

Hebrews 01 - The Pre-Eminence of the Son; The Superiority of the Son to Angels

I. Doctrinal Section of the Letter to the Hebrews (Heb 1:1—10:18)

(1) The attributes of Christ demonstrating Him to be superior to Old Covenant Judaism (1:1-3)

(A) Although God spoke in various ways during the dispensation of the Old Covenant, God has spoken through Christ in the dispensation of the New Covenant (1:1-2a)

(B) Seven significant attributes of Christ showing His superiority to Judaism (1:2b-3)

(a) Christ is heir of all things (1:2)

(b) Christ is maker of all things (1:2)

(c) Christ is the radiance of the Father's glory (1:3)

(d) Christ is the exact representation of God's nature (1:3)

(e) Christ upholds all things (1:3)

(f) Christ made a complete purification of sins (1:3)

(g) Christ sat down at the right hand of God (1:3)

(2) Christ is superior to the Angels (Heb 1:4—2:18)

(A) Use of Old Testament passages that demonstrate Christ's superiority to the Angels (1:4-14)

(a) Intro (1:4)

(b) Psalm 2:7; 2 Sam 7:14 (1:5)

(c) Deut 32:43 (1:6)

(d) Psalm 104:4 (1:7)

(e) Psalm 45:6-7 (1:8-9)

(f) Psalm 102:25-27 (1:10-12)

(g) Psalm 110:1 (1:13)

(h) Conclusion (1:14)

Hebrews 1

I. Doctrinal Section of the Letter to the Hebrews (Heb 1:1—10:18)

(1) The attributes of Christ demonstrating Him to be superior to Old Covenant Judaism (1:1-3)

(A) Although God spoke in various ways during the dispensation of the Old Covenant, God has spoken through Christ in the dispensation of the New Covenant (1:1-2a)

1 God, after He spoke long ago to the fathers in the prophets in **manyportions** and in **manyways**,

1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

1 God, having spoken in former times in fragmentary and varied fashion to our forefathers by the prophets,

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

– “God” – the source of revelation; man was just the agent of revelation, not the source of it

– “...many portions” – deals with God’s revelation quantitatively; God did not choose to give His revelation all at one time. He instead chose to give it in portions over the course of 1,600 years. Sometimes He gave a small portion (Obadiah), sometimes He gave a large portion (Isaiah).

— The phrase could also be understood in length of ministry: Haggai ministered for one month; Moses and Daniel, for example, ministered for their entire lives

— The point is that God revealed His Word progressively: He gave some revelation, then stopped; He answered certain questions, but left others unanswered.

– “...many ways” – deals with the qualitatively; God’s revelation came in various ways and means, through creative acts, through the Patriarchs, angels, or prophets

— His revelation also came in different forms: visions, rules and regulations (laws), by types, and by prophecies

— The point is that OT revelation was progressive, not final

- This verse is specific: when God revealed His Word (to “our forefathers”), it was through the prophets (1 Peter 1:11; 2 Peter 1:21)

(B) Seven significant attributes of Christ showing His superiority to Judaism (1:2b-3)

(a) Christ is heir of all things (1:2)

(b) Christ is maker of all things (1:2)

2 in these last days has spoken to us in **His** Son, whom He appointed **heir of all things**, through whom He also made the **world**.

2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

2 has in these last days spoken to us by a Son whom he appointed to be the heir of everything and through whom he also made the universe.

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;

