

1/28/24

Angels Have Nothing Over Jesus
Heb. 1:4-9

God the Father through the author has declared that the only foundation these Hebrew Christians could trust to stand justified before God is His Son, Jesus.
* God had spoken through the prophets in the past, but He was now speaking through His Son in these last days.

The reason being that Jesus is the ultimate prophet who fulfilled all the fragmentary and progressive revelation of the Old Testament delivered to man through the prophets.

* All the prophets did was to proclaim the coming of the Messiah to forgive and purged sinner from their sins!

Jesus is superior to the prophets because He is the ultimate prophet who God the Father speaks through for the salvation of sinners.

* The danger with these Hebrew Christians was they were thinking of going back to animal sacrifices of the Law for their forgiveness and standing before God.

Now he moves on to declare Jesus is superior to the angels, which is evident by three unique characteristics. Heb. 1:4-9

- I. The superiority of Jesus is by the nature of His name. vs. 4-5

- II. The superiority of Jesus is by the nature of His office. vs. 6-7
- III. The superiority of Jesus is by the nature of His person. vs. 8-9

- I. **The superiority of Jesus is by the nature of His name. vs. 4-5**
 - A. The statement of fact is declared, Jesus is superior to the angels by a better name. vs. 4
 - 1. The declaration is by comparison, “having become so much better than the angels.” vs. 4a
 - a. Jesus is therefore distinct, separate and superior to the angels based on five things in the opening three verses.
 - 1) The Father said Jesus is the final one through whom God speaks to mankind. vs. 2a
 - 2) The Father said Jesus is the Creator and heir of all things. vs. 2b-c, 3b
 - 3) The Father said Jesus is the clearest and most perfect revelation of the Father to man. vs. 3a
 - 4) The Father said Jesus is the One who purged our sins. vs. 3c
 - 5) The Father said Jesus, the Godman, is sitting at the right hand of the majesty on high with all authority of heaven. vs. 3d

- 6) The Father will later say the He never said to any angel, “Sit at My right hand, Till I make Your enemies Your footstool” Heb. 1:13
- b. Jesus did not take on the nature of angels, but lower than the angels to redeem man and after the resurrection the God-Man sat down at the right hand, therefore He is better and superior to the angels. Heb. 2:7-9
- * The word better “kraitton” means more useful, serviceable or excellent, a term of proportional superiority, appear thirteen times for Jesus and His work of redemption.
2. The declaration is of superiority, “as He has by inheritance obtained a more excellent name than they.” vs. 4b
- a. The word inheritance is in the perfect tense, denoting something completed in the past with abiding of the inheritance.
- * He already has been appointed heir of all things by virtue of being Creator all things. vs. 2b-c
- b. The question is what is this more excellent name?
- 1) It is “Son”, the One through whom God is speaking to mankind. vs. 2a
- 2) Son is mentioned two times in verse five, once in verse 8 and eight more times between chapter two to ten.

- c. The term name “onoma” distinguishes the Son from the angels, which is used for everything which the name covers, every thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name Son, standing for His rank, authority in excellences to all angels.
- * The word excellent “diaphoros”, means different, in other words “Son” is surpassing, beyond any name given to any angel.
- d. The entire division teaches the greater dignity of the Messiah Jesus, from the angels. Heb. 1:4-14; 2:5-18
- 1) That is why the author concludes that it is a very dangerous thing to ignore the words of the Son. Heb. 2:1-4
- 2) This is why the author ends up with the same conclusion.” Heb. 12:25
- * “See that you do not refuse Him who speaks. For if they did not escape who refused Him who spoke on earth, much more shall we not escape if we turn away from Him who speaks from heaven.”
- B. The argument of proof is given for Jesus being superior to the angels by a better name. vs. 5
- * This is the first of seven quotes in this chapter from the Old Testament, five from Psalms,

one from Deuteronomy and one from Samuel, the majority of them deal with the return of Jesus for judgment!

1. The first quote has to do with the Father's relationship to the Son in contrast to angels by declaring the inheritance He is talking about. vs. 5
 - a. The first quote is from Psalm 2 and refers to the Second Coming of Jesus to redeem the earth through a royal Psalm, being a short term and long term fulfillment, implying resurrection. vs. 5a-c
 - * "For to which of the angels did He ever say: "You are My Son, Today I have begotten You"? Ps. 2:7
 - b. The question is a rhetorical one, which implies an obvious answer and the obvious answer is NONE!
 - * Rhetorical method is used for the first of many times, which was common of teaching in the Jewish synagogue.
 - c. No angel had ever taken on the seed of Abraham and been declared by the Father "the Son of God"
 - * Angels are called sons of God, but never "the Son" or "my son". Ps. 89:6; Job 1:6
2. The second quote is from Second Samuel that has to do with the Father's relationship to the Son in contrast to angels by declaring the Incarnation to be heir to the throne of

