going to judge angels.

Now, that is quite a few miles from the ordinary interpretation of what have on what is going to be taking place in eternity. We are not going to be floating around on the clouds, having sprouted wings and a halo, and we are not going to be walking around a metallic city going from mansion to mansion seeing who is living there.

One of things Paul says we will be doing, and whether we like it or not or whether we can accept it or not, we are going to judge the world and we are going to judge angels. You don't hear that preached much, but it is right there in the 6th chapter of Corinthians and the 3rd verse.

So, if we are going to judge these fellas, I think we should know something about them (angels).

There is another reason this is important . . . Colossians 2:18, "Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of angels, taking his stand on *visions*, he has seen, inflated without cause by his fleshly mind." Part of a false doctrine that faced the early church was the worship of angels. For those reasons, I think angels and the subject of angels is something we ought to know about. Let's read another passage from Psalms 34:7, "The angel of the Lord encamps around those who fear Him, and rescues them."

The angel of the Lord encamps around those who fear Him . . . they are all about us . . . and they rescue us . . . there is no such thing as luck! And don't you dare get up in the morning and read your horoscope to find out what is going to happen to you today. For many reasons, angels are encamped all around you and they are going to rescue you—they are going to take care of you. That's what Psm 34 tells you and there a lot of passages dealing with that.

Let's read another passage in II Kings 19, we'll not read the whole story . . . there is a battle here, Hezekiah, the King of Judah is involved. Go down to vs. 35 just to see what happens, "Then it happened that night that the angel of the Lord went out (now he is talking about one angel, he is not talking about a host of angels) he said, ". . . the angel of the Lord (singular) went out, and struck 185,000 in the camp of the Assyrians; and when men rose early in the morning, behold, all of them were dead." In one night, one angel struck 185,000 men and killed them all. We aren't messing around with a "Tinkerbelle" when we talk about angels. They aren't those little white fluffy things we see on our Christmas decorations. Here is an angel that goes out and smites an entire army, kills 185,000 men, and that same angel, or at least his peers, are encamped around you, and they are, according to Heb 1:14, "ministering spirits sent out to minister to those who will inherit or are inheriting salvation."

It's an awesome thought to know we have all of these angels encamped around us watching over us. God is a good God.

But these angels can and did sin . . . or at least some angels sinned. See II Peter 2:4, "For if God did not spare angels when they sinned, but cast them into hell (that is not a good translation, but it is there) and committed them to pits of darkness, reserved for judgment." And He did not spare the ancient world either, but he makes that point here that whenever angels sinned, God reserved them for judgment.

Now, there is another passage that mentions angels, so let every word be established by two witnesses, Jude is also a witness of this . . . Jude 6-7, "And angels who did not keep their own domain (the domain is where they live, they live in the spirit realm) these angels "did not keep their own domain, but abandoned their proper abode (they left their proper living place), he has kept (them) in eternal bonds under darkness for the judgment of the great day." Well, what was it that these angels did? They did not keep their own domain, they did not keep their proper abode . . . just as, vs. 7, now here is the comparison, "Just as Sodom and Gomorrah and the cities around them, since they in the same way as these indulged in gross immorality and went after strange flesh, and exhibited as an example, in undergoing the punishment of eternal fire."

Notice that he said these angels that did not keep their own domain and left their proper abode were just like Sodom and Gomorrah . . . he said they indulged in gross immorality and went after strange flesh, just as Sodom and Gomorrah did.

SPECULATION . . . Now, I'll tell what I believe that is referring to and you won't find this in any commentary, or not many, in fact, I don't know that I've ever read it in one. But I think it refers back to the Book of Genesis 6: 4-6, "The Giants were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore *children* to them. Those were the mighty men who *were* of old, men of renown. Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that He had made man on the earth, and He was grieved in His heart."

