

### The Incomparable Christ

*Our Father, I come before you this morning having prepared to speak about Your Son. I've studied Your Word and yet we are totally dependent on You to quicken our hearts and our minds to make us interested in the subject, to make us understand how important this subject is. We are depending upon You and Your Spirit to exalt Jesus Christ to open up our eyes to Your Word to understand it. I pray this morning that You would bless this message in a way the author of Hebrews would have intended it to bless the congregation of believers it was written to. To bolster their faith. To encourage them. To deepen their dependence upon the Lord Jesus Christ. Even as many in this room face trials, sickness, disease and economic loss that their faith, their embrace of Jesus Christ would grow stronger, so we ask for Your blessing through the ministry of Your Holy Spirit upon us this morning for it is by the name of Jesus Christ we can pray. Amen.*

Well, I know today is Father's Day, and I think it's good at times to have topical messages, but you know, there are so many vacations and so many special days you could never preach expositionally from a text because you'd always be doing special sermons. So, I figured probably not the best gifts but one of the nicest gifts I could give to fathers this Father's Day is a pass on preaching about fathers, and since we just started Hebrews, it's kind of hard for me to switch gears, so we are going to continue in our study of the Book of Hebrews.

The Apostle Peter wrote in I Peter 3:15, "But in your hearts regard Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you." We call that apologetics; the ability to defend what you believe, the ability to defend your faith. The basis of our hope centers around the person and the work of Jesus as it has been revealed in the Bible. That is the basis of our hope, and Peter says be ready to defend the reason for your hope. You're going to have to be ready to defend the person and the work of Jesus Christ from His Word.

While understanding what cults and other heretical religions teach may be helpful, it can also be somewhat overwhelming, discouraging because there's a lot of cults out there. They do a lot of

twisting. It may be helpful to understand what the cults teach, but what is most important is to know the truth, the truth from the Bible and to be able to defend the truth with the Bible.

If you have your Bibles, I would encourage you to turn to Hebrews chapter one. Hebrews chapter one. It is unparalleled in its explanation of who Jesus is. Oscar Coleman, he's a liberal theologian, he's not a friend of evangelical Christianity, said that probably apart from the Gospel of John no other place asserts the deity of Jesus Christ more forcefully than Hebrews chapter one. What is so ironic in this very strong text about the deity of Jesus Christ, this is the very text that cults, Jehovah's Witnesses, Mormons go to to try and disprove the deity of Jesus Christ, so that's why it's paramount for us understand Hebrews chapter one if we are going to be able to defend our faith, defend our hope in Jesus Christ in His Person and in His Work.

I don't usually encourage note taking in my sermons, but if there were ever a place to take some notes probably not on paper cause you'll just lose that anyway but in your Bibles right there in the margins, this would be the place for it. Certainly by the time we get to the end of this and the conclusion, there's going to be some places where it will be helpful for you to write some notes so when you are challenged on certain texts, those notes will be there to spur your memory and hopefully help you defend your faith.

In Hebrews chapter one, the author compares Jesus to angels. Our civilization, our society, certainly under the influence of the New Age Movement and this emphasis upon spirituality, we are fascinated with angels. We see people who put angels in their yards to protect them and seek angels of light and angels of healing. Somewhere along the line, I don't know who we can blame for this, but somewhere along the line we have imagined angels to be chubby little kids with wings. I don't know where that image came from. I don't know who we can blame, probably Hallmark, but there can be nothing farther from the truth. Angels are not chubby little kids with wings. Angels are supernatural beings with incredible power.

When you look in Scripture, angels good and bad are anything but cute and harmless. The Apostle Paul said in Ephesians chapter 6, "We don't wrestle against flesh and blood but against cosmic powers, spiritual forces of darkness." In the Bible when people encounter angels, they are overcome by dread by fear and awe. Go back to Matthew 28 when the Romans soldiers are there guarding the tomb of

Jesus, an angel appeared and rolled away the stone, and here those big, burly Roman soldiers what does the text say, says they “trembled and became like dead men.” That would have been an awesome sight. Revelation 19:10, the Apostle John when he saw an angel said that he fell down at his feet to worship him. Now the angel told him to stand up, but the sight was so overwhelming, so glorious, so awe-inspiring, he’s immediate instinct was to just fall down and worship. So, when the author of Hebrews compares Christ to angels, we need to remember, we need to understand that’s not a trite comparison. Angels are incredible beings.

