

Hebrews 1:2-14

SUBJECT: The Angels and
the Sons

D 2/59

(GF)

Feb. 1: 2-14

THE ANGELS AND THE SON

The glory of the Son of God.

When the author arrives at the word "son" he has reached the central, culminating point of all the revelation of God. In the Son, God Himself has come. In him all things are summed up. The moment he says "son" he has reached a mountain peak, height, from which a vast and stupendous vision opens before his eyes. He descends to original and essential glory of Christ, and in showing us that glory of the incarnate Son, he leads us:

1. To the end of all history: "he is appointed heir of all things"
2. "to the beginning" "by him that made the world"
3. Before all history: "he is the brightness of his glory"
4. Throughout " " "he upholds all things by the word..."
5. The new greatness he has acquired in history, the atonement he effected for human sin through his sufferings and death: "by himself purging our sins, & sat down..."

1. To the end of all history: "appointed heir of all things" John 3:35 "The Father loveth the Son and hath given all things into his hand. What are 'all things'?" Matt 28:18. Rev. 1:16

The angel Gabriel to Mary, Lk. 1:33 "of his kingdom there shall be no end." His power are not mere personal dominion, ornaments; the government is upon his shoulder. Rules the armies of heaven. Every region, you see of the universe is at his disposal. His joy to accompany perfectness the bliss of those who love before his sight, by his command.

2. to the beginning of all history: "made the world."

John 1:3 Col. 1:16 "by whom all things were created, visible and invisible, things which are seen and things which are not seen, all things were created by him, and in him, and for him." His history not commenced at Bethl'hem. He made every thing that is every breathing thing. One world, no the world in which the angels dwell in boundless purity and resplending splendor.

3. Throughout all history: "upholding all things" By his mighty hand is firm stands. By him all things are continued, preserved. But for his all things would sink back into universal chaos and night. Upholds the material universe, upholds the universe of holy creatures. The whole universe centres in him: "all things were created by him, and in him, and for him." Behaves effect but by his word of a word to the winds, waves, demons, devils, clouds.

By his word
all things were
created, and
in him, and
for him.

4. Within history, the atonement he effected for human sin: "by himself
perpetrated."

This infinity of sinners was come down from heaven to make propitiation
for our sins. "By himself" not like the high priest of Israel, offering himself
also for a sacrifice, the blood, of another, but by himself. He the great
the atonement, the sacrifice, the sacrifice. The measure we possess of that
propitiation from the sacrifice of the whole world. "by himself" - what
other name is intended, or was appointed a universal great will
intends here? what other sacrifice can be mentioned? Jesus the Son
of God himself both sacrifice for our sins.

The power, glory, efficacy of this sacrifice lay in who it was, the
character of the offering. The great worthiness and concernment so
much about the holiness of the person embraced by the witness to
bring to the atonement (so our own much emphasis upon his physical
suffering, endured by thousands of others) but upon the perfection of the
atoning, without spot, blemish, and yet to be offered according to the
divinely appointed ritual. So we need to remember who
stronger to atone for our sins.

I find myself in the Son.
Human language is baffled in the attempt to express the interior of
the object - but
relation of the blessed Trinity. The mystery remains unrevealed.
"the brightness of his glory" a luminous body is perceived by the splendour
which streams forth from it.
"the express image" But how can he be supposed the Son is merely a
transcendently effulgence of the divine glory, ^{independently} ^{originally} ^{distinctly}
person, the Father, for as to say he is "of the Father" as in the Father, as in the Son.
He is the light of light.
The divine substance is revealed to us in the Son. He is the light of light.
but also very God of very God, a divine person not merely a divine
power. Possessing in himself all attributes of the Father, not merely
manifesting those attributes. Same substance with the Father.
Phil. 2:6 "the form of God"

II. Greater than the angels.

In the visible, material universe, the divine wisdom, power is revealed in an infinite variety of forms, manifesting the infinite beauty, fulness of his power over nature.

In the heavens - seen with naked eye light; many with much greater splendor; stars, planets; glittering stars; comets plunging firely in the earth. oceans, dry land, fauna, flora. But of no, birds, fish, animals.

Natural, reasonable to suppose a variety in God's spiritual universe. But we are not left to speculation. In both OT & NT many references to a glorious host of spiritual beings, mostly in power, perfect in happiness, who serve God day and night without wearying.

1. Driven out of Eden, they saw the creation. 2. Angels messengers around with abel, led him into by Satan. 3. Jacob in a dream...
1. An angel the first time may... 2. appeared in dream to Joseph... 3. announced the shepherds - a host rising... 4. strengthened... 5. at the birth of Jesus...
1. spoke words, impart to Joseph at occasion... 2. opened Jesus door for growth... 3. delivered him from prison... 4. appeared to Paul in prison. Ps. 34:7; Job 33:7; Ps. 104:4.

The author places the first group in contrast with the glorious beings, who serve God day and night without wearying. He is the Son.

