Jesus is Greater Than Angels

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Date: 03 January 2024

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[0:00] Amen. Well, thank you for leading us in worship, and that's our prayer for our church as a whole and us individually this year is that all glory would go to Christ our King. If you would open with me to the book of Hebrews.

We'll be starting to go through the book of Hebrews tonight, and it'll take us this semester to walk through it. Has anyone read Hebrews before? Read all the way through Hebrews. Nice. So it's a great book. It's fantastic.
It's also pretty deep and heavy. So I'm looking forward to jumping into this and spending some time in it, and as we learn together God's truth from this book.
So a question for you to consider, just in general, is it worth it? Is it worth it? That's a question that can bring a lot of wisdom before you do something stupid.
So for me, this was not that long ago, but me and my brother-in-law were on vacation. Not just the two of us, but that would be weird. But our family was on vacation, and we were in Colorado, and we had the opportunity to go mountain biking.
[1:09] Any mountain bikers or anyone with experience? No? Okay, good. So anyway, so we go rent mountain bikes, and we're just going to ride our bikes down this mountain. No big deal. And we go down the first time.

It was smooth. We fell only like three times each. Got scraped up. But at the bottom of the mountain, if you just keep going straight, you're fine. You can go back to the lift. But off to the left, there's like a gnarly jump.
You can just hit it full speed coming down the mountain. So I said to my brother-in-law, I'm going to hit that on the way back down. And he was like, you won't. And so then I had to. And a question I never asked was, is it worth it?
And so we're coming down the mountain. I like am going full speed. And again, not asking the question, is it worth it? Because what's to gain? Like, let's say I just kill the jump, like stick the landing.
One person sees it and can tell the story. Anyway, so I like hit this thing going full speed. And immediately, I just like turn sideways and lose the mountain bike.
[2:10] And so I'm just like 10 feet in the air and land hard, rip my shirt, limp home. And I lived. But was it worth it?

No. Do I regret it? Also no. But I should have asked myself, is it worth it? Is it worth it? And it's also a question that many people ask in the midst of difficulty and suffering.
So not that this is all that serious, but when I was in high school, I was like, is this actually worth it? Like, I'm just going to drop out. Like, this is not worth it. I didn't. And then I went to college.
And I was like, okay, hey, new school, new me. I'm going to be a good student and stuff. And I was a fine student, but got into some hard classes. Was like, is this actually worth it? Like, I can say I went to college.
I don't have to say I finished college or not, so I stuck with that as well. But it's a question that we ask ourselves that brings wisdom, and it can also be asked during times of difficulty.
[3:07] And the question we need to ask is, is following Jesus worth it? Is following Jesus worth it? And as we come to the book of Hebrews, this is a letter written to the Hebrews.

These were Jewish Christians, Jewish descent who had converted to Christ out of Judaism. And from the contents of this letter, it seems like they're teetering on the edge of abandoning Christianity and returning to Judaism.
What was causing this? They were suffering. They were being persecuted for their faith. They could lose everything for following Christ.

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They weren't simply changing religions. They were cutting themselves off from their family. They were removing themselves from their culture, from their society that they had grown up in.
They were considered outsiders by their family members as soon as they claimed to follow Christ. Their church members were being thrown in prison.
[4:16] They were being beaten and tortured for their faith in Christ. And some of them were going back to Judaism. It may not be as good as Christianity.

It may not have all the promises, but at least it's safe. Is Jesus worth it? And so the author is writing this letter to them to encourage them to continue in faith in Christ.
He wants to show them that Jesus is better than everything that they've known. Jesus is the fulfillment of everything they have believed. They would ultimately lose nothing compared to everything that they gain by having Christ, even if they lose their own lives.
Jesus is the giver of a better covenant. He is a better mediator. He is the better sacrifice.
What is there to return to? Jesus is so much better. And maybe you're not tempted to return to your Jewish roots. I know there's a lot of Jews in Mustang.
[5:24] That was a joke. But maybe you're tempted to return to your life of sin. You've come to church regularly. You've tried to read your Bible.

Maybe you're tempted to abandon your faith in Christ and return to the life of sin that you had lived previously. Maybe following Jesus isn't as glamorous as you thought it would be.
Maybe your life is harder now that you've tried to start following Jesus than it was beforehand. Or maybe you're on the outside and wouldn't claim to be a Christian. You're thinking to yourself, Why would I follow Jesus?
What good is there in that? And so the book of Hebrews sets out to show to us that following Jesus is better than life itself.
Following Jesus is true life. Even if it leads to death, it is truly life. And so this book is heavy. This book is dense theologically.
[6:25] This book exalts Christ. And while it exalts Christ and makes him known to us, it gives us very little information about who the audience is and even less about who the author is.

