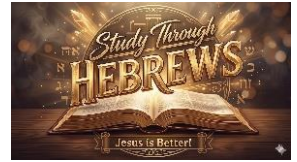




The Incomparable Majesty of the Exalted Son (Heb 1:4-14)



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Glancing at our Basic outline of Hebrews:

- I. Prologue: The Exaltation of the Son (1:1–4)
- II. **Christ Superior to the Angels (1:4–2:18)**
 - a. Superior to the Angels as the Exalted Lord (1:4b–14)

In today's passage, the author of Hebrews establishes the supremacy of the exalted Lord Jesus by setting Him in contrast to the angels. He does this through three distinct sets of comparisons, each grounded in Old Testament Scripture to reinforce the claims made about the Son in verses 2–4.

The Threefold Comparison

Set 1: The Unique Sonship (Verses 5–6): The author first highlights the singular relationship between the Father and the Son. While no angel has ever been addressed as "Son," Jesus is identified as the uniquely begotten of the Father (Psalm 2:7) and the one whom God acknowledges as His Son (2 Samuel 7:14). Furthermore, the Father commands even the angels themselves to worship the Son (Deuteronomy 32:43a).

Set 2: The Divine Ruler (Verses 7–9): Next, the author contrasts the nature of angels with the kingship of Christ. While God makes the angels His ministers (Psalm 104:4), He addresses the Son as "God." The Father declares that the Son rules with a scepter of righteousness and has been anointed with the oil of gladness far above all His companions (Psalm 45:6–7).

Set 3: The Eternal Creator (Verses 10–13): Finally, the author points to the eternal nature of the Son. The Father identifies the Son as the Creator who laid the foundations of the earth and fashioned the heavens; while creation will perish, the Son remains unchanging (Psalm 102:25–27). In contrast, God has never invited an angel to sit at His right hand, a position of authority reserved exclusively for the Son (Psalm 110:1).

Concluding Summary: As we examine these comparisons, it is clear that the author of Hebrews carefully selected these specific Psalms to provide an unshakable foundation for his message. By weaving these texts together, he demonstrates that the preeminence of Jesus is not a new invention, but the fulfillment of the divine testimony concerning the Son.

It is also worth noting the author's intentional structure: having established seven points regarding the nature and work of Jesus last week, he now provides seven Old Testament quotations to substantiate those claims.

1:3b-4 After making purification for sins, he sat down at the right hand of the Majesty on high 4 having become as much superior to angels as the name he has inherited is more excellent than theirs.

Verse 4 closely connects with verse 3, as it affirms the Son's honored position at the right hand of the Father at His exaltation, and it serves as a bridge for the writer to bridge from the prologue, the introduction of his sermon, to the next larger topic (Jesus' superiority to the Angels as the exalted Lord).

Now, as I announce the direction of this week's text, that the preacher is going to take up the goal of showing that Jesus is greater than the angels, I doubt any of you on your way in to church this morning were wrestling with the question: ***Is Jesus superior to the Angels?***

I suspect that if you believe in angels, it is because you believe in Jesus, and if you believe in Jesus, you have likely concluded that Jesus is superior to the angels and think little more about the topic!

I recognize for you and me, we do not have an issue or even a question with who is greater (Jesus or angels). One would suspect if you believe in Jesus, you have this straight.

Unfortunately, that conclusion is not entirely true. Two groups in our day, both Mormons and Jehovah Witnesses, are very confused about Jesus and about angels. Both have a very lofty view of angels and a muted view of Jesus. So, this topic is important for us, because we need to be prepared to interact with people who come from both of these groups with the truth claims of the Scriptures.

Now what I am about to say, I am not saying to offend anyone. Please accept my apology, in advance, if I say something that hurts anyone's feelings. But I want you to understand, I believe the things I am going to say are absolutely true, and I believe they are fundamentals, core doctrines of the Christian faith.

First, the Mormons have an incorrect view of Jesus and of angels. They teach that **Jesus is the spirit brother of Lucifer**. They teach that Lucifer is a spirit child of god and younger brother of Jesus. He rebelled against god, and became Lucifer.

Mormonism teaches that Jesus is on par with Lucifer and is a spirit brother with him! You can Google this yourself. Equally, as you can see from the point, they deny that Jesus is God. They will refer to him as "god's son" but they do not mean what you and I mean when we say that Jesus is God's Son.

