



HEBREWS

THE SUPERIOR
SAVIOR

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Although many publishers do not capitalize terms, and particularly pronouns which refer to the Trinity, those elements have been capitalized in material original to this publication for reverence and clarity of reference.

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INTRODUCTION TO HEBREWS

IT DOESN'T TAKE LONG IN THE MIDST of our mundane days to begin craving better things. It may be as simple as wanting a better cup of coffee, better service at a restaurant, or a better experience on vacation. Or, after receiving a report from your superior, you may want better marks for all the hard work you put into a big project. For many of us, we daily yearn for better relationships with parents, siblings, children, friends, coworkers, or neighbors. Perhaps we also yearn for a better relationship with God. We want to mature in our faith and strive for holiness, and we want our family to do the same. Yet in the midst of struggling with sin and suffering, we often grow weary and fainthearted. Endurance seems difficult, if not impossible. We need encouragement and hope. Thankfully, the letter to the Hebrews gives it. We are not just told to look to Jesus, “the founder and perfecter of our faith” (12:2), the author first tells us about who He is, especially as our great High Priest. As we learn about the superior Son, who has secured for us an eternal Sabbath by way of the sacrifice of Himself, so that we can live with Him forever in a superior city, we will, by God’s grace, be deeply moved to “continually offer up a sacrifice of praise to God” (13:15).

THE AUTHOR, DATE, AND HISTORICAL BACKGROUND OF HEBREWS

The divine author of Scripture is God Himself: “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work” (2 Tim. 3:16-17). But the Holy Spirit used human authors to speak and write the Word of God (2 Peter 1:21).

Although the human author of the letter to the Hebrews remains unknown, it is clear from his letter that he had a pastor’s heart, was thoroughly acquainted with the Old Testament Scriptures, was not an eyewitness of Jesus’s life and ministry (Heb. 2:1, 3), longed to be restored to his readers (13:19) and was a friend of Timothy (13:23), who was the apostle Paul’s son in the faith.

Most likely, the author of Hebrews wrote his brief exhortation (Heb. 13:22) before the Temple in Jerusalem was destroyed in AD 70, since he writes as if the Temple is still standing and the sacrificial system still operating. (See, for example, 10:1-3; 13:10-11.) Another historical marker in the letter is the reference to “our brother Timothy has been released” (13:23), presumably from prison.

It is likely that the readers were predominantly Jewish Christians, but there would have probably also been some Gentiles, who had previously converted to Judaism, and later became Christians. These believers were living during a time when persecution was near at hand. Indeed, they had already experienced “former days” when after they had become believers had “endured a hard struggle with sufferings, sometimes being publicly exposed to reproach and affliction, and sometimes being partners with those so treated” (Heb. 10:32-33). They had already “had compassion on those in prison” and “joyfully accepted the plundering of [their] property” (v. 34). In addition to the threat of persecution, they also experienced weariness in their “struggle against sin” and pain when undergoing the Lord’s discipline (12:4-5). Further-

more, they faced the threat of being “led away by diverse and strange teachings” (13:9). But perhaps the biggest threat to their endurance, in light of the strong warnings issued throughout the letter, was apostasy. (See 2:1-4; 3:7-18; 6:4-8; 10:26-31; 12:25-29.)

THE PURPOSE OF HEBREWS

The author of Hebrews wrote predominantly to Jewish Christians in order to exhort them to live by faith, “looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God” (Heb. 12:2). This Jesus is the superior Savior, who is greater than the angels, as well as every Old Testament saint and sacrificial system, and holds a more excellent ministry because He offered the superior sacrifice that has secured an unshakeable kingdom. Therefore, believers should “continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name” (13:15).