Notice he says "the sons of God." That is a term in the Old Testament, in the Book of Job, it refers to the angels. Now this is not a name that God gave them, the Hebrew writer said He did not say to the angels "Thou art My Son," but they are called sons of God in the Old Testament. In Job 2:1, when the sons of God appeared before God, Satan was in their midst . . . "Again there was a day when the sons of God came to present themselves before the Lord, and Satan also was among them to present himself before the Lord." And, in Job 38:7, when God created the morning stars, we are told in Job the sons of God shouted with joy.

So the sons of God is a term that refers to angels and back in Gen 6:2, the sons of God saw that the daughters of men were beautiful, and they took wives for themselves, whomever they chose. Vs. 4, " . . . and the sons of God came in to the daughters of men, and they bore children to them, and I think the result of that union were the mighty men of old, men of renown.

A lot of commentaries, in fact, most of them, will say that the daughters of men are the descendants of Cain, and the sons of God are the descendants of Seth and that those are who he is referring to. I have two problems with that . . . one is, Cain had sons and Seth had daughters (you'll get that after while). If the daughters of men referred to descendants of Cain, where are the sons of Cain? And if the sons of God refer to the sons of Seth, where are the daughters of Seth?

Alright, the second reason I don't accept that is the 7th verse of Jude that we read . . . that doesn't take into account what Jude says about angels, "Just as Sodom and Gomorrah . . . these indulged in gross

immorality and went after strange flesh . . .” He is talking about the angels who did that “Just as Sodom and Gomorra” were guilty of immorality.

Well, someone responds and says what about where the Gospels say the angels are sexless? You know the question about the resurrection. The much married woman when they brought the question to Jesus, He said, you do error in not knowing the scriptures and not knowing the power of God because in the resurrection they will neither marry nor be given in marriage, but are as the angels in heaven. So the angels in heaven do not marry and are not given in marriage, and certainly they cannot look upon the daughters of men and have sex with them and bear children and become giants, if they are sexless.

But remember, whenever demons inhabit physical bodies, they are capable of using those physical bodies in any way they want to use them. And in the New Testament, when demons inhabited people and they confronted Christ, they were doing all kinds of irrational things in that person’s body. So it is my opinion that these angels that sinned are the ones they are talking about in the days of Noah who looked upon the daughters of men, co-habited with them, and the result of the giants that were upon the earth.

But that does not really make any difference what you believe about that; one thing for certain is that angels cannot be redeemed. The 2nd Chapter of Hebrews makes this clear . . . see vs. 16, when he talks about Christ becoming flesh and blood, he says, “For assuredly He does not give help to angels, but He gives help to the seed of Abraham.” Angels who sin, regardless of what their sin was, and evidently they are capable of committing sin, they cannot be redeemed. They are reserved, Jude and Peter say, for judgment.

And the world to come, look at Heb 2:5, “For He did not subject to angels the world to come, concerning which we are speaking.” And there is a world to come and he says He did not subject to angels the world to come. They have not been created to inhabit the earth. The earth was created for man. Satan took it over the rulership of it, but God did not create the earth for angels but for man and the future earth will not be inhabited by angels. He is doing that for man. The domain of angels is in the spirit.

Now, let’s look at the text . . . Christ is greater than the angels. First of all, He is greater in name. Heb 1:3, “He sat down at the right hand of the Majesty on High; having become as much better than the angels, as or because He has inherited a more excellent name than they.” And the name that Christ inherited is the name, Son. Vs. 5, “For which of the angels did He ever say, ‘THOU ART MY SON.’” The name that He inherited is not only Son, but My Son. Now, I know His name was Jesus. But that was the earthly name. Of course, God prophesied, and God told the angels to announce that His name shall be called Jesus, but that was His human name. The name that He inherited from God was “My Son.” And He inherited that at the resurrection. It is the resurrection that validates the fact that Christ is the Son of God. It’s not the voices from heaven . . . three times in scripture God said, ‘This is my beloved son in whom I am well pleased, listen to Him.’

