

Jesus is God

Hebrews 1:4–14

Bro Kory Cunningham

What a way to start Sunday morning, praising His name. What a beautiful name, the name of Jesus who is better than everything else. That's what Hebrews is all about, trying to convince the people who are tempted to go back to something else, to something lesser...don't, because Jesus is better. You know one of the things Jesus actually asked His followers in the gospel about halfway through His ministry was "Who do people say that I am?" Do you remember this moment? They kind of gave the list of here's what people think. They think you're a prophet, they think you're a teacher, they think you're a rabbi, they think you might be the Messiah; they're not really sure. There were a lot of rumors about Jesus. Then Jesus looks at them and says, "But who do you say that I am?" It gets real personal. It's not what are the stories, what are the rumors, it's who do you say that I am?

I want to ask that question to us this morning...who do you say Jesus is? What do you actually believe about Jesus? Who do you say that He is, because what we're going to see in Hebrews 1 is that the preacher is going to say Jesus is God. He's going to make no mistake about that, this is what he's going to try to drive home, that Jesus is God and he is going to use a bunch of Old Testament scriptures. Because as we talked last week, the preachers preaching to some Hebrews who are tempted to go back to where they came from, go back to Judaism, go back to the old way, go back to the old sacrifices. They saw Jesus, they came to Jesus, but now they're thinking they should go back because things are hard, persecution is happening. They think if we just make less of Jesus, then we can go back to Judaism and everything will be okay with our lives. Perhaps they have convinced themselves that Jesus is maybe an angel, because

Hebrews 1 is going to be all about Jesus is better than the angels. So maybe He's an angel, maybe He's just a prophet, maybe He's a good teacher. We have Jesus, but we're going to make less of him so that we can still go home for dinner and mama thinks it's okay, and we don't get persecuted and thrown out of synagogue. I think we face this same temptation even in our own moment and culture, is just to make a little less of Jesus. Because when we say Jesus is God, we're claiming some stuff. So maybe we're tempted to say well, you know, Jesus, good guy, good teacher even that He's a way to heaven, but it's hard sometimes to say He's the way to heaven. Like Jesus has truth, teaches truth, but when we say He is the truth, we make an exclusive claim. And when we say that we get coworkers that roll their eyes, we get Facebook friends that defriend us and yell at us, and it gets a little harder, right? So it's just Jesus is my Savior, whatever savior works for you, you do that and I'll do this and we'll all just get along. So for us, even in our own culture to make less of Jesus is going to be a lot easier to live our lives. What the writer of Hebrew is going to say is you can't do that, you can't make Jesus lesser. He's not a god, He's not an angel, He's not a person with truth, He's not a way to heaven—He is the one true God, He is the only way to heaven, He is the truth. If you have Jesus there's nowhere else to go so we're not going to be those that make less of Jesus. We're going to make sure we understand who Jesus is. So again, the first chapter is really the identity of Jesus, who Jesus is, and we're going to see very emphatically that the preacher believes Jesus is God and he's going to use Scripture to show that Jesus is the one true God. So here's my question for you. Do you believe that? Do you really believe that Jesus is God? And if you do, do you actually worship Jesus? That's not just singing, do you worship Him with your lives? Do you lay down your life to follow after Jesus? Do you spend your life making much of Him? In other words, if Jesus is God, is He also the God of your life? Is He the Lord of you? Is He the God of you? Because it really matters what we believe about Jesus.

We're going to see there are three movements in Hebrews 1 that we're going to walk through and we're going to see the preacher's going to tell us that Jesus is God's Son, Jesus is worshiped as God, and Jesus is the eternal God and King. Those are these three movements. They should be three sermons all by themselves but I thought just to put them altogether to make the point emphatically that Jesus is better than angels because He is the one true God. Last week, we saw Jesus is better than the prophets because He's the full and final revelation of God. He's your creator, He's your sustainer, and He's your redeemer. Now we're going to see Jesus also better than angels. Why? Because He's the Son who is worshiped as God. So that's where we're going this morning, and a little bit like seminary this morning, it's going to be just a lot. So just get ready, sort of buckle up, not a lot of stories, not a lot of humor, it's just going to be here's who Jesus is.