But the question could be asked, “Why does the author of Hebrews make this comparison? He’s writing to Jewish believers, people who have professed faith in Jesus Christ.” I hope in this church there’s not a fascination with angels. You probably have a few figurines, but I hope they have no spiritual value to you whatsoever. You’ve just become a victim of your culture. But in the church, I don’t see a danger of worshipping angels, so why does the author of Hebrews compare Christ to angels?

Well, you do remember I hope, in our introduction two weeks ago, that I said there were two schools of thought as to where these Jews live that the author is writing to? Remember? One was Rome; that the author was writing to the Jews at Rome. The other is that he’s writing to Jews at Palestine in the land of Israel very likely the Jerusalem church, and I said I am of the conviction that this is Jews that are in Palestine. I said because of the Temple worship, living around the temple and seeing its grandeur, wanting drawn and be a part of it that would be enormous pressure. Being in Jerusalem and having the entire Jewish culture would have been very difficult to escape if you were under persecution.

But, there’s another reason why I think it’s written to people in Jerusalem. This emphasis on angels, I believe, is another very strong indication that we are talking about Palestinian Jews. In the first century, prior to John the Baptist, during the days of John the Baptist, during the days of Jesus, all the way up to 70 AD, there was a very prominent and influential group of Jews called the Essenes. They actually shared many things in common pious Jews of all stripes, but even with Christians. They were very concerned about purity. They were very concerned about holiness. They had many messianic expectations. They studied the Old Testament Scriptures. They had actually denounced temple worship in Jerusalem as corrupt. The Jewish leaders were corrupt, and they left Judaism and formed their own little community many of them in a town just east of Jerusalem called Qumran.

It's a very familiar name to us today because in 1947, a shepherd boy threw a rock in a cave, heard something shatter, went in there and brought out these vessels of ancient artifacts that we know of today as the Qumran Scrolls one of the greatest archeological finds in the 20<sup>th</sup> century. Just last year, these scrolls were put on display right here in Kansas City, and I think it was a huge hit. Thousands upon thousands went to see them. Those scrolls were written by the Essenes.

You know what was important to the Essenes? As they have examined those Qumran scrolls many of them were Scripture, the whole scroll of Isaiah. Do you know what was important to the Essenes? Do you know what they focused on? Angels. Angels. Angels had a huge emphasis in the writings of the Essenes. I want to quote to you from a scholar of the Qumran Scrolls Alan Segal. Now this isn't from a commentary on Hebrews. This isn't I read some commentary on Hebrews and, "Oh." This is actually from a scholar writing about the Qumran Scrolls and about the Essenes. Listen to what he says, "Almost all the sectarian writings at Qumran that is all the writings that the Essenes wrote about themselves give great attention to angels. They describe roles for special angels in great detail. Indeed, the Qumran community believed the entire cosmos to be split into opposing camps lead by angelic forces." They placed a huge emphasis and interest in angels. You know who their patron angel was if you can call it that, they didn't call it their patron angel, but you know who their special angel was? Michael the archangel. That was their special angel.

You see, they too were messianic. They were looking for a messiah, but as they read the Old Testament Scriptures, they actually thought there were three messiahs. They thought there would be a prophet messiah, they thought there would be an earthly king messiah, and they thought there would be a priestly messiah who would be over all. And guess who they thought the priestly messiah was? Michael the archangel. There's even one of the scrolls I read this last week that is a hymn of praise to Michael the archangel their high priestly messiah.

Oh, one other thought, you know who else they believed Michael was? They believed that Michael the archangel was Melchizedek. Isn't interesting that in the Book of Hebrews not only does he talk a great deal about angels, but he talks a lot about Melchizedek. In chapter five he says, "I'd like to go on and talk more about Melchizedek but because you've become so dull of hearing, I've got to stick with the basics." Very interesting. So, the author of Hebrews felt compelled to compare Christ to the angels to

all the angels because whatever the reason, these Hebrew Christians were being led to place a great emphasis on the role and purpose of angels than angels really had.

So, I've entitled this message, "The Incomparable Christ," because when you compare Christ to the angels there's no comparison whatsoever. Christ is far superior to the angels. So, when you read these verses as my father read there in the Scripture reading, when you read what the author is saying the statement he is making, if there is any meaning to language at all, if words having meaning, if people say something and you should know what they mean when they say it and you can't just take it and make it say whatever you want, if there is any meaning to the words written in Hebrews chapter one, it is Christ is far superior than angels. You would read that take it for face value and say the author of Hebrews is far superior than any angel even the most powerful and glorious angel. No one. Not any angel can come close in comparison to who Christ is. The author here takes a number of Old Testament texts and applies them to Christ and asserts that none of them apply to angels.