We know based on things he says that this is written to believers. He assumes that they are believers and continue to be faithful to Christ. And he also assumes that the people originally reading this know the Old Testament incredibly well.
And so we know that these are Jews who have abandoned Judaism in order to follow Christ and his promises. This book quotes the Old Testament a lot.
So in chapter 1 tonight, there are seven Old Testament quotes. And it says that the Old Testament is fundamentally about Christ. It is pointing towards Christ.
And so this book, if we're faithful to it and paying attention to it, it will coach us on how to read the Old Testament in light of Christ. There are some things in the Old Testament that are hard to understand.
[7:29] We just spent a semester in the Minor Prophets. And some of the stuff we read, we're like, okay, this is a little tough. Like, this is hard to understand. The book of Hebrews is here to help us understand the Old Testament.

And so we must let this book shape the way we read the Old Testament. And so how is it that we can better understand the New Testament? How is it that we can fully understand what the New Testament authors are telling us?
One way is to know the Old Testament. And maybe you're here and you're like, I've never read through the Old Testament. I don't know all the details. That's okay. Well, we'll explore it as we read through this book together this semester.
We don't know who wrote the letter of Hebrews. There are almost zero hints as to who might have wrote it. But if you look at chapter 2, verse 3, the very last sentence of verse 3, it says, talking about the gospel, it was declared at first by the Lord, that's Jesus, and it was attested to us by those who heard.
So some people will say the apostle Paul wrote the book of Hebrews. I think based on chapter 2, verse 3, we cannot say that definitively. It seems like this author is saying, Jesus was proclaiming the gospel, and it was preached to us by the apostles, by those who heard.
[8:47] And so, but regardless, this book does not identify its author, and I think it's best that we leave it there, because the point of this book is to exalt Christ. The point of this book is to make

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Christ exalted, to show his glory, and how much better he is than anything we could spend our lives pursuing.

And so I think it's fitting that we don't know who the author is. We'll cover chapter 1 in two sections tonight. Number one is God's final word.
God's final word in verses 1 through 4. And so I'd like to read verses 1 through 4 for us, because this book gets out to an epic start. Long ago, at many times and in many ways, God spoke to our fathers by the prophets.
But in these last days, he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature.
And he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs.
[10:11] These four verses set the tone for the entire letter. They lay the groundwork for how the author will explain what the gospel is. And he explains that the gospel is a redemptive plan that starts at creation and goes all the way to the new creation.

This gospel message did not happen in a vacuum. It stretches all the way back to Christ creating the world and stretches all the way forward to Christ destroying the world and creating a new one.
And this Christ who created and will create again is the Christ who currently sustains the universe.
And the Christ who does all of those things is the Christ who died and rose again for the sins of his people.
And this letter is really a sermon. And you get that, right? This isn't like a typical introduction of, you know, I, Paul, an apostle of the Lord Jesus Christ, am writing to you who are in Philippi or however he starts his letters.
This just launches. Long ago, at many times, and in many ways, God spoke to our fathers by the prophets. And so God has, what we see from verse one is God has not been inactive in history.
[11:26] He has been speaking all along the way. And so the gospel, the good news that Christ died and rose again is not the first thing that God speaks to humanity.

God has been speaking for all of history. And he says that long ago, at many times, and in many ways. And he's talking about the ministry of the prophets.
And so if you read through the Old Testament, there's a lot of different ways that God speaks to his people through the prophets. He gives them dreams. He gives them visions. He speaks to them in parables, in songs, in dramas, through voices from heaven, through fire and clouds and all different kinds of ways.
But in these last days, he has spoken to us by his son. Now, the Old Testament is the word of God. The Old Testament continues to be the word of God. But at the same time, there is something more. The Old Testament by itself is a story without a conclusion. The Old Testament is beautiful and important and true.
[12:34] But it is not the full revelation of God. Yes, the prophets spoke the word of God, but they did not speak the final word from God.