But, you can be mistaken by hearing a voice. On one occasion, some thought it had thundered when God spoke and recognized Christ as His Son. Some others said an angel had spoken to Him. So it is

sort of indefinite when you hear voices from the sky . . . And God did not just give us a voice. He raised Christ from the dead and that is what Paul says declared Him to be the Son of God. It was not His virgin birth, it was not His good/sin-free life, it was not His teaching, and it was not His miracles that declare Him to be the Son of God beyond question. That which showed Him to be the Son of God, Paul says, in Romans 1:3-4 (he's talking about the Gospel) "Concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the spirit of holiness, Jesus Christ our Lord."

That which declares Him to be the Son of God with power was the resurrection from the dead. Had Christ not been resurrected from the dead, His works, His teachings, His miracles, His whole life would have counted for nothing. But when God raised Him from the dead, He declared Him to be the Son of God . . . that is when He declared Him to be His Son.

Now there is an interesting passage of scripture in II Peter , Chapter 1 . . . I want you to get ahold of this this morning. In II Peter, Chapter 1, Peter is talking about the transfiguration. Beginning in vs. 16, "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eye witnesses of His majesty." Now we were not only eyewitnesses of the life that He lived, we were eyewitnesses of His majesty (which I think pertains to the resurrection), but Peter says we witnessed that event before it happened. We witnessed it in prophesy. Vs. 17, "For when He received honor and glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, 'This is My beloved Son with whom I am well-pleased'—and we ourselves heard this utterance made from heaven when we were with Him on the Holy Mountain" (the mountain of transfiguration).

Peter said we witnessed His majesty, we heard God declare "This is My beloved Son" – now Peter said when God said "This is My beloved son", Peter said Christ was receiving honor and glory from God the Father. The glory that Christ received was thou art My Son . . . This is My beloved Son. When God recognized Christ and declared Him to be His Son, Peter said He was receiving from God honor and glory.

Now, go with me to John 17 – get this now – John 17:22, "And the glory which Thou hast given Me I have given to them; that they may be one, just as We are One;" The glory that You have given Me, I have given them. What was the glory that God had given Him? It wasn't the resurrection, not yet, Jesus hadn't given that to them, not yet. What has He given to them? It was the glory of being the Son of God. And He said the glory which You gave to Me I have given to them.

So, Christ has given to us the same glory that God gave to Him. And the glory that God gave Him on the Majestic Mountain was the glory of being called His Son. God has given us the same glory . . . Ist John 3:2, "Beloved, now we are sons of God, but it does not yet appear what we shall be . . ."

Angels do not share in the glory of God. And **the angels in Genesis 6** who were referred to sons of God, **they were not called sons of God by God.** They were not called His Sons. The only person that God has called His Son since Adam, was Jesus Christ. But once Christ did His redemptive work the Hebrew writer said, He is bringing many sons into glory. **The angels will never be called Sons of God,**

as Jesus was called Son of God, and the angels will never be called Sons of God as we are called Sons of God.

We have the privilege and the honor of being what the angels will never be. They will never share in that glory.

In the second place, He is greater in His reigning power. Angels do not reign . . . they serve. Notice what the Hebrew writer says, vs. 8-9, "But of the Son *He says*, THY THRONE, O GOD, IS FOREVER AND EVER, AND THY RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. THOU HAS LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, THY GOD, HATH ANOINTED THEE WITH THE OIL OF GLADNESS ABOVE THEY COMPANIONS." Thy Righteous Scepter . . . His reign is a reign of Righteousness. And it is the scepter of His Kingdom.

You see, the angels do not reign. Satan rules and reigns, but his rule and his reign is not legal. He has no right to do what he is doing. The right that Satan has that was usurped was the right of man, not angels. And Satan is out of his domain in what he is doing. No angel has been given the right to reign over anything. That right was given to the Son. And we need to remember Psalms 110:1-2, "The Lord says to my Lord: 'Sit at My right hand, Until I make Thine enemies a footstool for Thy feet.' The Lord will stretch forth Thy strong scepter from Zion, saying, 'Rule in the midst of Thine enemies.'" God is going to conquer every enemy of Christ. The last enemy to be conquered is death. The Lord will stretch forth Thy strong scepter from Zion, that's the Church, and He will say "Rule in the midst of your enemies." II Timothy 2:12, Paul says to Timothy, "If we endure, we shall also reign with Him."

