



Superior to Angels

Hebrews 1:4-14

What is an angel? When I was growing up, I remember a time period where guardian angel pins were really popular. I don't know if that was the case here in Holland or wherever you grew up, but it seemed like so many people in rural Illinois had these angel pins. If you went to the store to purchase one, there'd be some kind of poem or statement that this is your guardian angel and it protects you. Well, if that pin is my protection, I've got problems!

But still, what are angels. Years ago, when I was reading in Ephesians 6:12, I remember thinking, "Who are all these beings?" Verse 12 says: . . .we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.¹ Rulers? Authorities? Cosmic powers? Spiritual forces? Who are all these beings? Personally, I find a lot of mystery when I ponder angels. Maybe you've felt that way, too. In certain ways you're enthralled with angels, but then you also tend to forget about them completely until there's a sermon on Isaiah 6 or maybe Jesus' birth.

But I'm here today to tell you that, while there is still mystery shrouding the angelic realm, there are certain things we need to be absolutely sure of. Based on the text that we're studying today, I have a proposition for you: **If we actually spend time pondering angels from a biblical perspective, we would have a greater awe of Jesus.** From the Bible, we get an infallible teaching of who angels are. We don't get perfect teaching from guardian angel pins or even from our own speculation.

From the Bible, we learn that whatever's written down in the Scripture is for our edification. And if angels are mentioned, we need to know what's taught about them. So, what *does* the Bible teach us about angels? Let me initially start off by saying that I'm not going to discuss fallen angels – those angels who had been sinless, but have since turned from the Lord. I'm only addressing the angels who are sinless. What do we know about *them*?

First, the word "angel" in both the Hebrew and Greek means messenger. These are special beings who are on a task to give messages. Gabriel announced the birth of Jesus, for example. Angels worship God in Heaven and rejoice with his plan. Angels also have a role in the final judgment. Jesus says that they will take part in casting people away from God's throne. Angels also come to the aid of believers. One of my favorite stories in the Bible is with Elisha and his servant. You see, the king of Syria had been planning attacks against Israel and before he would attack, Elisha would warn the king of Israel about what was going to happen. The king of Syria was perplexed at what was happening and somehow one of

¹ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Eph 6:12.

his servants knew what was taking place. The servant stated that the prophet Elisha was telling the king of Israel all that the Syrian king was saying in secrecy. So, the Syrian king sent out soldiers to take Elisha captive. The soldiers went to Dothan with horses and chariots, and they surrounded the city. Elisha's servant got up early in the morning, went outside and noticed what was happening. Immediately, he went back in to Elisha and said, "Alas, my master! What shall we do?"¹⁶ [Elisha] said, "Do not be afraid, for those who are with us are more than those who are with them."² Now, hold on a second. How many are in Elisha's house? Answer: two. How many are outside? Answer: a lot. How can Elisha say that there are more with him than with that army that's surrounding the whole city? Well, we're told that immediately Elisha prayed: Then Elisha prayed and said, "O Lord, please open his eyes that he may see." So the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire all around Elisha.¹⁸ And when the Syrians came down against him, Elisha prayed to the Lord and said, "Please strike this people with blindness." So he struck them with blindness in accordance with the prayer of Elisha.³

The story goes on with more fascinating and encouraging details, but I want you to simply get the point about the angels. I'd be just like Elisha's servant. Walk outside, see an army, panic! But can you imagine what it'd be like to see those angels and chariots of fire? It changed the servant's perspective. He went from fear to "we're all good!" And that's not the only story about the protection and involvement of angels in this world. So, angels are extremely important in God's creation. They are powerful. They worship the Lord with no sin. They are involved in God's plan of redeeming humanity – and they are even involved in tasks in the final judgment. But, while the writer of Hebrews will discuss some of these different roles of angels, the bigger point that the writer of Hebrews seems to be emphasizing is their role as messengers. I say this because verses 4 to 14 are a theological introduction to chapter 2. And I don't believe we can understand *why* the writer of Hebrews is talking about angels here without looking at chapter 2. So, let me read to you verses 1-3: **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?**⁴

In verse 2, the author talks about a message declared by angels which proved reliable. What is he talking about there? Well, in Jewish teaching, the Scriptures themselves many times had been transferred through messengers (i.e. – angels). But even more than this, the law came as a message from angels. The Law! This is the point that's being emphasized here. Yes, God spoke to prophets, but he did so through angels. By the way, the New Testament Scriptures teach this. In Galatians 3:19, we read that the Law ". . . was put in place through angels by an intermediary."⁵ Also, in Stephen's sermon before he was stoned to death, he accused the people by saying, "you who received the law as delivered by angels and did not keep it."⁶

So, the law and prophets were given messages by angels. Why does the author of this book need to bring that up? Well, there are differing viewpoints as to why, but I personally think there's a lot of speculation. And I also think we simply need to give chapter 2 in mind. The author states that the

² *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), 2 Ki 6:15–16.

³ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), 2 Ki 6:17–18.

⁴ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 2:1–3.

⁵ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Ga 3:19.

⁶ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Ac 7:53.

messages the angel's gave were extremely important, and if people neglected those messages, there was retribution. Then the author says, "What happens if you neglect Jesus' message?"

Now, think of the Roman Hebrew Christians that are receiving this letter. They've been persecuted. Greater persecution under Nero is on the horizon. People are leaving the church and some people who are in the church are teaching false doctrine. They are attacked from without and within. And so many are tempted to simply go back to the old ways and systems. At least going back to Judaism, they won't experience persecution, right? We can relate to this, too. Have you ever felt like giving up, throwing in the towel? Belief on Jesus is hard. Taking the Scriptures seriously almost seems at times like a dying to your own self. Is it worth it? Maybe you should just go back to the old times when things felt better or easier.

Addressing this kind of mindset, the author addresses the superiority of Christ not only over prophets, priests and kings; but also over angels – because Jesus isn't just some other created being that can be ignored. He is *the* Messiah, the *Superior One*. He is the Son of God. He is worthy to be followed because of who he is. To neglect him is to spurn everything and embrace eternal separation from God. Even if you gain the whole world, you'd lose your soul. But to embrace Christ is to know eternal hope and glory in him!

So, should we neglect Jesus to embrace something inferior – simply to escape a few decades of persecution or hardship? Who Jesus is and what Jesus promises is far superior to that of the angels. The author's premise in the verses we'll study today (as well as what's to come in chapter 2) is that **Since Jesus is superior to angels, we must trust and obey him**. Now, the second part of this premise (trust and obey) is addressed in chapter 2 as the application. So, think of today's message as the author's introduction to what he writes in chapter 2. At this point, if you haven't turned to Hebrews 1 yet, please do so, and I'll begin reading in verse 4 after we pray together:

⁴ *having become as much superior to angels as the name he has inherited is more excellent than theirs.* 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"?*

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

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

⁸ *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."*

¹⁰ *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."*

¹³ 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? ⁷

The writer gives at least five ways in which Jesus is superior. He’s superior by nature, honor, position, being and rule. In many of the Old Testament scriptural quotations, we also see a contrast that’s given between Jesus and the angels. In the sections where there isn’t a contrast, we can practically assume the contrast between Jesus and the angels. By the way, isn’t it interesting that he quotes the Old Testament to prove Jesus’ superiority? In stating Jesus’ magnificence, he doesn’t say the Old Testament is no longer good. Instead, he reveals that the Old Testament itself affirms Jesus’ superiority. Therefore, angels themselves give honor to Christ! Don’t neglect what the angels of heaven embrace.

Let’s now focus on the first superiority:

1. Jesus is superior in glory (vv. 4-5).

“. . .the name he has inherited is more excellent than theirs. 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?’”⁸

The emphasis here is on the name “Son.” This is the more excellent name that angels do not have. Yes, they can collectively be called sons of God. In Job 1:6, we read that “the sons of God” came before the Lord. But that’s different than being in the rank of Son and have the *name* of Son. The word “name” often refers not simply to a literal name, but instead speaks of the rank and essential nature of something. So, for example, when we pray and at the end of our prayers we say, “In Jesus’ name, Amen,” we ought not to use that as some type of magical or trite phrase. Instead, praying in Jesus’ name means praying on the basis of who he is and what he has done – desiring for his glory to be expressed utmost. So, we could say, “On the basis of and for Jesus’ glory I pray, Amen.” This is the idea of “name.”

The author of Hebrews says that Jesus *name* is superior than the angels. His glory outstrips the angel’s glory. Now, think about this. When angels appear to people, what’s the response of people? Fear! And I can even think of an occasion where the apostle John starts to worship an angel and the angel tells him to stop. Angels are glorious creatures. Yet, their glory in comparison to Jesus’ is like a flashlight in comparison to the noon-day sun. And even that comparison is being too gracious to the angels because Jesus’ glory is infinite.