The purpose of Hebrews becomes even clearer when we take a look at some key verses from the book:

- “. . . in these last days [God] has spoken to us by his Son, whom he appointed the heir of all things . . .” (1:2).
- “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” (1:3b-4).
- “. . . we must pay much closer attention to what we have heard, lest we drift away from it. . . . How shall we escape if we neglect such a great salvation?” (2:1, 3).
- “[Jesus] had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people” (2:17).
- “Jesus has been counted worthy of more glory than Moses” because “Christ is faithful over God’s house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope” (3:3, 6).
- “. . . while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it” (4:1).
- “Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession” (4:14).
- “And being made perfect, [Jesus] became the source of eternal salvation to all who obey him, being designated by God a high priest after the order of Melchizedek” (5:9-10).
- “. . . though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. . . . let us leave the elementary doctrine of Christ and go on to maturity . . .” (5:12; 6:1).
- “. . . when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us” (6:17-18).

- “Now if perfection had been attainable through the Levitical priesthood. . . . what further need would there have been for another priest to arise after the order of Melchizedek . . . ” (7:11).
- “This makes Jesus the guarantor of a better covenant. . . . he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them” (7:22, 25).
- “. . . Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises” (8:6).
- “. . . when Christ appeared as the high priest. . . . he entered once for all into the holy places. . . . by means of his own blood, thus securing an eternal redemption” (9:11-12).
- “. . . when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified” (10:12-14).
- “. . . do not throw away your confidence, which has a great reward. For you have need of endurance, so that when you have done the will of God you may receive what is promised” (10:35-36).
- “And all these [people of old], though commended through their faith, did not receive what was promised, since God had provided something better for us, that apart from us they should not be made perfect” (11:39-40).
- “Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. In your struggle against sin you have not yet resisted to the point of shedding your blood. . . . My son, do not regard lightly the discipline of the Lord . . . For the Lord disciplines the one he loves . . . ” (12:3-6).
- “But you have come to Mount Zion and to the city of the living God . . . let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe, for our God is a consuming fire” (12:22, 28).
- “Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen” (13:20-21).

AN OUTLINE OF HEBREWS

Different and detailed outlines of Hebrews can be found in commentaries, but for this Bible study, I suggest the following:

- I. The Superior Son (1:1–2:18)
- II. The Superior Sabbath (3:1–6:20)
- III. The Superior Sacrifice (7:1–10:18)
- IV. The Superior City (10:19–13:25)

In the first two chapters of Hebrews, we learn that the Son of God is “much superior to angels as the name he has inherited is more excellent than theirs” (Heb. 1:4). In chapters 3–6 we learn that “there remains a Sabbath rest for the people of God, for whoever has entered God’s rest has also rested from his works as God did from his” (4:9-10). In 7:1–10:18, we learn that the superior sacrifice is “the offering of the body of Jesus Christ once for all” (10:10). Finally, in 10:19–13:25, we learn that the superior city is “the heavenly Jerusalem” (12:22) in which “Jesus, the mediator of a new covenant” (v. 24) inhabits and is even now, through His office of prophet, priest and king, caring for us as “the great shepherd of the sheep” (13:20). Each lesson will further divide the broad outline above into smaller parts, but for now, make note of these major divisions as you prepare to study Hebrews.



It is likely that you, like me, are craving better things. Perhaps you want a better coffee maker, better service at a store, or a better place to vacation. More likely, what is more important to you is having better relationships with a parent, sibling, child, friend, coworker, or neighbor. But I hope that most of all you yearn for a better relationship with God. In the midst of struggling with sin and suffering, you may have grown weary and fainthearted. Perseverance to live by faith might seem difficult, if not impossible. You need encouragement and hope. Ask God to comfort you as you study the book of Hebrews. Look to Jesus, “the founder and perfecter of our faith” (Heb. 12:2) and bask in the truth that He is your great High Priest. As you learn about the superior Son, who has secured for God’s people an eternal Sabbath by way of the sacrifice of Himself, so that we can live with Him forever in “the city that is to come” (13:14), you will, by God’s grace, be heartened to “continually offer up . . . the fruit of lips that acknowledge his name” (13:15).



LESSON 1

**SUPERIOR TO
ANGELS**

HEBREWS 1:1-14



PURPOSE . . .

Head. What do I need to know from this passage in Scripture?

- Jesus Christ is superior to angels because He is the Son, whereas they are servants.

