

October 18, 2009 by Steve Brandon



# Better Than Angels (part 1)

## Hebrews 1:4-7

### 1. Jesus is the Son (verse 5)

### 2. Jesus is Worshipped (verses 6-7)

In our exposition of the book of Hebrews, we come to verses 4-7. If you look at your Bible, you will notice that verse 4 picks up in the middle of a sentence. So, it would be good for us to consider our text from last time.

Hebrews 1:1-3

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

These verses teach us how Jesus has a better revelation (verses 1-2a) and has a better status (verses 2b-3). He has a better revelation in that the revelation spoken long ago was spoken to the fathers of old, was spoken through the prophets of old, came in various different ways, and came in various different means. But, the revelation that we have received in these last days was spoken to us, in a person, Jesus, the Son of God. We have every reason to pay attention to Him (2:1). He has a better status (or is a better person or position or role) Jesus is the heir of all things, the creator of the world, the glory of God, the nature of God, the sustainer of the world, the purifier of sins, and the ruler of the world. We have every reason to pay attention to Him (2:1).

And now, today, in verse 4, we come to another reason why Jesus is Better. Jesus is better than the angels. This point comes in verse 4 (which is really a continuation of the first three verses of this epistle).

Hebrews 1:4

having become as much better than the angels, as He has inherited a more excellent name than they.

This phrase here sets up the entire rest of the chapter. The rest of chapter 1, from verse 5 through the end is all about how Jesus is better than the angels. To do this, the writer of Hebrews quotes from seven passages of Scripture, all of which serve to make this point clear. If you look down at your Bibles, you can see all of the Old Testament quotes. He quotes from five different Psalms. He quotes once from Deuteronomy and once from 2 Samuel. Every one of them show how Jesus is, indeed, better than the angels (in accordance with verse 4).

Now, to us, this might appear to be a bit strange. We say, "Of course Jesus is better than angels. Why spend so many verses trying to prove this? Why spend so much of chapter 2 continuing the same theme?" The reason is because to the Jews in the first century church, this wasn't such an easy statement to make. Much of it has to do with our view of angels.

To us, angels have become Precious Moments figurines. To us, angels appear as women with wings, who are flighty as birds. To us, angels have become sentimental objects, representing the power of positive thinking. I remember when I was working in the computer world, of a particular woman there at work, who was especially fond of angels. On several occasions, I found myself at her desk working on her computer in her office. Scattered all around her desk were angel figurines. Some were made of porcelain. Some were made of fabric. Some were made of plastic. On top of that, she had pictures of angels. As I recall, most were cartoonish; some were more realistic looking. She also had some inspirational plaques about angels, upon which were nice little sayings, like, "Angels believe in you." "Angels at work."

"Protected by angels." Basically, this woman made a practice of collecting angelic memorabilia. [\[1\]](#)

Too often, this is the way that we can think of angels: sweet, gentle, flying women, coming to help and nurture us. And it is easy for us to see and understand that Jesus is better than these little figurines. Oh, but to the Jews, things were different. Their view of angels was shaped by the Scripture.

When the Jews thought of angels, they thought of magnificent creatures, creatures of purity that flew around the throne of God, saying in a loud voice, "Holy, Holy, Holy, is the LORD of hosts, The whole earth is full of His glory!" (Is. 6:1-3). When they thought of angels, they thought of warriors, who surrounded the mountainside and were prepared to overwhelm the puny human army with their numbers and might (2 Kings 6:17). When they thought of angels, they thought of power. The mere sight of an angel was enough to bring a donkey to it knees (Num. 22). An angel stopped the entire army of Pharaoh in his tracks (Exodus 14:19). The angel of the LORD destroyed 185,000 Assyrians in one night (2 Kings 19:35). In speaking with an angel, Manoah and his wife thought that they would die! (Judges 13). Indeed, the Jews had a far more accurate view of angels than we often have today, with our precious moments angels.

So, when the Jews thought about comparing Jesus and the angels, there was some question as to who was greater. They knew about the

angels. They knew how powerful they were. But they may have had a different view of Jesus, having seen Him living a meek and quiet life, eventually dying passively upon the cross. Apparently, these people needed convincing. And so, the writer of the book of Hebrews set out to convince them. Let's read his argument in full, ...