What I want to do this morning is I think you can take these texts and I think you could come away with at least three rhetorical questions that the author of Hebrews presents to these Christians. A rhetorical question is a question that has an obvious answer. There are three rhetorical questions here that we could group these statements about Christ and angels under, and that's how I want to address this before we look at some of the challenges that cults and others that deny Christ's deity make against this text. So, look at three rhetorical questions here.

Number one, which of the angels did God ever call Son? He's comparing Christ and the angels and he asks this question. Which of the angels did God ever call Son? Verse four, 'Having become as much superior to angels as the name He has inherited is more excellent than theirs, for to which of the angels did God ever say, "You are my Son. Today I've begotten You.' Or again, 'I will be to Him a Father and He shall be to me a Son.'" When he speaks about Jesus having a name like Paul says in Philippians above every name, what name is that? Son. Son of God. In the words of the Apostle John, "The only begotten of God." Jesus is the Son of God.

And the author of Hebrews says look at out of all the hosts of the angels every one of them, the most powerful, glorious class of angels, to which of the angels did God ever say, "Ok, you, you are my son." None! But He looks upon Christ and says, "You are my Son." Psalm 2:7 that's the quotation that the

author of Hebrews sites. Time and eternity past, God designated Christ, the second person of the Trinity, "Today you are my Son."

In Luke chapter one, the reality of Christ's Sonship was manifested. In Luke chapter one, remember when an angel came? An angel named Gabriel came to Mary. It's ironic that Gabriel was another very important angel to the Essenes, but Gabriel came to Mary, and it is the angel Gabriel that says to Mary, "Behold, you will conceive in your womb and bear a son and you shall call his name Jesus. He will be great and He will be called the Son of the Most High. And the Lord God will give Him the throne of his father David." I think it's good to recapture the overwhelming awe that must have been to Mary. You're going to have a son, call his name Jesus because he will be the Son of the Most High God. Then the angel Gabriel says to her the Lord will give him the throne of His father David which is exactly what the author of Hebrews does in his second quotation.

In Hebrew 1:5, he quotes from II Samuel 7:14 where, those of you who were with us when we were studying David and his life, remember when David wanted to build God a house and God sits David down and says, "David, I didn't ask you to build me a house. I'm going to build you house. I'm going to build you an enduring throne that will last forever, and one of your sons will sit on the throne forever. It's in that very passage where God says to David, "I will be to Him a Father and He shall be to Me a Son." A picture, a prophecy pointing to Jesus Christ. Which angel has ever been designated Son of the Most High God? None, there's not an angel. Even as glorious as Michael is as Gabriel is, God never said to them, "You're My Son," but out of His special love, out of His special relationship to Christ and who He is, "You are My Son."

Second question, which of the angels did God ever command the other angels to worship? Which of the angels? Notice what he says in verse 6, "And again, when brings the first born into the world, which of the angels did God ever say let all God's angels worship." Is there any other angel that God had ever said about it? Jesus is in a class all by Himself. There's never been an angel; never been one singled out by God where God has commanded the other angels to worship. Any good, any righteous angel would never receive worship. Why? Because they know that all worship belongs to God. In Revelation 19 when the Apostle John saw the angel, he fell at the feet of angels to worship and angel says, "Get up. Don't worship me."

There was only one angel that wanted worship and his name was Lucifer, and he wanted to be worshipped as God. And what happened to him? He was cast out of Heaven. No other angel ever was to be worshipped by the angels except Christ. "Let all God's angels worship Him." You see, the author of Hebrews is making a case. He's making a point. Jesus is incomparable. He's not like the angels. The angels worship Christ. Which of the angels did God ever command the other angels to worship? None.

Third rhetorical question. Which of the angels have ever assumed a position equal to God. You'll notice in verse 7, "Of the angels God says, He makes His angels winds, and His ministers a flame of fire." God has made the angels to be servants, to be messengers, to be ministers. They go out and they do His bidding.

That's what angels are for, but verse 7, "Of the Son He says, Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of Your kingdom. You have loved righteousness and hated wickedness; therefore God, your God has anointed You with the oil of gladness beyond Your companions." Here Jesus Christ is given an equal position with God on the throne.