These are lies, and they are contrary to the Bible, they are fundamentally incorrect views of Jesus and angels. I want us to not only understand Hebrews and what it says about Jesus and the angels, but be prepared to interact with Mormons about these fundamental points.

Second, Jehovah Witnesses also have an incorrect view of Jesus Christ and of angels. JW's believe that **Jesus is the archangel Michael**. But it is more than that, they teach that when Jesus went back to heaven, he once again became Michael the archangel. But it is more than that.

Their misunderstanding of Jesus also goes even deeper, again you can google this or visit their website, but they teach that Jesus was not God, but he was the first of god's creation. They teach that Jesus then worked with god the father to create all other things. Again, you can get this directly from their website.

Although most of us in this room have a correct view of Jesus and of angels, many (religious people) in our day and age do not. Thus our understanding this is critically important.

Next, keep in mind this letter was written to Jews, some who have placed faith in Jesus, or at a minimum were considering the claims about Jesus. To the Jew, and to be honest for us as well, there is no greater power to compare Jesus with than the angels. Angels are extremely powerful beings. One example of how powerful they are is found in an account involving an unnamed angel in Isaiah chapter 37.

There is no stronger beings (apart from God Himself) than angels. As you think about angels, consider the ones we know from Scriptures by their names.

Consider Gabriel:

Gabriel's name means **"God is my Warrior"** or **"Man of God."** In the Old Testament, Gabriel functions as a **revealer of divine mysteries**. In Daniel, he serves as an angel of eschatological revelation, sent to explain a vision of *"the time appointed for the end"* (Dan 8:16-17).

Gabriel appeared in human form (Dan 8:15), though his appearance was terrifying enough that Daniel fell on his face and became ill following the encounter (Dan 8:17).

In the New Testament, Gabriel is the one sent to announce the birth of John the Baptist to Zachariah (Luke 1) and the one sent to Mary in Nazareth, telling her not to be afraid because she had found favor with God and would conceive and bear a son she was to name Jesus (Luke 1:26–38).

To the Jews and even for you and I, Gabriel is a powerful being.

Consider Michael:

Michael—whose name means “**Who is like God?**”—is an “*archangel*” appearing in both the Old and New Testaments. He functions as a warrior angel engaged in spiritual combat, with the term “*archangel*” denoting the highest rank of angels.

In the Old Testament, Michael first appears in Daniel as Israel’s patron angel and prince, serving as protector of God’s people and contending against opposing spiritual forces. In the last book of the Canon, the Revelation, we see Michael again (Rev 12:7-9).

To the 1st century Jew and to you and I Michael is a powerful being.

Consider Satan:

First, Satan is given a number of different names in the New Testament including Devil, Beelzebub, Adversary, Dragon, Enemy, the Serpent, the Tempter, and the Wicked One.

He is presented as the one who led the rebellion against God in which 1/3 of the angels rebelled with him (Rev 12). He exerts control over this world’s system, and Peter says that he goes about seeking who he may devour (1Pet 5:8). Further, Satan tempts’ believers, he labors to hinder God’s work, he is the accuser of the brethren, he empowers wicked people, and in particular he will empower the coming anti-Christ.

We too must admit, (outside of God) angles are the most powerful beings on this planet.

This serves as a backdrop for today topic. **How does Jesus (the exalted Lord) compare to angels?** That is the pivot the writer of Hebrew now takes:

1:3b-4 After making purification for sins, he sat down at the right hand of the Majesty on high 4 having become as much superior to angels as the name he has inherited is more excellent than theirs.

Follow the author’s flow of this thought. He is saying that Jesus went to the cross to make purification for sins, He sat down at the right hand of the majesty on High, having become (through his offering Himself for our sins) superior to the angles.

Now the author is not denying or questioning that Jesus created the angels. Rather, the author is saying as the exalted Lord of glory, in His exaltation, He is much superior to the angels and He has been given a name that is superior to theirs. The author is building the case that when the Son went to Calvary and died to accomplish purification of sins, He has become in that sense too, **superior to the angels.**

As the name that he has inherited is superior, remember what we read in Philippians 2.

The name the Son of God inherited due to his work at Calvary is a name greater than any angel, (Gabriel, Michael, or Satan). Having stated this, the author sets out to prove it. **We will now look at the first of the three pairs:**

Vs 5 -For to which of the angels did God ever say, “You are my Son, today I have begotten you”? Or again, “I will be to him a father, and he shall be to me a son”?