Hebrews 1:5-14

For to which of the angels did He ever say, "You are my Son, today I have begotten you"?

And again, "I will be a father to him and he shall be a son to me"?

And when He again brings the firstborn into the world, He says, "And let all the angels of God worship him."

And of the angels He says, "Who makes his angels winds, and his ministers a flame of fire."

But of the Son He says, "Your throne, O God, is forever and ever, and the righteous scepter is the scepter of his kingdom. "You have loved righteousness and hated lawlessness; therefore God, your God, has anointed you with the oil of gladness above your companions."

And, "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the works of your hands; they will perish, but you remain; and they all will become old like a garment, and like a mantle you will roll them up; like a garment they will also be changed but you are the same, and your years will not come to an end."

But to which of the angels has He ever said, "Sit at my right hand, until I make your enemies a footstool for your feet"? Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

At this point, I want to point out that there were no cross references (or footnotes) in the text. At no point did the author identify where the Old Testament quotations came from. The assumption is that the listeners (or readers), would be familiar with these Old Testament quotations. They would know where the Scriptures said, "You are my son. Today, I have begotten you." They would know where the Scriptures said, "I will be a father to him and shall be a son to me." They would know where the Scriptures said, "And let all the angels of God worship him."

Do you know where these passages are in the Old Testament? Do you know where any of these passages come from? Perhaps these verses here are a call for us to know our Bibles better than we do. Fortunately for us, most of our Bibles have footnotes to help us out. But, this wasn't available to those in the first century who originally heard and read these things. Anyway, all of these verses all help to show the point that Jesus is "Better Than The Angels" (which is the title of my message this morning).

You can see the phrase from which I derive the title of my sermon this morning in verse 4, "having become as much better than the angels." This is the first time that we encounter this word, "better" in the book. It will occur 12 more times throughout the book of Hebrews. Usually, it speaks of how Jesus is better. For instance, we have a "better hope" in Jesus (7:19). Jesus is "the guarantee of a better covenant" (7:22). Jesus has enacted "a better covenant ... on better promises" (8:6). Jesus has offered "better sacrifices" than the Old Testament (9:6). We have "a better possession" awaiting us in heaven (10:34). The saints of old were looking for a "better country, that is, a heavenly one" (11:16). The writer speaks of a "better resurrection" that we seek (11:35). We have the assurance that God has provides "something better" for us who believe (11:40). The sprinkles blood of Jesus is better than the blood of Abel (12:24). Here, in our text this morning, we are looking at how Jesus is "better than the angels."

The reason why Jesus has become much better than the angels is because, "He has inherited a more excellent name than they" (verse 2). This phrase takes us back to verse 2, where we saw that Jesus was appointed "heir of all things." The heir is the one who receives the inheritance. That is, He is the one who has been given the earth and the entire universe. Again, the author uses the same imagery here, saying that Jesus has "inherited" a more excellent name than the angels, meaning that Jesus possesses a better name than the angels.

Now, this isn't saying that the name, "Jesus" is better than the names, "Michael," or "Gabriel," as if to say that there is anything inherent in the sound of "Jesus" that makes it better. Rather, this phrase here refers to the character of Jesus. It refers to the being of Jesus. It refers to the totality of who Jesus is.

In the Bible someone's "name" is far more than the words used to identify an individual. Rather, someone's "name" is a representation of who they are. It is their reputation. For instance, Proverbs 22:1 says, "A good name is to be more desired than great wealth. Favor is better than silver and gold." In other words, it is far better to have a good reputation among people than it is to have a big house or lots of cars or the means by which you might take exotic vacations each year. Ecclesiastes 7:1 says it this way, "A good name is better than a good ointment." In other words, it's better to have a good reputation than it is to enjoy some of the nicer things in this life. The reason for these things is that someone's name is their reputation.

But, someone's "name" goes even further than mere reputation. In the Bible, "name" can even represent one's authority. When David fought Goliath, he fought under authority. He said to the giant, "You come to me with a sword, a spear, and a javelin, but I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have taunted" (1 Sam. 17:45). Jesus told us to pray in His name (John 14:13, 14; 15:16; 16:23-24, 26). We do so to invoke God's authority upon our prayers.