He quotes from Psalm 45 verse 6 and 7 which is a Psalm about the King of Israel. It had to be a very confusing Psalm for the Jews apart from the knowledge of the Trinity, because it wouldn't have made sense. It's interesting that the author of Hebrews quotes both of the verses because it says right there in verse 8, again quoting from Psalm 45 verse 6, talking about the king now, "Your throne," and he calls the king, "O God." "Your throne O God is forever," but then he says in verse 7 of Psalm 45 which is in Hebrews 1:9, "therefore, God, your God." So the God is on the throne, but the God on the throne has a God over Him. It would have been very confusing to the Jews, and it only makes sense in light of the Trinity and in the Person of Jesus Christ who Himself is God. To which of the angels has God ever said, "Your throne O God is forever?" The Son is equal to God on the throne.

In verse 10 and 11, the Son is the eternal Creator as God. Verse 10 says, "You, Lord laid the foundation of the earth in the beginning, and the heavens are the work of your hands." He says that of the Son. So which of the angels has God ever credited creation for the world? Only to Jesus Christ. A quotation from Psalm 102:25-27, "You, Lord laid the foundation," just like he said earlier in verse 2, "through whom also he created the world."

And then he goes on to say, "The world will perish," verse 11, "but you will remain;" You are eternal. The world "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." You are eternal like God. You're the eternal Creator to which of the angels has God ever said anything like that to? None of them, but He did to Jesus Christ. You are the eternal creator.

And look at this position equal to God. "And to which of the angels has He ever said," verse 13, "Sit at my right hand until I make your enemies a footstool for your feet." You know what's interesting? I've been reading a lot about the Essenes. I've been reading a lot about these Jewish mystics; reading their literature. You know what these Jewish mystics taught about God's principle angel, God's chief angel? They had a name for him. You know the name these Jewish mystics called this angel? They called him Metatron. Now that's a cool name. Metatron. It's like a name of a Transformer or a dog. Metatron! That just sounds strong. It sounds tough. This angel was called Metatron. You know what that word comes from? That comes from the Greek. It's two words in the Greek "meta thranas." You know called God's principal angel? You know why they called him Metatron? Because they said he had the position of being behind the throne of God. What a position. An angel behind the throne of God. Metatron. But what does it say of the Son? He's not behind the throne. "Come here. I want You on the right hand. I want You on My right hand."

Another interesting parallel. Back in Luke 1 we were talking about Mary and the birth of Jesus. Just before Gabriel comes to Mary, you remember that Gabriel the angel appeared to Zacharias the father of John the Baptist before John the Baptist was born. Remember Zacharias, he was a priest and he went into the temple to do his service, and there in the temple Gabriel appears to him. It says he's troubled and full of fear. The angel Gabriel says, "Don't be afraid," and you know what he says? He brings him the news, "I have good news for you. Your wife Elizabeth, you've been praying for a child and she's going to have a child. Call his name John." Zacharias is a bit incredulous. You know, he's an old man now, "How shall I know this?" Do you remember what the angel says? "I'm Gabriel. I stand in the presence of God. He sent me to tell you this." Gabriel as powerful and as glorious as he is, Gabriel would never sit in the presence of God. "I stand in the presence of God."

To which of the angels has God ever said, "Sit at my right hand"? None. Only Jesus Christ. Jesus is truly incomparable. None of the other angels even come close to who Jesus Christ is. You read Hebrews

chapter one, Oscar Coleman's right, there's no other passage of Scripture that asserts the deity of Jesus Christ more than this passage of Scripture which is so ironic because there are cults like Jehovah's Witnesses and Mormons they go to this text and try to deny the deity of Jesus Christ. I want us to look at some of the challenges they make, so that you'll be able to defend your faith; so that you will be able to know what you believe. You will be able to know who Jesus Christ is. There are three specific challenges to the position the person of Jesus Christ that come from here in Hebrews. I want to mark them. I want to make you familiar with them.

The first one I would acknowledge comes from Hebrews chapter 1 verse 4. My Bible reads, "Having become as much superior to angels as the name he has inherited is more excellent than theirs." Those of you who have a King James Version Bible which used to be very popular, it was the only Bible I had growing up. I don't remember any other translation. I mean it was *the* translation. The King James Bible translates Hebrews 1:4 as this, "Being made much superior," they don't use the word "much," "Being made superior to angels." Cults have jumped on that and said, "See. Jesus was made. Jesus was created. See, Hebrews 1:4. He's not God. God's never been made. Jesus was made more superior than the angels. He's far superior to the angels. We agree with you there, but he's not God. He was made. He was created."