Scripture

"Long ago, at many times and in many ways, God spoke to our fathers by the prophets, but in these last days he has spoken to us by His Son, whom he appointed the heir of all things, through whom also He created the world. He is the radiance of the glory of God and the exact imprint of His nature, and He upholds the universe by the word of His power. After making purification for sins, He sat down at the right hand of the Majesty on high, having become as much superior to angels as the name He has inherited is more excellent than theirs."

In other words, hey Hebrew people don't leave Jesus. There's nowhere else to go, Jesus is better than everything else. Now he's going to argue not only is He better than the prophets as the full and final revelation of God, but He's also better than all the angels. Notice what the preacher says in verse 4, "having become as much superior to angels as the name He is inherited is more excellent than theirs." So right off the bat Jesus is better than angels. How so? Well, He is much superior because the name He inherited is more excellent than theirs. That's who Jesus is. Jesus is better than the angels. Now you've got to understand this is a group of

people that love some angels, right? I mean they would think about angels. They held angels in a high regard. Now, when we think about angels, what do we think about? Usually a chubby little baby with wings and a heart. That's our image of angels. That's not what they thought about angels, they were very frightened. When angels show up, what always happens in the Bible? The angels have to say fear not, it's okay, I'm not here to kill you I'm actually bringing you good news! When an angel comes, it's so overwhelming for them, angels are, in a biblical sense, who they really are—full power, supernatural, can definitely take out you and me. So maybe they love Jesus, they're following Jesus, but for them to say He's God, they're getting in trouble with their Hebrew neighbors who don't believe that...so maybe if we make Jesus an angel we can still honor Him, but also be into Judaism. We can still go to temple and just say we think maybe He's an angel, maybe He's a prophet, maybe somebody great, and the writer's going to say, no, no, no, He's not an angel He is much superior and more excellent than an angel. Why? Because He has a name that's above their name. What is His name? His name is Son. He is the Son, He's the Son of God. And again, we have the same temptation, we can make Jesus lesser and life gets easier, but the writer saying, you can't do that. You can't make Jesus an angel or a good guy because He is the one true God; that's how you must come to Him.

So what he's going to try to argue is He's better than all of the angels. Why is that? Well let's walk through his argument number one...because Jesus is God's Son. So the better name is Son, that's who Jesus is. He is better than angels because He is God's own Son. Hebrews 1:5 says this, "For to which of the angels did God ever say, 'You are my Son, today I have begotten you?'" So I love these rhetorical questions that the preacher asks. Those of you who might think Jesus is just an angel, here's the question...which of the angels did God ever say you're my Son, today I have begotten you? The answer is none. God's never said this to any angel. He's only said this about His Son. Jesus is the begotten Son of the Father. He is the one full of grace and truth. He is the one.

So what we've got to do is rustle down this text because he's actually quoting Psalm chapter 2. So if you think about the context of Psalm chapter 2, it's talking about God's king. It starts out with why are the nations raging? Why are they all kind of coming together to be against God plans and against God's ways, and it's like how does God feel about this? Is God worried about the news? Is God worried about everything that's going on in the world? What does Psalm 2 say? God is laughing. He's not worried. He is in control. He is sovereign over all things. He's not worried about the headlines because He's the sovereign God of all creation and so he says the nations are raging, but I have set up my king. I've put a king in Zion and then He says you are my Son, today I've begotten you, and then it talks about how He's going to rule all of the nations. And you need to kiss the Son, you need to take refuge in Him. So in Psalm 2, when you look at this verse, 'you are my son today I've begotten you,' who is it speaking of? Well, in Psalm 2, you could say in some way it's talking about David, that David as a king is becoming this, in a symbolic way like a Son of God, meaning that he is going to rule and reign on behalf of God, He's going to represent the people before God, and today I have begotten you. So what does that mean? What does it mean that he's begotten? When you think about the word begotten, it could mean to give birth. If you think about all the begets in the Bible, there's fathers that beget kids...well, the father doesn't actually give birth to a kid, right, but it's saying this son's from this father. So it can mean to birth, but it can also mean just to bring forth. So you have someone is bringing forth somebody, showing someone off. And I think in the context of Psalm 2, it has to be that it has to be God is bringing forth and showing off someone. Who's He showing off? He's showing off His king to the people. In other words, what does it mean today I have begotten you? It's coronation day. It's when God is bringing forth David, He'll bring forth Solomon, these different men throughout the Old Testament as the kings, He's bringing them forth, showing the world David is the king. But if you go to Psalm 2, it can't just be about David, it has to be much more than David, and even Psalm 2 would become a messianic Psalm. All the Jews knew this was not just about David, it's