Heart. How does what I learn from this passage affect my internal relationship with the Lord?

- I am a kingdom disciple who has been saved by Christ and helped by angels.

Hands. How does what I learn from this passage translate into action for God's kingdom?

- I will encourage others to recognize the will of God for our salvation.
- I will encourage others to remember Christ has reconciled us to God and daily intercedes for us.
- I will encourage others to look to Christ as King and recognize His rule and protection.
- I will help others appreciate Christ's superior status as the Son of God.
- I will use the Bible as my guide when speaking with others about angels.

PERSONAL STUDY . . .

Pray. Ask that God will open up your heart and mind as you study His Word. This is His story of redemption that He has revealed to us, and the Holy Spirit is our Teacher.

Ponder the Passage. Read the Letter to the Hebrews. Then reread Hebrews 1:1-14.

- *Point.* What is the point of this passage? How does this relate to the point of the entire book?

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- *Persons.* Who are the main people involved in this passage? What characterizes them?
- *Persons of the Trinity.* Where do you see God the Father, God the Son, and God the Holy Spirit in this passage?
- *Puzzling Parts.* Are there any parts of the passage that you don't quite understand or that seem interesting or confusing?

Put It in Perspective.

- *Place in Scripture.* What is the original context of this text? What is the redemptive-historical context—what has or hasn't happened in redemptive history at this point in Scripture?

How does this text connect to Christ?



The following questions will help you if you got stuck on any of the previous questions, and they will help you dig a little deeper into the text, putting it all into perspective.

1. 1:1. (a) Give two examples of God speaking to our fathers by the prophets.

(b) Why is it significant that God spoke to us, and how does this relate to the concept of covenant?

2. 1:2. (a) Give two examples of how God has spoken to us by His Son. What office of Christ does this affirm—His role of prophet, priest, or king?

(b) What else do you learn about the Son in this verse (see also John 1:3, 10; Col. 1:16)?

3. 1:3. (a) How does God the Son reveal God the Father?

(b) The truth that God the Son upholds the universe by His power and sat down at God's right hand affirms which office of Christ?

(c) Which office of Christ is affirmed by the truth that He made purification for sins?

4. 1:4. (a) Whom is Christ superior to, and why (see also Eph. 1:20-23; Phil. 2:5-11)?

(b) What else do you learn about angels from Mark 13:24-27; Luke 1:11-38; 2:9-21; Galatians 3:19; 2 Thessalonians 1:7; Hebrews 12:22; 13:2; Revelation 3:5; 19:10?

5. 1:5. (a) Read Psalm 2. How does this psalm, especially verse 7 (see also Acts 13:32-33; Rom. 1:4), support the truth that God's Son is superior to the angels?

(b) Read 2 Samuel 7:8-16, especially verse 14. How do these verses support the truth that God's Son is superior to the angels?

6. 1:6. Read Deuteronomy 32:39-43, especially verse 43. How does this passage of Scripture confirm the Son of God is greater than the angels?

7. 1:7. Read Psalm 104:1-4. What do you learn about angels, and why are they not as great as God's Son?

8. 1:8. Read Psalm 45, especially verses 6-7. Why is the Son superior to the angels?

LESSON 1

9. 1:9. Read Isaiah 61:1-11, paying close attention to verses 1-3. Why does God's Son receive a higher ranking than angels?

10. 1:10-12. Read Psalm 102, noting verses 25-27. How do these truths reveal the Son of God is more excellent than the angels?

11. 1:13. Read Psalm 110, especially verse 1. Why does God's Son surpass the angels?

12. 1:14. (a) This verse complements verse 7, but gives us more information. What do you learn about angels here (see also 12:22; 13:2)?

(b) Give two examples from Scripture of when angels were sent to serve believers.

Principles and Points of Application

13. 1:1-4. The truth that God's Son is our Prophet, Priest and King should be of great encouragement to us. Seek to memorize the *Westminster Shorter Catechism* question and answers 23-26, or the *Heidelberg Catechism* question and answer 31. How do these truths encourage you?