But, someone's "name" goes even further than mere authority. Someone's name represents their being. Psalm 103 says, "Bless the LORD, O my soul and all that is within me, bless His holy name." We bless the name of God, because His name is His being. Psalm 113:1-2a says, "Praise the LORD, praise O servants of the LORD, praise the name of the LORD, Blessed be the name of the LORD." We praise the LORD. We praise the name of the LORD, because these two things are equivalent. The name of God signifies His being!

We pray, "Hallowed be Thy Name." "May your reputation and authority and being be sanctified and feared by all upon the earth." And this is what the writer is getting at here in verse 4. Jesus "has inherited a more excellent name than [the angels]." In other words, Jesus is a greater being and has a greater reputation and authority than the angels.

Before we dig into my first point, I want to say a few words about the aim of my message. This message has no point of application for us. Rather, it merely points out how Jesus is better than the angels. There can be great application in this, however, as you may well be drawn to Him in worship in greater ways than ever before. This is my aim: to encourage your worship of Jesus Christ. This must be the result of this text in our lives.

Also, before we get to the details of verse 5, I want to point out that some of the details of these quoted passages are a bit difficult to understand. They may make your head spin. They may leave you confused in the details. Furthermore, you may be surprised at how messy some of these passages in the Old Testament really are. We would love them to be clearer than they are. In their Old Testament context, they are cryptic and not always clearly talking about Jesus. The details of this passage are difficult to understand. But, the good news is that we don't have to fully understand the details, because the main point is crystal clear. All of these passages serve to show how Jesus is better than the angels.

In verse 5, we see his first argument (of why Jesus is better than the angels).

1. Jesus is the Son (verse 5).

Hebrews 1:5

For to which of the angels did He ever say, "You are my Son, today I have begotten you"? And again, "I will be a father to him and he shall be a son to me"?

What's the answer to this question? Nobody! No one! None of the angels ever received the title, "My son." No angel can claim this fatherly relationship! Now, to be sure, angels are called "sons of God." Several times in the book of Job, angels are called "sons of God" (Job 1:6; 2:1; 38:7). But, nowhere is one of them singled out with the title, "My son." We, as believers, are often identified in Scripture as being "children of God," but none of us would claim that we are "the Son of God." This is what makes Jesus unique. This is what makes Jesus as greater than the angels. He has received the name, "Son," while none of the other angels have. And this makes Him better than the angels.

To prove this, the writer of these words digs first into the Psalms. He quotes from Psalm 2:7, saying, "You are My Son, today I have begotten You." Seeing that this is one of greatest Messianic Psalms in all of the Bible, it would do well for us to look at it a bit more closely. I just want to work through this Psalm together with you this morning that you might see Jesus in the Psalm ... and how great He is! The Psalm begins with these words, ...

Psalm 2:1-3

Why are the nations in an uproar  
And the peoples devising a vain thing?  
The kings of the earth take their stand  
And the rulers take counsel together  
Against the LORD and against His Anointed, saying,  
"Let us tear their fetters apart  
And cast away their cords from us!"

We see a war developing. The nations are in an uproar (verse 1). The kings are scheming (verse 1). They are counseling together against their enemy (verse 2). But, it's not a war between disputing nations. No, it's a war against God. You can see it there in verse 2, "The kings of the earth take their stand ... against the LORD and against His Anointed."

The nations are in a rage over two individuals in the universe. We can easily identify the first as "the LORD." This is "God, the Father." The second is just as easily identified. It is "His Anointed." In the Hebrew, it is *meshiach*, which is where we get the word, "Messiah." "Messiah" means, "The anointed one."

And so, we see the kings of the earth waging war against God and against Jesus, the anointed Messiah. They are fed up by the rule of God upon their lives. And they are seeking freedom from God, "Let us tear their fetters apart and cast away their cords from us," they say.. And I love the response of God, upon the throne, as he watches this take place.

Psalm 2:4

He who sits in the heavens laughs,  
The Lord scoffs at them.

