

Hebrews

"Kingship and Priesthood"

Part 2 ([Heb 1:3-8](#))

Heb 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Heb 1:2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Heb 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

Heb 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Heb 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

Heb 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Heb 1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

Heb 1:8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom

Heb 1:9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

Heb 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Heb 1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

Heb 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Last week we looked at our opening verses to this study of Hebrews and were reminded of how "In the past God spoke to our people through the prophets. He spoke to them many times and in many different

ways"[[Heb 1:1 ERV](#)], and how that was the type and shadow experience that was written for the elect "in these last days" of vs 2 who God "has spoken to us again through his Son"[[Heb 1:2 ERV](#)] ([1Pe 1:12](#) , [1Co 10:11](#)).

[1Pe 1:12](#) Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

[1Co 10:11](#) Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Why "many times and in many ways"?, why was the first not enough?, or was it enough ([2Ti 3:15](#)) but only after we understand what that old wine was meant to do, and how the new wine has its place as well ([Mat 9:17](#) ,*new and old wine are those treasures spoken of in* [Mat 13:52](#) ,[Heb 8:7](#)). If we only see the old order of the law with the letter and are not given to see the spiritual intent behind the letter that kills, then it won't profit us in any way, it will just be as we often say just a history lesson ([2Co 3:4-9](#) , [Joh 6:63](#) , [Eze 36:26](#) , [Col 1:27](#)).

[Mat 9:17](#) Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and **both are preserved**. [*as opposed to being reserved* unto judgement in the lake of fire [2Pe 2:9-10](#)]

[2Pe 2:9](#) The Lord knoweth how to deliver the godly out of temptations["**preserved**"], and to **reserve** the unjust unto the day of judgment to be punished:

[2Pe 2:10](#) But chiefly them that walk after the flesh in the lust of uncleanness, and **despise** government. Presumptuous *are they*, selfwilled, they are not afraid to speak evil of dignities. [[Rom 11:22](#) one "**preserved**" and the other "**reserved**" In other words we are preserved by acknowledging and recognizing the government that God has given us right now within the body of Christ, and yes if we are outwardly disrespectful to the governments of this world that would be something that needs to be burnt up and overcome.]

[Mat 13:52](#) Then said he unto them, **Therefore every scribe** *which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.* [*new and old things instruct us [new and old wine "**both are preserved**" meaning we are preserved by living by every word that proceeds from the mouth of God, the sum of His*

word [Psa 119:160](#) so that we can become vessels of honour that are fit for the master's use [2Ti 2:21-22](#)]

[2Ti 2:21](#) If a man therefore purge himself from these ["if thou continue in his goodness ([Rom 2:4](#)): otherwise thou also shalt be cut off" [Rom 11:22](#)], he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. [**preserved** by grace through faith [Eph 2:8](#)]

[2Ti 2:22](#) Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

[2Ti 2:23](#) But foolish and unlearned questions avoid, knowing that they do gender strifes.

[2Co 3:4](#) And such trust have we through Christ to God-ward:

[2Co 3:5](#) Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; [[Psa 118:27](#)]

[2Co 3:6](#) Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

[2Co 3:7](#) But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

[2Co 3:8](#) How shall not the ministration of the spirit be rather glorious? [*the world will not be able to stedfastly behold the face of Christ and his Christ when the first resurrection occurs - meaning they will not be able to be converted during that age*]

[2Co 3:9](#) For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

[Joh 6:63](#) It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

[Eze 36:26](#) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh ["but our sufficiency is of God" [2Co 3:5](#)], and I will give you an heart of flesh.

[Col 1:27](#) To whom God would make known ([Eze 36:26](#)) what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

The order that was established in the old covenant that is especially described for us as those things that happen in and around the temple of God are the types and shadows given to us to know how to cleanse our heavens today through Christ and His Christ. This book of Hebrews

is very much on point in regard to that subject throughout its writings ([Heb 9:23-24](#)).

