

Lesson Two — Laying the Foundation, Part II

Day One — 11 Samuel 7:1-17

Day Two — Continuing in 11 Samuel 7

Day Three — The Angels

Day Four — Psalm 97

Day Five — Psalm 104

Last week we were introduced to the opening verses in the Book of Hebrews, then spent some time studying the original setting of the first Old Testament quote used in chapter one. This week we will continue to look into the original settings of a few more of the Old Testament passages quoted in Hebrews chapter one. But first, please spend a few minutes in prayer for your week's study, praying for the others in your class as well.

It is important to remember that in these first three weeks of our study, we are laying the foundation for the Book of Hebrews. It is in understanding this foundation, we will begin to be able to understand the intent of the author as we work our way through the book. Remember the second chapter opens with the phrase "*For this reason, we must pay much closer attention to what we have heard...*" This phrase refers the reader back to chapter one, specifically calling attention to what God had spoken through the Old Testament prophets and in these last days, through His Son. So study well, as you will reap the benefit of these three weeks in the succeeding weeks of study.

Day One — II Samuel 7:1-17

Last week we studied the first Old Testament prophecy found in Hebrews one. This prophecy has to do with the Son being installed as King on Mount Zion and the inheritance connected with the kingdom. Today and tomorrow we are going to deal with the second Old Testament quote. It is found in II Samuel chapter seven. Take this sheet from the Appendix. Also have your highlighting pen in hand.

Let's begin by reading the first chapter of Hebrews again. The reason I will continue having you to read and re-read through these chapters in Hebrews is that the more familiar you are with the words and phrases found in this book, the more you will see how these chapters connect with each other, and the picture they form. Hebrews is very inter-related, and you can learn more as you become more familiar with it. Always use your sheets from the Appendix to read the various chapters and mark them as you make connections with these words and phrases.

The prophecy we will be dealing with today comes from II Samuel chapter seven: *“I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME.”* As before, the statement is found within a question. Hebrews 1:5 asks the question, *“To which of the angels did He [God] ever say...I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME?”* Find the quote in 2 Samuel 7:1-16. Read and study the passage carefully. This Old Testament chapter is dealing with King David.

So what is the big deal about the promise to David of a son? What would sonship imply? Look at II Samuel 7:12. What will happen to David’s descendant?

How about in v. 13?

Now tie these implications to II Samuel 7:14a.

Something must be noted here: **Sonship implies heirship!** You see it back in Hebrews 1:2. Then recall what Hebrews 1:4 says about the Son inheriting a name greater than the angels.

But there is something else about sonship that is equally true: **Sonship implies rulership!** Do you see it in 1:8?

And throughout the first two chapters of Hebrews there is a continual comparison between Christ, the Son of God, and the angels. Why the comparison? And why the emphasis on Christ’s sonship? What do the quoted prophecies have to do with the comparison between Christ and the angels? (Make sure you understand the question before you read the answer).

The answer is: **Regality (as it pertains to earth)!** Just to make sure that this idea is coming from the text and not from anyone’s imagination, read Hebrews 2:5. The author states exactly what he is speaking about. What does the author say he is talking about?

Hebrews 1:5 asks the questions, *“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”*?

The revealed fact is — sons rule! The angels are called “sons of God” in the Old Testament. Look at the verses below and notice that God refers to them as His sons.

Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

Job 38:7 When the morning stars sang together, And all the sons of God shouted for joy?

Psalm 89:6 For who in the skies is comparable to the LORD? Who among the sons of the mighty is like the LORD?

Angels are the present rulers over the earth — fallen angels (Eze, 28:11ff; Eph. 6:12). But Hebrews 2:5 tells us that *the world to come will not be subjected to angels*. And the point is that the world to come will be subjected to the Son of God and His companions (Heb. 1:9; 2:5). We'll see that more clearly next week as we get into Hebrews chapter two.

We need to take a little sidetrack here because we need to understand something about what it meant when Jesus came into the world the first time calling Himself "the Son of God." We need to realize the implication of that, so please be patient as we side track a little here. (We'll get back to the text tomorrow.)

Have you ever wondered why the Jewish religious leaders were so upset when they heard Jesus say that He was the Son of God?