Important Observation: From this point on, the remainder of the chapter consists of quotes where God is speaking. As previously mentioned, the preacher will utilize seven different quotations to make his points.

Before we start chasing down quotations from the Old Testament, let's simply unpack the meaning of this first point:

- 1) In verse 5, God speaks. God the Father never referred to an angel as His Son—**His only begotten Son**. He has never said that of any angel. No angel was ever given the title, "**The Only Begotten Son of God!**" Yet, that is exactly what God said of Jesus.
- 2) The inverse is also true: **No angel calls God his Father**. His Creator, certainly, but not his Father.
- 3) While it is true that God occasionally calls the angels collectively "sons" He never singled one out and declared "*you are my son.*"

At this point, some might push back and say it appears that Jesus was created (*begotten*).

First, remember all that we saw last week: He is the Creator and He is the Sustainer of this entire creation. Furthermore, consider the Greek word translated in the ESV as "**begotten**." The Greek word is **gennaō** (γεννάω). The Son is the **direct manifestation** of the Father; He is the **only begotten** of the Father. We are peering into the **very nature of the Godhead**.

As you consider Jesus being the **only begotten of the Father**, theologians call this "**Eternal Generation**." Many would argue in this context it is referring to an **eternal relationship** rather than a **point in time** where the **Son came into existence** (which would imply a created being).

But in context, the author writes "**today I have begotten you.**" As we consider the use of "today", Cockerill wrote: "*But vv. 3 and 4 would seem to identify this "today" with the exaltation/session, for it was when he "sat down at the right hand of the Majesty on high" that the Son inherited the superior name "Son."*" **Thus, it seems what the writer is talking about is the heavenly enthronement of Christ!**

That is the basic meaning, of the writer, now let's dig a little deeper and let's see if the heavenly enthronement makes sense in **Psalm 2:7**. Keep in mind, Psalm 2 is messianic, meaning it points to and teaches about the coming Messiah, whom we know as Jesus of Nazareth:

1 Why do the nations rage and the peoples plot in vain? 2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, 3 "Let us burst their bonds apart and cast away their cords from us." 4 He who sits in the heavens laughs; the Lord holds them in derision. 5 Then he will speak to them in his wrath, and terrify them in his fury, saying, 6 "As for me, I have set my King on Zion, my holy hill." 7 I will tell of the decree: The Lord said to me, "You are my Son; today I have begotten you.

Here, we see the unique relationship between the Father and the Son in this psalm. What angel can claim that he is the **begotten of the Heavenly Father? None**. That claim belongs uniquely to the Son. But also note, that today is not in the original. It seems the author connects "set my King on My holy hill" to the enthronement of Jesus.

The second quote comes from 2 Samuel 7:14.

Although on one level this points to Solomon, at a greater level it clearly points to Jesus—the One to whom **Yahweh says, "I will be to him a Father and He shall be to me my Son."** To which angel did He ever refer to as His Son, His One and Only Son? **None!**

Cockerill, G. L. "*In him Ps 2:7 and 2 Sam 7:14 have found a fulfillment that far surpasses God's relationship to the merely human descendants of David.*"

We now begin looking at the second set.

Vs 6 And again, when he brings the firstborn into the world, he says, “Let all God’s angels worship him.”

Before we unpack this verse, let’s just focus on the preacher’s straightforward meaning. Simply put, **God commands the angles to worship Jesus**. God does not command Jesus to worship angels, nor does He command angles to worship a certain angel. But God did decree: **“Let all God’s angels worship Him!”**

Here, the writer of Hebrews highlights the declaration that God the Father made when **He brought his firstborn into the world**.

Now, before we unpack the Old Testament verses in context, let’s go ahead and deal with the statement that **Jesus is the “firstborn”**.

If you share that Jesus is God incarnate to Mormons and/or JW’s, sooner or later they will take you to a firstborn statement. So, it is quite necessary that we spend a few minutes here.

Before we unpack the term **“firstborn”**, notice Jesus is not described as the firstborn of men, of the firstborn of angels. **He is the firstborn! That reality is already providing a hint to the meaning.**

The Greek word that is translated **“firstborn”** is **πρωτότοκος (prōtotokos)**. It is used a total of **eight times** in the **New Testament**. It can be used in the sense of order, 1, 2, 3, but it is **more often** used in the **sense of rank**, meaning the **supreme one**, the **primary one**, or the **preeminent one**.