In Daniel, let's look at a couple of passages. In Dan 7:13-14, "I kept looking in the night visions, And behold, with the clouds of heaven One like the Son of Man was coming (not the second coming, but he goes on), and He came up to the Ancient of Days (that's the ascension) And was presented before Him. And to Him was given dominion, Glory and a Kingdom, that all the peoples, nations, and *men of every* language Might serve Him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed." He is talking about the kingdom of Christ and His dominion over everything . . . but go down to vs. 18, "But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come." Jesus said fear not little flock, it is the Father's good pleasure to give to you the kingdom.

And all we can think about is dying and going to heaven. He has given us a kingdom . . . it is ours now! Vs. 27, "Then the sovereignty, the dominion, and the greatness of all the kingdoms under the whole heaven (not in heaven, but under heaven) will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the dominions will serve and obey Him."

Never once did He say to the angels that they would reign over anything. If there are angels reigning and ruling, it isn't legal, and God is going to destroy it.

Heb 1, vs 9, (in the third place . . . Christ was given a greater name, His reign, and now let's talk about His anointing). Vs. 9, "Thou hast loved righteousness and hated lawlessness; Therefore, God, Thy God, hath anointed Thee with the oil of Gladness above thy companions." The act of anointing was simply

to set apart for a special purpose. In the Old Testament, they anointed prophets, they anointed priests, and they anointed kings. The anointing itself was simply pouring oil on head of the person being anointed. That is all it was. But it separated them . . . it set them apart for a special kind of life. They were to be either a priest, or a prophet, or a king.

The first sermon that Jesus preached, the first thing that He said whenever He went back to His hometown and went back to the synagogue and preached. Luke 4: 17-19, He was handed to Book of the Prophet Isaiah, and Jesus went to the 61st Chapter of Isaiah, vs. 1, and He read and said, "The Spirit of the Lord God is upon me, Because He has anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, and to proclaim the favorable year of the Lord." And Jesus said I can do all of this because the Lord anointed me. When did God anoint Him? If you go back to His baptism, you'll see that the Holy Spirit came upon Him. After that, He went into the wilderness and was tempted, and then back to His hometown, and when He got back there, He was famous . . . everybody had heard about Him because of the change that had come about in His life. This change had come about because Christ had been anointed. Christ, the word Christ, of course, means the "anointed one".

Now, if we go to 1 John Chapter 2 . . . there is are two passages here that speak to us. 1 John 2:20, He said, "But you have an anointing from the Holy One, and you all know (the better translation is, 'and you know all'" And then down in vs. 27, "And as for you, the anointing which you received from Him abides in you, and you have no need for anyone to teach you; but as His anointing teaches you about all things, and is true and is not a lie, and just as it has taught you, you abide in Him."

You have an anointing upon you . . . angels do not have this anointing. Christ had it . . . John says we have it. This anointing is the presence of the Holy Spirit in our life. The angels will never have and never know the things of the Spirit.

Now . . . John says you have this anointing and you have no need for anyone to teach you. Does that mean I go out and the Holy Spirit teaches me everything I need to know, so I don't need to sit under any teacher? I don't need any help from anybody else? That's what we've heard the last few years coming out of the charismatic movement – Just listen to the Spirit, it doesn't make any difference what the Bible says or what your preacher says . . . Listen to the Lord!

Notice what John is talking about . . . He is talking about false prophets. And he says the anointing that you have upon you and within you teaches you need to know about false prophets—you have no need for anyone to sit you down and teach you about false prophets. The fact that you have the Holy Spirit within you lets you discern false prophets. That's what he is talking about. He is not talking about us not needing any type of teaching or not needing any type of leadership. He went to great lengths to put into the church those men who were to lead and to teach others. He is simply confining it to those false prophets and their teachings.

