

Christ Is Superior to the Angels

“So Much Better”

Hebrews 1:4-14

An infidel saw a Christian walking and asked him where he was going. "To church, sir," "What do you go there for?" "To worship God." "Pray tell whether your God is a great God or a little God?" "He is both, sir." "How can that be?" "He is so great, sir, that Heaven cannot contain Him; and so little that He can dwell in my heart!" The infidel afterward admitted that that answer had affected him more than volumes he had read by gifted authors. (as found in Dad's notes – source unknown)

How great is our God to us? As the book of Hebrews so aptly points out, the God we serve is “so much better” than anything else in all of creation. He’s not just better in a basic sense of comparison; He is “so much better,” so much stronger, so much greater, so much more than _____ (fill in the blank). In this particular case, He is far superior to the angels. As we saw in our study last Sunday evening on the doctrine of angels, they are powerful beings, and immensely so, but Christ, as the God of creation, is far more powerful than they, in part, because He created them. This text before us in this study expands and expounds on that point and gives some details as to why and in what measure He is “so much better than the angels.”

I. IN WORSHIP – VS. 4-9

He is so much better than the angels in worship because He is God.

A. Because of His name

He became a “little lower than the angels” (Heb. 2:9) but He is now become (“made”) what He was in eternity past

as God, “so much better than the angels” – vs. 4.

1. “Being made” – this does not mean He was created as some false religions teach. There is a direct connection between the previous phrase of verse three (they are part of the same sentence) and this one. That connection is with the words “sat down” – having “sat down on the right hand of the Majesty on high,” He has now, as He was before the incarnation, become so much better than the angels.

Jehovah’s Witnesses teach that Jesus is the brother of the archangel Michael. But it’s absolute heresy—not because we’re splitting doctrinal hairs, but because if, like angels, Jesus Christ was created by the Father, it greatly cheapens the sacrifice God made on the Cross of Calvary. If Jesus is not God of very God, then God merely sent an angel to die on the Cross and take the rap for humanity. That’s not what happened. Paul would say great is the mystery of godliness that God was manifested in the flesh (1 Timothy 3:16). God Himself bore our sin. God Himself died on the Cross.

Mormons also deny Jesus is superior to the angels. Although they don’t talk about it very readily, if you press them on the point, they’ll admit they believe Jesus is the brother of Lucifer. You see, according to Mormon theology, God called Jesus and Lucifer together and said, “We need to redeem humanity.” And the two created beings—Jesus and Lucifer—both gave their suggested plan. The Father went with Jesus’ suggestion. Lucifer got ticked, and from that time has been determined to undermine his brother’s work.

Jon Courson, *Jon Courson’s Application Commentary* (Nashville, TN: Thomas Nelson, 2003), 1437.

2. “He hath by inheritance obtained” – the verb tense used here shows a past completed action with a present abiding result. Going back to the previous verse and the phrase, “when he had by himself purged our sins,” we find the past completed action was the work on the cross and the subsequent resurrection for our redemption. The present abiding result is that we are joint heirs with Christ because of His inheritance as the Son of God.
3. “A more excellent name than they” – because of this, His name is to be worshipped, not the angel’s, not man’s; nothing in all of creation has a more excellent name than His.

Philippians 2:5–11

⁵ Let this mind be in you, which was also in Christ Jesus:
⁶ Who, being in the form of God, thought it not robbery to be equal with God: ⁷ But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ⁸ And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. ⁹ Wherefore God also hath highly exalted him, and given him a name which is above every name: ¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; ¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

- B. Because of His nature (inherent attributes showing He is God)

He is seen as “so much better” in the Old Testament, pointing everyone to the truth that He is God – vs. 5-7. This expands on the “more excellent name” that Christ has as the Son of God.

1. The first reference to the Old Testament is in verse five: “Thou art my Son, this day have I begotten

thee.” This is a quote from Psalm 2:7.

Psalm 2:6–7

⁶ Yet have I set my king upon my holy hill of Zion. ⁷ I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

- a) Verse seven of Psalm 2 has a change of speaker from verse six. In verse six, the LORD (Jehovah) is speaking, establishing His “king” upon Zion. The King, according to Hebrews 1:5, is Christ, the Messiah, the Anointed One (as King). It is He that is making the decree about Himself. As we have found so many times, “The Bible is its best own commentary.”
- b) The establishment of Jesus Christ as the Son of God is found here and built upon throughout the book of Hebrews. It is this truth that He was the Son of God and the Son of Man that allowed Him to pay our sin debt.
- c) The word for “begotten” (γεννάω) is one that means to be born, and is used to recognize Christ as sovereign, as the Son of God. According to Acts 13:33 and Romans 1:4, the resurrection from the dead of Christ was the proof of His Sonship, born as a human baby, lived as a man, died for our sins, and rose again for our justification.