But you may be wondering about the word “inherited?” How did Jesus inherit a more excellent name. That makes it sound like Jesus once did not have that glory. Maybe Jesus became God? Or, maybe Jesus is just the most exalted creature? We’ll see as we move along in the quotations how that is not the case. But let’s start with evaluating the first two quotations to see what the author means by the word “inherited.” First, the author quotes from Psalm 2:7, “You are my Son, today I have begotten you.” This was considered by the Jews to be a clearly messianic psalm – speaking of the Anointed King to come. New Testament authors considered this to be the case as well. But our question is, “When did God

⁷ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 1:3–14.

⁸ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 1:4–5.

beget Jesus as Son?” I mean, in Mark 1:11, at Jesus’ baptism, the Father says, “You are my beloved Son. . .” At the transfiguration, God speaks to the disciples and says “This is my Son, my Chosen One; listen to him!”⁹ When did Jesus become the begotten Son? There has actually been a stir of debate on this topic even recently in conservative Christianity here in America. It’s a little mind-bending, but let me simply state this. The apostles understood Psalm 2:7 to apply specifically to Jesus’ resurrection and ascension. This doesn’t mean that they believed Jesus wasn’t God’s Son before that. But instead, they’re emphasizing that the resurrection vindicated and proclaimed that Jesus indeed is the Son of God. And, I also think this begetting is also emphasizing a Jesus having a resurrected, perfect body. So, he is the perfect, never-to-die-again, God-Man who has ascended to Heaven and reigns. So, in Romans 1:4, we read: **concerning his Son, who was descended from David according to the flesh⁴ and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord. . .**¹⁰ In Acts 13:32-33, Paul quotes Psalm 2:7 and says: . . .**that what God promised to the fathers,**³³ **this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, “ ‘You are my Son, today I have begotten you.’”**¹¹

Again, it’s not that Jesus didn’t have superior glory before he came to this earth in the flesh. Isaiah 6 reveals that he was superior in glory. But the writer of Hebrews is talking specifically about the resurrected Jesus. There was a point in time that in the flesh, he was vindicated as God’s Son.

The next verse emphasizes this point all-the-more. This is a quotation from 2 Samuel 7:14. The prophet Nathan is speaking to David, prophesying about his offspring. In the larger context, God speaks through Nathan saying, **“¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son.”**¹² In the immediate context, he’s talking about Solomon, but since there’s talk of a throne that’s going to last forever, we recognize that this is forward looking to someone who will be perfect. Hebrews agrees with this interpretation. Since Solomon was imperfect, we’re waiting for the One who will reign forever. Not merely a son, but *the* Son.

Now, to which of the angels did God say “I will be to him a father, and he shall be to me a son?” Any angel? Michael? Gabriel? Any seraphim? Any cherubim? Any elders of Heaven? No! But of Jesus, he’s *the* Son. And he’s the Son who reigns on the throne of David forever. At his birth, the angel Gabriel said to Mary that “the child to be born will be called holy—the Son of God.”¹³ She’s giving birth to *that* offspring, *the* Son of God. He is superior in glory and rank. So, one commentator wrote, **“His name is ‘Son,’ while all that can be said of angels is that they are messengers. How dare anyone ever think of emoting him to the position of an archangel, much less to a perfect man (R.K. Hughes, p. 37)! Praise God! Oh, and there’s more.**

2. Jesus is superior in honor (v. 6).

⁹ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Lk 9:35.

¹⁰ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Ro 1:3–4.

¹¹ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Ac 13:32–33.

¹² *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), 2 Sa 7:12–14.

¹³ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Lk 1:35.

Verse 6: ⁶ And again, when he brings the firstborn into the world, he says, “Let all God’s angels worship him.”¹⁴

Clearly the author wants us to *know* beyond a shadow of a doubt how superior Jesus is, so he says, “and again.” Have you ever had a situation where someone is explaining something to you, but their explanation is so specific that you get bored or maybe even a little annoyed, and you feel like saying, “I know this! You can stop talking and just let me do it”? Well, you can imagine after two quotations saying, “I know this! Ok, I get it.” But the author doesn’t want to stop with two quotations. And this should teach us, too. We need the truth of God drilled into our minds. Repetition aids learning. We need to repeat those truths that are obvious. As we do, I believe that our joy will become more full, and our worship of God more pure. So, hear this “and again” with joy.