It's a bit like the ants in your home counseling together against one another, angry at the Raid that you sprayed down their ant hole in recent days. They have summoned a gathering together, shaking their fists at you, saying, "We'll get you. You think that you can rule over us. But we'll show you who's boss around here! We will cast that can of poison away from you!" Such a sight can only lead you to laugh. You could wipe out their entire meeting with one stomp of your sneaker. But, God's laugh quickly turns to anger.

Psalm 2:5-6

Then He will speak to them in His anger  
And terrify them in His fury, saying,

"But as for Me, I have installed My King  
Upon Zion, My holy mountain."

In response to the warring nations, God says, "I have my own King. He has been placed on Zion. He has been placed in My holy place." This king will dominate the nations who wage war against Him. It will be no match. And then, the Messiah takes the microphone and begins to speak. He tells of the interaction between Himself and the LORD. He says in verse 7, ...

Psalm 2:7-9  
"I will surely tell of the decree of the LORD:  
He said to Me, 'You are My Son,  
Today I have begotten You.  
'Ask of Me, and I will surely give the nations as Your inheritance,  
And the very ends of the earth as Your possession.  
'You shall break them with a rod of iron,  
You shall shatter them like earthenware.'"

In other words, "God has guaranteed that I will rule and reign over the nations. I will own the earth. I will destroy the nations. I will crush them like clay pots." The implication of the rule and reign of the Messiah comes in verse 10, ...

Psalm 2:10-12  
Now therefore, O kings, show discernment;  
Take warning, O judges of the earth.  
Worship the LORD with reverence  
And rejoice with trembling.  
Do homage to the Son,  
that He not become angry, and you perish in the way,  
For His wrath may soon be kindled  
How blessed are all who take refuge in Him!

Rather than waging war against the king, we ought to worship Him (verse 11). Worship the Son (verse 12), lest you become the dust of His fury. Take refuge in the Son (verse 12) and know His joy!

Now, the premise of all of this domination has to do with the identity of the Messiah. He is God's son, as it says in verse 7. "He said to Me, 'You are My Son. Today I have begotten you.'" And this is the verse that the writer to the Hebrews quotes to demonstrate that Jesus is better than the angels. You can see the position and the dominance of the son in this verse. He is the coming ruler of the world. He is the one upon Mount Zion. He is the one who will dominate the kings of the earth.

The question posed in Hebrews 1:5 is this: "To which of the angels did He ever say, 'You are My Son, today I have begotten you'?" The answer, of course, is none! There is no angel that rules and reigns like Jesus. There is no angel that has ever received the title of Messiah. Of course, Jesus is better than the angels.

Before we move on, I want to say a few words about this word, "Begotten." Some have taken this word to mean that Jesus was a created being. After all, that's how we use the word, "Begotten." We beget children. A father begets a son or a daughter. In this case, they argue, Jesus is the product of the creative work of God. However, such an interpretation is difficult in light of the many obvious passages in the Bible in which Jesus is identified as deity (John 1:1; 8:58; 10:30; Heb 1:1-2a).

As far back as 300 A. D., the early church worked hard to clarify the meaning of this word. They sought to make a distinction between the meaning of "begotten" and "made." Consider a portion of the Nicene Creed (written in 325 A. D.). As you read it, notice how forcefully the creed points out that Jesus was not "made," but, he was "begotten."

We believe in one God, the Father Almighty, maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, the only begotten; that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten not made, being of one substance with the Father.

In seeking to understand this word, "begotten," it is best here to associate the meaning of this phrase as identifying the Son as possessing the same substance as the Father. A child shares the DNA of a parent. The Son shares the same substance with the Father, the deity substance. That's what we believe the word "begotten" is seeking to communicate.

At any rate, Jesus, the Son, is better than angels precisely because He is the Son of God. This same argument is used in the next phrase in Hebrews 1:5, ...

Hebrews 1:5  
And again, "I will be a father to Him and He shall be a Son to me"?

The argument is the same, but the passage is different. The first quote came from Psalm 2:7. The second quote comes from 2 Samuel 7:14.

Again, I think that it would be helpful for us to turn to this passage of Scripture to see what it was saying in its original context, because, it is so obviously messianic. Admittedly, it is a bit difficult to fully understand. The best place to begin is right at the beginning of this chapter.