Acts 13:33

³³ God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Romans 1:4

⁴ And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

2. The second is also in verse five: “I will be to him a

Father, and he shall be to me a Son.” This is a quote from 2 Samuel 7:14, pointing to the seed which God promised David to sit on his throne forever was not Solomon but the Lord Jesus Christ.

2 Samuel 7:12–17

¹² And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. ¹³ He shall build an house for my name, and I will stablish the throne of his kingdom for ever. ¹⁴ I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: ¹⁵ But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. ¹⁶ And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. ¹⁷ According to all these words, and according to all this vision, so did Nathan speak unto David.

- a) The passage from which this text is taken is part of the Davidic Covenant that God made with David, where God established the throne of David forever.
 - b) Even though there is an immediate application to be made in that text of Solomon as the successor to the throne of David, and to which the second part of verse fourteen applies, the text is clearly about the Messianic reign, according to Hebrews 1:5.
3. The third reference is in verse six: “...And let all the angels of God worship him.”
- a) The first part of verses six points back to verse five and the reference to the Son being “begotten.” Here, it isn’t the resurrection in view so much as it is the birth of Christ – “when he bringeth in the firstbegotten into the world.”
 - b) Although not an exact quote, this is an apparent

quote from Psalm 97:7 where the psalmist states: “worship him, all ye gods.” The word for “gods” there is the word “elohim” (translated “gods” because of the first part of the verse and the “graven images” and “idols” that were being worshipped as gods), and is translated as angels in Psalm 8:5, “For thou hast made him a little lower than the angels,” a verse quoted in Hebrews 2:9.

Psalm 97:7

⁷ Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods.

Psalm 8:5

⁵ For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

- c) Consider the order of this verse – the quote on the angels worshipping immediately follows the reference to His birth. It was at His birth that angels did in fact worship Him.

Luke 2:9–14

⁹ And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. ¹⁰ And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. ¹¹ For unto you is born this day in the city of David a Saviour, which is Christ the Lord. ¹² And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. ¹³ And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, ¹⁴ Glory to God in the highest, and on earth peace, good will toward men.

4. The fourth quote is found in verse seven: “Who maketh his angels spirits, and his ministers a flame of

fire.” This is a quote from Psalm 104:4.

Psalm 104:1–5

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

² Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

³ Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

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

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

- a) The verse begins with, “And of the angels he saith,” marking a change from speaking about the Son of God to the angels.
- b) The angels are seen here as being subject to the will of God as He prepares them for whatever service He needs. He “maketh” them – He created them, and they are bound to do His will.
- c) In the Psalms, this verse is seen as a parallelism where the second phrase restates the first or is parallel to it positively. “His angels” corresponds to “ministers” and “spirit” corresponds to “flaming fire.”
- d) “Spirits” - πνεῦμα – the Hebrew word used in Psalm 104:4 is רוּחַ, a word meaning spirit, wind, breath. The word, in its context in both Psalm 104:4 and here in Hebrews is simply stating that the angels are of a spiritual or incorporeal nature (having no material form or physical substance), “that they might be fitter for their employments” (Wesley) as His ministers, or servants.
- e) “Flame of fire” – because they have no inherent form, they can be whatever God needs them to be and do

whatever is needed, represented by the “flame of fire” – “he makes them spirits and a flame of fire, that is, he endows them with light and zeal, with activity and ability, readiness and resolution to do his pleasure: they are no more than what God has made them to be, and they are servants to the Son as well as to the Father” (Henry).

C. Because of His nomination (by the Father as King)

He was anointed as “so much better” – He was anointed as God – vs. 8-9.

1. Verse eight is also a quote from the Old Testament (Psalm 45:6-7) and is one of the clearest texts in the Bible declaring the Son of God to be God.