- "in these last days" - here the author emphasizes finality: OT revelation was progressive, but this revelation (the Son) is final
- "last" - primarily means "termination" and refers to the end of the final period of revelation, but it can also mean "goal"
- In other words, NT revelation was the goal of OT revelation
- "...His" - there is no article for "Son" in Greek; it should be translated "in Son"
- In Greek, the absence of a definite article means there is an emphasis on nature or quality rather than on personality. In other words, earlier He spoke through prophets, but now, He is speaking in a "Son-ness," which is unique.
- Here the writer is not stressing what God said, but the means by which it came: a Son. This (last) time, revelation did not come by a man or an angel: it came by a Son. Note that "Son" is singular in contrast to many prophets; He now spoke through one Son.
- "...heir of all things" - points to His being the focal point of the universe because He is the goal of history; He is the end of all things
- He is exercising the Father's authority, and so being made "heir of all things" means He is exercising universal lordship. And to be able to exercise universal lordship over all creation means He cannot be less than God.
- "...world" - *aionas* (plural), time domains, ages; it is generally regarded by scholars to mean the entire creation (Cf. John 1:3; Col 1:16)
- It points to the Messiah as being the beginning point of the universe, the beginning point of history. He is the beginning of all things.
- This statement ("by whom he also made the worlds") includes everything that exists under the aspect of time. Everything in God's program in the aspect of time is in His control, and the Son is the One who operates the universe through its successive ages and dispensations.
- As the Bible shows, times and ages are the means by which God reveals His plan and program. The times and ages through which the purpose and plan of God are revealed and unfolded are controlled by Him. Time is His creation and subject to Him.

Prophets vs. Son

The first contrast the writer makes. There were many prophets and they dealt in successive periods, in contrast to the Son who came one time with a complete thing. The prophets spoke "in diverse manners"—in visions, with similitudes, and symbols. Jesus Christ Himself not only spoke, but WAS that message.

The prophets were sinful men; we find that from Is 6:5; Dan 10:8. The prophets were burdened with the fact that they were sinful; they were conscious of their sin, in contrast to

Jesus Christ who was free of sin.

Nor did the prophets possess the Spirit continually; it would come upon them for a message, but not necessarily abide. They did not "possess" the Spirit. It attended them for certain periods. The idea that the Holy Spirit could be a permanent gift was a miracle that was hard for people (including Paul) to really grasp. Even at best in the OT, it was something that came and went like the wind.

The Prophets did not understand the depths of their message. We know that from 1 Peter 1:10. They also did not comprehend the whole of the revelation. Jesus Christ, of course, was an exception to both of these. Like John the Baptist, all the prophets would have to say, "I am not the light; I have simply come to give testimony of the light." Jesus was the complete message.

So the prophets were fragmented, partial, and incomplete. All of these are eclipsed by Jesus Christ as an alternative. We can see this same idea not only here in the Epistle to the Hebrews, but also in Matt 17:1-8. Moses and Elijah represent the Law and the prophets, and here Jesus is superseding them.

Seven Statements

Having stated the difference between the means and the manner of OT revelation as compared with NT revelation, the writer now makes seven statements in v2b-3 show why the Son is eligible to be the final Revealer and Authenticator of divine revelation:

1. He is the Heir of all things
2. Through the Son the ages were made
3. He is the Brightness of God's glory
4. He is the express image of the Father
5. He upholds all things by His power
6. He made purification of sin
7. He sat down on Majesty on High

These seven things about the Son show that the Son is qualified to be a unique revealer superior to the prophets. That makes Him qualified to be the final revealer bringing the goal of the OT prophecy to its finality in Him. Not only does this qualify Him to be the final revealer, it also qualifies Him to be the authenticator of all previous revelations that God gave by diverse portions and in diverse manners.

- (c) Christ is the radiance of the Father's glory (1:3)
- (d) Christ is the exact representation of God's nature (1:3)
- (e) Christ upholds all things (1:3)
- (f) Christ made a complete purification of sins (1:3)

(g) Christ sat down at the right hand of God (1:3)

3 And He is the **radiance of His glory** and the **exact representation** of His nature, and **upholds all things** by the **word** of His power. **When He had made purification of sins**, He **sat down at the right hand** of the Majesty on high,

3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,

3 He is the reflection of God's glory and the exact likeness of his being, and he holds everything together by his powerful word. After he had provided a cleansing from sins, he sat down at the right hand of the Highest Majesty

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;

– "...radiance of His glory" - God's glory; Jesus is the brightness of all of God's (Shekinah) glory

— The Son has the co-essence of deity; He possesses deity. This was His role before all history (Cf. John 1:14).

— The Son reveals the fullness of God's attributes because He has an unbroken connection with the Father

— God's glory is known among the Jews as the Shechinah Glory: the visible manifestation of the presence of God. The Shechinah Glory is always a visible glory and the Son is the brightness of that visible glory.