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things [*the body of Christ, the church* [Col 1:24](#)] themselves with better sacrifices than these.

[Heb 9:24](#) For Christ is not entered into the holy places made with hands, *which are the figures* of the true; but into heaven itself, **now** to appear in the presence of God for us [[Eph 2:6-7](#)]:

The bible is Christ-centric from cover to cover, and this section of Hebrews that we are looking at tonight ([Heb 1:3-8](#)) strongly establishes that fact and what it means for the kingship and priesthood that God's elect are maturing into through Christ ([2Pe 3:18](#)). The fruit of that maturation process that is accomplished by being connected to the vine ([Joh 15:5](#)) is explained in the following verses ([Eph 4:13-16](#)).

[Eph 4:13](#) Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

[Eph 4:14](#) That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

[Eph 4:15](#) But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

[Eph 4:16](#) From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The end result of our being connected to the vine, our hope of glory within ([Col 1:27](#)), is to have the "not many wise men after the flesh, not many mighty, not many noble" ([1Co 1:26](#)) to return with Christ "with the clouds" ([Rev 1:7](#), [Heb 12:1](#)), the army with the King of kings and Lord of lords ([Rev 19:7-18](#)). Those kings and priests, the army with the King of kings and Lord of lords, his Body, are the new creation who were granted to continue in the truth ([Joh 8:31-32](#)). We are being cleansed through Christ to become mature sons who were chastened and scourged in this age of much tribulation ([Act 14:22](#)) as we "testify in the Lord" ([Eph 4:17](#)) in the vine where this is all happening within our heavens where that testimony is being laid up ([Php 2:13](#), [Heb 9:23](#), [Exo 16:33-34](#))

Right after this section we looked at in ([Eph 4:13-16](#)) verses that declare the end from the beginning, we read of what we must experience in order to be with the Lord when he returns on that day to rule and reign the nations of this world in ([Eph 4:17-32](#)). These are the events

that are cleansing the temple of God that we are today ([1Co 3:16](#)) that bring order into the house of God today and make it possible for us to be used to establish that order in the earth during the symbollic thousand year reign that will culminate in the 'great white throne judgement'.

[Eph 4:17](#) This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

[Eph 4:18](#) Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

[Eph 4:19](#) Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

[Eph 4:20](#) But ye have not so learned Christ;

[Eph 4:21](#) If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

[Eph 4:22](#) That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

[Eph 4:23](#) And be renewed in the spirit of your mind;

[Eph 4:24](#) And that ye put on the new man, which after God is created in righteousness and true holiness.

[Eph 4:25](#) Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

[Eph 4:26](#) Be ye angry, and sin not: let not the sun go down upon your wrath:

[Eph 4:27](#) Neither give place to the devil.

[Eph 4:28](#) Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

[Eph 4:29](#) Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

[Eph 4:30](#) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

[Eph 4:31](#) Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

[Eph 4:32](#) And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

After we have had all the nations brought into subjection within us we won't glory in men knowing that all things are ours and for the body's sake ([2Co 4:15](#), [Eph 2:7](#)). We are coming to see that everything that is in the temple is ours for the express purpose of one day ministering unto those who will come after us and be judged in the lake of fire which is

the second resurrection, even as we minister to one another today ([1Co 3:16](#), [1Co 3:21](#), [1Co 6:3](#), [Rev 20:6](#)).