Psalm 45:6–7

⁶ Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

⁷ Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

- a) Satan has tried to persuade some to make this mean something other than what it clearly states but there is no legitimacy to their arguments. The Jehovah’s Witness bible (New World Translation) translates it as “God is your throne,” as do several so-called scholars of the Bible.
- b) The clause “Thy throne... is for ever and ever” is in reference to the Davidic throne and the several references in the Old Testament that state that the throne of David will be “for ever.” To us, the phrase means in perpetuity, or that it starts and has no breaks and does not end, but that isn’t the way the term is always used in the Bible. It can mean and does mean, in those cases in the Old Testament, that the promise if “for ever,” that is it will last forever, but there can be breaks in the timeline.

c) “A sceptre of righteousness is the sceptre of thy kingdom” – all Jews would have known what this meant when they would have heard this or read this letter to the Hebrews. The “sceptre” was the ensign of government, showing the authority and power of the government was with the one who held the sceptre. The “sceptre of righteousness” points to the next verse and the fact the Son of God will rule in perfect righteousness because He loves righteousness.

2. Verse nine has several different parts to it that are very significant.

a) Our Saviour “loved righteousness, and hated iniquity.” While here on earth as a man, he demonstrated that He was perfect man by loving righteousness and hating sin. Peter tells us that we are to “follow His steps” (1 Pet. 2:21), and John tells us to “walk, even as He walked” (1 John 2:6).

b) “Therefore God, even thy God” – because God is holy (“loved righteousness and hated iniquity”) and since the Son of God is declared to be God, He is qualified to be the promised Messiah for the Jews to recognize. His anointing satisfied those requirements. In fact, the Greek word for “Christ” literally means “anointed one.”

c) “Hath anointed thee” – this is defined for us in Peter’s address in Cornelius’ house, recorded for us in Acts 10:38.

[Acts 10:38](#)

³⁸ How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

This anointing took place at the baptism of Jesus and referred to by Jesus Himself directly following the wilderness temptation.

Luke 3:22

²² And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Luke 4:18

¹⁸ The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

- d) “With the oil of gladness” – if the anointing spoken of was that of the Holy Spirit at His baptism (and I believe it was), then the “oil” here would be that which is so often representative of the Holy Spirit, and the “gladness” (exuberant joy) would be pointing to the work He came to do. It was a work that brought joy to Himself and to others, even though He would go through great agony, there would be joy everlasting in eternity to come because of Him.
- e) “Above thy fellows” – the word used here (μέτοχος) is one that is only found one other time outside the book of Hebrews where it is translated “partners.” Four of the five times it is found in Hebrews it is translated “partakers” and each of those times it is referring to Christians. So, being anointed “above [his] fellows” points to the truth that He was exalted in position above all others as man.

Conclusion to this point: The angels worship our Saviour and will do so for all eternity. Do we worship Him here and now? He has a more excellent, divine name; a more excellent, divine nature; and a more excellent divine nomination. That’s our Saviour and our Friend.

Jill Briscoe made this observation:

I love what Corrie ten Boom once taught me. She said, “Jill,

people thank me so much, and it used to worry me because I didn't want to get a big head. So I began to collect those compliments like flowers. 'Thank you,' I'd say. 'Thank you, thank you, thank you.' Then at the end of the day I'd kneel down and I'd say, 'Here You are Jesus, they're all Yours.'"

II. IN WONDER – vs. 10-12

These verses are from Psalm 102:25-27, a text clearly speaking of Jehovah, once again demonstrating that Jesus Christ, the Son of God, was, is, and always shall be God.

Psalm 102:25–27

²⁵ Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

²⁶ They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

²⁷ But thou art the same, and thy years shall have no end.

His creative power is so much better, so much more wonderful, than any angelic power, no matter how powerful the angel might be. This is seen in Satan being cast out of heaven when he rose in his pride against the God of heaven – the God here declared as the Son of God.

As the chorus in our hymnbook states: (by S. Jones)

Isn't He wonderful, wonderful, wonderful?

Isn't Jesus, my Lord, wonderful?

Eyes have seen, ears have heard,

It's recorded in God's Word.

Isn't Jesus, my Lord, wonderful?

A. The wonder of His eternal presence – vs. 10 – the

doctrine of eternity as well as omnipresence.