Equally, it seems this becomes a title for the Lord Jesus. Jesus is the **πρωτότοκος (prōtotokos)**.

Here the word is being used not to describe literal order, but in the sense of **rank or priority**. **Jesus is the supreme One, Jesus is the preeminent One.**

Of all who are born of a woman, Jesus has the place of priority, He has the place of supremacy. He is the **Preeminent One**.

He is not only God’s firstborn Son in the sense of order (since God only has one), but more importantly, He is **God’s firstborn Son in preeminence**.

Paul makes this **same point** in the letter to the Colossians, Paul is unpacking who Jesus is and he writes:

15 He is the image of the invisible God, the firstborn of all creation. 16 For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. 17 And he is before all things, and in him all things hold together. (Col 1:15-17, ESV).

First off Paul is not referring to the possibility of Christ being created, which all the verses around this verse deny that conclusion, but rather Jesus is the firstborn of “creation” Jesus is the **Preeminent One**.

Here is Paul’s point, of all creatures on this planet, Jesus is the **Preeminent One! Jesus has first place**.

Also in Colossians, Paul says this a few verses later:

18 And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. (Col 1:18, ESV).

Now let’s do a little work in the Scriptures to validate this point:

“14 And Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing his hands (for Manasseh was the firstborn). 15 And he blessed Joseph and said, “The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, 16 the angel who has

redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." 17 When Joseph saw that his father laid his right hand on the head of Ephraim, it displeased him, and he took his father's hand to move it from Ephraim's head to Manasseh's head. 18 And Joseph said to his father, "Not this way, my father; since this one is the firstborn, put your right hand on his head." 19 But his father refused and said, "I know, my son, I know. He also shall become a people, and he also shall be great. Nevertheless, his younger brother shall be greater than he, and his offspring shall become a multitude of nations." (Ge 48:14-19 ESV)

Who is the older, thus the first-born? Manasseh. Who had preeminence? Ephraim.

In Jeremiah we find an amazing prophecy:

"8 Behold, I will bring them from the north country and gather them from the farthest parts of the earth, among them the blind and the lame, the pregnant woman and she who is in labor, together; a great company, they shall return here. 9 With weeping they shall come, and with pleas for mercy I will lead them back, I will make them walk by brooks of water, in a straight path in which they shall not stumble, for I am a father to Israel, and Ephraim is my firstborn." (Jer 31:8-9 ESV)

That is how firstborn is often used. It is pointing to the one who has **preeminence**.

Let me give you another example and I will let this go:

"20 I have found David, my servant; with my holy oil I have anointed him, 21 so that my hand shall be established with him; my arm also shall strengthen him. 22 The enemy shall not outwit him; the wicked shall not humble him. 23 I will crush his foes before him and strike down those who hate him. 24 My faithfulness and my steadfast love shall be with him, and in my name shall his horn be exalted. 25 I will set his hand on the sea and his right hand on the rivers. 26 He shall cry to me, 'You are my Father, my God, and the Rock of my salvation.' 27 And I will make him the firstborn, the highest of the kings of the earth." (Ps 89:20-27 ESV)

Of course this is prophetic, but do not miss how the word is being used! David was the "firstborn" of the kings of earth, even though he was Jesse's eighth son.

Vs 6 And again, when he brings the firstborn into the world, he says, "Let all God's angels worship him."

It is believed that this quote comes from the first part of (**Deut 32:43**):

43 "Rejoice with him, O heavens; bow down to him, all gods..." (Deut 32:43a, ESV).

We now come to the second set of quotes.

Vs 7 Of the angels he says, "He makes his angels winds, and his ministers a flame of fire."

Again, before we unpack the verse from the Old Testament let's first deal with the clear, simple and direct teaching.

Of the Angels "**He**" God says:

- 1) They are created beings, "He makes His angels"
- 2) The He and the His, as you will see in the Psalm being quoted, are Jesus. He made them and they are His!
- 3) They, the angles, are mutable and changing (wind and fire) and they are servants and ministers (both to God and to people).