about one coming. There's one coming that's going to be actually God's Son who's going to be so much greater and He's going to rule, He's going to make it all right.

If you think about this bringing forth idea, this begotten idea, think about even David and his kingship. When did David become the king of Israel? Well, you think about it, in 1st Samuel 15 he is anointed by Samuel as king. In a sense, he's the king, he's the anointed king. It's not Saul anymore, it's David but nobody knows that. When he fights Goliath, nobody knows he's the king. It only happens in 2nd Samuel chapter 5 where there's coronation day. Saul dies and David is brought forth as the rightful king of Israel and now everybody knows David is the king. That is that today, that coronation day when God is saying here is my king, I'm going to give him the crown and I'm going to show him off to the world.

Now what we see though is Psalm 2 is not just about David, it's about the Davidic line, it's about when it's going to come from David. And how do we know that? Because the New Testament would tell us when that actual today has happened. So when did the today happen? When did this event happen? We're going to go over to Paul and Paul's actually going to tell us when the today happened, when the event was that Jesus was brought forth as the begotten Son. Acts 13:32 would say this, "And we bring you good news that what God promised to the fathers..." Okay, so God's promised some stuff to the fathers. Paul's going to say it's come true. So what has God promised to the fathers? He says, "This He has fulfilled to us their children..." So there's a promise made now there's a promise fulfilled. What is that promise fulfilled, "by raising Jesus, as also it is written in Psalm, 'You are my Son, today I have begotten you.'" So what is Paul trying to say? That Psalm 2 prophecy, it's come true in Jesus that today I have begotten you. That's actually a day and time where God brought forth His Son and showed Him to the world as the conquering King. When did that event happen? It happened at the resurrection of Jesus. When Jesus Christ rose from the dead, God is bringing Him forth. He's showing and proving to anyone who has doubts He is the true King of kings and Lord of

lords because He rose from the dead. So again, Jesus, He is the King. He's always been the King. He is the Son. He's always been the Son. But there was a time when God says, today I've begotten, today I've brought forth, today I'm showing Him off and proving to everyone, this is the Son. This is the one whom is here to save you from your sins. So in other words, the resurrection was coronation day. The resurrection was when God made known to the world that Jesus is the King of kings and Lord of lords so He is the true Son.

Now, even more so, we see some more text. Paul would say this in Romans 1:4, "...and was declared to be the Son of God in power according to the Spirit of holiness by His resurrection from the dead." So there is a moment where Jesus was declared to be the Son of God. Now, when did He become the Son of God? He's always been the Son of God. He's the eternal Son of God. There was not a time when Jesus wasn't the Son of God. He's always been the Son of God, the eternal Son of God. But there was a time when God declared for everybody to see, and what was that? Paul says it happened at the resurrection. So at the resurrection we have Him declared as the Son of God and proven to be God's anointed King that will be forever over God's house. So this is this idea of today I've begotten you.

Now I know the begotten language is a little bit hard, even as a staff. We had a little devotion and one of our staff was like what does begotten mean? How do, how do we explain that? What does that mean? It doesn't mean that God gave birth to Jesus, it means He's bringing forth, that the Son is proceeding from the Father in relationship with the Father. I'll give you the Nicene Creed just to give another slant on this idea of begotten. Here's what the Nicene Creed of the early church fathers would come together and say, "We believe in one Lord Jesus Christ, the only Son of God eternally begotten of the Father, God from God, light from light, true God from true God, begotten, not made, of one being with the Father." So the Son the one true God, eternally begotten. In other words, there was never a time when He was not. That was against Arianism which believed

that Jesus is a creation. He's not a creation, He's the one true living God, the Son of God. We know this as Christians from what the Bible would teach about the doctrine of the Trinity. We have one God, three persons, Father, Son, and Holy Spirit, each the one true living God distinct in person equal in Godhead. And so we have this begotten idea of Jesus, He's always been the begotten Son of God, but there was a time when God publicly brought Him forth as the reigning King. When did it happen? It happened at the resurrection of the dead.