14. 1:5-14. (a) Think about all the ways God's Son is superior to the angels. How does this heighten your appreciation for Him as your Savior and Lord?

(b) In elevating God's Son, the author of Hebrews also teaches us things about angels. What have you learned that was new to you or encouraged you?

PUTTING IT ALL TOGETHER . . .

I oftentimes need a reminder to live for something better. There are days that I seem to live for peace and quiet, or control over a certain situation, or relief from physical pain, or time alone to study and write. It's easy for me to forget that there is Someone who is superior to everyone and everything around me. Jesus can at times become too familiar to us, and we forget that He is a person of superior status. That's why we need the Word of God to remind us of these truths. As we learn that our Lord and Savior is not only the person of superior status, but also come to learn proof that He is, our eyes are turned toward Him once again.

I. The Person of Superior Status (1:1-4)

If you have read the Old Testament, you are familiar with the “many times” and “many ways” that God spoke to His people through the prophets. Think of Nathan the prophet who delivered the word of the Lord to David concerning the promises that David's house, kingdom, and throne would be established eternally (2 Sam. 7:8-16). Consider the prophet Isaiah who spoke of the promised son to come whose rule would have no end (Isa. 9:6-7). Recall the prophet Hosea who spoke of God's judgment coming upon rebellious Israel (Hos. 9:1–10:15). Or think about Malachi's prophecy about the messenger who would prepare the way of the Lord (Mal. 3:1).

That God speaks is significant. Consider the words of the *Westminster Confession of Faith*: “The distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant” (7.1). God came to the garden and talked with Adam and Eve, both before and after they sinned. He spoke with Noah and his sons (Gen. 9:1-17). God spoke with Abraham (Gen. 12:1-3; 15:13-16; 17:1-21; 22:1-2, 15-19). He called to Moses (Ex. 3:4-12). As we noted above, He made a covenant with David (2 Sam. 7:8-16). And through the prophets Jeremiah and Ezekiel, God spoke to His people about the new covenant (Jer. 31:31-34; Ezek. 36:22-32).

But nothing could compare to God speaking through His Son. At the transfiguration God the Father declared, “This is my Son, my Chosen One; listen to him!” (Luke 9:35). And listen we must. Listening to Jesus is the only way we can know God, “No one has ever seen God; the only God, who is at the Father's side, he has made him known” (John 1:18). So, we must listen to how He responds to temptation, proclaims the gospel, speaks to the ill and infirm, invites sinners to follow Him, condemns the self-righteous, encourages the weak, and teaches kingdom priorities and precepts. By listening to the written word of God (the Scriptures), we will come to know the living Word of God (Jesus).

There are several important truths we learn about God's Son in these opening verses. First, God the Father appointed Him “the heir of all things” (Heb. 1:2). As Psalm 2:8 declares, Christ has received “the ends of the earth” for a “possession.” Second, God the Father “created the world” through His Son (Heb. 1:2). As Paul wrote to the Colossians, “For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him” (Col. 1:16). Third,

Christ is “the radiance of the glory of God” (Heb. 1:3). The Son does not just reflect the Father, as water reflects our image, but actually radiates His very energy and personality. Fourth, the Son is “the exact imprint” of God’s nature (1:3), meaning He is an exact representation of His Father. Fifth, God’s Son, who created the world, also “upholds the universe by the word of his power” (1:3). Our universe is not at the mercy of “mother nature” but is upheld by Christ’s powerful word. Sixth, the Son of God made “purification for sins” (1:3). Jesus came “to put away sin by the sacrifice of himself . . . having been offered once to bear the sins of many” (9:26, 28). Seventh, and finally, Christ “sat down at the right hand of the Majesty on high” (1:3). He sat down because His work of redemption had been accomplished. He sat at God’s right hand because He had been exalted to a place of honor.

That there are seven statements in these opening verses is significant, as seven is the number of completion and perfection in Scripture. Together these seven statements convey that Jesus is the perfect Prophet, Priest, and King. As Prophet, He reveals to us, “by his Word and Spirit, the will of God for our salvation” (*WSC A. 24*). As Priest, He has once offered “up of himself a sacrifice to satisfy divine justice, and reconcile us to God” and makes “continual intercession for us” (*WSC A. 25*). As King, He subdues “us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies” (*WSC A. 26*).