Matthew 26:63 (the night of His suffering) **But Jesus kept silent. And the high priest said to Him, "I adjure You by the living God, that You tell us whether You are the Christ, the Son of God."**

They were ready to kill Him for it. In fact, they did. People mocked Him while on the cross quoting Scripture while doing so —

Matthew 27:40 and saying, "You who *are going to* destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross."...43 **"HE TRUSTS IN GOD; LET HIM DELIVER *Him* now, IF HE TAKES PLEASURE IN HIM; for He said, 'I am the Son of God.'"**

Even the present ruler of the world recognized the importance of the statement "the Son of God" —

Matthew 4:3 And the tempter came and said to Him, "If You are the Son of God, command that these stones become bread."...6 and said to Him, "If You are the Son of God throw Yourself down; for it is written, 'HE WILL GIVE HIS ANGELS CHARGE CONCERNING YOU'; and 'ON *their* HANDS THEY WILL BEAR YOU UP, LEST YOU STRIKE YOUR FOOT AGAINST A STONE.'"

Evil spirits were quick to recognize the truth —

Matthew 8:29 And behold, they cried out, saying, "What do we have to do with You, Son of God? Have You come here to torment us before the time?"

Mark 3:11 And whenever the unclean spirits beheld Him, they would fall down before Him and cry out, saying, "You are the Son of God!"

In the end, a couple of Roman centurions recognized the truth —

Matthew 27:54 Now the centurion, and those who were with him keeping guard over Jesus, when they saw the earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!"

Mark 15:39 And when the centurion, who was standing right in front of Him, saw the way He breathed His last, he said, "Truly this man was the Son of God!"

We'll pick it up tomorrow.

Day Two — Continuing in II Samuel 7

To get started today, begin with prayer, then skim over yesterday's homework so you can catch the flow.

So what is the big deal for Jesus to call Himself the “Son of God”? Well, it could have been a big enough deal in the eyes of the Pharisees if Jesus had only claimed to be *equal with* the angels. But by calling Himself the “Son of God,” He carried more of an implication than even that! And the Jewish leaders knew it. After all, “*to which of the angels did God ever say...*” The Jewish leaders knew to expect a Messiah, the greater Son of David. They knew the prophecies given to the prophets concerned a prophesied Son. They knew full well what we have only glanced at in II Samuel 7. That ***sonship implies rulership***. Turn back to your sheet on II Samuel 7 and read vv. 8-14 again. This time listen with “Jewish ears” to what God tells David concerning his descendant. Focus especially on vv. 12-14a.

Now pick up II Samuel chapter seven again reading from v. 17 to the end of the chapter. I want you to see just what David heard and understood. Imagine David's heart as he said these things back to the Lord. Read it through once, then let's note a few things.

Remember that he was just a shepherd boy. And God had brought him up to be the ruler over God's very own people (v.8). Look closely at v. 19. Notice that David understood that God had spoken to him of the ***distant future***.

Oh! The “distant future!” Now this has significance! David knew that God would sit his immediate son on the throne, and now he understood that God would sit a *distant Son* on his throne. And that this throne would be an *eternal* Throne. Stop. Meditate upon this for a long moment! Can you even imagine?

Now read the rest of the passage in II Samuel with this insight. Circle all the “*forever*” words in the text.

II Samuel 7: 27 shows that David understood this to be a *revelation* from God. Due to this, he found courage to pray the prayer found in vv. 28-29.

This is one of the many passages which caused the Jewish nation to be looking for a Messiah. They knew the Messiah would be the Son of God, the Greater Son of David, and in fact, God the Son. Therefore, they knew what Jesus meant when He said that He was the “Son of God.” And you already know what their reaction to it was.

Now go back and re-read II Samuel 7: 8-17 a few times through, marking with a highlighting pen the first phrase in v. 14, as this is the quote found in Hebrews one. Make any other study marks you care to.

Go back to vv. 10-11a, making a brief list of what God promises He will do for His people Israel.

Notice the future tense of the verbs used in these phrases. When do you think this is to take place?

Now focus on vv. 11b-14a. List what God promises He will do for David.