So . . . angels do not have an anointing. They do not have the presence of the Holy Spirit.

One other thing . . . He is greater in His exalted position. Vs. 13, "But to which of the angels has He ever said, 'SIT AT MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET?'" An angel goes out and kills 185,000 men of Israel's enemies in one night, but he does not receive any position of honor and no medal of honor for it. That is what he ought to have done because God told him to do it. And he was a servant. And he obeyed. And he did what God told him to do. That's why he was created.

But to the Son, He said, "SIT ON MY RIGHT HAND, UNTIL I MAKE THINE ENEMIES A FOOTSTOOL FOR THY FEET." And what He is referring to there is what Peter is referring to in Acts Chapter 2, and vs. 33 whenever he talks about the ascension and the enthronement of Christ in heaven. Vs. 33, "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you now see and hear." He has been exalted to the right hand of the Father . . . God has highly exalted Him and given Him a name which above every name . . . that at the name of Jesus every knee will bow. That was His earthly name and God had exalted Him to that position.

And the way Paul puts it in Ephesians, Chapter 1 (a great passage) vs. 20-23, "which He brought about in Christ when He raised Him from the dead, and seated Him at His right hand in the *heavenly places*, this is far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. And He put all things in subjection under His feet, and gave Him as head over all things to the church (or for the sake of the church), which is His body, the fullness of Him who fills all in all."

So Christ has been exalted to the right hand of the Father and He has sat down on the Father's right hand in the heavenly places, far above all rule and authority . . . and we listen to that and doze! But notice vs. 6 of Chapter 2, He is not talking about Christ . . . He is talking about us! In vs. 5, he said, He "made us alive together with Christ (by grace you have been saved), -- and so we talk a lot about being saved, we talk a lot about being saved by grace, and we sing about being saved, and that's alright, it's true.

But we ought to read the next verse, not only did He save us, but He "raised us up with Him, and seated us with Him in the heavenly places, in Christ Jesus." He didn't seat angels at His right hand, He seated Christ at His right hand, and He also seated us at His right hand. That is just as real as our salvation. We are seated right there at His right hand far above all rule and authority and power and dominion, and above every name that is named, not only in this age, but also in the one to come. And Christians go around and you ask them how they are doing and they say well I am barely keeping my head above the water.

You are not supposed to keep your head above the water, you are supposed to keep your feet above the water. He has put all things under His feet. And If I am sitting with Christ in heavenly places, then all things are under my feet!

And there is not a power, there is not a dominion, there is not a nation, there is not a law that can be passed, there is not a supreme court, there is nothing in this universe that can change that. We are

sitting with Christ in heavenly places, not with the angels, but with Christ. Head above water?? You had better start walking on water.

You know, go to the third chapter of Revelations, Rev 3:21, "He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His Throne." Well teacher, that's in the future. You mean you have not overcome yet? John says it our faith that overcomes (1 John 5: 4-5). If you have faith, you have overcome. You are an overcomer. Rev 2 vs. 26 and 27, "And he who overcomes, and he who keeps my deeds until the end (you see you overcome before the end, he is not talking about the end of times) he who , keeps my deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; AND HE SHALL RULE THEM WITH A ROD OF IRON AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I have received authority from the Father,"

We already have a job greater than the President of the United States. We are sitting with Christ in heavenly places and it is above all rule and authority and dominion and it's about time we let the world know about that!!

Get a hold of this . . . The most insignificant, the most unknown, the most ungifted, the most untalented, the most helpless, and the most weak Christian is greater in the sight of God than the mightiest angel. You have more power and more authority, and you have experienced more from almighty God than that angel that went out and slew 185,000 men in one night. In the sight of God, you are sitting with Christ in heavenly places . . . and that's right now, not after Christ returns. And that position assists us as we do what He needs us to do here on this earth, in His name, so that the reasons why man was created can be fulfilled and the goals that God has for man can be accomplished.

Take not of who you are. Don't ever take a back seat to angels. They are your servants.