The winds and fire may have something to do with Mt Sinai, for we will read this in Hebrews 2:

*2 Therefore we must pay much closer attention to what we have heard, lest we drift away from it.
2 For since the message declared by angels proved to be reliable, and every transgression or*

disobedience received a just retribution, 3 how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard, (Heb 2:1–3, ESV).

Cockerill, G. L. wrote - *When God spoke on Sinai he was accompanied by angels and surrounded by winds and fire (Exod 19:16–18; Deut 5:22–26).*

But, that is nothing like what God said of the Son!

Here in verse 7, we have a positive declaration of what the angels are and what God the Father says about them. This is a quote from **Ps 104:4**, we will start in verse 1:

1 Bless the Lord, O my soul! O Lord my God, you are very great! You are clothed with splendor and majesty, 2 covering yourself with light as with a garment, stretching out the heavens like a tent. 3 He lays the beams of his chambers on the waters; he makes the clouds his chariot; he rides on the wings of the wind; 4 he makes his messengers winds, his ministers a flaming fire. (Ps 104:1-4, ESV).

Now before we leave this point, and it will come up here again in the letter to the Hebrews.

This explains to us at least one of the functions of angels and the writer of Hebrews will say this:

14 Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation? (Heb 1:14, ESV).

In direct comparison and juxtaposition, the author now quotes what the Father says about the Son.

We now come to the second part of the second set:

Vs 8-9 But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. 9 You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.”

We saw what God said of angels, the writer now shares what **God says about the SON**.

Your throne (O God), here the **Father** calls the **Son God**. Your throne **O God is forever and ever**.

You (the Son) rule with a scepter of rightlessness. In fact, you (the Son) love righteousness and hate wickedness. Therefore God, your Father, has anointed you with the oil of gladness above your companions.

God the Son is called “**God**” by the Father and the Father declares that the Son’s throne is forever and ever, without end!

The quote is from **Ps 45** and teaches us a great deal about **how we should even understand the Psalms**. I am going to read the first **7 verses** and then make application two different ways.

This is a song, written by the Sons of Korah, it is a song celebrating a royal (kingly wedding):

1 My heart overflows with a pleasing theme; I address my verses to the king; my tongue is like the pen of a ready scribe. 2 You are the most handsome of the sons of men; grace is poured upon your lips; therefore God has blessed you forever. 3 Gird your sword on your thigh, O mighty one, in your splendor and majesty! 4 In your majesty ride out victoriously for the cause of truth and meekness and righteousness; let your right hand teach you awesome deeds! 5 Your arrows are sharp in the heart of the king’s enemies; the peoples fall under you. 6 Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; 7 you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions; (Ps 45:1-7, ESV).

This is high praise to the king. The king is **most handsome**, grace pours forth from his lips, God has **blessed him forever**.

The writer calls the King to put on his sword, ride out in truth, ride out for the cause of truth, meekness, and righteousness, use your sharp errors to **pierce the hearts of the king's enemies**.

Then all of a sudden, the writer says: ***Your throne of God is forever and ever, the scepter of your kingdom is a scepter of righteousness, you love righteousness and hate iniquity.***

THEREFORE, God has anointed you with the oil of gladness above your fellows and all at once we see what the writer of Hebrews understands. **This Psalm may have been a little about an earthly king, but it was principally about the Promised Coming King.**

Jesus, as **decreed in this Psalm** and **echoed here in Hebrews** is the One of who the Father said: ***"Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom..."***

Before we leave this verse, I would be remiss if I did not remind you that this **points to the anointing of the High Priest**, but this is the anointing of Jesus, He was **anointed** with the **Spirit**, with **Power**, and with the **oil of gladness** above any of his companions.

All the priests were anointed, yet it was the High Priest who was abundantly anointed. So too, with the Son of God. His brothers and sisters, are also anointed, but He above them all.

At this point, I need you to keep something in mind, this will play out in the weeks to come and is summed up by Cockerill in his commentary:

"The pastor never separates the exalted Son from all that preceded the exaltation. The exalted Son is the eternal Son who became human and was obedient unto death in order to enter into the full implementation of his gracious sonship and the open exercise of a sovereignty appropriate to his deity."

At this point, I would say something to my Mormon and JW friends. **If the Father calls the Son God, that should be enough!**

Here we come to the first part of the third quote.

Vs 10-12 And, "You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; 11 they will perish, but you remain; they will all wear out like a garment, 12 like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end."