So now we have Jesus is the Son. Part two, he's going to give more in case you didn't buy that one. We're just going to keep walking through text and keep building the argument. Second argument in verse 5, "Or again, 'I will be to him a father, and he shall be to me a son?'" So maybe the first one you're not super convinced that means Jesus is really God and the Son of God. Well just wait, because we're just getting warmed up. He's going to just grab texts. He's been to the Psalms, now he's go to the prophets and he's going to grab a text from 2nd Samuel 7, which is a very famous text that all of the Hebrews would be familiar with because it is a text that was given to David about his sons and a prophecy about a son to come. So let's just look at where the preacher is getting this quotation from. It says this in verse 12, "When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name [So this could all be referenced to Solomon perhaps, but then notice now we get out of Solomon.] and I will establish the throne of his kingdom forever." So this son is going to have a kingdom forever. In other words, he's not going to die. Verse 14, "I will be to him a father, and he shall be to me a son." So you could say symbolically the kings of old were maybe seen as a symbolic Son of God. There's going to be one who actually is the Son of God and He's going to be a King that's in the line of David. But He's not just going to be a human being like David, He's going to be God in the flesh and His rulership is going to be forever. He's going to reign and rule forever. What the preacher's trying to say is Jesus is the one you've been

waiting for. Jesus is the one you've been longing for, Hebrews, so if you have Jesus, don't go back. He is God's Son, and if you have the Son, you can't go to anything else because everything else would be lesser. You right now have the best, you have better, don't go to something else. And for us, if we have the Son, if we are worshiping Jesus, we can't make lesser of Him we must make more of Him. In our lives, we need to make more of Jesus, not less of Jesus because He deserves to be made much of because He has a name that's greater than angels. His name is Son, and because He's Son, He is the one true living God. So Jesus is the Son, that's the first sermon.

Now second sermon, Jesus is worshiped as God. This is a big deal. Jesus is worshiped as God. Now of course, to the Hebrew people who are hearing this, they know that only God deserves worship. They know the Old Testament forbids worship to any other god. There is one God, and if you worship any other you are breaking one of the Ten Commandments. It is a big no-no. You can't make other gods, you can't craft other gods, you can't worship other gods. There is only one God and His name is Yahweh and you cannot worship anybody else. The preacher knows that and he's going to say. God the Father tells the angels to worship God the Son. Let's look at the text that he decides to use. He's pulling out of Deuteronomy and he says this in Hebrews 1:6, And again, when He brings the firstborn into the world, He says, 'Let all God's angels worship Him.'" When God brings Jesus into the world, He tells the angels to worship Jesus. Think about that. The angels that swarm the throne room of God saying 'holy, holy, holy is the Lord God' in Isaiah 6, which if you go to John 12, John would say that's actually Jesus on the throne, the angels are doing that too. And it is rightful, it is good, all the angels are supposed to worship the Son. Why? Because the Son is God. So point one, Jesus is the Son. Point two, Jesus is God because the angels worship Him.

Now, two big questions before we move on. It does say God brings the firstborn into the world, which has troubled people. This is where people have gone a little off the rails and thought if Jesus is a firstborn, He must

be a creation. But you guys know that in the Bible 'firstborn' is used in different ways. One is the first born of order, one is the first born of rank and what this is meaning clearly. You can go to Colossians chapter 1 and back this up, that He is the firstborn, not in order of creation but firstborn in rank of creation. In other words, He outranks all creation. Why? Because He made all creation, which is what we just saw last week. He is our Creator God. So when He brings the firstborn, or you could say the preeminent one, over all creation. What does God say? Let all creation worship Him. Why? Because He made all creation.