And something I want you to take away from verses 1 through 4 is one of the most significant things you can know about God is that he is a speaking God. He is a God who reveals himself to his people.
It is so gracious that God speaks to us through his word. If he did not reveal himself to us, we could not know him in a saving way. We do not deserve the life-giving words of the Bible that make God known to us.
If he did not speak, we would forever be lost in the darkness of sin and ignorance. And if you think about other religions, except for Christianity, all other religions are man's attempts to try to work their way towards God.
Man's attempts to try to find God, you know, either in yourself or in nature or in other people or whatever. You're just trying to find your way towards God. But Christianity, on the other hand, is God bursting onto the scene and declaring who he is exactly.
[13:54] Telling us who he is and what he is like. God's word is an act of grace. But in these last days, he's spoken to us by his son.

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And so the author is contrasting two different periods of time. There was long ago and then these last days. And so long ago would be the Old Testament and the way the Bible talks about these last days are the days after the resurrection of Christ.
And so we are living in the period known as the last days. It doesn't mean the world's going to end tomorrow, but we are living in the period known as the last days because Christ is risen and ascended back to the Father's right hand in glory.
The New Testament is the conclusion to the story that began in the Old Testament. The gospel is the conclusion that fulfills promises, it shines light in the shadows, and it sets us free from sin.
And there's also another contrast going on. Long ago he spoke through prophets. Now in these last days, he has spoken through his son.
[15:09] There's a difference between a prophet and a son. And notice also that it says he has spoken to us.

The New Testament makes Christ known and the New Testament is God's final word to us. So how can we know when the Mormons come knocking on our door and they say, yeah, the Bible's great, but God's spoken again through his prophet and given us the book of Mormon?
How do we know? What's one place we can go where we can prove them wrong that God has not done this? Because Hebrews 1-2 is in the past tense. He has spoken to us through his son.
He has finished speaking. He still speaks through his word, but his word is complete. He's spoken to us through his son, Jesus Christ.
The son is the fullest revelation of the father. And as the author of Hebrews describes the son, he gives us seven descriptions of him in verses three and four.
[16:16] Really the end of verse two through verse four. He gives us seven descriptions. That number seven is important because in the Old Testament, seven is a number of completion. And so here are seven descriptions of who Christ is.

Firstly, this son is the one whom he appointed, that's whom God appointed as the heir of all things. To be an heir means that you receive everything.
You receive all of your father's possessions and belongings. You receive everything. You act in his name. And so if you want to do business with God the father, you have to go through the son.
In John 14, 6, Jesus says, I am the way, the truth, and the life. No one comes to the father except through me. And through the son, he also created the world.
The end of verse two. And in John 1, verses one through three, it gives us a similar description about the eternality of Christ, meaning Christ has always existed as the son of God.
[17:21] He was not created. He never didn't exist. He's always existed. And in John 1, 3, it says, The ability to create belongs to God alone.

And so to say that Jesus is the one through whom God created the world is to say that Jesus himself is God. And we see that the God who creates is the God who redeems. Jesus is the one who created the world.
Jesus is the one who died on the cross for our sins. The creator is also the redeemer. And so we must realize that if you don't have a proper view of creation, it could very easily skew your view of redemption.
If you don't think God's powerful enough to create the world, can you believe that he's powerful enough to save your soul? These two things go together, and we need to be careful how we view creation because it affects how we view redemption.
And so we see here, Jesus is the beginning. He is the creator. We see it as the heir. He is also the end. He is also the inheritor of all things. He is the beginning and the end, the alpha and the omega.
[18:41] The third thing he says about Christ in verse 3 is he is the radiance of the glory of God. The radiance of the glory of God. If you remember in the Old Testament, God appeared to his people through a pillar of fire by day and a pillar of cloud by night.

And when this cloud and when this fire was dwelling over the tabernacle, Israel was to stay there. And Moses would go into the tabernacle and meet with God, and when he came out, his face was glowing with the glory of God.
That glory would soon fade away, and his face would turn back to normal. Notice here that Jesus does not reflect the glory of God like Moses did.
Jesus radiates the glory of God. Jesus is God himself. The glory of Jesus is the glory of God the Father.

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He is the source of this glory. And in this dark world, God has sent his glorious light. Apart from Christ, there is only darkness.
[19:57] The fourth thing he says about Christ is that he is the exact imprint of his nature, the exact image of his nature, in such a way that Jesus can say, whoever has seen me has seen the Father, in John 14, 9.