David and by implication of the resurrection to sit at the right hand of the Majesty on high. vs. 5d-f

- a. The quote refers to the First Coming of Jesus to redeem mankind, through the prophecy to David by Nathan about Solomon, having a short and long term fulfillment, the final fulfillment at the Second Coming. vs. 5d-e
 - * "And again", For to which of the angels did He ever say: "I will be to Him a Father, And He shall be to Me a Son"?" 2Sam. 7:14; 1Chron. 7:13; Acts 13:33
- 1) The question again is a rhetorical, which again implies an obvious answer, and the answer is NONE!
- 2) Jesus alone fulfilled the promise of being of the seed of David according to the flesh. Rom. 1:3
 - a) No angel had ever been incarnated through a natural birth.
 - b) No angel had ever been declared by the Father to be "Son" by God and born for the redemption from sins.
 - * Nor can angels be redeemed; salvation is for man alone!
- 3) These first two quotes reveal Hebrew poetry parallelism, in a chiasmic manner, giving evidence of deity and Sonship by divine decree!

You are My Son, *Today I have begotten You*?"
"I will be to Him a Father, And He shall be to Me a Son"?

Illustration

Lucifer was the highest ranking angel in heaven, his name means literally light-bearer or morning star and with all his perfection of wisdom and beauty, he is inferior to Jesus, for he was created by Jesus.

Application

1. The angel Gabriel told Mary, "You shall call His name Jesus, for He will save His people from their sins. Matt. 1:21
2. Jesus in Greek is the translation of the name Joshua from the Hebrew, which is the contraction of Yahweh-shua, which mean Yahweh is salvation, therefore Jesus is Yahweh is salvation
 * The Samaritans said to the woman, "Now we believe, not because of what you said, for we ourselves have heard Him and we know that this is indeed the Christ, the Savior of the world." Jn. 4:42
3. Then Matthew says, "So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us." Matt. 1:22-23; Is. 7:14
4. Paul tells Timothy, "For to this end we both labor and suffer reproach, because we trust in the living

God, who is the Savior of all men, especially of those who believe. 1Tim. 4:10

5. Listen to the seventh angel of the trumpet judgments, "Then the seventh angel sounded: And there were loud voices in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever!" Rev. 11:15

The superiority of Jesus is by the nature of His name!

II. The superiority of Jesus is by the nature of His office. vs. 6-7

- A. The statement of fact is declared, Jesus is superior to angel by his office through His human birth. vs. 6
 1. The third quote is from Deuteronomy and has to do with the distinction between the angels and Jesus the Son of God. vs. 6
 - a. The passage is describing reverent worship. Deut. 32:43; parallel to Ps. 97:7
 - * "But when He again brings the firstborn into the world, He says: "Let all the angels of God worship Him."
 - b. The word "but" marks the first obvious contrast with verse five, what the Father obviously did not say to any angel, He did say to the Son.

* He stated, “You are My Son, Today I have begotten You I will be to Him a Father, And He shall be to Me a Son.”

vs. 5

- c. The next contrast is marked by His human birth, “But when He again brings the firstborn into the world”. vs. 6a
- 1) Angels did not take on the seed of Abraham.
 - 2) Angels neither took on human nature nor begotten by human means, but rather were created.
 - 3) The word firstborn “prototokos” means first in priority, importance and rank, not first in chronological order. Col. 1:15, 18; Rev. 1:5
* The quote first gives supporting evidence of superior rank!
 - 4) The Son became man and came into the world “oikoumene”, the inhabited earth.
- d. The third and last contrast is marked by God’s command to the angels to worship His Son at His First Coming. vs. 6b-c
* “He says: “Let all the angels of God worship Him.” vs. 6b-c
- 1) The angels worship Jesus as they appeared to the shepherds in the fields. Lk. 2:13
 - 2) The angels certainly worship Jesus as their creator. vs. 2; Rev. 5:7-12

* The passage gives evidence of Jesus being superior by deity, the Godman!

- B.** The argument of proof is given for Jesus being superior to the angels by his office through His human birth. vs. 7
1. The fourth quote is from the Psalms again and has to do with the nature of angels. vs. 7
 - a. The quote is from the Psalms. Ps. 104:4
* “And of the angels He says: “Who makes His angels spirits And His ministers a flame of fire.”
 - b. The Father declares that the angels are spirits “pnuma”, literally winds.
 - 1) Angels stand once again in contrast to Jesus, who became man.
 - 2) Angels do not possess Sonship through any incarnation.
 - 3) Angels were created by Jesus, therefore are temporal, He is eternal, this will be the argument of proof later. vs. 11-12
 - 4) The angels go here and there with lightning speed as wind to aid man.
* Such as when angels were all around Elisha’s house and he prayed that Yahweh would open Gahazi’s eyes, to see that those with them were more than the enemy.
 2. The passage secondly has to do with the office of angels.

