

# Studies in Hebrews - Part 3

by Ken Baird

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*The sermon highlights the superiority of Jesus Christ over prophets, angels, apostles, and priests as presented in the Book of Hebrews.*

**Duration:** 53:56

**Scripture:** Genesis 19:17, Matthew 6:33, Luke 1:20, Acts 7:51-53, Galatians 3:19, Hebrews 2:1-3

**Topics:** "Jesus Christ", "Angelology"

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## Description

In this sermon, the preacher focuses on the superiority of Jesus Christ over the angels. He highlights four areas in which Jesus surpasses the angels: name, ministry, word, and dominion. The preacher emphasizes that Jesus has a more excellent name, ministry, and word than the angels. He also mentions that Jesus has a more excellent dominion, although it is not yet fully realized. The sermon encourages listeners to pay close attention to the words of Jesus and not neglect the salvation that he offers.

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## Transcript

Our Lord Jesus is compared with four different groups of persons, or personages, if we prefer to refer to the angels as personages. He is compared with the prophets, and ah, His revelation is better than the prophets, because theirs were given intermittently, and ah, they were also given in a fragmentary way in diverse places. But when our Lord Jesus Christ came, He revealed the heart of God.

He was God manifest in the flesh. He completely expressed Him. He was in the image of God, the express image.

He was not in the image of God, He was God. But He was the express image of the Godhead. Now, a likeness resembles, but an image represents.

Now, when man was made, he was made in the likeness and in the image of God. Certain likenesses have pursued us even to the, even to the ah, even in the state of sin. And there is a sense in the word of God which we are called God.

The Lord Jesus Christ calls us God. And we do retain some of the characteristics of the Godhead, even in spite of sin. But we certainly have lost the image.

Because the image represents. But our Lord Jesus Christ was the representative of the Godhead in this world. He completely told Him out.

He, strictly speaking, was not given a revelation from God to give to us. He was the revelation of God. Now, the second group our Lord Jesus is compared with is that of the angels.

And He's better than the angels. Then He is compared to the apostles. And two examples are given of men who were in their own right apostles.

They had seen the Lord. Moses saw Him at the burning bush. And Joshua saw Him as the captain of the host of the Lord.

They were sent to deliver the children of Israel out of bondage. And out from underneath the hand of Pharaoh. But those apostles, Moses and Joshua, apostles they were, did not give the people of God rest.

Our apostle, and we're told to consider Christ as an apostle. Our apostle has led us out of a bondage that is greater than that of Egypt. And out from underneath the hand of a cruel taskmaster who was much worse than Pharaoh ever thought of being.

But above this, our apostle has led us into rest. Rest of soul. And the word of God, if we will not enter into that rest, will find us out.

It will search us out. For the word of God is sharper than any two-edged sword. Piercing even the dividing of thunder.

I got started wrong. The word of God is quick and powerful and sharper than any two-edged sword. Piercing even the dividing of thunder of soul and spirit and of the joints and marrow.

And is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight. But all things are naked and open under the eyes of him with whom we have to do.

The failure of the children of Israel in the day of provocation. In the day of the temptation and the wilderness. When they turned back in unbelief at Kadesh Barnea, their failure was so apparent.

And God swore to them that he says, you will not enter into my rest. And the apostle makes the point of the fact that David in the 95th Psalm speaks of entering into the rest of God. And the logic is very simple.

If they did not enter into the rest of God, and David further speaks of those who would be given a chance to enter into the rest of God, then it remains that there is a rest of God to be possessed by the people of God. And you and I, under the leadership of our apostle, can have that rest. But there are some that have not entered into rest of soul.

Will their failure be apparent? Well, not to you and to me. Because many, many times people have passed for Christians among the people of God for years. And then have been saved by the grace of God.

And the fact that they were not saved was not apparent to us at all. I'm thinking of some specific examples, but I won't talk about them. But they did not have rest.

But there was an agency, a powerful agency, the word of God, that searched out their hearts and discovered to them the fact they did not have rest. But our apostle will grant us, will lead us in the rest of soul, and we shall be at peace with God. Then our Lord is compared with the priest.

He was a priest. Our Lord was a priest in his priesthood after the pattern of Aaron, but after the order of Melchizedek. Our Lord's priesthood follows the pattern of Aaron, but he is a priest forever after the order of Melchizedek.

Now the, thank God, the Jewish people, and I'm going to ask you to consider this from a Jewish standpoint, that you and I will be benefited by doing so. Because the Jews required a sign. They wanted something that was tangible, something that could be seen.