— "...exact representation" - *charakter*, "expresss image" [KJV]; the impressed character, like a steel engraving; the Greek word was used of the engraving tool from which the coin die was made. When the die was pressed against the metal and lifted off, the coin had the exact representation of what was on the die.

— The Son is the very character of God's substance. Everything true of God the Father is true of God the Son in every respect. He is the precise reproduction of God the Father. He has all the same attributes of deity that the Father has.

— This again points to His position before all history. All that is in the Father is in the Son. This same point is made in Col 1:15 where He is the image or the exact reproduction of the invisible God. It is a different Greek word, but the emphasis is the same.

— All the prophets, and all the writings up til now, have all been but shadows and hints at the aspects of Jesus Christ (Cf. 1 Tim 6:16; Col 1:15).

— The opposite of this is also true: without Jesus Christ man is in the dark about God

— "...upholds all things" - the Son is the Sustainer and Governor of the universe, and He is moving the entire universe to a predetermined goal set by God the Father

- “upholds” - *pherō*, does not mean just to hold something, but to carry it to a goal; the present tense means that He is continually doing it, even now
- All creation has a goal to accomplish a specific purpose and program of God, and the Son will make sure creation reaches that goal
- It’s the same word in the LXX (Gen 1:2) where it speaks of the Spirit of God “moving” on the face of the waters
- “...word” - *rhēma*, spoken word; by means of His spoken command, creation will reach its goal
- “...When He had made purification of sins” - emphasizes the Son as man’s Redeemer
- “purged” - refers to Jesus’ priestly work (Cf. Heb 5-7); the Greek aorist participle means this is a completed work, nothing more needs to be done to provide purification for man’s sins
- “by himself” - His purification was exclusive: He made it by Himself, no one else provided this redemption
- This anticipates the argument of 2:14-18 and later passages, which speak about the need for the Son to share fully in our humanity, to suffer and die, so that he might fulfill the high priestly role of making atonement for our sins.
- “...sat down at the right hand” - sitting is a position of honor; shows Him as the sovereign of humanity (Job 29:7-8; Dan 7:9-10; Rev 5:13; Cf. Col 3:1; Heb 8:1; 10:12; 12:1-2; Rev 3:21)
- The fact that Jesus was “seated” in heaven would’ve sent shockwaves through the readers of Hebrews, who were very familiar with the tabernacle system. The fact that He is seated shows that His atoning work is finished.
- There was no chair in the Tabernacle, because the priest’s work was never done, the issue of sin was never resolved. But today, Jesus Christ is sitting, indicating His work is finished (10:12).
- “right hand” - is a position of power and honor (Ex 15:6; 1 Kings 2); it shows Him as equal to the Father and having absolute authority (1 Peter 3:22). His present work is to intercede for us (Rom 8:34).

Now the author begins dealing with the first of the three pillars of Judaism in his day: Angels.

- (2) Christ is superior to the Angels (Heb 1:4—2:18)
 - (A) Use of Old Testament passages that demonstrate Christ’s superiority to the Angels (1:4-14)
 - (a) Intro (1:4)

4 **having become** so much better than the angels, to the extent that He has **inherited a more excellent name** than they.

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

4 and became as much superior to the angels as the name he has inherited is better than theirs.

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

- "having become" - even in His humanity, He has become better than the angels

— Some interpret this phrase to mean Jesus is a created being, however the Greek word used here does not mean "to make," but rather "to be" meaning "having become"

— When God became a Man in the person of Jesus of Nazareth, He became a little lower than the angels (2:9). Nevertheless, when He ascended back into Heaven and entered His state of Exaltation, He became better than the angels again.

- "...inherited" - the idea of inheritance is seen in that Christ inherited His Name, the title of "Son," which is better than that of the angels

- "...a more excellent name" - He received a special name from the Father because of His perfect obedience

— When He returns, He will have this name written that no man may know other than Himself (Cf. Rev 19:12). That name will be "above every name" (Phil 2:9).