The writer says that when God brings the firstborn into the world. Is this talking about Christmas? I mean, when Jesus came to the world for the first time? Certainly, when Jesus came, the angels glorified God in the presence of shepherds. And that could be to what the author is referring. However, I lean towards thinking something else. In chapter 2 and verse 5, the author says, “For it was not to angels that God subjected the world to come, of which we are speaking.”¹⁵ Only 14 verses later and the same Greek word for “world” shows up, and it’s qualified as the world to come, and the author says that this world to come is “of which we are speaking.” So, I think the firstborn coming into the world is talking again about Jesus’ ascension. And, this title firstborn doesn’t have to refer to one being born first. Jacob received the blessings of the firstborn, even though Esau was born first. **To be the firstborn refers to having “precedence over all others” while also being “heir. . .to whom the birthright. . .with all its privilege and prestige, belongs. . .** (P.E. Hughes, p. 59). So, in Romans 8 and Colossians 1, we’re told that Jesus is the firstborn of all creation.

Is Jesus superior over all creation? And does he also possess all the privilege and prestige of being firstborn? Absolutely. The author quotes from Deuteronomy 32:43, which says, “Let all God’s angels worship him.” Now, hold on a second. If you go to your Bible in Deuteronomy 32:43, you won’t find this. It actually seems to be a Greek addition. Yet, even in that Greek addition, this expresses the mind of God regarding Jesus.

What’s even more interesting about this is that in the context of the Song of Moses, all the worship is ascribed to God. Yet, in quoting from this song and stating that it applies to Jesus, the author here teaches us that what can be applied to God can be applied to Jesus himself. This would be blasphemy if Jesus wasn’t God! God himself tells us that he gives his glory with no other. That glory is the unique glory of being deity. This is the hallowedness of himself!

Yet, Jesus, the God-Man, is to be worshipped by angels. Should we listen to Jesus? What other being receives the worship of angels? We don’t see heavenly angels worshipping one another. And when a human worships them, they reject it and direct it to the Lord. In fact, in Revelation 5:11, we read a glorious description of heavenly worship. John writes of what he saw: ¹¹ **Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands,** ¹² **saying with a loud voice, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!”** ¹³ **And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is**

¹⁴ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 1:6.

¹⁵ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 2:5.

in them, saying, “To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!”¹⁶ Jesus is superior by nature and in honor. Angels are not the Son. Angels don’t receive worship. They worship the Son. Now we also see that:

3. Jesus is superior in his position (vv. 7-9).

⁷Of the angels he says, “He makes his angels winds, and his ministers a flame of fire.”⁸ But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. ⁹You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.”¹⁷

Here again we have a contrast. We start with the angels. What’s their position? They are servants. They can ride on the wind or even become like wind. They can go up in a flame of fire. They can do whatever God commands of them to do because God is the Ruler and they are the servants of God.

But what about the Son? What about Jesus? One of my favorite messianic quotations is given. This is Psalm 45:6-7. While the angels are servants, Jesus is sovereign. You cannot say that they are on equal planes. And look at the verbiage here. Psalm 45 makes explicit that the Messiah is God, who possesses the ruling scepter over the eternal Kingdom. God’s throne goes forever because God, the God of the Messiah, has anointed. Teaching of the Trinity are bursting out in this passage.

But notice something else from this passage. Jesus’ throne goes on forever and he’s been anointed at his ascension with the oil of gladness. Later in Hebrews, we’re told of the joy that was set before Jesus. And because of that joy set before him, he endured the cross. It was at the cross that Jesus reveals his love for God’s righteousness and God’s hatred for sin. At the God we see that sin is no mere game with God. It’s not something to joke around about or to think God doesn’t care. The Son of God was murdered, tortured and experienced God’s wrath because of sin. But it was also at the cross that God’s righteousness is on display in not only punishing sins but in also offering forgiveness of sins. In Romans 3, we’re told that it is at the cross that God is both just and the justifier of the one who has faith in Jesus because at the cross, Jesus became our substitute for sins. Now, for anyone who trusts in Christ, they can receive God’s forgiveness and then are clothed in Christ’s righteousness. It’s not your inherent righteousness. It’s the righteousness of God whereby he views you with the righteousness of Christ! Perfect in his sight.

For all of us who trust in the Son and, by his grace, turn from our sins and to God for mercy and grace; we too can have eternal joy. Jesus has paved the way, as the firstborn, to the presence of God where there is joy forevermore! You see, Jesus isn’t only a servant, like the angels. He is the Sovereign. He is superior in position.

4. Jesus is superior in being (vv. 10-12).

¹⁰And, “You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; ¹¹they will perish, but you remain; they will all wear out like a garment, ¹²like a robe you

¹⁶ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Re 5:11–13.