That was a part of their national background. The Jews require a sign. And there is, there are those Christians in the world today, they want something showy, something tangible.

They want to see their religion. There is an overemphasis on beautiful buildings. And I'm telling you, it's getting so that there's almost a ritual in many places.

Now that's not Christianity. Christianity is laying hold of faith by Christ and making those things real. Now the book of Hebrews will do just that for us.

It will make our Lord Jesus Christ real. And the pattern and the type, the shadows, the examples of the Old Testament will become real. So as the Jew is instructed, you and I are taught to live by faith.

And our Lord Jesus Christ assumes a more real position in our lives by faith as a high priest at the right hand of the throne of God. So we are benefited by these comparisons as well. Although this epistle, confessedly, was addressed to Jewish professors.

Now, thank God those Jews did have a regard for the Word of God. And in the book of Hebrews we have the Word of God developed. We have it brought, quoted, and developed, taught.

It's a book of teaching that the Hebrew might understand his own scriptures. Thank God for that reverence. But you know, the Hebrew people, the Jewish believers, as a part of that remarkable religion, the only religion which, incidentally, God opened to heavens and gave to man, gave to men.

Their religion was, I say their religion, even the scriptures speak of the Jewish religion. I guess I may, I suppose I may. But what I mean by that is their faith, their system of things, their economy was very greatly influenced by angels.

Now that's a part, that's a part of the Jewish background. The angelic intervention in the Hebrew history. Now we just ended last night, we didn't talk too much about it, we ended last night.

How did, well even in the case of Abraham, even in the case of Isaac and Jacob, the intervention, I think particularly of Jacob, the intervention of the angels in the history of that people. And as a nation, you remember the destroying angel was that angel who passed through the land of Egypt on that night, that Passover night, and he, he took the life of every firstborn that was not protected underneath the blood. And while the Egyptians were recovering from the awful shock of the death of their firstborn, the work of the destroying angel, the children of Israel escaped from the land of Egypt.

Now angels were figured very highly in the giving of the law. I'd like to have you notice a couple of scriptures in that connection. Now you would wonder, and I suppose we will be spending a whole evening on the angels, the comparison of our Lord with angels, and you'd wonder why I'm going to talk about it.

I'm going to tell you why I'm going to talk about it. Now I'm, I'd like to refer you to Acts 7, Acts chapter 7 and 51. This is the climax of Semen's address to the Jews, those who had apprehended him after the persecutions in the book of Acts began.

He tells them, he describes the wonderful history of the children of Israel, and then he says in verse 51, When ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did, so do ye. Which of the prophets have not your fathers persecuted? They have slain them which showed before the coming of the just one, of whom ye have been now the betrayers and murderers, who have received the law by the disposition of angels and have not kept it.

Now I'd like to link this with a verse in Galatians chapter 3. Galatians chapter 3 and verse 19, Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator. Now that mediator was Moses. The angels gave the law to Moses.

So again the angels figure in the history of Israel. I can think of another occasion. I didn't take my concordance and find the word angel.

I'm just relying on a few examples of memory. But I can think of another occasion, and I mentioned it last night, where the Assyrian host was about to fight against Judah and a destroying angel flew 185,000 Assyrians on one night. One angel wreaked all that havoc.

They were rescued by an angel. An angel strengthened Daniel when he prayed. Now angels figured largely in the history of the children of Israel.

And they had a very high respect for angels. According to the book of Hebrews, their respect for angels were too high, really. Because they were so high, their respect for the angels were so high, that this one, Jesus of Nazareth, they could not conceive that he was really higher than the angel.

I'm sure if you and I ever saw an angel, we would have exactly the same reaction that the Jew had. They fell down and worshipped them before the angel told them, don't worship me, worship God. They didn't know but what they were looking at God.

The angels in their beauty and in their power, occupied such a place. I don't think we're conscious enough of the angels. Actually, I don't think we do.

I think that we live year in and year out and don't give the angels a thought. I think the Jew was over conscious of the angels and I think we are under conscious of the angels. Believe me, I think if we were conscious of the angels, as we should be, none of our sisters would have any trouble whatsoever in wearing a head covering.

Because we wear that head covering because of the angels. That's what the scripture tells us, we've got that head covering on. The angels are looking on and they're learning things as they watch the church.

As we read in Ephesians chapter 3, I'd like to have you seated because it may help us to live a little better for the Lord if we become conscious of the fact that the angels are watching us. Ephesians chapter 3. Verse 8 of the third chapter of Ephesians, Unto me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who

created all things by Jesus Christ, to the intent that now, under the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God. Now, notice that.

