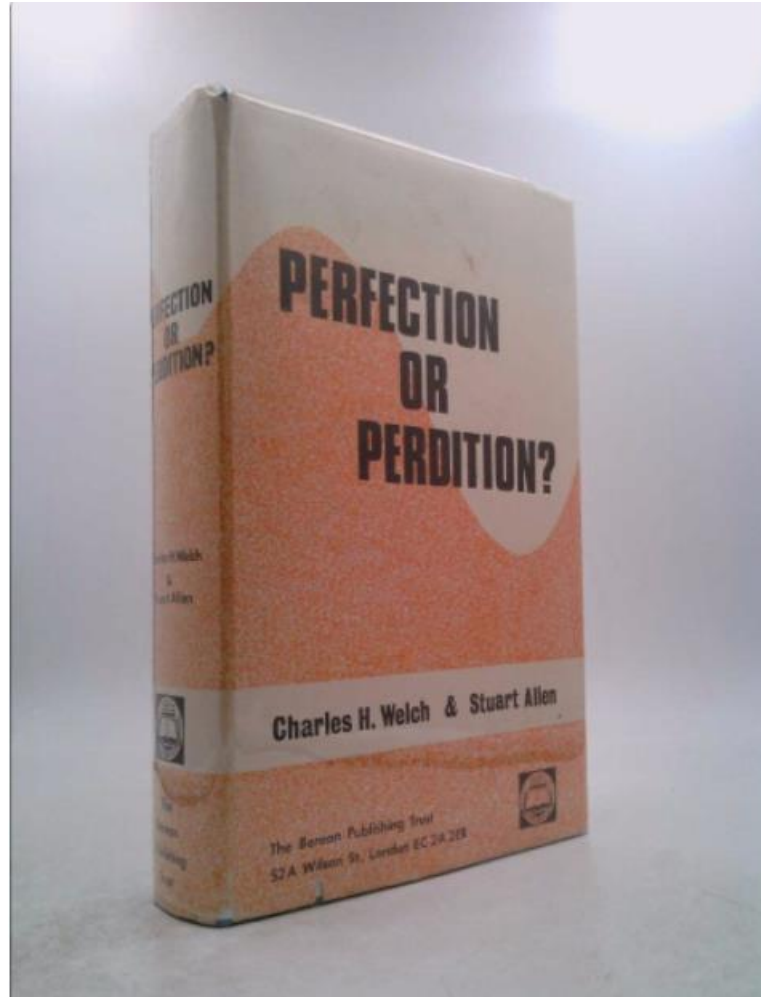


RUNNING THE RACE

ON TO PERFECTION OR BACK TO PERDITION: PART 7
WAYNE STEWART



Highlights

Chapter 1,2,3

ANGELS

- 1:4 So much better
- 1:5 Which of the angels ...?
- 1:6 Let ... worship him
- 1:7 angels spirits
- 1:13 To which ... sit on my right hand

Chapter 2 2:2,5,7,9,16

12:22 innumerable company of angels

1 Cor. 6:3 “we shall judge angels”

Contrast with Ephesians 1:20,21 – seated far above principality and power

‘Being made *so much* better than the angels’ This passage contains the first of several comparisons that are made as the theme of the epistle is unfolded.

- (1) ‘SO MUCH better than the angels ... obtained a more excellent name’ (Heb. 1:4).
- (2) ‘This Man was counted worthy of more glory than Moses, INASMUCH as He Who hath builded the house hath more honour than the house’ (Heb. 3:3).
- (3) ‘AND INASMUCH as not without an oath ... by so MUCH was Jesus made a surety of a better testament (covenant)’ (Heb. 7:20,22).
- (4) ‘For SUCH an high priest became us’ (Heb. 7:26).
- (5) ‘We have SUCH an high priest ... in the heavens’ (Heb. 8:1).
- (6) ‘But NOW hath He obtained a more excellent ministry, by HOW MUCH also He is the Mediator of a better covenant’ (Heb. 8:6).
- (7) ‘He that despised Moses’ law died without mercy ... of HOW MUCH sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God’ (Heb. 10:28,29).
- (8) ‘They that say SUCH things declare plainly that they seek a country’ (Heb. 11:14).