So now I want to ask why is it a big deal that we worship Jesus? Why is that such a big deal? Well, because if Jesus is not God then we are idolaters this morning because we are worshiping someone as God that's not God. So worship is actually a big deal, and who you worship is a big deal in Scripture, so I just want to take you to where the writer probably got this reference. It's probably Deuteronomy 32, and this was a song from Moses about God. Moses is singing about Yahweh, he's singing about God to all the people. It starts out like this, ¹ "Give ear, O heavens, and I will speak, and let the earth hear the words of my mouth. ² May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb. ³ For I will proclaim the name of the Lord; ascribe greatness to our God!" So in this song, I'm going to proclaim the Lord's name. I'm going to proclaim the greatness of our God. Then if you go to the end of Deuteronomy 32, the end of the song says, "Rejoice with him, O heavens; bow down to Him, all gods." So in the song, who would we assume that is Yahweh, everyone's supposed to worship Him, but now the preacher in Hebrews is saying actually that's God speaking of Jesus, that He's bringing Jesus forth and He wants all the angels to worship Him.

So why is that a big deal? Well, first of all, we see in the Bible that people try to worship angels. Do you know what the angels do? They reject worship. Angels reject worship. Notice with me in Revelation chapter 19. This is John, and I'm going to give him a pass because John got really

caught up, right? You have an angel that starts revealing to you the end of time and all these crazy things and super powerful, you might get a little caught up and be like, 'you're awesome, I want to worship you!' So John does that, he starts worshipping an angel. So let's see what happens when he does, "Then I fell down at his feet to worship him, but he said to me, 'You must not do that! I am a fellow servant with you and your brothers who hold to the testimony of Jesus. Worship God.'" The angel's saying...*hold up, John, you just crossed a line that we do not cross. I'm an angel. I'm powerful. I can destroy you and possibly the whole world. I know I'm a pretty cool person, but do not worship me. Only God deserves worship.* So when men try to worship angels, they forbid it. They say do not do that. Stop. It is not appropriate to worship an angel. You can only worship God.

Secondly, the apostles also refuse worship. Notice what it says in Acts 10, "When Peter entered, Cornelius met him and fell down at his feet and worshiped him." So here's Peter, he's apostle, preached great sermons, got a great movement, and this guy that comes and starts worshipping him. So what does Peter do when somebody tries to worship him? Is that a line that we shouldn't cross? Well, here's how Peter responds to this, "But Peter lifted him up, saying, 'Stand up; I too am a man.'" ...*Hey Cornelius, man, I'm a great teacher, glad you listen to my podcast, glad you got my book, do not worship me. Whoa, this is a line that you cannot cross, that's breaking one of the Ten Commandments. You can only worship God, I only worship God, there's only one God, and I'm not He. I'm just a dude, do not worship me.* Now, let's go to Paul. Paul is going to do the exact same thing. In Acts 14, Paul and Barnabas are doing some great ministry and all the people start calling them gods. How does Paul react? He says this, "We are also men of like nature with you." ...*Whoa, whoa, whoa, you have crossed a line that you do not cross. You cannot worship us. We are just men. We're of like nature with you. We're human beings.*

So we see angels reject worship, men reject worship. What about Jesus? We're going to see in the Bible that Jesus welcomes worship. Jesus loves it

when people worship Him. I mean, it started as birth, right? Notice this in Matthew 2, "And going into the house, they saw the child with Mary his mother, and they fell down and worshiped Him." Imagine if that happened to you when you had your first born, people came to the hospital and began to worship your baby. You'd probably ask them to leave, right? That is not okay. So they're coming to Jesus, He's probably a toddler at this point, and they're worshiping Him, they're giving gifts. They're worshiping Jesus at His birth, and it doesn't say Mary or Joseph said don't do that, he's just some guy. No, it's welcomed. The Bible is happy to say that the magi came and worshiped Jesus.