To the intent that now, under the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God. Now, who are those principalities and powers in the heavenly places? They are the angels. And they're looking at the church.

And God is teaching them lessons by looking at the church. And one of those lessons is the sister's head covering. I didn't intend mentioning it tonight, but I'm in it, and I'm going to go on with it.

Because I'll tell you why. It's being neglected. It's being neglected in many places.

And I think it's a grievous wrong. And I'd like to turn you to the 11th chapter of 1 Corinthians, if you please. I think there's been a neglect.

I don't think we're as conscious of the angels as we should be. I don't mean to... I don't mean to exalt them in your opinion to the degree that you're going to give them the worship that you'd give the Lord. Oh, no, that's not the thought.

We're plenty conscious of each other, aren't we? We should be. We should also be conscious of the angels. The 11th chapter of 1 Corinthians, verse 5. Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is even all as if she were shaven.

For if the woman be not covered, let her also be shorn. But if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head forasmuch as he is the image and glory of God.

But the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the woman created for the man, but the man for the woman.

Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have the power or, as the margin has it, the sign of the husband's authority. And I think that's a little bit unfortunate.

I'll tell you why I think that's unfortunate that it's put that way. For this cause ought the woman to have the sign of authority on her head because of the angel. They're looking on.

God is teaching them a lesson. Now, the man is not to be uncovered because he represents Christ. Do you want to cover Christ's glory? No, uncover them.

That's what I'm trying to do. I'm trying, the best way I know how, in my feeble way, to uncover a few of the glories of Christ. But what about man's glory? Let's cover them up.

The woman represents the man. The man represents Christ. And I think it's unfortunate that Schofield has put in the margin of his Bible this note, authority, the sign of the husband's authority.

It's not a matter of the husband. It's a matter of the man. Now, the reason that I mention that is because some sisters feel that because they are not married they don't need to observe this.

Maybe they get it out of their Schofield Bible. I don't know the margin of it. It's not a matter of the husband and the wife.

It's a matter of the man and the woman. And God expects us to observe it. But it's because of the angel.

You sisters, when you wear your hats, you're teaching the angel because you as sisters represent the church. The man represents Christ. She is covered.

Our glory should always be covered. Man should be covered. But the man, because he represents Christ, should be uncovered.

Because we want to uncover Christ's glory, not cover them. Now, just a word here. Some of our sisters think that because they are children that covering is not necessary.

I say this. If a sister is old enough to be in assembly fellowship, she is old enough to bear testimony to the truth of God. I don't want to be dogmatic about these things.

I don't want to be legal. But that seems to be reasonable to me. Now, you and I are not conscious of the angels as we should be.

Paul on one occasion says, we are made a spectacle to God and to men and to angels. The angels are looking on. You and me.

They're watching us all the time. They're learning lessons. I hope they're learning lessons.

I hope they're learning lessons because of your subjection and my subjection to the Lord. But God is teaching the angels. Well, just a word.

I hadn't intended bringing that in, but I was reminded of the necessity of these things by a recent article in Letters of Interest. Perhaps you noticed it by Brother Charles Howard. Very timely.

I'm glad he said it instead of myself because I've been wanting to say it for a long time. But I do say this. It is much more important than we think.

It's simply not a matter of convention. It's a matter of the angelic hosts looking upon the church. And don't you ever relegate it to an unimportant place.

It should not be. Well, now, the Jews, however, they thought of the angels with the greatest reverence. And our Lord has deliberately compared with them in four different ways in this passage of Scripture.

Now, to read the fourth verse of the first chapter of Hebrews. They made so much better than the angels that they hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee.

And again I will be to him a father, and he shall be to me a son. And again when he bringeth in the first begotten into the world, he saith, and let all the angels of God worship him. And of the angels, he saith, who maketh his angels spirits, and his ministers a flame of fire.

But unto the Son, he saith, thy throne, O God, is forever and ever. A scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity.

Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest.

And they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed. But thou art the same, and thy years shall not fail.

But to which of the angels, said he at any time, sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard it? God also bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will. For unto the angels hath he not put in subjection the world to come whereof we speak? But one in a certain place testified, saying, What is man that thou art mindful of him? Or the Son of Man that thou visitest him? Thou madest him a little lower than the angels.

Thou crownedest him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him.