This is where Greek is important. This is why the original languages are important. Unfortunately, the King James Version makes a very bad translation here because the Greek word behind "being made superior to the angels" is not *poeto* "to create." It's not the other word for create. It's the word *getomi* rightly translated in most of our translations "having become." If I make chocolate chip cookies, it means I didn't have chocolate chip cookies, and I made chocolate chip cookies. But if something becomes of my chocolate chip cookie dough, it means I had chocolate chip cookies and it became something.

Jesus wasn't made. Jesus was pre-existent. Jesus became something. He became much superior to the angels. Now what does that mean? Go to Hebrews chapter 2. Hebrews chapter 2. Look what the Bible says about Jesus. Verse 7, "You made him for a little while lower than the angels." "What is man, that you are mindful of him, or the son of man that you care for him? You made him for a little while lower than the angels." Man is lower than the angels. Angels are a far superior being than man. What did Jesus become? Man. He became like us. Philippians chapter 2, "Even though he was in a position with

God, did not think it robbery to be equal with God; yet, he humbled himself and took on the form of a servant,” but the writer of Hebrews in Hebrews chapter 1 says even though He became a man, He was much superior to the angels even in His inferior state because He’s been given a name. He’s the son of the most high. He’s not created. He’s pre-existent. He became much superior to the angels even as a man because of His name.

Interestingly, in Hebrews chapter 1 verse 7, speaking of the angels it says “He makes his angels.” Guess what word that is. It’s not *getomi*; His angels do not become angels of wind. He creates. It’s *poeto*. He makes. He creates “his angels winds and his ministers a flame of fire.” Angels are created beings. Jesus Christ is not a created being.

In the same line, in verse 6, cults, Jehovah’s Witnesses will take “And again, when he brings the firstborn into the world, he says, “Let all God’s angels worship him.” They say, “See.” They see the world firstborn, and they assume it means born first, and again they’ll say, “See. Jesus isn’t God. Jesus is the highest creation of God. He is God’s firstborn. He’s the one born first.” We hear that word “firstborn;” you would naturally think it, well, it means born first, but if you take it only in that sense, it would show a blatant ignorance of the Old Testament, because in the Old Testament, “firstborn” was not just an acknowledgement of chronological order. The firstborn was the position. It was a title. It was a place of privilege, of double honor, and at times, it was an honor given irregardless of birth order. There are a number of examples, and this is where I’d put these in your Bible, so you can show, “Oh, when it says firstborn, that’s not chronological order. Let me show you in the Old Testament. It is not about being born first. It’s a title. It’s a place of privilege.”

In Genesis chapter 48, I won’t got there because of time, but in Genesis chapter 48, Jacob is about to bless Joseph’s sons, and Joseph brings his sons, Ephraim and Manasseh, he brings his sons to Jacob to bless them. Ephraim and Manasseh. Ephraim is the younger. Manasseh is the older. So Joseph, the text is very explicit here, Joseph brings Manasseh on his left hand because as he’s facing Jacob and it would be on his right hand because Manasseh is older, and he would get the right hand; get the blessing of the firstborn. So he brings Manasseh on his left, and he brings Ephraim on his right, and as Jacob is there getting ready to give the blessing to these children, what does Jacob do? He crosses his hands, and he gives the blessing of the firstborn to Ephraim and the other blessing to Manasseh, and Joseph is displeased. He says, “Whoa, whoa, whoa, whoa, whoa! Ephraim’s the younger.” Jacob says, “I know.”

Remember Jacob? Remember Jacob and Esau? Who got the blessings of the birthright? The younger one. Jacob did. What is he doing? Jacob is giving the rights of the firstborn to younger one, Ephraim. He gets the title, the privilege, the honor of the firstborn. He gets the double portion not Manasseh.

Exodus 4 verse 22, the Lord sends Moses to Pharaoh, and he says to Pharaoh, "Israel is my firstborn son." My firstborn son. Is this chronological order? Is Israel God's first nation He created? Not by a long shot. At this point, Israel isn't even a nation at all. What does that reference? In God's eyes, the nation of Israel was His firstborn. They were His special people. They were privileged out of all the nations of the Earth. It was a title of position. They were his firstborn.