Not only that, but in His life, we see Matthew 14 where Jesus calmed the storm. Remember in the boat, big storm comes up, all the disciples are afraid they're all going to die. Then Jesus just speaks a word and the storm calms. They're like, who are you? You just told the storm to stop and it obeyed you. Who must you be? Notice the reaction of the disciple that says this, "And those in the boat worshiped Him, saying, 'Truly, you are the Son of God.'" They're worshiping Jesus. You're the Son of God. Jesus. They're falling down. They're worshiping. They are praising Jesus. Jesus doesn't say whoa, I'm just a guy, I'm just a carpenter, I'm just a man, only worship God. No, He welcomes it. He enjoys it. He soaks it in. He lets them worship Him. Then we see even moving forward to the resurrection, Luke 24 says this, "And they worshiped Him and returned to Jerusalem with great joy." Jesus rose from the dead and He's getting ready to ascend into heaven as the conquering King, the coronated King, God's one, and all the disciples do the only natural thing...they worship Him as God. Nothing is said bad about that in the Bible, it's welcomed, it is a good thing that we worship Jesus. And then we see the text we read in worship, Revelation 5, the elders fall down before the Lamb and worship Him. So just find the logic...the preacher says God tells the angels, and by extension, all creation to worship the Son who is Jesus. So either Jesus is the one true God, and this is good, right, and true, or we're all breaking one of the Ten Commandments. This is a big deal. See, Jesus can't be like some of your

friends might believe Jesus is, a god but not the God. He can't be a god because then we have multiple gods, and the Bible is clear that there's only one God and only one God is worshiped. So either Jesus is the one true God who deserves worship, or we should all go to something else. But what the preacher is saying is Jesus deserves your worship. Why? Because He truly is the one true living God.

I just want to pause for a moment and ask you personally, by application, do you actually worship Jesus with your life? Can you really say, like Romans 12, I'm laying my life down as an act of worship to Jesus? Like my life this week was an act of worship to Jesus because He's my God and He's my Lord, and anything else would be foolish. Anything else this next week but worshiping and living for Jesus would be foolish because He is the one true living God. So do you actually worship Jesus? This week, will you actually choose to worship Jesus? Because that's what the writer's trying to get at. He's prompting us to see who Jesus is and worship Jesus and not go to anything else. Not settle for less, but settle for the best who is the Lord Jesus Christ.

So we see that Jesus is to be worshiped and God's going to counter that with the angels and He is going to say angels are just angels. I mean, angels are cool, but they're just angels. Notice verse 7, Of the angels he says, 'He makes his angels winds, and his ministers a flame of fire.'" It's a quote from Psalm 104. Angels are great, not bashing angels, they're ministers, they do cool things but they aren't Jesus, and Jesus isn't an angel. Jesus is way better than the angels. The preacher immediately goes right into his next argument and we're going to right to the point...Jesus is God. Just right emphatically to the point, Jesus is God. Notice verse 8, But of the Son he says, 'Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. ⁹ You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.'" So here's what God says about the Son...your throne, it doesn't say, O Jesus, or O Son...He could have said those but He said, "Your throne, O God." So here you have God the

Father speaking about the Son and calling Him God the Son, saying your throne, O God, is forever. So it's clear the preacher wants these Hebrews to know Jesus is the one true God, and not only that, He is a good God. He is a good ruler. Notice He's got a scepter. He's got a place of rule and it's of uprightness, it's of righteousness, it's of goodness. He's a leader that is going to be righteous and good for all of us. Notice the clear implication from this. We have Jesus is the Son. Jesus is to be worshiped. Why is that? How could that be? How in the world can you just be worshiped? The angels forbid it, men forbid it. It's because God says you're God and you get to be worshiped. Why? Because Jesus is the one true living God.

Jesus is also the eternal God. Notice what we find in verse 10, it's a quote from Psalm 102, "And, 'You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; ¹¹ they will perish, but you remain; they will all wear out like a garment, ¹² 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.'" Now who does that sound like? Who does it sound like that psalm is about? It sounds like it's about Yahweh. He's the same forever. He's going to remain forever. Everything else is temporary, He's eternal. But the preacher is saying that's also referring to Jesus. Jesus laid the foundations, Jesus is going to roll it all up and make it all new. Everything is temporary, Jesus is eternal. Do you know what that means? Real practically, that means Jesus is the only consistent one in your life. Everything else in your life is going to go through, change your health, your looks, your family, your circumstance, your place in life, your suffering. Everything else is changing, everything else is temporary, everything else can fall apart, everything else can let you down. Jesus remains, and Jesus is the same. He's always faithful. He's always good. He's always one that you can lean on. Why? Because He is your eternal God. He is the one consistent in a life of inconsistencies. He is the one faithful in a life filled with people who are unfaithful to you. He's the one you can count on. He's the one you can lean on. So do you get the preacher's encouragement? Hebrews, don't go back to a religious system,