1. Ps. 2:7 The inspired psalmist sees the Messiah already placed on the throne - sees the Messiah with arms against his scepter - sees the manifestation of messianic redemptive energy and power in his name - declaration of the divine decree which is the foundation of his authority, deity... to which the angels bow the knee?

2. II Sam. 7:14 The people of Nathan the foundation of no man's house, Solomon, David, Solomon are regarded as the messengers of God. He is the Son.

3. 421 Ps 97:7; Dent 32:43. The host did homage to him in the heavens. I could have opened the gates of heaven, looked to the child conceived...

4. Ps. 104:4 the very name "messengers" assigned to the glorious spirits in giving to power, material world - wind, fire. But messengers, instruments.

In contrast to that, Ps. 45:6,7 - Messiah is present in contrast to that, Ps. 103:25,27 - Messiah creator of all things.

5. Ps 110:1 Messiah to sit on throne, but let the angels be ministering spirits.

Message to us.
These rebellious representatives, on the one hand, are to strengthen us, on
faith, amidst our unbelief, in these days of conflict, doubt.

1. Christendom agitated by a thousand conflicting controversies. Scholars
philosophers engaged in denying its claims of years of Hegel's. These are
among the most liberal human founders of great religious systems. Some
now deny & flourish my dog to get rid of the superstition in the
four papers. Rising above the claims of the lower debate we have
the voice of inspiration: Ps 2:7; 99:7; no, too, come with the
angel in adventus - "you are the S-7 flag."

2. We are told by some who have constructed a theory of the secret
laws which are supposed to regulate the gradual civilization of the race.
It is, like other systems of man's, has sprung from mistaken hopes
of mankind. No divine revelation but the mind full dog of a religion
people. That already it is giving place to other, better conceptions, we will
in future generations disagree.
(a) Unitarian faith at last we mean. "note 10 last - higher, not
limited to you, my will?"
But if maintained by thought of possibility of my faith more dog. more
meaning like religion systems of philosophy in ancient history, our
hearts are thrilled, with confidence when we listen... Ps. 45:6,7
"Therefore will we not fear though the hell: ... do not be laid - as"

3. Again, it is urged, the progress of science is supplanting the foundations
of the faith; the implicit was only tenants in the complete overthrow
of the religion. We are not to be afraid of the time
results of inquiry into the structure of God's world. That has a divine
revelation, an interpretation of the leadership of God. Center on
faith? Can we really be sure? In principle, why? it was he who
"in the beginning..." Ps. 107:23-27

4. Yes, he shall reign from heaven. Not only in heaven but
also upon earth. All shall bow before him; even those who are
opponents in the world. Ps. 110:1

By our struggle in the name, we are surrounded by
invincible power who are near, in a time of great struggle
we in this world, help us in time of failure. Job 1:18.
"ministry spirits" to little children, nobody-eyed men & women,
to the desolate which have his name & have forgotten, & the
poor, & have regular for who for did.

3. Profer at hat the beginning ...
that, the end, at hat - we are hat in arrangement
begin ... end ...
that, before the beginning - after hat in the arrangement

Feb. 1:14

THE ANGELS: GOD'S GUARDIANS
THE WORLD OF GOD'S ANGELS

q. spiritual realm. There is another world, a spirit world. Spirit
 seen in death, a man. Body, matter, substance. Spirit
 " " conflict of heart. Not part of it. But soul caught
 CONFLICT

There is another world beyond matter: a world, intelligible
 personality
 guiding life
 : no distinction of sexes in this
 message or angels.

I. A separate order of creation

1. Not glorified spirits who have gone to heaven
2. Created beings:
 - (1) Job 14:5 speaks, "this condition that began the world. the angels present before world revealed, joy"
 - (2) Job 38:7 "that began the world. the angels present before world revealed, joy"
 - (3) Job 1:7 speaks "their desire to look into the things which concern the schemes / salvation."

3. On this is the age past, divinely outlined in their history:
 a choice: to fall? a position of their number (Rev. 12:1) "Angels" 2:1-3:1
 The abiding witness, "stand before" the rest. "did angels" 2:1-3:1
 a choice, their type forms, as an act - a choice - after death, first "angels left" 2:1-3:1

II. NUMBER

1. Diversity and rank
 - Heb. 12:28 Rev. 5:11
2. Angelic order:
 - (1) archangels Dan. 10:13 Michael the angel
 - (2) cherub, cherubim
 - (3) "mighty angels" Rev. 18:21, 10:1
 - (4) seraphim

3. They have names as we have
 - Michael - "who is like God?"
 - Gabriel - "the strength of God"
 - Uriel - "the strength of God"
 - Raphael - "the strength of God"
4. Each angel has assigned task.
 - when Michael appears, always doing the same thing, and that is different from the others
 - Michael is God's messenger:
 - to Daniel, in 70 weeks
 - to Zachary, in Luke 1, year of birth
 - to Mary, in Luke 1, the birth of Jesus
 - to Paul, in Acts 27, the voyage to Rome
 - (2) Michael = God's warrior:
 - in Daniel, fighting with the prince of Persia, way of the angels