At the end v. 11, who does it say will build a house for David?

How about in v. 13, who will build the house?

Keep that in mind for a moment, while we look closely at vv. 12-16. Study this section *carefully*. Think it through.

Listed below are the statements which are mentioned in this section. You should be asking yourself about David's descendant...is this referring to Solomon, or the Greater Son of David, Jesus Christ? Mark with an "X" the chart below on which one you think the statement is referring to. Or could it be both? Then we will discuss it in class.

The Statement:	Solomon	Jesus Christ
I will raise up your descendant after you		
who will come forth from you		
I will establish his kingdom		
He shall build a house for My name		
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 removed it from Saul, whom I removed before you		

All of this can refer to either Solomon or to Jesus Christ. In fact it has been fulfilled once in the life of Solomon and it will yet be fulfilled again in the coming age, when Jesus Christ sits on the Throne of David forever. If you are wondering how the *committing of iniquity* could possibly be referring to Jesus Christ, consider this. Whereas Solomon committed iniquity and was punished for it, Jesus Christ was sinless. Jesus Christ never once committed iniquity. Yet **our** iniquity fell upon Him and for that, He was struck; He was scourged *by* the sons of men *for* the sins of men. He took our sin upon Himself and suffered the punishment in our stead (Isa. 53). So that even this portion of the prophecy was fulfilled in Jesus Christ. We will discuss this in detail in the lecture.

Understanding Hebrews — Pressing Toward Maturity

Lesson Two Laying the Foundation, Part II

Before we close, remember that this passage in II Samuel states that the Lord will make a house for David, and that David's descendant shall build a house for the name of the Lord? Let's look at how this relates to the Lord Jesus. Look at Hebrews 3:1-6. We'll study this more closely later, but read the passage carefully.

Especially note Hebrews 3: 3,4. Who is the builder of the House?

Now relate Hebrews 3:4 with Hebrews 1:2. Jesus is the Maker of all things. Therefore, Jesus fulfills the prophecy in 2 Samuel 7:11 where it says that "*the LORD also declares to you that the LORD will make a house for you [David],*" and 7:13 where it says, "*he [David's descendant] shall build a house for My Name.*" The Lord Jesus and David's descendant are one and the same. He is the Builder of the house on both sides. He is the Builder of the house **as the LORD**, and He is the Builder of the house **as the Descendant of David**.

Isn't that cool? (We'll learn more about this house in Hebrews chapter three).

Day Three — The Angels

Today we are going to look at Christ's preeminence over the angels and what that means. The author seems to make quite a deal about this in Hebrews one. Before we begin looking at the angels, go back to your homework in Day Two and review the list you made of the things you learned concerning Jesus Christ, at the top of page four. This needs to be fresh in your mind today.

Now read through Hebrews one looking for all the references to angels. As you read, mark the word *angels* in an identifiable way. Maybe you could use this symbol Ψ over the word. Be sure to mark the related pronouns, as well.

In the space below make a list of all the things you learn about angels. As you make the list, be sure to note the Scriptural reference next to each item. (There is a large space because you will adding to this list in just a bit).

Hebrews chapter two continues with more information about angels. Read through chapter two, marking all the words and pronouns for *angels*. Then add what you learn to the above list noting the Scriptural references.

Let's think through what you have just learned. Have your two chapters in hand and refer to them as you read on.

Hebrews 1:1-4, especially vv. 2 and 4, deals with Jesus Christ and His inheritance. He is the heir of all things. Will you repeat this phrase several times aloud, placing emphasis on each of the words in bold print. There is a point to this.

He is the heir of all things!

He **is** the heir of all things!

He is **the** heir of all things!

He is the **heir** of all things!

He is the heir **of all** things!

He is the heir of all **things**!

What is the point?

And He has inherited a name which is greater than theirs!

With this in mind, read the next four verses:

5 For to which of the angels did He ever say, "THOU ART MY SON, TODAY I HAVE BEGOTTEN THEE"? And again, "I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME"? 6 And when He again brings the first-born into the world, He says, "AND LET ALL THE ANGELS OF GOD WORSHIP HIM." 7 And of the angels He says, "WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE."