But now we see not yet all things put under him. But we see Jesus who was made a little lower or for a little time lower than the angels for the suffering of death, crowned with glory and honor that he by the grace of God should taste death for every man. Now here in this portion of Scripture we see our Lord Jesus a superior to the angels in four different areas.

First of all, it is expressed directly in verse 4, He has a more excellent name than they. And then in the latter part of chapter 1, and this is not so plainly expressed, He has a more excellent ministry than they. And then chapter 2, He has a more excellent word than they.

And then beginning in verse 6 to verse 8, He has a more excellent dominion than they. So you see four areas in which our Lord Jesus Christ is superior to the angels. He is superior to them in name, in ministry, in word, and in dominion.

Now, His name is a more excellent name and He has received His name by inheritance. Now, our Lord Jesus Christ is looked at in the second verse of the first chapter as the heir of all things. And in verse 4 of the first chapter, it speaks of Him receiving or having a more excellent name by inheritance.

So now, something takes place between the heir and the time that He receives His inheritance. And that is death. And death actually takes place in the third verse of the first chapter of Hebrews.

Because when He had by Himself purged our sins, He sat down on the right hand of the Majesty on high. His death is spoken of there because He died for our sins. I'd like to have you see a nice little thought, at least I've enjoyed it, in Hebrews chapter 9. The ninth chapter of the book of Hebrews.

Verse 15. We just break right in. For this cause He is the mediator of the New Testament or New Covenant, that by means of death, or the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

For where a testament is, there must also of necessity be the death of a testator. For a testament is a force after men are dead. Otherwise it is no strength at all while the testator lives.

Whereupon neither the first testament or covenant, if you want to read it that way, was dedicated without blood. Even the first covenant was dedicated with blood. Death took place in order for the first covenant to be established.

For the death of our Lord Jesus Christ was necessary before you and I could enter in upon our inheritance. Because it is of necessity, for a testament is a force after men are dead. Otherwise it is of no strength at all while the testator lives.

And what you and I have in the way of wealth, eternal spiritual wealth, what you and I have by way of what we may call an inheritance, has come to us because of the death of Christ. But Christ also, as well as you and I, has benefited by his own death. And he by inheritance has obtained a more excellent name than the angel.

Now, that would seem to fix this statement, verse 5 of the first chapter of Hebrews, and I hope you won't think I'm technical. I think it's important. For unto which of the angels said he at any time, thou art my son, this day have I begotten thee.

Now, when is the day that is referred to? Was it when he was born into this world? We read that God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life. Was that the day that this statement was made? Is that the day referred to? Thou art my son this day have I begotten thee? I would not think so. I'd like to refer you to the 13th chapter of Acts.

The apostle Paul makes an application of this very verse, and it's interesting to me how he makes the application as to the time when these words were really spoken. Acts chapter 13. He's speaking of the life and death of our Lord Jesus.

Verse 30 he says, But God raised him from the dead, and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings of that the promise which was made unto the fathers, which God hath fulfilled the same unto us their children, in that he hath raised up Jesus again. As it is also written in the second psalm, Thou art my son this day have I begotten thee.

Now, why would he refer to that verse in the second psalm in connection with the resurrection of Christ? I'm not going to belabor the point. I don't think I have to. That was the application.

That was the usage that the apostle Paul gave that verse in the second psalm. Thou art my son this day have I begotten thee. Now, we read in Hebrews chapter 1 that our Lord Jesus has a more excellent name than the angel because that name is son.

Well, now it is true that God did call the Lord Jesus Christ his son before the occasion of his resurrection. He said, this is my beloved son in whom I am well pleased. And he says, hear him.

And he acknowledged him and owned him as son, but I believe this is true in regard to the more excellent name of our Lord Jesus. It was used in the fullest significance when Christ rose again from the dead because he had proved himself a son as never before. A son by his subjection of the cross.

Because as a son is subject to his father, our Lord Jesus Christ was subject to his father. And he says father, and he prayed to his father to remove that cup from him. But his father was not pleased to do so.

He says, father, if thou wilt. I can't quote it. Somebody quote it for me.

No, that's the substance of it. I've got the words misplaced. But you know the verse well.

If it be possible, let this cup pass from me. What he addresses him is father. Let the cup did not pass from him.

He says, nevertheless, not as I will, but as thou wilt. And I think of the beautiful significance of that statement. I think certainly this statement was made at his resurrection.

Thou art my son. This day have I begotten thee. He was the first begotten from among the dead.

But he owned him as his son. Oh, how proud. Oh, if I may use that term, I'll use it reverently.