1. “In the beginning...” – this term, as it relates to God, shows that He was there before the beginning began (at creation). It’s a term that points to His self-existence.
 2. “Hast laid the foundations of the earth” – the fact that He was active in creation and was there before the beginning began, and as the rest of the text shows, is still there when the world ends, shows to us that there is never a time or place where He is not with us.
 3. “And the heavens are the works of thine hands” – the wonderful beauty that the psalmist could see in the skies above him, as does the author of the book of Hebrews, is not even a tiny spec in the vastness of the universe that our Saviour created.
- B. The wonder of his eternal power – vs. 11 – the doctrine of omnipotence.
1. The fact that He is eternal leads to the demonstration of His power over time.
 2. “They shall perish...and they all shall wax old as doth a garment” – the first phrase speaks primarily of the heavens, seen in verse twelve and the phrase “shalt thou fold them up.” In the psalm that is quoted, that phrase doesn’t appear and there the context indicates both the earth, and the heavens are in view. In the last clause of the verse, we see the fact that creation, both heaven and earth, is running down and wearing out. This quote is also found in Isaiah’s writing.

[Isaiah 51:6](#)

⁶ Lift up your eyes to the heavens, and look upon the

earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

Even though this is dealing with things changing from good to bad, there is also the final change that takes place from bad to good.

[Isaiah 34:1–4 \[a prophecy of the Battle of Armageddon\]](#)

¹ Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. ² For the indignation of the LORD is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. ³ Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. ⁴ And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

[2 Peter 3:10](#)

¹⁰ But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

[Revelation 21:1](#)

¹ And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

3. “Thou remainest” - διαμένω – permanently remains without possibility of end.

[Psalm 90:2](#)

² Before the mountains were brought forth, or ever thou

hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

- C. The wonder of His eternal persistence – vs. 12 – the doctrine of immutability.
 1. “And they shall be changed” – the first part of this verse goes back to the previous two and deals with creation and with the heavens in particular. The word for “change” here means to make different, to change from one form to another. In this case, they are changing from their created beauty to corruption over the course of time because of man’s original sin and its corrupting influence on all of creation. Even though there is wonder and beauty in today’s heaven and earth, it was so much more wonderful and beautiful in God’s original creation.
 2. “But thou art the same, and thy years shall not fail” – though all of creation that has been touched by sinful man may end, the Son of God will never end and will never change.

Hebrews 13:8

⁸ Jesus Christ the same yesterday, and to day, and for ever.

3. If we had a God that could change, or that could fail, then we would have no hope in this life, nor in the life to come.

III. IN WORK – VS. 13-14

He finished the work of redemption and sat down on the right of the Majesty on high (vs. 3), a position showing His completed work. On the other hand, the angelic body is still working – their work of ministering to the saints is not done.

It needs to be said that the work of redemption is finished, the point to which this text focuses, but He is still

representing us as our advocate to show the “accuser of the brethren” that the work for man’s sin is done.

A. His position is one of authority – “sit”

1. There’s a rhetorical question asked in verse thirteen concerning the angels – “To which of the angels said he at any time...?” It was never stated of them, but it was of the Son of God. It’s found in the psalms and is quoted by Jesus as recorded in the three synoptic gospels as well as by Peter on the Day of Pentecost, to prove that Jesus was God.

Psalm 110:1

¹ The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

2. The reference to making His enemies His “footstool” is a reference to the custom of ancient times of putting the feet on the necks of conquered kings.

Joshua 10:24

²⁴ And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.

3. The “enemies” referred to are not just the physical enemy of Satan and His forces, but also to the figurative enemies of death, hell, and the grave, the last of these enemies to be defeated was death when Jesus rose from the dead.

1 Corinthians 15:23–26

²³ But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming. ²⁴ Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have

put down all rule and all authority and power. ²⁵ For he must reign, till he hath put all enemies under his feet. ²⁶ The last enemy that shall be destroyed is death.

B. His place is one of power – “on my right hand”

Over lunch, British writer G.K. Chesterton once expounded to fellow writer Alexander Woolcott on the relationship between power and authority. “If a rhinoceros were to enter this restaurant now, there is no denying he would have great power here. But I should be the first to rise and assure him that he had no authority whatever.”

Chesterton's vivid example is right. There is a profound difference between power and authority -- and Jesus possessed both.

1. As the illustration aptly shows, Jesus has the authority to be the Son of God and declared to be so; and He has the power to demonstrate that authority in defeating all enemies that came against Him, including the final and most powerful of enemies: death.
2. When Stephen was being stoned, he had a marvelous revelation of the Son of God standing on the right hand of God. He wasn't sitting at that point, He was standing, ready to assist Stephen in his final moments at death, and to welcome him to heaven at that moment.