8 But of the Son He says, "THY THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM..."

Do you see the sharp comparisons made here? With the two opening Old Testament prophecies pertaining to the Messianic Era — the Father having begotten the Son in the past *for the purpose* of seating His Son on His Holy Mountain as King (Heb. 1:5), at some point in the future, AND with the quote from II Samuel concerning God giving the Descendant of David, the Son, an eternal throne, it becomes easy to see that the comparisons between Jesus Christ and the angels **have to do with regality over the earth**.

And though the Son is the Creator of all things and the Heir of all things, He has not yet realized His inheritance. His inheritance is future. His inheritance is the earth. But at the present time, fallen angels rule over the Son's inheritance. (This is an important paragraph to understand.)

This whole picture is a picture of REGALITY! Hebrews one deals with the REGALITY of the earth. And we will see that this theme is carried into chapter two.

Continuing in the progression of Old Testament prophecies found in Hebrews one, Hebrews 1:10-12 quotes from Psalm 102 and looks back to the restoration of the earth and the heavens in Genesis chapter one, and looks forward to these things that are passing away in Revelation 20-23. This allows us to glimpse the beginning as well as the end of time. The Spirit of Truth is revealing to us *what is to come* (John 16:13) by showing us that

Jesus Christ is presently seated at the right Hand of the Father, **waiting!** (No angel has ever done this). Jesus Christ is waiting for the time *when* His enemies are a footstool for His feet.

But WHO are His enemies? Look at these few verses and see if you can tell who the enemies of Jesus Christ are —

2 Corinthians 4:4 in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God.

John 14:30 “I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;

Colossians 2:15 When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.

Matthew 4:8 (Note what the devil does in this verse) **Again, the devil took Him to a very high mountain, and showed Him all the kingdoms of the world, and their glory; 9 and he said to Him, “All these things will I give You, if You fall down and worship me.”**

Who are the enemies of Jesus Christ?

Read the following verse in Ephesians carefully —

Ephesians 6:12 For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual *forces* of wickedness in the heavenly *places*. **13** Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, to stand firm.

Right now the world, the inhabited earth, is subjected to ruling angels — fallen ruling angels. And although Christ has inherited a name which is greater than the angels, the fact is that He is *not now* presently ruling over His inheritance. The angels are. And in this respect, and this respect alone, He was *made for a little while lower than the angels* (Heb. 2:9). However, there is coming a time when Jesus Christ is to be granted His inheritance *and* will rule. In what way does Hebrews 2:5 speak of that time?

Right now, the Son must wait as He is seated at the right hand of the Father. No angel has ever had the privilege to sit at the right hand of the Father.

If you have time today, it might be good for you to skim over Hebrews chapters one and two once again.

You’re doing a great job! Keep it up.

Day Four — Psalm 97

Perhaps you have already read through Hebrews chapter one today. If not, please skim it now.

The third Old Testament prophecy of Hebrews chapter one is found in v. 6. Did you notice that v. 6 begins with a statement which refers to time? To what time did the Spirit of Truth inspire the author of Hebrews to refer when dealing with this third Old Testament prophecy?

We have also seen that this is the same time frame dealt with in the context of Psalm chapter two and referred to II Samuel chapter seven.

Now let's look specifically at Hebrews 1:6. The pronoun *He* should be circled and connected back to the very first word of this chapter. Is it marked as such? If not, mark it now.

Then the word *firstborn* should also have been circled and connected back to the word *Son* in v.2. If you missed this, mark it now.

The word *world* in this verse literally means ***inhabited earth***. Keep that in mind because you will be noticing this word again in chapter two. In fact you might want to write these words above the word *world* in verse 6 on your observation sheet.

Before we go to our Psalm 97 sheet in the Appendix, let's look up two definitions of Greek words in Hebrews 1:6. I want you to be able to compare these Greek words to their Hebrew counterparts in their Old Testament context. (Remember that for the most part, the New Testament was originally written in the Greek language, and the Old Testament was originally written in the Hebrew language.)

Look up the New Testament definitions for words *angels* and *worship* in your Appendix, and write out what you learn.