The father was of his son. And he called him his son. Now, he called him that on earth, but never was it significant that it is used here, I verily believe.

Now, we have the same thought in Philippians chapter 2, and I'd like to have you see that and enjoy it with me too. Philippians chapter 2. We have in verses 5, 6, 7 and 8, we have the humiliation of our Lord Jesus Christ, but in verse 9 we have these words, Wherefore God also hath highly exalted him, and given him a name which is above every name. All right, what is this name that God has given to his son which is above every name? That it's the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

The Lord. The new name that was given to him, given him a name which is above every name, the name of Jesus. Yes, that's the name at which they're going to bow.

That's the name of his humiliation. But that's the name that God gave him. But with a new significance.

They're going to bow to that name. And you know our Lord Jesus Christ never spoiled that name. That name was unsullied.

Now they're going to bow to that name. Oh, they reviled him. But God is not mocked.

They're going to bow to the name of Jesus. He never spoiled that name. I think probably we'll all have new names in heaven.

I think I heard Mr. A. N. O'Brien years and years ago express that thought. And I hope that I have a different name in heaven because the name, the mention of the name Ken Baird to the minds of some people might recall unpleasant incidents. I don't know.

But there's not going to be, I know there's not going to be any unpleasant memories in heaven. But here is a name that does not have to be changed. The name of Jesus.

But with a new significance. And the name of the son, in Hebrews chapter 1, it isn't that it's mentioned for the first time, but it's mentioned with a renewed significance. He has a more excellent name than they.

He is called the son. Thou art my son this day have I begotten thee. Now I'm not going to talk about that point anymore for we have more ground to cover.

He has a more excellent name than they. God never called them sons. Now he says in verse 7, And of the angels, he saith, who maketh his angels spirits and his ministers a flame of fire.

Now he calls them spirits and he calls them ministers, but he doesn't call them son. That name is reserved for our Lord Jesus Christ. Now the contrast is in verse 8. They are called ministers, but in verse 8, but unto the son he saith, Thy throne, O God, is for ever and ever a scepter of righteousness, is a scepter of thy kingdom.

You know, I don't think that we attach enough significance to the title of our Lord Jesus Christ as the son of God. Or it glorifies God. He's glorified in the son.

The son is glorified in him. As we read in John chapter 17. What a lovely title.

Our Lord Jesus Christ in his subjection has set a precedent for you and for me that we might be sons of God too. And that we might subject our will to our heavenly Father even as he subjected his will to his heavenly Father. What a wonderful title.

The son of God. But unto the son he saith, Thy throne, O God, is for ever and ever a scepter of righteousness, is a scepter of thy kingdom. Now I think we'll just skip over there.

There's some wonderful verses in here, but I'd like to have you notice verses 13 and 14. But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool. Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? Now our Lord Jesus Christ has a more excellent ministry.

Now here is a thought that may be new to you and I don't ask you to accept it simply because I said it. Think about it, please. Give it some real thought and some real meditation.

I'm going to suggest this to you. That before you and I were saved, we were not the sheep of our Lord Jesus. He was not our shepherd.

We could not claim his loving care as one of his own. But he knew in course of time that we would accept the Lord Jesus Christ as our Savior. And I think in those days that God delegated, the Lord Jesus Christ delegated the angels to look after you and me to keep us alive until the time when we trusted our Lord Jesus Christ.

They are ministering spirits sent forth to minister for them who shall be heirs of salvation. That's a future sense. Now I would not say that you and I do not yet enjoy the ministry of angels in regard to our protection and our care.

For there is a very real sense in which you and I are still the heirs of salvation because we haven't got it all yet. Our body is still to be saved. And we may still enjoy angelic help on occasion.

But I will say this. The more excellent ministry and incidentally it's mentioned in connection with the new covenant. Well let's notice that in chapter 8 if you please.

Chapter 8 and verse 6. But now hath he obtained a more excellent ministry by how much also he is the mediator of a better covenant which was established upon better promises. Now the first covenant was ordained by angels in the hand of a mediator. But the second covenant he is the mediator of that covenant and the angels are not said to be involved.

But he has obtained a more excellent ministry. Now the Lord Jesus Christ strictly speaking does not leave your care and mine to the angels now. We are directly at his own charge for he is our shepherd and we are his sheep.

And he looks after us himself. I would not say he never uses the angels to do it. But we are his own charge.