Again, as we did with the first two sets, let's begin by simply unpacking the truths conveyed in these verses. Notice, God is still speaking and God the Father says, **You, (Jesus) laid the foundation of the earth and the heavens, they are the work of your hands.**

The Father is saying the Son is **the creator!**

Further the Father is saying that the creation is mutable, it is changing, it is perishing, but You (the Son) will remain (You the Son are eternal)!

You (the Son) will roll the creation up. At this point you need to see that the Son is the one who rolls up this whole creation. Jesus is the sovereign, He created, He sustains, and He will roll it all up one day!

The author is juxtaposing the **immutability of the Son** with the **transitory nature of the creation!**

There will be a **change in the creative order**, but not with Jesus, He is unchangeable and His years will not end! Jesus is **immutable. Jesus is unchanging.**

Now, let's go peak at the reference. This too is a quote from the Psalms, in this case **Psalms 102:25-27:**

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 remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, 27 but you are the same, and your years have no end. (Ps 102:25-27, ESV).

This harkens back to and expounds on last week.

Here, the Writer of Hebrews is saying that Jesus is the One who laid the foundation of the earth, the heavens are the work of His hands. The very heavens themselves will one day perish, they will be rolled up like a garment, but not so with the Son.

He will remain the same, His years will have no end.

Do you see how the author of Hebrews understands the Psalms?

Do we understand them that way?

For the author of Hebrews is claiming, like the Son claimed, that the volume of the book is written of Him (Jesus)!

Vs 13-14 And to which of the angels has he ever said, "Sit at my right hand until I make your enemies a footstool for your feet"? 14 Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

In closing out the final set, the preacher now asks a rhetorical question: To which of the angles did Yahweh ever say **"Sit at my right hand until I make your enemies a footstool for your feet"**?

The answer without even consulting the scriptures is none, never, no angel is enthroned at the right hand of the Father. **NONE!**

No one sat in the tabernacle and angles are not asked to have a seat with the One True God, they are ministering spirits, they are working and they are busy, they are working and serving, but they are not seated.

But the Son, **He is seated at the right hand of the Father!**

Last week, I told you that the writer of Hebrews loves the truth that is contained in **Psalms 110:1:**

1 The Lord says to my Lord: "Sit at my right hand, until I make your enemies your footstool." (Ps 110:1, ESV).

You see the author's point, that is exactly what He said to the Son, sit right here, I will make your enemies the footstool for your feet.

Your enemies will all, ultimately bow to you!

Let's quickly look back at what Paul said to the church in Phillipi:

5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the

form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Phil 2:5-11, ESV).

Never to an angel, but exactly what He said of the SON!

Hopefully you see all of this is connected to the exaltation and the enthronement of the Son. Because of what He did at Calvary, God has highly exalted Him, God the Father has given Him a name which is above every name, and at His name, at the name of Jesus, every knee will bow. Now or one day in the future, but every knee will bow to Jesus!

Cockerill, G. L. - *“By concluding this section with Ps 110:1 the pastor draws the eyes of his hearers to their exalted Lord (see 8:1–2; 12:1–3). It is in his exaltation that the eternal Son exercises his prerogatives as deity and fulfills the purposes of his sonship as the source of salvation for his people.”*

Then he wraps up his comparison of angels with the exalted Lord, with the truth as a rhetorical question: ***Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?***

Jesus is the Creator God, the second person of the Godhead:

The angels worship Him, His Throne is forever, His scepter is a scepter of righteousness, He is the One who laid the foundation of the earth, the heavens are the work of His hands, He is the one who will never perish, He is the one who is seated at the right hand of the Father.

Jesus the exalted God-man is much greater, much more powerful, much better, than any angel for they are created beings that were created by Him and for His glory!

A few takeaways from these verses?

- 1) As great, as powerful, and as amazing as the angels are, **Jesus is better, Jesus is greater!**
 - a. **In fact, God the Father commands the angels to worship the Son.**
- 2) **The angels were made to minister. The Son is the creator God in human flesh. The Son is the Only Begotten of the Father, the Son is the second person of the God-head.**
- 3) Jesus is also the **“firstborn.”** This word is not pointing to the day of His incarnation. Instead, this is about **His preeminence.**
- 4) When we read the Bible, we are reading the word of God.
 - a. The volume of the book is written about Jesus. If you read a Psalm, as an example, look beyond the king or the issue and find Jesus in the text.