<32> **angels:**

<4352> **worship:**

Now we have some piecing together to do. This may prove to be very exciting. Take your Psalm 97 sheet from the Appendix and read through the entire Psalm a few times. As you read through this Psalm using your worksheet, begin marking and connecting the various words and phrases.

For example, notice that the Psalm begins with a very brief description of the LORD and what He does. Draw a box around this phrase "*The Lord reigns.*" Then the end of v. 5 has reference to the same thing. Draw a box around that phrase. Then v. 9 builds upon the same idea. Find the phrase and draw another box around it. Now connect all these boxes with a line. Do you see some continuity within the verses? If so, what is it saying?

What is the main thing happening in this Psalm?

Who rejoices and why?

You'll notice that a description of God's presence is given in this Psalm. Somewhere on your sheet, make a list of the description of His presence.

Does this remind you of any other time that the presence of the Lord was upon the earth? Do you remember the description of God's presence as seen at Mount Sinai before the Children of Israel?

Exodus 19

16 So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who *were* in the camp trembled. **17** And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. **18** Now Mount Sinai *was* all in smoke because the LORD descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently. **19** When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. **20** And the LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up.

Exodus 20

18 And all the people perceived the thunder and the lightning flashes and the sound of the trumpet and the mountain smoking; and when the people saw *it*, they trembled and stood at a distance.

List the similarities that you see here with the description given in Psalm 97:2-6.

There is a command given in v. 10. Write out what this command is, noting to whom the warning is given:

Verses 7 and 9 have the word *gods* in them. Be sure to connect these two words and note what you learn about them. Look up that word and write out the definition:

<0430> **gods:**

Did you notice that the end of v. 7 is that which is quoted by the author of Hebrews? You should mark this phrase with your highlighting pen. Then look up the Old Testament definition for the word *worship*.

<07812> **worship:**

Now comes the piecing together. The author of the Book of Hebrews changed the word *gods* as it is used in the Old Testament passage to the word *angels* in the New Testament. Can you understand why this could be done? Obviously the Holy Spirit inspired him to do so. Can you tell why or how these words are interchangeable in this setting?

Look at what these angels will be doing — they will be worshipping the LORD Most High, Who is over all the earth. But don't they already do that? Of course they do. The Bible frequently mentions the angels around the Throne who sing and shout praises to the LORD God continuously. So, why the specific statement in this text? To answer this question, note what the time frame is of this Psalm. Verse 6 states what will be happening during this time. What is it? To whom does this refer?

Comparing the time frame in Psalm 97 with the time frame in Hebrews 1:6, what do you notice?

Both places are referring to the coming age, when God the Father will set His King on Mount Zion, and all the earth will be His inheritance. (Remember Psalm Two?) Then the angels, or gods, who presently rule over the earth, will worship Him.

This is referring to all the angels who are the present rulers over the earth. They will be prostrate before the LORD Most High over all the earth. Not because the fallen angels want to fall prostrate, as the other angels who attend to the Throne of God do so willingly, but there is coming a time when the fallen angels will have no choice!

Before we close today, look at these places where God has already sworn that every knee shall bow...

Isaiah 45:23 “I have sworn by Myself, The word has gone forth from My mouth in righteousness
And will not turn back, That to Me every knee will bow, every tongue will swear *allegiance*...”

Romans 14:11 For it is written, “AS I LIVE, SAYS THE LORD, EVERY KNEE SHALL BOW TO
ME, AND EVERY TONGUE SHALL GIVE PRAISE TO GOD.”

And look at what the Holy Spirit penned through the Apostle Paul in the New Testament:

Philippians 2:10 that at the name of Jesus EVERY KNEE SHOULD BOW, of those who are in
heaven, and on earth, and under the earth...

Have a good day of meditation on these things. Be sure you filled in the bottom of the sheet on Psalm 97.

Day Five — Psalm 104

Please go to the Lord first today. Talk to Him about your study and ask Him to teach you. Ask Him to reveal to you anything in your heart which may block His Work today, then confess it. Tell Him you want Him to be preeminently above all things in your heart. Then spend a little time praising Him. He is so worthy of our praises.