¹⁷ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 1:7–9.

will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.”¹⁸

The quotation is taken from Psalm 102:25-27 and emphasizes Jesus’ superior being. The psalmist writes these words in a context of a human recognizing and worshipping God as transcendent. Only God is the Creator and God outlasts everything. Now, as I was contemplating how to state Jesus’ superiority from these verses, I contemplated using the words of one commentator who said that Jesus has a superior existence. However, I don’t believe Jesus’ existence is what’s being spoken of here. While Jesus as a human, came into existence, Jesus is also God. And, as we all should know, God doesn’t exist.

Ahhh, that got your attention, didn’t it? Let me explain what I mean. And I hope I explain this well and accurately. If not, get a hold of my notes and check out a link to this. The word “exist” comes from two Latin words “ex” and “stere.” These words mean “out of” and “standing.” The idea goes back to philosophers like Plato, and what they taught was that there is a pure Being. This being simply is. And this being is not creaturely. But then there are creatures. Creatures stand out of that Being. We exist. But God simply is. (Learned from: <http://www.ligonier.org/blog/rc-sproul-proves-god-does-not-exist/>)

This is the essential meaning of the name God gives himself when he tells Moses that his name is “I AM.” God is. Who is God? He is who he is! Nothing defines God but God himself and he will always be set apart above and beyond all because his very being is God – eternal, infinite, holy, otherly. Not a creature, but the Creator, outside of all constraints.

And so, in the sense of the philosophers like Plato, Jesus as God, has always been God, and he doesn’t merely exist. In other words, he is not only human being. He’s not only a creature. He is God in his very being. And so, the psalmist writes that to Jesus, creation wears out like our clothes. And just like we get to the end of the day and fold up our clothes, Jesus will do that with the physical creation. And the reason he can do all of these things is, again, because of his being. We can’t relate to creation this way, but he can. And so, the psalmist, and the author of Hebrews says that Jesus is the same, your years have no end.” Or, as Hebrews 13:8 says, “Jesus Christ is the same yesterday and today and forever.”¹⁹ He holds all things together at his will and can roll them up at his will. The continuation of the existence of angels is dependent on Jesus, and so is ours! Is Jesus superior in being? Absolutely.

Now, we come to a transition point on Jesus’ superiority.

5. Jesus is superior in his rule (vv. 13-14).

¹³ 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?²⁰

This might seem redundant, but what we’re getting in these quotations are slight variations or explanations of what he’s already said. The emphasis here is Jesus’ conquering rule. Every Kingdom in history might have enemies that remain enemies. And even if they squelch one, there’s going to be another at some point in time. Yet, regarding Jesus, Psalm 110:1 states that there will be one day in

¹⁸ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 1:10–12.

¹⁹ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 13:8.

²⁰ *The Holy Bible: English Standard Version* (Wheaton: Standard Bible Society, 2016), Heb 1:13–14.

which *every* enemy will be subdued and *no* enemy will rise up again. That's a day we look forward to where all people and even demons and angels will be judged. And in Revelation, we're told that Satan and all who refuse to bow the knee to Christ, will be cast into the Lake of Fire, which is the prison of the Kingdom – away from the gracious presence of God. Yet, for all who turned to Jesus for forgiveness and mercy, they will be with God forever in a dwelling beyond what our minds can even dream.

This is the rule of Christ! Every enemy subdued. And so, in verse 14, we read of angels in contrast: "Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?" In other words, **Jesus is the Savior, and the angels are the servants who minister to those who have been saved by the Savior.** This almost seems like an interesting turn of events. You would think the author would say something like, "So, listen, angels don't matter! Only Jesus matters." But that's not true. Angels are the servants of Jesus. And, if you are a follower of Jesus, then angels are on a mission to help you (and every other believer) to make it to the day when all of Jesus' enemies are justly punished, a day where there will then be no more sin and only glorious perfection.

So, because Jesus is superior to angels, worship him, listen to him, revel in him. And praise him that he is even working through his creation – some of the most powerful of his creation – to bring you home. Don't give up in your fight against sin. Don't turn back to the old ways where things were easy. Just because there's pain doesn't mean it's worth it to deny God! Oh Christian, where are you today? You may not be contemplating leaving the faith like the Hebrews in Rome were contemplating, but you may be feeling like giving up (at least for a while). Oh, take heed to Jesus. Is he worthy? Is he superior? And will he give you all you need to endure? Yes, he's given all and his grace is sufficient! Praise his name.

Do you remember the portion of the story last week from C.S. Lewis' Chronicles of Narnia? Is your vision of Jesus expanding so that he looks bigger even though he's the same yesterday, today and forever? I pray you see him as superior because **Jesus is superior to angels. He is worthy of our complete trust and whole-hearted obedience. May he give us the grace so that we honor him in these ways.**

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