- a. The angels are God's ministers a flame of fire.
 - 1) The word ministers "leitourgos" is used of sacred and religious ministry of the Old Testament priest in holy things.
 - 2) The word is used of a public servant of the state, the king, or military laborer.
 - 3) Fire could represent angels being used for judgment like the destruction of Sodom and Gomorra or the 185,000 Assyrian front line troops. Gen. 19; 2Kings 19:35
- b. The angels are all ministering spirits sent forth to minister for those who will inherit salvation. Heb. 1:14
 - * An angel shut the mouth of the lion to protect Daniel, an angels delivered Peter from prison, etc.

Illustration

Myer Pearlman in his in his book , Knowing The Doctrines Of The Bible, says, "With lightning speed and noiseless movement they pass from place to place. They inhabit the spaces of the air above us, some we know to be concerned with our welfare, others are set on our harm. The inspired writers draw aside the curtain and give us a glimpse of this invisible world, in order that we may be both encouraged and warned."

* A young prophet was sent to pronounce judgement against Jeroboam for the idolatrous altar, but he was deceived by an old prophet that told the young prophet to return to his house with him, contrary to God's instructions. The old prophet said an angel of God had appeared to him and told him he was to come back with him, so God had a lion kill the young prophet, but not the donkey he was riding!

Application

1. The Father spoke out of heaven three times regarding His Son.
 - a. At His baptism, "And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased." Matt. 3:17
 - b. At the Mount of Transfiguration, "While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" Matt. 17:5
 - c. At the hour He was sent for, "Now My soul is troubled, and what shall I say? `Father, save Me from this hour'? But for this purpose I came to this hour. Father, glorify Your name." Then a voice came from heaven, saying, "I have both glorified it and will glorify it again." Jn. 12:27-28
2. The angels served Jesus in His earthy as redeemer.
 - a. At His birth, "Then the angel said to them, "Do not be afraid, for behold, I bring you good

tidings of great joy which will be to all people. For there is born to you this day in the city of David a Savior, who is Christ the Lord. And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger.” And suddenly there was with the angel a multitude of the heavenly host praising God and saying: “Glory to God in the highest, And on earth peace, goodwill toward men!” Lk. 2:10-14

- c. At His temptation, “Then the devil left Him, and behold, angels came and ministered to Him”. Matt. 4:11
- d. At His hour of Gethsemane, “Then an angel appeared to Him from heaven, strengthening Him. And being in agony, He prayed more earnestly. Then His sweat became like great drops of blood falling down to the ground.” Lk. 22:43-44
- e. At His resurrection, “And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat on it. His countenance was like lightning, and his clothing as white as snow. And the guards shook for fear of him, and became like dead men. But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. “He is not here; for He is risen, as He said. Come, see the place where the Lord lay. And go quickly and tell His

disciples that He is risen from the dead, and indeed He is going before you into Galilee; there you will see Him. Behold, I have told you.” So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.” Matt. 28:2-8

- f. The disciples were reproved by angels in the heavens when Jesus was taken up to heaven and they said, “Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven.” Acts 1:11
3. There are clear warning regarding angels.
- a. Paul told the Galatians, “But even if we, or an angel from heaven preach any other gospel, let him be anathama.” Gal. 1:8
 - b. John tells us, “Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. Then he said to me, "See that you do not do that. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God.” Rev. 22:8-9

The superiority of Jesus is by the nature of His office!

III. The superiority of Jesus is by the nature of His person. vs. 8-9

- A.** The statement of fact is declared, Jesus is superior to angels by nature of his person. vs. 8
- 1.** The fifth quote is from the Psalms also and has to do first with the nature of Jesus, He is God. vs. 8
 - a.** The quote is once again from the Psalms at His return. Ps. 45:6-7
 - * “But to the Son He says: “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your Kingdom.”
 - b.** The direct contrast of the Son to angels is that He is God who created the angels, “But to the Son He says: “Your throne, O God, is forever and ever.” vs. 8a-d
 - 1)** The Father calls the Son Jesus “God”.
 - 2)** Being God He is a King and has a throne, representing an absolute position of Kingly power and authority for judgment, in contrast to the angels who worship and serve by taking order from Him. vs. 6c, 14
 - * Jesus is sitting at the right hand of the Majesty on high. vs. 3d
 - 3)** The Son is eternal and immutable, implied by His throne being forever and ever, the angels are not, they were created by Him, serve and worship Him.
 - 2.** The passage secondly has to do with nature of His authority.