It is clear that Christ is superior as the Son of God, but why would the author of Hebrews make it a point to proclaim His superiority in contrast to angels? In Stephen’s speech before the Sanhedrin, he alluded to “the law as delivered by angels” (Acts 7:53; see also Gal. 3:19). And Moses said, “The LORD came from Sinai...he came from the ten thousands of holy ones . . . when Moses commanded us a law” (Deut. 33:2, 4). So, angels were closely connected with the giving of the law. John’s words, “For the law was given through Moses; grace and truth came through Jesus Christ” (John 1:17) reveal the same point. Moses (and the angels) may have been significant with regard to the law, but they are far inferior to Christ, “who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant” even though He was the Son of God (Phil. 2:6-7). He became “obedient to . . . death on a cross” (v. 8). “Therefore God has highly exalted him and bestowed on him the name that is above every name” (v. 9).

Angels have an important place in God’s plan. At the time of Christ’s birth, they announced His arrival (Luke 1:11-38; 2:8-15). During Christ’s temptation in the wilderness, they ministered to Him (Matt. 4:11). At Christ’s resurrection, two of them spoke to Mary Magdalene (John 20:12-13). At Christ’s return they will “gather his elect from . . . the ends of the earth to the ends of heaven” (Mark 13:24-27). In the meantime, they are sent out to minister to believers (Heb. 1:14). But as servants of God, they pale in comparison to the Son of God. And this will be the main point of verses 5-14, which will use seven quotations to prove the Son is perfectly and completely superior to the angels.

Before moving on, consider the superiority of the person of Christ with regard to your present circumstances. Think of Him as your Prophet, Priest, and King. How does it change your perspective in the midst of relational heartache, physical pain, financial stress, infertility, or the demands of raising children? How does it fuel your desire to pick up and read the Bible? Why should it lessen your worry? In what ways does it speak to your fears? How can you use this truth to combat your anger or discontentment? In what way does it give you a reason to speak to your neighbor about the gospel?

II. The Proof of Superior Status (1:5-14)

The author of Hebrews uses seven quotations that perfectly and completely relate to one another in various ways, in order to prove that Christ is superior to the angels. In verse 5, the author cites Psalm 2:7 and 2 Samuel 7:14, both of which establish the Son's relationship to the Father and prove it is superior to the relationship the angels have with God the Father. Psalm 2 is a royal psalm that depicts God subduing the rebellious nations by the power of His appointed King. Verse 7 speaks of the Davidic king, who as God's heir will inherit the nations (v. 8). The author of Hebrews makes it clear that the fulfillment of this psalm is only found in Jesus Christ, the final and perfect Davidic King who was exalted to the right hand of God after His resurrection. The author of Hebrews also cites 2 Samuel 7:14, which in the broader context is God's covenant with David. Verse 14 proclaims that God will be a father to David's heir, which finds its fulfillment in Christ, the exalted one. By combining these two passages, the author of Hebrews displays that Christ, the Son of God, is far superior to the angels.

In verses 6-7, the author cites Deuteronomy 32:43 and Psalm 104:4, both of which establish the Son's relationship to the angels and proves He is superior to them. When God the Father "brings the firstborn [Jesus] into the world [heavens]" at the time of His exaltation, the angels worshiped Him. The author of Hebrews cites Deuteronomy 32:43, a verse from the Song of Moses that celebrates God's past blessings on His people, His anger over their sins, and His mighty and just deliverance of them from their enemies. He uses this passage in order to show that in a greater way, through Christ's death, resurrection, ascension, and exaltation, God put all His enemies under His feet. Again, we see that Christ is superior to the angels.

Psalm 104 is a song of praise to God for His power, presence, and dominion over creation. Verse 4 reveals that angels are servants, which puts them in sharp contrast with the Son. Also, they can be changed into wind and fire; whereas, the Son never changes (13:8). Once again, the author proves that Jesus is superior to angels.