This section of Hebrews ([Heb 1:3-8](#)) gives us great encouragement as it reveals the promise in a very detailed way of how Christ will be the author and finisher of his inheritance, the elect, the kings and the priests who will experience Christ's strength that will be made perfect through our weakness ([2Co 12:8-10](#)). That strength that is being formed within us through Christ makes it possible to one day to be a part of "the armies in heaven [that] followed him upon white horses, clothed in fine linen, white and clean", as "all the fowls that fly in the midst of heaven [are bade to] come and gather yourselves together unto the supper of the great God" ([Rev 19:13-18](#)). God has given Israel 'good' kings and 'bad' kings throughout the ages, and we know this is all type and shadow leadership that reminds us that only Christ can be Christ, and that it takes God's spirit, His anointing upon us to properly rule over the nations within first so that ultimately we can be blessed to rule and reign under Christ as those unprofitable servants who have been blessed to be made ready and come up on mount Zion as saviours ([Oba 1:21](#)) to do this ruling and reigning that will establish His kingdom that shall know no end of peace ([Isa 9:1-6](#), [Isa 9:7](#)).

[Isa 9:6](#) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

[Isa 9:7](#) Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

God so loves the world that he gives Christ and his Christ ([Joh 3:16](#)) to be the vehicle that He will use to bring about the "all in all" spoken of in ([1Co 15:28](#)). Unto us "a child is born" happens every time someone is dragged to Christ ([Joh 6:44](#)) and "born again" as we all must be, in order to enter into the kingdom of God ([Joh 3:3](#)).

[Joh 3:3](#) Jesus answered and said unto him, **Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.**

Our first verse:

[Heb 1:3](#) **Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;**

It is Christ who purged our sins not as a substitutionary sacrifice who did everything on the cross for us ([Col 1:24](#)), but rather if we look at the

words "**purged our sins**" more closely against the sum of God's word, we will see that this is an ongoing process that is made possible by our being sanctified by the blood of Christ ([Joh 17:17](#)) as we are led unto repentance and give an accounting of our sins.

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: [KJV]

I now rejoice in my sufferings for you, and do fill up the things lacking of the tribulations of the Christ in my flesh for his body, which is the assembly, [YLT]

Now, am I rejoicing in the sufferings on your behalf, and am filling up the things that lack of the tribulations of the Christ, in my flesh, in behalf of his body, which is the assembly, [Rotherham]

Yes, Christ did purge all our sins at that moment of his being obedient unto death ([Joh 15:13](#), [Rom 5:8](#)) and made us acceptable through him ([Eph 1:6](#)), but there was something "lacking" in that sacrifice that our Father would give Christ the power to accomplish within us "**upholding all things by the word of his power, when he had**

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by himself purged ["making"] ["a washing, cleansing, ablution"] **our sins**".

Our fellowship is based on that suffering of Christ as we eat his body and drink his blood by continuing in the words of eternal life ([1Co 10:16](#), [Joh 8:31-32](#)), being a joint that is supplying love through an obedience that is formed through suffering as we are ground to power under the stone Jesus Christ ([Heb 5:8](#), [Mat 21:44](#)). Christ in us can help us confess our faults to one another ([Jas 5:16](#)) and point us back to our Lord covering a multitude of sins through fervent love in this age ([1Pe 4:8](#)) in the church as we look to Christ in each other to extend that mercy and to cover each other's transgressions ([Eph 4:32](#)). This is the only acceptable sacrifice that can cover all that confession that God makes manifest in the lives of those who he is dragging to Christ ([Joh 6:44](#), [Act 9:5](#)) for that express purpose ([Rom 2:4](#)).

The idol that Israel of old made of the serpent of brass ([2Ki 18:4](#)) that represents the forgiving of sins that comes to us through our head and to our body as we look to Christ ([Joh 3:14-16](#), [Eph 2:6](#), [1Jn 4:17](#)) reminds us of the idolatrous way in which we have come to think that Christ's sacrifice was something to be idolized for its ability to cause us to be once saved always saved which is the mantra of Christianity today, when we know in fact that it those who endure until the end who will be saved ([Num 21:9](#), [2Ki 18:4](#), [Mat 24:13](#)).

Christ has now "**sat down on the right hand of the Majesty on high**" so we can be sure that these verses are being fulfilled in those who are being given the power to overcome in this life through Him ([Rom 5:10](#), [Php 4:13](#)).