- a.** The scepter is symbolic of straightforwardness and just government by the ruling authority of the Son on His throne, “A scepter of righteousness”.
 - 1)** He has all the power, which has to do with ability to perform the task.
 - 2)** He has all the authority, which is related to His more excellent name than the angels.
 - 3)** In other words no one will ever be judge wrongly or unjustly, but with perfect judgment.
 - b.** The Son’s Kingdom is after the same nature of righteousness, “A scepter of righteousness is the scepter of Your Kingdom.” vs. 8e
 - * At His return to establish His Kingdom it will be in righteousness and truth, His name will be the LORD our righteousness! Jer. 23:4
- B.** The argument of proof is given for Jesus being superior to angels by nature of His Kingdom. vs. 9
- 1.** The quote in Psalm has to do with the moral and ethical perfection of Jesus for judgment at His return, in holiness. vs. 9a
 - a.** The passage quote is once again from the Psalms at His return. Ps. 45:6-7
 - * “You have loved righteousness and hated lawlessness; Therefore God,

Your God, has anointed You With the oil of gladness more than Your companions.” vs. 7

- b.** The Father declares His Son’s eternal love for righteousness and hate for lawlessness. vs. 9a
 - 1)** The Son stands again in contrast to the angels who rebelled against the law and rule of heaven, through Lucifer.
 - 2)** Angels are not without the ability to sin or rebel, being created and having a free-will.
- 2.** The quote has to do with the approval of the Father over His Son and His ministry of redemption more than any angel. vs. 9b-d
 - a.** This is the conclusion of the Father by the word “therefore”, in view of all that has been said in the preceding verses, this is the sum of the matter regarding the person and nature of My Son.
 - b.** The Father calls Himself God as He called the Son God in verse eight.
 - c.** The Father says He is the Son’s God simply due to the Son’s willingness to become man and to limit Himself for a set time to accomplish the redemption of man, called the Last Adam. 1Cor. 15:45
 - * Submitting Himself to the perfect will of the Father, “But I want you to know that the head of every man is

Christ, the head of woman is man, and the head of Christ is God.” 1Cor. 11:3

- d.** The Father being God anointed Jesus with the oil of gladness more than His companions.
 - 1)** The anointing with the oil of gladness was as reigning King, Jesus the Savior and Judge of the world.
 - 2)** The phrase “anointed You” is “chiro” and always of Holy Spirit, in the LXX it is used to anoint Kings and priests in their induction into office
 - * Jesus is prophet, priest and King!
 - 3)** The word companions refers to angels, Jesus is once again above them!
 - * Some interpret companions to mean other human kings, but it is foreign to the context that is dominated by the contrast of Jesus and angels and the Psalm is judgment at His return!

Illustration

John says, “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. 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. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him

on white horses. 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. And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. 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. Rev. 19:11-17

Application

1. Jesus is the judge of all men; none will escape or have excuses.
 - a. Jesus said, "For as the Father has life in Himself, so He has granted the Son to have life in Himself, "and has given Him authority to execute judgment also, because He is the Son of Man." Jn. 5:26-27
 - b. Peter tells us, "And He commanded us to preach to the people, and to testify that it is He who was ordained by God to be Judge of the living and the dead." Acts 10:42
 - c. Paul says, "In the day when God will judge the secrets of men by Jesus Christ, according to my gospel". Rom. 2:16
 - d. Paul says, "I charge you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at His appearing and His kingdom." 2Tim. 4:1

- e. Paul again says, "Finally, there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day, and not to me only but also to all who have loved His appearing." 2Tim. 4:8
 - f. "For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The LORD will judge His people." Heb 10:30
2. Jesus will judge all who have persecuted Christians and those in the Great-Tribulation.
 - a. Paul says, "Since it is a righteous thing with God to repay with tribulation those who trouble you, and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ." 2Thess. 1:6-8
 - b. John tells us, "And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" Rev. 6:10
 3. The believer is given some sobering words regarding judgment.
 - a. Hebrews says, "And as it is appointed for men to die once, but after this the judgment". Heb. 9:27
 - b. Peter again says, "For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of

those who do not obey the gospel of God?”
1Pet. 4:17

The superiority of Jesus is by the nature of His person!

Conclusion

The superiority of Jesus to the angels is evident by three unique characteristics.

- I. The superiority of Jesus is by the nature of His name!
- II. The superiority of Jesus is by the nature of His office!
- III. The superiority of Jesus is by the nature of His person!