In verses 8-12, the author of Hebrews cites Psalm 45:6-7 and Psalm 102:25-27, both of which establish the Son's relationship to the universe in order to prove that He is superior to angels. Psalm 45 was a royal psalm used for a wedding. The groom is described as a mighty and wealthy warrior-king reigning from his throne. But ultimately it is Christ who perfectly fulfills the office of King. The Son of God has received an eternal kingdom in which His companions (God's elect) will reign with Him in the new heavens and new earth. That King Jesus eternally and righteously reigns over all further serves to confirm that He is superior to angels.

In Psalm 102, an individual is lamenting his distress and appeals to God's unchanging nature to preserve his life. Christ too experienced distress, appealing to God the Father in Gethsemane, an appeal which is answered through the resurrection and exaltation. He is Lord of all, the eternal King, who also created the universe and will judge the nations. The One through whom God rolled out the world will one day roll up the world, so that His kingdom will be consummately established in the new Jerusalem.

In verse 13, the author of Hebrews cites Psalm 110:1, which once again establishes the Son's relationship to the Father (see v. 5) in order to prove that He is superior to the angels. Psalm 110, which is the most quoted passage from the OT in the NT, can be divided into two sections: the first of which speaks of the king as God's vice-regent (vv. 1-3), and the second of which speaks of the king as God's priest (vv. 4-6). As the climactic quotation in this section, it confirms Christ's superior status and lays the groundwork for the rest of the book that repeat-

edly reveals Jesus as the great High Priest and exalted King who will lead His people to victory.

As he did in verse 7, the author of Hebrews reveals the purpose of the angels in verse 14, in order to highlight the superiority of God's Son. The angels are "ministering spirits sent out to serve" God's people, but Jesus is God's Son who has been exalted to reign forever at His right hand. The angels were sent to minister to the Son of God at His temptation in the wilderness (Matt. 4:11). Two angels were also sent to minister to Mary Magdalene, as she stood weeping at the tomb (John 20:12-13). We will spend an eternity with them worshipping the Lamb of God (Rev. 5:11-12) and even now, often without knowing it, receive their aid (Heb. 13:2).

These verses lead us to several important applications. First, angels should have a place in our theology. Scripture reveals to us that angels are real beings that have a mission and a purpose as God's messengers sent out to help God's people. Although the angelic and demonic realms remain a mystery to us in many ways, the Bible makes it clear that they are real, and therefore, we should study what Scripture says about them. Second, nothing should be superior to Christ in our lives. Too often we put other people, places, or things above Jesus. We serve those things with more vigor than we serve Christ. This should not be! Third, we must live with an eternal perspective. Instead of getting bogged down with the day-to-day responsibilities, overwhelmed with an unexpected change in our plans, frustrated that it's been a month of illness in our family, or angry that we didn't get our way, let us lift our eyes toward the new Jerusalem, the city that is to come in which we will worship the triune God for all eternity. There will be no more sin or suffering, pain or persecution, dread or danger, worry or warts. Forever we will bow before the throne and sing praises to the Son, the Superior One.



Do you need a reminder today to live for something better? Are there days that you live for things that are far too small? Do you forget that there is Someone who is superior to everyone and everything around you? Perhaps Jesus has become too familiar to you, and you have forgotten that He is a person of superior status. Remember the truths you have learned in Hebrews 1, and turn your eyes toward God's Son, the Superior One.

PROCESSING IT TOGETHER . . .

1. What do we learn about God in Hebrews 1:1-14?

2. How does this reshape how we should view our present circumstances?

3. What do we learn about God's Son, Jesus Christ?
4. How should this impact our relationship with God and with others?
5. What do we learn about God's covenant with His people?
6. How are we to live in light of this?
7. How can we apply Hebrews 1:1-14 to our lives today and in the future?
8. How should we apply this passage in our churches?
9. Look back at "Put It in Perspective" in your personal study questions. What did you find challenging or encouraging about this lesson?
10. Look back at "Principles and Points of Application." How has this lesson impacted your life?