it's going to let you down. It already has passed away. Jesus remains. Church, don't go back to something lesser. Don't go back believing or doing something lesser. Stay with Jesus because only Jesus remains. Only Jesus is true, consistent through all of your life.

But not only is He eternal, He's also Lord. Jesus is Lord. I know, the preacher is trying to get the point across that Jesus is way more than an angel. He's the one true God and you should worship with your whole life, and also Jesus is Lord. Here's what it says in verse 13, it's from Psalm 110, a messianic psalm, "And to which of the angels has he ever said, 'Sit at my right hand until I make your enemies a footstool for your feet'?" So every Hebrew knew that's a time coming, that's a King is coming, that God's going to say it's accomplished, now sit down and you rule and you reign because you are the conquering King. And the writer here says that's Jesus. Jesus is this one who sits and it means He's the Lord. I want to show you where Jesus takes this same psalm and proves that He's more than just David's son, He's actually David's Lord, which means He's David's God. I want to take you to Matthew 22. Here's a little Jesus moment, "41 Now while the Pharisees were gathered together, Jesus asked them a question, ⁴² "...saying, 'What do you think about the Christ? Whose son is he?' They said to him, 'The son of David.'⁴³ He said to them, 'How is it then that David, in the Spirit, calls him Lord, saying, ⁴⁴ 'The Lord said to my Lord, 'Sit at my right hand, until I put your enemies under your feet'? ⁴⁵ If then David calls him Lord, how is he his son?' ⁴⁶ And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions." So Jesus takes this psalm that they all knew, they were all familiar with, and Jesus says who's this Messiah? It's David's son, they all believe that. And Jesus takes this quote and says David, in the Spirit, in other words under God's inspiration, he calls this Messiah Lord. So if David calls him Lord, he can't be his son, he has to be more than his son. Yeah, a son from David but someone who's more than a son of David. Who is that? A Son of God. So Jesus is not just the son of David, He is the sovereign Lord of the universe. He is David's God and David is to worship the Lord

Jesus. What are we supposed to do? We are supposed to worship the Lord Jesus. What about these angels? Hey, they're cool, they're here to serve you, but they're not Jesus.

Notice how he ends it, verse 14, "Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?" So not knocking angels, angels are great, they're ministers, they're here for you, they're helping you out in your salvation, they're helping you get along, but Jesus is no angel. Angels are great, but Jesus not an angel, He is not a prophet, He's not just a good guy, He is not just a great teacher, but way more than those things He's the one true living God. He's God's Son who deserves your worship who is your God. There is nowhere else to go with Jesus. Either you believe that and live that way, or you go do something else. You can't have a lesser Jesus and make it all work. That was the temptations for these Hebrews. If He's your angel, He's not your Lord God Savior and for us, we can be very tempted to do the same. We can make Jesus a little bit lesser. He's one of the ways, one of the religious leaders, the guy that we choose, the guy that we love...He's cultural. He fits with our political party. We're going to follow Him when it's convenient. The writer is saying you can't do that because Jesus is the one true God. So you either worship Him or you dishonor Him.

I want to ask you, are you worshiping Jesus? I think the preacher believes that Jesus is the one true God. I'm convinced Jesus is the one true God. So here's the question for you. Do you believe Jesus truly is the one true God? Do you believe He is God? Secondly, if you believe that, are you living your life as though He's your God? Because Jesus is the God of all creation, Jesus is the God, I believe that. But it's harder to say Jesus is my God and actually live that way. Bring your life under His lordship, surrender yourself to Him. Do you truly live like Jesus is your God? Do you worship Jesus with your life as God?