And the Nicene Creed, it's an ancient church creed about the glory of Christ and the deity of Christ, as he is God from God, light from light, true God from true God.
Fifth description of him, he upholds the universe by the word of his power. He upholds the universe by the word of his power. So not only did he create the universe, not only will he bring the universe to an end, but he is currently sustaining the entire world by the word of his power.
He has power to create. He has power to control. He has power to bring everything to an end. The power of Jesus is completely limitless. So how does the universe continue to exist?
Sunday school answer, Jesus. So anyone in physics, anyone taking physics before? Okay. Okay, Jamie. Yes. Anyone else? Tracy.
[21:13] Nice. What period do you have it, Tracy? Okay, seventh. Yeah. It's a good time to take it. So anyway, in physics, you study things like the laws of nature, the laws of thermodynamics, how the universe works, how it functions, how we can observe it.

Why does all of that happen? Why can we calculate gravity? Because Jesus is continuing to sustain the universe by the word of his power. And do you know something that's fascinating?
He has never stopped doing this. This is something he has always done since he created. And so at Christmas time, we remember the baby in the manger.
He, by the word of his power, was sustaining the entire universe. This is something he has always done. This is power he has always had.
So we see that Jesus is not just the beginning and the end. He is also the middle as well. Jesus is over everything. Jesus is sovereign and powerful over absolutely everything.
[22:15] The sixth thing he says, so at the end of verse three, after making purification for sins, he sat down at the right hand of the majesty on high. So after making purification for sins, the sixth thing description is that he purifies.

This is a priestly description. And so in the Old Testament, you see priests constantly killing things. They were basically butchers. It was just like, you know, you got to kill a cow for this. You got to kill a goat for that.
The priests were constantly offering sacrifices for their people. But they could never fully satisfy God's wrath. They had to continue to offer sacrifices daily, time after time, because the people were still sinning.
And yet Jesus is able to completely purify his people. He's able to completely, once for all, sacrifice for his people. And the author of Hebrews is kind of like teasing us with this.
He just mentions it here. He's going to unpack this for chapters later on. So we'll come back to this, this semester. The Bible says the wages of sin is death. And Christ has died a death for sinners.
[23:25] And so you can either suffer in hell for your own sins, or you can believe in Christ and believe that he has paid the price, that he has received the punishment for your sin, and you will receive heaven instead of hell.

The Bible goes on to say that the free gift of God is eternal life in Christ Jesus. You can find that in Romans 6. We are all sinners, every single one of us. And sin must be paid for.
So either you will pay that cost for an eternity in hell, or you can believe on Jesus who bore God's wrath on the cross in the place of his people.
The last description, number seven, is that he sat down at the right hand of the majesty on high. He is exalted, and he is enthroned at his father's right hand.
In verse four, having become as much superior to angels, as the name he has inherited is more excellent than theirs. What name has been given to him?
[24:29] Son. He is called Son by the Father. And he is exalted to the Father's right hand until his enemies are subdued at his feet.

And so we've covered a lot of ground here in verses one through four. We've talked about God revealing himself. We've talked about creation. We've talked about the deity of Christ. We've talked about the Old Testament and New Testament. We've talked about atonement or satisfaction being made.

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And thinking specifically about Christ or Christology, the study of Christ, he's the Son of God. He's the revelation of God. He's the fulfillment of the Old Testament. He's the heir of all things.
He's the creator of all things. He's the radiance of God's glory. He's the exact representation of God's nature. He sustains creation. He purifies his people. He's the mediator for his people.
All in the first four verses of this book. This is not a light book. But for those who love Christ and are willing to work hard and study, this book shows us that Jesus is over everything.
[25:35] Jesus is worth giving our lives to. Jesus is the fulfillment of all of God's promises. Christ is worth it. He is worthy.

He is supreme over all things. Jesus is over everything. So that's God's final word spoken through his Son. Secondly, we see God's faithful Son in verses 5 through 14.
So God's final word, now God's faithful Son. And what the author of Hebrews does is he starts by focusing on what's called the person of Christ before he goes to the work of Christ.
So the person of Christ is who Christ is. He is the Son of God. He is eternal. The work of Christ would be what Christ has done. He's died on the cross. He lived a perfect life.
He rose again. And this is helpful for us. Because I think sometimes as we share the gospel or we talk about Christ, we get this backwards sometimes.
[26:36] We immediately jump into what Christ has done before we explain to people who Christ is. We need to tell people who Christ is.