#### 2 Samuel 7:1-3

Now it came about when the king [i.e. David] lived in his house, and the LORD had given him rest on every side from all his enemies, that the king said to Nathan the prophet, "See now, I dwell in a house of cedar, but the ark of God dwells within tent curtains." Nathan said to the king, "Go, do all that is in your mind, for the LORD is with you."

Here was a successful king, noticing the dichotomy between his living arrangements and the state of the house of God. He was living in a wooden house. But, the best that Israel had done for the worship of the LORD was to provide a tent. And so, he counseled with Nathan, the prophet, who gave him the go-ahead to build the LORD a permanent structure in which he may dwell. But, God said, "Not so fast." Look at verse 4, ...

#### 2 Samuel 7:4-7

But in the same night the word of the LORD came to Nathan, saying, "Go and say to My servant David, 'Thus says the LORD, "Are you the one who should build Me a house to dwell in? "For I have not dwelt in a house since the day I brought up the sons of Israel from Egypt, even to this day; but I have been moving about in a tent, even in a tabernacle. "Wherever I have gone with all the sons of Israel, did I speak a word with one of the tribes of Israel, which I commanded to shepherd My people Israel, saying, 'Why have you not built Me a house of cedar?'"

In other words, your plan is a good one. But, I don't really need your help in these matters. I never asked for help. I never really needed much help. And now, God instructs Nathan to turn to David and give him this wonderful blessing. Look now in verse 8, ...

#### 2 Samuel 7:8-11

"Now therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, "I took you from the pasture, from following the sheep, to be ruler over My people Israel. "I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth. "I will also appoint a place for My people Israel and will plant them, that they may live in their own place and not be disturbed again, nor will the wicked afflict them any more as formerly, even from the day that I commanded judges to be over My people Israel; and I will give you rest from all your enemies. The LORD also declares to you that the LORD will make a house for you.

"Rather than you making a house for Me," says the Lord, "I will make a house for you." Now, the LORD wasn't talking about a physical house here. He was talking about David's dynasty. That's what he means. I'm going to build your house. "Your generations will continue long after you, ruling and reigning upon the throne." He then continues to tell David of what will take place after his death.

#### 2 Samuel 7:12-17

"When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. "He shall build a house for My name, and I will establish the throne of his kingdom forever. "I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. "Your house and your kingdom shall endure before Me forever; your throne shall be established forever." In accordance with all these words and all this vision, so Nathan spoke to David.

On one level here, the LORD is prophesying to David through Nathan about his son, Solomon. After all, Solomon was the one who actually built the temple. You can read about it in the first 11 chapters of 1 Kings. But, on another level here, the LORD is prophesying of something much greater than Solomon. He must be talking about the Messiah, the greater son of David.

There are only two ways for verse 16 to be true, "Your house and your kingdom shall endure before Me forever." There are only two ways for David's house and kingdom to endure forever. The first is that David's line must be uninterrupted forever, forever having a king upon the throne (the kingship passing from David to Solomon to Rehoboam to Abijah to Asa to Jehoshaphat to Jehoram to Ahaziah to Athaliah to Joash to Amaziah to Azariah to Jotham to Ahaz to Hezekiah to Manasseh to Amon to Josiah to Jehoahaz to Jehoiakim to Zedekiah, ...). The second way for David's throne and kingdom to last forever is for one of David's descendants to live forever, thus, forever a king!

Now, of these options, we know that the first option didn't happen. Zedekiah was the last of the Davidic kings to sit on the throne. But, we do know that the second option took place. Jesus was of the lineage of David. He is seated up on His throne (Heb 1:3, 13). And, 2 Samuel 7 has allusion to Jesus, the son of David.

Now, the particular verse quoted by the author of Hebrews in 1:5 comes in verse 14a, "I will be a Father to him, and he will be a son to me." On the one hand, this verse refers to Solomon, for sure, as the verse finishes with this phrase, "When he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men" (2 Samuel 14b). And yet, on the other hand, the messianic overtone of this entire passage has a clear reference to Jesus. The Messiah is God's Son! And as God's Son, he is greater than the angels. The promise of the king to sit on the throne was not given to an angel. Rather, it was a man from the line of David. But, it wasn't any man. It was Jesus, the Son of Man - the one who would be identified as the Son of God.