Have you ever wondered why in the final plague God destroys Egypt's firstborn? Isn't that strange? Why would He do that? What significance does it have? Very clearly, "Egypt, you won't let My firstborn go, I'll destroy your firstborn." That was exactly what He did.

But the firstborn, it's not just chronology of birth. It's a place of privilege. It's a place of title. It's a place of honor. You can see that in Psalm 89 verse 27 speaking of David, "I will make him the firstborn, the highest of the kings of the Earth." David wasn't even Israel's first king. He was the second king, and yet he receives the title of firstborn. Why? Because it was a title of privilege, and that very psalm ultimately points to Jesus Christ, "I will make him the firstborn, the highest of the kings of the Earth." So, when the text speaks of Christ being the firstborn, you can tell the cults it's not about chronological order. It is about position. It is about title. It is about privilege. It is about honor. Christ is firstborn, as Colossians says, of all creation.

There is one other, guess you could call it attack. Some Christians assert that Michael the archangel and Jesus are the same. These particular people, I believe, are Christians in the sense that they do not deny the deity of Jesus Christ. Basically, they just elevate Michael the archangel to deity, and say Michael the archangel is Jesus Christ. Now they do this for a couple of reasons. You read in the Old Testament, you read this phenomenon about the Angel of the Lord. The Angel of the Lord, pre-incarnate appearance, we said, of Jesus Christ. When people saw the Angel of the Lord, they fell down as dead men. They worshiped, and the Angel didn't stop them. These people suppose that's Jesus manifesting Himself as Michael the archangel. Further, they would go to a passage like I Thessalonians 4:16 when it says, "The Lord himself with a shout, with a cry of command, with the voice of an archangel." They say, "See.

Jesus is an archangel. He's going to come with the voice of an archangel. It's Michael. Jesus is Michael the archangel."

Well, if Michael is an angel, as the Scripture seems to clearly state that he is, then according to Hebrews chapter 1 that's impossible because angels and Jesus aren't even in the same class. And certainly if you factor in this whole issue of the Essenes, if it's true, if the link is there which, boy, I'm almost positive it's there; here's the Essenes. They are focusing on angels. They're focusing; they're even elevating Michael the archangel as the triumphant messiah.

If that's true, it's impossible for Jesus and Michael to be the same, but there's even Scripture, I think, that would prove it isn't possible. Jude chapter 1. Jude 1. The Apostle Jude says in verse 9, "But when the archangel Michael contending with the devil was disputing about the body of Moses, he did not presume to pronounce a blasphemous judgment, but said, 'The Lord rebuke you.'" "The Lord rebuke you." Michael in a dispute with Satan did not evidence the power that Jesus Christ has over all the spirits. And it would make no sense whatsoever grammatically for Michael to be the same as Jesus Christ. It would be as if I came to you and said, "I won't rebuke you, but Tim Juhnke rebukes you." What? That's exactly what he saying. Michael says he would not "presume to pronounce a blasphemous judgment, but said, 'The Lord rebuke you.'" Michael the archangel is not Jesus Christ. Jesus Christ is not Michael the archangel. Jesus Christ is in a class all by Himself.

The Essenes believed there were going to be three messiahs: prophet, priest and king. The writer of Hebrews says all are found in the person of Jesus Christ. He's the prophet. God has spoken. Listen to Him. He's the priest. He's the one that has made purification for our sin. He's the king. He's the one to whom this whole world belongs to one day all men will give an account. This is Jesus Christ. He's incomparable, and if you know Him, you can swing out into eternity on faith in the Lord Jesus Christ: our Prophet, our Priest, and our King. Let's pray.

*Our Father, I thank You for Your Word, and I thank you for this letter to the Hebrews. I pray that we will not fall prey to fear of other spiritual powers that we will not think that we need to placate certain angels or call upon certain angels to protect us. Your angels were created by you to serve and to minister, but Jesus Christ, God over all rules. And in Him, we are complete. In Him, we have no fear of the cosmic powers. In Christ, we are made perfect through His perfect sacrifice for our sins. We close*

*this morning to call you to trust Jesus Christ and give Him honor alone. Confess Him as Lord. Believe in your hearts that God raised Him from the dead, and the Bible says you will be saved. Believe Jesus Christ for it is in His name that we pray this day. Amen.*

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