- A 1:4. The more excellent name (*diaphoros*).
(Angels, mediators of the old covenant).
- B 3:3. Counted worthy (*axioo*) Above Moses.
- C 8:1. We have such an High 7:20,22 Better covenant.
Priest in the heavens.
The Tabernacle pitched 7:26 Higher than.
by the Lord and not man. heavens.
- A 8:6. A more excellent ministry (*diaphoros*)
(Mediator of the New Covenant).
- B 10:29. Thought worthy (*axioo*) Beneath feet.
- C 11:10-16. Such things.
The better and heavenly country.
The city whose builder and maker is God.



KJV Psalm 68:17 The chariots of God are twenty thousand,
even thousands of angels: the Lord is among them, as in
Sinai, in the holy place.1 (Ps. 68:17 KJV)

ANGEL MEDIATORS

PSA. 68:17

DEUT. 33:2

ACTS 7:38

HEB. 2:2,3

CONCERNING WHICH WE SPEAK

- TBT Hebrews 2:5 Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν.
- KJV Hebrews 2:5 For unto the angels hath he not put in subjection **the world to come**, whereof we speak.

Matt. 24:14; Lk. 2:1; 4:5; 21:26; Acts 11:28; 17:6, 31; 19:27;
24:5; Rom. 10:18; Heb. 1:6; 2:5; Rev. 3:10; 12:9; 16:14

WHAT DID THE DEVIL SHOW HIM?

- TBT Luke 4:5 καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ **πάσας τὰς βασιλείας τῆς οἰκουμένης** ἐν στιγμῇ χρόνου.
- KJV Luke 4:5 And the devil, taking him up into an high mountain, shewed unto him **all the kingdoms of the world** in a moment of time.

‘For unto the angels hath He not put in subjection the world to come, whereof we speak’ (Heb. 2:5).

This assumes that ‘the world’ was at some time under angelic surveillance. The word ‘world’ here is not *aion* or *kosmos*, but *oikoumene*, ‘the habitable world’, particularly the world as known and visualized in Old Testament times, the prophetic earth. The first occurrence of *oikoumene* in the LXX is in Exodus 16:35: ‘Until they came to a land inhabited’, i.e., the land of Canaan. In Psalm 72 which speaks prophetically of the dominion ruled over by David’s greater Son, we read:

‘He shall have dominion also from sea to sea, and from the river unto the ends of the *oikoumene*’ (Psa. 72:8).

The kingdoms of the world (*oikoumene*) were shown in the temptation in the wilderness (Luke 4:5). In contrast with the wide extent of ‘heaven and earth’, Psalm 89:11 says, ‘Thou hast founded them’ (heaven and the *oikoumene*), and it is in this Psalm that we have another prophetic anticipation:

‘I will make Him My Firstborn, higher than the kings of the earth’ (Psa. 89:27).

When the day comes when man shall ‘sing a new song’ the psalmist says:

‘Say among the heathen that the LORD reigneth: the *oikoumene* also shall be established that it shall not be moved’ (Psa. 96:10).

This verse gives us a positive link with the theme of Hebrews, for there, in chapter 12, following *the shaking* of the earth at Sinai, we read:

‘Wherefore we receiving a kingdom which cannot be moved’ (Heb. 12:28),

where the Greek word, *saleuo* (move or shake) is employed. It is a very wonderful comment on the meaning attached to the *oikoumene* of the future, that where the Hebrew reads: ‘Thou shalt be called Hephzi-bah (i.e. My delight is in her), and thy land Beulah (i.e. married)’, the LXX of Isaiah 62:4 reads, ‘Thou shalt be called My Pleasure (*thelema*), and thy land *oikoumene*’. This is the ‘world to come’ whereof Paul was speaking in Hebrews 2.

HEB 2,3

- Heb 3:1 “Heavenly calling”
- 3:6 “If we hold...”
- 3:11 “not enter into my rest...”
- 3: 12 “take heed...”
- 3:14 “if we hold ...”
- 3:16 “did provoke ... not all...”
- 3:19, 4:1 ... short of it

Soteria (salvation)

Inherited salvation (1:14).

Neglecting so great salvation (2:3).

The Captain of salvation (2:10).

The Author of aionian salvation (5:9).

Things that accompany salvation (6:9).

Without sin unto salvation (9:28).

Unto the salvation of his house (11:7).