[Acts 7:55–56](#)

⁵⁵ But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

⁵⁶ And said, Behold, I see the heavens opened, and the

Son of man standing on the right hand of God.

3. The position of the “right hand” of a throne is one to show that the kingdom has assigned that person the power of the throne.

C. Their position is one of subordination - “sent forth”

1. This word (ἀποστέλλω) is where we get the English word “apostle” – to send forth repeatedly, from time to time as the occasion requires (Robertson).
2. Jesus was sent by God with the mission He had to fulfill in redeeming mankind from their sin and He came with the authority of the Godhead. The angels are sent from the same authority but with a different mission.

John 3:34

³⁴ For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. [not in a small degree, but fully and completely]

D. Their place is one of service – “all ministering spirits,” “to minister”

1. This verse is in the form of a rhetorical question as well – the answer is assumed in the question. It can be read as a statement: “They are all ministering spirits, sent forth to minister for them who shall be heirs of salvation.”
2. “They are all” – all the angelic host, no matter what they are given to do in their order, are given as ministering spirits. That is their sole responsibility – be at the ready for the appointment by God for us.
3. “Ministering spirits”

- a) This is the only time in the Greek New Testament this word is found. It is where our English word “liturgy” is taken (transliterated from Greek to English). In ancient Greek, the word meant work or service for the people, and so, as it is used for the formal worship service in many denominational churches, it shows that the leader of the liturgy is a servant to the people, standing for God in the church.
 - b) The angels as those ministering spirits as standing for God as His servants, working His will in that service.
4. “To minister” – διακονία – the word most often seen as “minister” in the New Testament and is where we get the English word “deacon” (transliterated from Greek to English). This is service toward a master or guest.

Luke 10:40

⁴⁰ But Martha was cumbered about much **servi**ng, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

1 Corinthians 16:15

¹⁵ I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the **ministry** of the saints,)

- 5. “For them who shall be heirs of salvation” – that’s the believer in Christ. They are not servants for our every whim and pleasure, but they are God’s servants to do His will and pleasure as we need.

Conclusion: Our Saviour is so much better than the angels (and of all creation, for that matter) as seen here in these verses: in deserving of our worship, in being so much more wonderful, and in His finished work on the cross.

They bound the hands of Jesus
In the garden where He prayed
They led Him through the streets in shame
They spat upon the Saviour
So pure and free from sin
They said, "Crucify Him He's to blame"

Upon His precious head
They placed a crown of thorns
They laughed and said, "Behold the King"
They struck Him and they cursed Him
And mocked His holy name
All alone He suffered everything

When they nailed Him to the cross
His mother stood nearby
He said "Woman, behold thy son"
He cried, "I thirst for water"
But they gave Him none to drink
Then the sinful work of man was done

To the howling mob he yielded
He did not for mercy cry

The cross of shame He took alone
And when He cried, "It's finished"
He gave Himself to die
Salvation's wondrous plan was done

Chorus:
He could have called ten thousand angels
To destroy the world and set Him free
He could have called ten thousand angels
But He died alone for you and me

There is an interesting story behind the song. Ray Overholt made his living as a country and western singer. One day he thought to himself: I've written secular songs, I'd like to write a song about Christ.

He opened his Bible. He knew a little about it from his mom. He began to read how Jesus in the Garden of Gethsemane told Peter to put away his sword. Jesus told Peter that he could ask his Father and he would send twelve legions of angels to protect them (Matthew 26:53). Ray didn't know at the time that would have been more than 72,000 angels, not just ten thousand.

The more he read about Jesus, the more Ray admired him for what he had done. In 1958 Ray was playing in a nightclub in Battle Creek, Michigan, when the Lord inspired him to start writing the song. He wrote the first verse and put it in his guitar case. Ray then told the club that he was quitting.

He finished the song and sent it to a publishing house, which reluctantly agreed to publish it. Sometime later he was asked to sing it at a small church. Following his singing, a preacher spoke a message that gripped Ray's heart. He knew he needed Christ. So he knelt

there and accepted, as his Savior, the One whom he had been singing and writing about. Ray Overholt went on to become a traveling singer and preacher.

Think about it - he was led to Christ by his own song. It is a song about what Jesus could have done, but didn't, because he had something greater to do, the salvation of our souls.