These next three prophecies tie together in a particular fashion. Therefore, we are going to have to study certain things about each one of them, but we will not be able to tie them altogether until next week. So hang in there and please pray that this all comes together for you.

We must recap what we have already seen in Hebrews chapter one so we know where we are going. Re-read the first four verses in Hebrews chapter one.

Today we will begin to **observe** Psalm 104. Then, after we have observed the next couple of prophecies found in Hebrews chapter one in next week's lesson, we will fit Psalm 104 and the following two Psalms into the text of Hebrews. Hang in there; this will all come together for you.

Read Psalm 104 from your sheet now, marking v. 4 with your highlighting pen. Remember that David was the author of this Psalm. In fact, all the Psalms which are quoted in Hebrews chapter one were written by David. After learning what we learned about what the prophet Nathan had told David in II Samuel chapter seven, it will be interesting to note David's authorship of these Psalms as we move on through the lesson this week.

How does Psalm 104 begin? In essence, what is David doing?

David gives the LORD honor and praise, as God is so deserving of praises. In the opening verses of Psalm 104, David describes the supremacy of God. God's very Being is clothed *with splendor and majesty and light*. He created the heavens and spread them out like a curtain. He constructed His chambers and created messengers (angels) to do His bidding.

Verse 4 is the verse quoted in our text in Hebrews. His angels are His winds, His messengers. He sends them out to do His bidding. Psalm 103, exactly prior to our Psalm here, introduces the thought of the angels being God's messengers.

Psalm 103

**19 The LORD has established His throne in the heavens; And His sovereignty rules over all.
20 Bless the LORD, you His angels, Mighty in strength, who perform His word, Obeying the voice of His word! 21 Bless the LORD, all you His hosts, You who serve Him, doing His will. 22 Bless the LORD, all you works of His, In all places of His dominion; Bless the LORD, O my soul!**

This passage leads directly into Psalm 104 with the ending phrase of Psalm 103 being exactly the same as the opening phrase in Psalm 104 — **Bless the LORD, O my soul!**

Once David establishes God's dominion over all things at the beginning of Psalm 104, he seems to be so enthralled with the creation that God made, he praises the Lord by recounting it to Him. Glimpse the similarities between Psalm 104 and Genesis:

Psalm 104	<i>compared to</i>	Genesis 1 and 2
104:2a		1:3 Then God said, "Let there be light"; and there was light.
104:2b		1:6 Then God said, "Let there be an expanse in the midst of the waters, and let it separate the waters from the waters."
104:3		1:8 And God called the expanse heaven.
104:5		1:1 In the beginning God created the heavens and the earth.
104:6		1:2 And the earth was formless and void, and darkness was over the surface of the deep [Lit., waters]; and the Spirit of God was moving over the surface of the waters.
104:7		1:9 Then God said, "Let the waters below the heavens be gathered into one place, and let the dry land appear"; and it was so. 10 And God called the dry land earth, and the gathering of the waters He called seas...
104:14		1:11 Then God said, "Let the earth sprout vegetation, plants yielding seed, <i>and</i> fruit trees bearing fruit after their kind, with seed in them, on the earth"; and it was so. 12 And the earth brought forth vegetation, plants yielding seed after their kind, and trees bearing fruit, with seed in them, after their kind...
104:19		1:14 Then God said, "Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for seasons, and for days and years; 15 and let them be for lights in the expanse of the heavens to give light on the earth"; and it was so. 16 And God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; He made the stars also.
104:23		2:15 Then the LORD God took the man and put him into the garden of Eden to cultivate it.

104:25

1:20 Then God said, “Let the waters teem with swarms of living creatures and let birds fly above the earth in the open expanse of the heavens.”

104:26

1:21 And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind.

104:31

1:31 And God saw all that He had made, and behold, it was very good.

That’s it for this week. There is more to learn in Psalm 104 and how it relates to Hebrews, but we’ll pick it up next week. See you in class.

If you are doing commentary work here is your assignment for this week and next will be:

Arlen Chitwood’s book So Great Salvation, read chapter two *Because of Angels*.

Philip Mauro’s book God’s Pilgrim, continue reading chapter one *Their Dangers, Their Resources, Their Rewards*.