And the author of Hebrews has started off with this in verses 1 through 4, and he's continuing to do this through the end of this chapter. And we come to a section that's strange to us.
His argument in verses 5 through 14, and even on into chapter 2, is that Jesus is greater than angels. Jesus is greater than angels.
And we sit here and we're like, yeah, that's obvious. Like why does this guy have to spend so much time talking about Jesus being greater than angels? Well, in between the Old Testament and New Testament, there was a gap of about 400 years.
And during this time, angels were elevated to be an object of worship. It almost became polytheistic Judaism did. They were thinking there's an angel over the sea.
[27:38] There's an angel over the sky. There's an angel that's in control of people. There's an angel in control of nations. And some of this is held up by the Old Testament, meaning there's spiritual warfare going on.

But they had made idols out of angels. And they'd even come up with this idea of guardian angels, which are popular in Roman Catholic circles even today. And so they had almost come to the point of worshiping angels.
Angels are the ones who reveal God. Angels are the ones who show us what God is like. And so the author of Hebrews has to tell us that Jesus is better than the angels.
And, you know, today there is kind of still this desire within us to exalt angels or even demons, which are just fallen angels. There's a lot of talk and a lot of theories going on today about extraterrestrial life.
Aliens, right? Anyone hear any alien stories? Yeah. Yeah, Lindsay, you into it? Okay. But there are a lot of theories and a lot of focus on alien life.
[28:50] And yes, there is extraterrestrial life. The Bible calls them angels. Okay? Mind-blowing. But so the angels do exist. Demons are real.

But we cannot elevate these creatures to the point of being divine, which is what Jews had done. And in this section, as he's trying to argue that Jesus is better than the angels, he quotes from seven Old Testament passages.
And he's explaining what these passages mean. And so what we get here is Holy Spirit-inspired understanding of the Old Testament. This is how the Holy Spirit wants us to read the Old Testament.
And in these seven quotations, he quotes from all three major sections of the Old Testament. So in the Jewish way of thinking, there are three sections of the Old Testament.
There's the law, the prophets, and the writings. The law would be what Moses wrote, first five books. Prophets would be prophecy, historical writings. Writings would be like poetry and wisdom literature.
[29:53] And in these seven quotations, the author of Hebrews quotes from all three sections of the Bible. And so he is saying, here's a complete view of the supremacy of Christ from the Old

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Testament, from every section of the Old Testament.

This is a complete argument that he's making. Let me read verses five. Well, let's just go through it a verse at a time, actually, for time's sake. Verse five. Verse five. 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. That first quote is from Psalm 2.
The second one is from 2 Samuel 7. So there's writings and prophets right there. What is the name that Jesus has received? Son. He is called the Son of God.
What angel has ever been called the Son of God? God never refers to an individual angel as Son of God individually.
[31:03] Verse six. And again, when God brings the firstborn into the world, he says, let all God's angels worship him.

Let all God's angels worship him. This is from Deuteronomy. So here's a quote from the law section of the Old Testament. And something fascinating here is in Deuteronomy 32, this statement is made about Yahweh.
This statement is made about the God of Israel. Let all God's angels worship God. And the author of Hebrews is saying, this was written about Christ.
Let all the angels bow down and worship Christ. Christ. And then verse seven. Of the angels, he says, he makes his angels winds and his ministers a flame of fire.
The angels are sent out in various forms. They can't even take human form as we see in the Old Testament. We'll come back to that at the end of Hebrews. But the angels are sent out to serve, sent out to minister.
[32:09] But they serve Christ. They worship Christ. Christ does not worship the angels. The angels are the ones who declared the birth of Christ.

It was not Christ who declared the ministry of angels. The angels are not called sons on an individual level, but Jesus is. The angels are only servants of God, but the Son is God.
Angels surround the throne of God, but the Son sits on that throne. And the angels are ministers. He makes his angels winds and his ministers a flame of fire.
Quote from Psalm 104. Verse eight. But of the Son, contrasting with how he speaks of angels, but of the Son, he says, this is God speaking, your throne, oh God, is forever and ever.
forever. This is God the Father calling God the Son, God. The scepter of uprightness is the scepter of your kingdom. You have loved righteousness and hated wickedness.
[33:16] Therefore, God, your God, has anointed you with the oil of gladness beyond your companions. This is God telling us that Jesus is also God.