[Rom 5:9](#) Much more then, being now justified by his blood, we shall be saved from wrath [*His wrath is his judgement*] through him.

[Rom 5:10](#) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life

[how? [Col 1:24](#)]

This verse in Romans clearly shows us the two parts of the sacrifice that are needed to cleanse the body of Christ but also to prepare us to be part of that kingship and priesthood that will be used to reconcile the rest of humanity ([Rom 5:10](#), [Lev 14:6-7](#), [Lev 16:21-22](#)).

[Rom 5:10](#) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

[so much for the false doctrine of the substitutionary sacrifice of Christ that excludes are need to fill up what is behind of His afflictions in this life and endure until the end so "we shall be saved by his life"]

[Lev 14:6](#) As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

[Lev 14:7](#) And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

[Lev 16:21](#) And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man into the wilderness:

[Lev 16:22](#) And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

We must be crushed or ground like fine flour in order to be used of God to rule and reign under Christ as symbolized in these verses in Leviticus (*Christ* [Lev 23:11-13](#) and His Christ [Lev 23:15-17](#)). Then we can feed the masses with the bread of life that will be cast upon the many waters during the symbollic thousand year reign and come back in many days in the lake of fire ([Ecc 11:1](#), [Isa 55:11](#)). These verses below explain the preparation that the bride must go through in order to be made ready to do the work that God has set before us ([Rev 19:7](#)).

[Lev 23:11](#) And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

[Lev 23:12](#) And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

[Lev 23:13](#) And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be*

of wine, the fourth *part* of an hin. [Lev 23:15](#) And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

[Lev 23:16](#) Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

[Lev 23:17](#) Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven;*they are* the firstfruits unto the LORD.

Heb 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Christ's name is connected to the idea that He is the chief cornerstone of the building and the anointed saviour of all mankind ([Act 4:11-12](#)). He is the "head of the corner" who holds up all those other angels who represent the elect who will join Christ in saving the world as part of that kingship and priesthood we have been looking at ([Oba 1:21](#)).

[Act 4:11](#) This is the stone which was set at nought of you builders, which is become the head of the corner.

[Act 4:12](#) Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Christ has obtained a "**more excellent name than they**" and yet we share in that inheritance with Christ of being saviours if we suffer with him today ([2Ti 2:12](#), [Rom 8:17](#)). We are called God's sons ([1Jn 3:1](#)) and understand that by His power and strength, manifested in His love that is shed abroad in our hearts as those sons ([Rom 5:5](#)), who are overcoming the world by the gift of faith given to us ([1Jn 5:4](#)), that we can now love not our own lives and overcome through Christ with the same spirit that God gave Christ without measure ([Joh 3:34](#)) to accomplish the work of becoming our high priest in heaven who was "**made so much better than the angels**". This is the spirit working in the heavens of God's elect that Christ promised would make it possible that not one would be taken out of our Father's hands who were predestined to be there from the foundation of the world ([Joh 15:20](#), [Rom 8:35-37](#), [Joh 18:9](#), [Eph 1:3-4](#), [Joh 10:28-29](#)).

[Joh 15:20](#) Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

[Christ is encouraging us to see that he knows our frame "The servant is not greater than his lord", but regardless our Lord will give us power to overcome whatever persecutions we must endure for the kingdoms sake.]

Rom 8:35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

Rom 8:37 Nay, in all these things we are more than conquerors through him that loved us.

Joh 18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Eph 1:3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

Joh 10:28 *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

Joh 10:29 *My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.*

Heb 1:5 **For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?**

It is he who is above the angels that God the Father said "**Thou art my Son, this day have I begotten thee**", Christ ([Joh 17:5](#), [Mar 12:25](#)) who is the word ([Joh 1:1](#)) and became the only one who was ever physically born in the flesh as a begotten son of God ([Joh 3:16](#)). Christ had preeminence in that regard ([Col 1:18](#)) and the elect of God have the honour of being judged first in this age having been begotten with the holy spirit at an appointed time but not at birth as Christ was ([Eph 1:14](#)).