Let's turn our attention now to my second point. Jesus is also better than the angels because ...

## 2. Jesus is Worshiped (verses 6-7)

Hebrews 1:6

And when He again brings the first-born into the world, He says, "And let all the angels of God worship Him."

This is a summons to worship. It's not merely that the angels of God are permitted to worship. Rather, it's that the angels are commanded to worship Jesus. And this makes Jesus better.

We read in Hebrews 7:7, "But without any dispute, the lesser is blessed by the greater." We could equally apply the same principle to worship: "But without any dispute, the lesser worships the greater." And as angels are commanded to worship the Son, it makes the Son greater. Indeed, angels have worshiped (and will worship) Jesus.

Perhaps you remember the scene in Revelation 5, where angels are around the throne, worshipping Jesus. In Revelation 4 and 5, we have five pictures of heavenly worship. It's God on the throne being worshiped by 24 elders and four living creatures (probably angels) and myriads of angels.

Revelation 5:11-14

Then I looked, and I heard the voice of many angels around the throne and the living creatures and the elders; and the number of them was myriads of myriads, and thousands of thousands, saying with a loud voice, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing." And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, "To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever." And the four living creatures kept saying, "Amen " And the elders fell down and worshiped.

This is the culmination of history! All creation (angels included) worshipping God and the Lamb!

The angels know their place. They know that they are not to be worshiped. Twice in the book of Revelation, John is overwhelmed by what he saw. He fell down and worshiped at the feet of an angel (Rev 22:8). But, the angel prohibited it and said, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God" (Rev 22:9). (We see this also in Revelation 19:10). The angels know that they are not to be worshiped. The angels know where their worship is to be directed. They are to worship Jesus.

The text used to prove this point is Deuteronomy 32:43. Now, if you look up this passage in the Bible, you won't find these words in the verse. That's because your translation comes from the Hebrew text (which doesn't contain these verses). But, the writer wasn't using the Hebrew text. Rather, he was using the Greek text, called the Septuagint. In that text, these words are included (they are also included in some of the dead-sea scrolls, which are in Hebrew). So, the reading was familiar to the Jews of that day.

There's no need to look at that passage this morning, as it's not a messianic text. It merely calls the angels to worship the Lord. There's nothing that we gain from the context that is helpful to us. However, we can glean from the context of the next text quoted by the writer in verse 7, ...

Hebrews 1:7

Who makes His angels winds, and his ministers a flame of fire.

This comes from Psalm 104:4. This verse comes in the context of a "creation Psalm." It speaks of how God has cared for the creation. God cares for the earth (verses 5-9); God provides water (verses 10-13); God provides vegetation (verses 14-15); God provides habitation (verses 16-26); all things are dependent upon the Lord (27-30). In the midst of all of that, verse 4 speaks about His angels.

Psalm 104:4

He makes the winds His messengers, flaming fire His ministers.

We see that the NASB translation reverses the order from that which is quoted in Hebrews. It is of interest to note that the NASB indicates that an alternate reading is possible, which would match more with the Hebrews 1:7 reading. The ESV and the KJV follow the Hebrews reading exactly. The ESV reads, "he makes his messengers winds, his ministers a flaming fire." The reason for the variety in translations is because the Hebrew text can be read either way. From the words themselves, it is difficult to fully know which words are the subjects and which words are the objects in this sentence. I suspect that the NASB chose to make "winds" and "fire" the subjects in light of the overall context of the Psalm, as it focuses so much upon the created order.

But, regardless of the details, the point is the same: God reduces angels (who are greater than men) to forces of nature. God can send His angels out to do whatever He pleases. As we see in verses 6 and 7 of Hebrews, God pleases to have His angels worshipping Jesus. Jesus is truly better than the angels!

This sermon was delivered to Rock Valley Bible Church on October 18, 2009 by Steve Brandon.  
For more information see [www.rvbc.cc](http://www.rvbc.cc).

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[1] If you want to see more examples of such outrageous memorabilia, see <http://www.angelgifts.com>.