And he is, that more excellent ministry is connected with a new covenant and he sits upon the throne of God today as the mediator of that covenant and he's taking care of you and me as the great shepherd of the sheep. We are directly his responsibility. He has made up his responsibility For as before I think that I have enjoyed protection by the angels before God saved my soul I can think of three occasions that I don't see how I ever lived.

Through accident, God took care of me. Through the ministry of angels I have thoroughly believed. But now I would rather think that my care and protection is due directly to our Lord Jesus Christ.

He uses the angels as ministers for your behalf and mine that he is the great shepherd of the sheep. He is the one who sits on the throne. He is the one who has a more excellent ministry.

Then he has a more excellent word in chapter 2. Let's notice that Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip. For if the word spoken by angels was said fast and every transgression and disobedience received a just recompense or reward how shall we escape if we neglect so great salvation which at the first began to be spoken by the Lord? Now let's think of the difference between the word of the angels and the word of our Lord Jesus Christ. The word of the angels was oftentimes I believe connected with judgment.

And the angels did not permit any any disobedience whatsoever. Lot was told you remember when those angels led Lot and his wife out of the city of Sodom those angels told Lot and his wife now don't you look behind you do not look behind you Lot's wife did. She was a pillar of salt beneath them.

She disobeyed the voice of an angel. When Zechariah was told about the birth of John the Baptist he faltered and unbelieved. And the angel said because you didn't obey my word the angel gave you because you didn't obey my word you're going to be dumb.

So this all takes place. And he had to use a writing tablet when he came out of his ministry in the temple that day. What was wrong? He disobeyed the voice of an angel.

Oh what of you and me when the Lord has spoken? He says how shall we escape? The apostle puts it that way. How shall we escape if we neglect so great salvation which at first began to be spoken by the Lord? There's no escape for you and for me. If we escape the word of what? Communion? No.

The word of salvation. Oh how lovely are the words of our Lord Jesus Christ. The richest gospel literature in all the Bible is the four gospels.

If you want to find a gospel message go to the four gospels. Listen to the words of our Lord Jesus. His were words of deliverance not of condemnation.

And oh how gracious were his words. But if they're neglected oh how great the condemnation. How shall we escape if we neglect that salvation which at first began to be spoken by the Lord.

Now to pass on quickly our Lord Jesus has a more excellent dominion. Let's turn to the eighth psalm where the verses that are quoted here are originally recorded. Psalm 8. Verse 3. When I consider thy heavens the work of thy fingers the moon and the stars which thou hast ordained what is man that art mindful of him and the son of man that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honor.

Thou madest him to have the dominion over the works of thy hands. Thou hast put all things under his feet all sheep and oxen yea and the beasts of the field the fowl of the air and the fish of the sea and whatsoever passeth through the paths of the sea. O Lord our Lord how excellent is thy name and all the earth.

Now I've had this I've heard this psalm read on many occasions before I knew the Lord and I have heard preachers arrogate the eighth psalm to man think of that now what is man that thou art mindful of him and the son of man that thou visitest him and they go on arrogating the rest of it to man as such as we know it for thou hast made him a little lower than the angels and then the preachers would say why look at your position now try to live up to it do your best to live up to it oh they mixed it all together it was Christ that was made a little lower than the angels and he is the one to whom all things are to be put under thou mayest him to have dominion over the works of thy hands do we have it? No thou hast put all things under his feet are all things under our feet? No all sheep and oxen yea the beasts of the field well the sheep and the oxen may be under our guidance and under our authority but the beasts of the field no I'm not yet just about to tell a lion what to do or a bear for that matter not me they're not subject to me you see that dominion thou hast made him to have dominion over the works of thy hands that dominion is the dominion of the man Christ Jesus now in that second chapter of Hebrews we read now think of it in that sense for unto the angels hath he not put in subjection the world to come whereof we speak that one in a certain place testifies what is man that thou art mindful of him or the son of man that thou visitest him well that's us that's our verse but the next verse is the Lord thou madest him a little lower than the angels thou crownest him with glory and honor and didst set him over the works of thy hands thou hast put all things in subjection under his feet for in that he put all in subjection under him he left nothing that is not put under him but now we see not yet all things put under him but we see Jesus who is made for a little time lower than the angels for the suffering of death crowned with glory and honor no we don't see all things under our Lord yet but all things are going to be put under him is this the case for the angels no it was never said of the angels that this would be their sphere of rule this is the sphere of rule of the man Christ Jesus now think of our Lord Jesus as compared to the angels he has a more excellent name he has a more excellent ministry he has a more excellent word he has a more excellent dominion

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