When the scripture says "**I will be to him a Father, and he shall be to me a Son**" we are being shown that Christ was not a son until he divested himself of the power that he had as the word and became flesh ([Php 2:7](#), [1Jn 3:8](#)). Prior to that he was the word of God, and "the image of the invisible God, the firstborn of every creature" ([Col 1:15-17](#)). Again the preeminence of Christ being shown in that reality that he was created first and given the power to create the rest of the angels "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him" and he is called "*the faithful and true witness, the beginning of the creation of God*" ([Rev 3:14](#)).

Col 1:15 Who is the image of the invisible God, the firstborn of every creature:

Col 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

Col 1:17 And he is before all things, and by him all things consist.

Rev 3:14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Heb 1:6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.

Heb 1:7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. [[Psa 104:4](#)]

Heb 1:8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom

These next three verses shed some light on the elect's kingship and priesthood that Christ is fashioning within us both to will and to do of His good pleasure ([Php 2:18](#)).

Because he is our high priest we can worship our Father "in spirit and in truth" as we go to Him through Christ who is the mediator who has made it possible for us to be accepted of God ([Joh 4:23](#), [1Ti 2:5](#), [Eph 1:6](#)).

Christ is the one being spoken of as "the firstbegotten into the world" whom the angels worship, and as the head of the church ([Col 1:18](#)) he is bringing in the rest of those first begotten first fruits who come after him ([Eph 3:10](#), [Jas 1:18](#)). So we see the connecting context of "his ministers" who are made "a flame of fire" and "his angels spirits" for the purpose of helping each other in this age bring about what verse thirteen says in Ephesians 4: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" ([Eph 4:11-16](#)).

Psa 104:1 Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

Psa 104:2 Who coverest *thyself* with light as *with* a garment: who stretchest out the heavens like a curtain: [*whose heavens?* [Heb 9:23-24](#)]

Psa 104:3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: [*which clouds?* [Heb 12:1](#)] who walketh upon the wings of the wind [*whose wings?*

[Exo 25:18-20](#)]:

Psa 104:4 Who maketh his angels spirits; his ministers a flaming fire:

Psa 104:5 *Who* laid the foundations of the earth, *that* it should not be removed for ever.

The last section of our study that says "**But unto the Son *he saith*, Thy throne, O God, *is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom***" and is indeed speaking of Christ but we also share in having "**a sceptre of righteousness**" which is an expression that speaks of authority to rule within the kingdom of God.

Psa 82:1 *A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the gods.*

Psa 82:2 How long will ye judge unjustly, and accept the persons of the wicked? Selah.

Psa 82:3 Defend the poor and fatherless: do justice to the afflicted and needy.

Psa 82:4 Deliver the poor and needy: rid *them* out of the hand of the wicked.

Psa 82:5 They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

Psa 82:6 **I have said, Ye *are* gods; and all of you *are* children of the most High.**

Psa 82:7 But ye shall die like men, and fall like one of the princes.

Psa 82:8 **Arise, O God, judge the earth:** for thou shalt inherit all nations

We are ruling that kingdom today within when we die daily and keep under ourselves, and if we are granted to endure until the end then we will be amongst those who were blessed to hold fast to our crown which is another symbol of rulership like the "**sceptre of righteousness**" that reveals who it is that God has made ready and approved to be those kings and priests in God's kingdom ([Rev 3:11-12](#)).

Rev 3:11 **Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.**

Rev 3:12 **Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.***

Next week Lord willing we will look at the last six verses of our study on the first chapter of Hebrews:

Heb 1:9 **Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.**

Heb 1:10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

Heb 1:11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

Heb 1:12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

Heb 1:14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

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