And so we believe in one God, in three persons, Father, Son, and Holy Spirit. Jesus shares in the divine nature of his Father.
And the Father says in verse nine, you have loved righteousness and hated wickedness. This was true of Jesus. This should be true of us as well. If you love righteousness, you also hate sin.
Not just in other people's lives, but also in your life. Do you hate your sin? And do you love Christ? This is what it looks like to follow Jesus.
Verses 10 through 12, and, this is God speaking about Jesus, you, Lord, lay the foundation of the earth in the beginning, and the heavens are the work of your hands.
[34:22] This is from Psalm 102. They will perish. That is the work of your hands, the creation will perish, but you remain. They will all wear out like a garment, 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.

Creation itself will wear out, but the creator, Jesus, will not. He is unending and unchanging. And it says that he's going to get rid of this world and this universe, like us taking off a shirt.
And if you're like me, you just try to get it close to the hamper, right? Like, it doesn't have to be all the way in, just close by. It's good enough. Right, Lacey? That is what I do. Okay. So, you know, whatever you do with your dirty clothes, hopefully you put them in the hamper and don't follow my example.
But, that little amount of effort is what Jesus will put in when he completely wipes away the universe. Just like changing shirts.
He's going to get rid of it, but he himself will never change. Jesus is far superior to the angels.

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[35:32] The things around us which seem so permanent and so lasting will be disposed of. The sun, the moon, the stars, the mountains, and the oceans. Yet, Christ will ever and always be the same.

He will never change. And Hebrews 13.8 comes back to this and says, Jesus Christ is the same yesterday and today and forever. Last Old Testament quote, verse 13.
And to which of the angels has he ever said, Psalm 110, sit at my right hand until I make your enemies a footstool for your feet.
The sun alone sits at the Father's right hand. The sun alone will get glory over all of his enemies. God has not made these promises to angels but to his son.
Verse 14, are they, that's the angels, are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation? The angels are sent out to serve.
[36:33] The sun sits. Angels are creations of God. They have amazing power and incredible privileges but they are not divine.

They are sent out to serve not to be served. Jesus is far superior to all angels. They are glorious but they pale in comparison to his great glory.
Why is this important? Why should we care that Jesus is greater than angels? We don't fall into this trap that the Jews did of exalting angels to a divine level.
Why should we pay attention to what the author is saying? Look at chapter 2 with me. Therefore, based on all of this, we must pay much closer attention to what we have heard lest we drift away from it.
We must pay attention to the gospel. For since the message declared by angels proved to be reliable and every transgression or disobedience received a just retribution.
[37:37] And so the old covenant was given to Moses through angels. That was something the Bible actually affirms and teaches. And so the author is saying, if Jesus is this much greater than the angels and this covenant that was given through angels demanded payment for sin and did not let any of the guilty get away free, how much more guilty will people be if they don't listen to his son?

If they did not listen to the word given through angels, how much more guilty will you be if you don't listen to his son who created the angels? Verse 3, how shall we escape if we neglect such a great salvation?
If God expected his law to be obeyed that was delivered to Moses through the ministry of angels, how much more does he expect us to obey a word spoken by his son?
We must listen to him. And the author of Hebrews has launched us into worship. He has launched us into who Christ is.
He's given us seven descriptions of Christ showing us that he is superior to angels by quoting from seven Old Testament passages. God the Father is mentioned as either God or Father seven times in chapter 1.
[39:02] References to God speaking are mentioned seven times in chapter 1. Jesus is the complete fulfillment of all of God's promises.

Jesus is the word made flesh. Jesus is better than our man-made religions and rules. Jesus is better than our sin. Jesus is better than our life.
Jesus is better than angels. Jesus is better than anything. Jesus over everything. Will you worship him or will you play with your sin?
How shall we escape if we neglect such a great salvation? How can we go free if we refuse to follow such a glorious Savior?
You will not escape. Repent and turn to your creator Jesus Christ who died on the cross for the sins of his people rose again and is seated at the right hand of the throne of his Father until he comes again paying retribution for sins committed in the world that he has made.
[40:13] Let me pray for us. Our Father we thank you for the revelation you've given to us through Christ. You are no longer speaking to us through prophets or through dreams or visions but you have spoken to us through your Son.

And I pray that through the ministry of the Spirit we would understand the book of Hebrews. You would lead us more deeply into our knowledge of Christ and help us to love him more through this study.

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I pray that all things that are done in this room this year and in our church and the lives of us as individuals would be for the glory of Christ our King who was not created but himself created everything and continues to sustain it by the word of his power and one day will appear again in judgment.
Father help us to serve him help us to glorify you through believing your Son and it's in his name we pray. Amen. Amen. Amen. Amen.

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