

From the beginning Hebrews exalts the Son. He is God the Son, the “out-flash” of the glory of God and Creator of all things. And having become a Man, Son of Man, He is the Redeemer and the Inheritor of all things. He is Supreme. As such He is superior to angels, though truly a Man.

The author continues in this vein, employing no less than nine Old Testament scriptures to make his points in chapter one alone. He first cites a passage as evidence of the preeminence of the Son of Man in birth.

Psalm 2:7 Thou art my Son, this day have I begotten thee.

2Samuel 7:14 I will be to him a Father, and he shall be to me a Son.

In contrast he cites:

Psalm 97:7 And let all the angels of God worship him.

We are not surprised by angels worshiping God, but there is no record of angels worshiping a man until Jesus was born. Even then we don't have the actual instance of this described in the Gospels, only one angelic announcement of His impending conception (with her ready assent) in the womb of a virgin and their proclamation to the shepherds of His actual birthing. But nevertheless the angels' worship is clear evidence He is superior to them and worthy of worship though just a baby, a man-child.

Next the author inserts an informative statement about the nature of angels. They are created beings, “made,” and they are spirits. That is, they have no physical bodies. They are servants of God and perform His bidding in heaven, on earth and throughout all creation. He has chosen to make them servants of the saints, the believers, v 14.

They are usually invisible to man but God can make them a flame of fire. A flame can be visible, giving light and revealing a presence otherwise invisible. Or a flame may be invisible but can still burn flesh. One can see right though a flame of fire, visible or invisible, and identify objects behind it. Even a colored flame is transparent. So we can conclude angels can be right next to us unseen and unheard but watching us and guarding us, as agents or servants of God, Matthew 18:10; 1 Corinthians 11:10. They can and do, make themselves visible upon God's command, 2 Kings 6:16-17. When Jesus was confronted by the rabble armed with sticks sent by the Priests to apprehend Him, He could have called 12 legions of angels to defend Him, Matthew 26:53. (Not to mention He could have un-made them all with a word, John 18:6. What humility for Him to even depend upon angels for help.) But they were at His beck and call, the beck and call of a man, the Man, the Son of Man. Thus they serve.

Human beings are created inferior to angelic beings, as stated in Psalm 8:5, although all things are created and subject to God's sovereign will. But given this fact, God in infinite wisdom and grace has given one Man authority over all things, including the angels. This authority was prefigured in the responsible dominion God gave man at creation. Adam lost it but another Man regained it, the

Second Man and Last Adam spoken of in 1Corinthians 15.

Turning to mankind the author recalls Psalm 45:6-7 announcing the appointing of a unique man as King by presenting Him with the scepter of righteousness of the Kingdom being given Him. He anoints a unique man chosen out from among many others of His fellows. Why Him? Because, when tried, He had loved righteousness and hated iniquity. (When did this occur?) Though he was made a little lower than the angels, man was chosen to rule, not an angel, Genesis 1:26-28. Note that in the past the top angel had attempted a coup to usurp the throne of heaven and been deposed from his own very prominent position because of his prideful ambition. This story is documented in Isaiah 14 and Ezekiel 28. Look it up. Early on he acted to strip the God given authority over the earth from Adam by deceiving his wife, Genesis 2, 1 Timothy 2. Satan shows up throughout scripture's record of God's dealings with mankind. Jesus came to reclaim man's lost inheritance. He has succeeded. Though defeated at the cross, Satan still treats the Lord Jesus as his arch rival. He hates Israel and the Church and tries to destroy or stumble the believers. He will finally be destroyed, as revealed in verse 13.

The Man anointed above His fellows is pre-eminent in all ways, far exceeding all expectations and appearances, for He walked the earth, a meek and lowly Man among ruthless, haughty men. The author can't help but return to Him. He points to Him as the worthy object of our admiration, subjection and worship. He is the Lord. He, in the beginning, laid the foundation of the earth. He didn't build upon an existing foundation, He laid it. We know the earth is suspended, set in the heavens. But the starry heaven itself is the work of His hands. It wasn't there before Him. They will perish some day, but He will still be there. He is the Eternal. He is **The Same** (the self-existent One, virtually a name of God, Deuteronomy 32:29, 2Samuel 7:28, Nehemiah 9:7, Psalm 102:27)

We learn here the heavens are aging. Winding down, even though sustained in existence by Him and operated down to the smallest detail by Him. When He decides it is time He will fold it all up and go on His way, so to speak. They shall be changed, He remains, The Same. Who is this sitting upon the right hand of God? There by God's hearty invitation. An angel? No. No angel will ever sit there. It is Jesus! Is He reigning from there now? No. He is waiting and watching. Down here, so are we. We also wait to reign with Him, not reign for Him. He sits! The work on the cross completed, nothing delays His coming to reign, except one little thing. You and me. He waited there long enough to for us to be born and then saved. He's still waiting, not willing that any perish. And so are we, for we shall reign with Him, not before. Meanwhile the angels assist Him, serving us, heirs of salvation, down here until He returns for us.

Hallelujah!!!

By Ron Canner, November 12, 2008