— We know Him as Jesus, Yeshua, the Messiah, and a host of other names, but when He entered heaven, the Father gave Him "a more excellent name"

- Jewish rabbis had a high regard for angels, however the author states that the Son is better

Son's Superiority: His Deity (Heb 1:4-14)

- Son's position unique (Ps 2:7)
- Son head of Davidic Covenant (2 Sam 7:14)
- Angels worship the Son (Ps 97:7)
- Angels serve the Son (Ps 104:4)
- Son to rule the Kingdom (Ps 45:7-8)
- Son is the Creator (Ps 102:25-27)
- Son enthroned at the right hand of God (Ps 110:1)

Son's Superiority: His Humanity (Heb 2:5-9)

- Sovereignty over Earth promised to man, not angels (Gen 1:26-27)
- God gave man dominion over earth (Ps 8:5-7)
- Man lost it through sin to Satan and his angels

- Messiah regained dominion for Man. Man will be associated with Him in rule. Promised to man, created a little lower than angels and given dominion. But (today) ruled by angels...

Son's Superiority: His Salvation (Heb 2:10-18)

- To manifest divine grace (2:10-13; citing Ps 22:22; Is 8:17-18)
- To overcome the Prince of Death (2:14)
- To free the believer from fear of death (2:15)
- To help man (2:16-18)

The Son's superiority over angels is by virtue of the kind of salvation He provided! He chose to bypass fallen angels. He gives four reasons for the incarnation and the cross:

1. The Messiah became a man so that the sanctifier and the sanctified could be united and He could call them brethren. Cited are Ps 22:22 and Is 8:17-18 to show the Messiah's identification with man.
2. By means of death He rendered Satan's power inoperative as far as believers are concerned.
3. The fear of death enslaves. For the believer, death is no longer a punishment, but a means to enter heaven.
4. The sphere of the Messiah's work was man, not angels.

- In v5-14, the writer quoted from six Psalms and 2 Sam 7 to demonstrate Jesus' right to rule, and the Son's supremacy, in the coming Millennial Kingdom:

- Verse 5: Quoting Ps 2:7; Ps 2 states God the Father has a Son, who is appointed ruler of the kings of this earth. No angel has this relationship with God or this power to rule. The author is saying that Jesus is the Son of God.
- Verse 5: Quoting 2 Sam 7:14; Nathan prophesied that God promised David a throne and a kingdom that endures forever. God said of David's future son, "I will be his father, and he will be my son." Ultimately, Jesus Christ fulfills God's covenant. He is from David's earthly line and the divine Son of God.
- Verse 6: Quoting Ps 97:7; Deut 32:43; this verse's earliest forms read, "Let all the angels worship him." Powerful angels are commanded to worship the Messiah. God would never command sin; angels would sin by worshipping any other than God; thus, Jesus Christ is God.
- Verse 7: Quoting Ps 104:4; angels not only worship the Son, they serve Him. This eternal Son, Jesus, is superior to these great beings created for the Godhead's purposes and plans.

- Verses 8-10: Quoting Ps 45:6-7; the author of Hebrews reveals the Father calls the Son both God and Lord. He is anointed in reference to the Spirit. The triune God is seen when Jesus Christ reigns bearing the superior attributes of God.
- Verses 11-12: Quoting Ps 102:25-27; the psalmist cries that life is quickly slipping away. The best response is to cry out to God for help. Here, the Father replies to the Son. Some Jews refused to believe Messiah had to die (John 12:24-28). However, His death was uniquely for the good of His creation. The Creator who laid the foundation of the earth promises to remove sin, renovate creation, and vindicate all of God's people.
- Verse 13: Quoting Ps 110:1; priests in the tabernacle and temple never sat in God's presence. But God the Father says to His Son, "Sit at my right hand." Jesus sat after He made atonement for our sins and ascended to heaven. His sitting indicates a finished work.

(b) Psalm 2:7; 2 Sam 7:14 (1:5)

5 For to which of the angels did He ever say, "**YOU ARE MY SON, TODAY I HAVE FATHERED YOU**"? **And again, "I WILL BE A FATHER TO HIM AND HE WILL BE A SON TO ME"**?

5 For to which of the angels did He ever say, "You are My Son, Today I have begotten You"? And again, "I will be a Father to Him And He shall be a Son to Me"?

5 For to which of the angels did God ever say, "You are my Son. Today I have become your Father"? Or again, "I will be his Father, and he will be my Son"?

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?

- Quoted from Ps 2:7 and 2 Sam 7:14...

- "...YOU ARE MY SON" - while He always had a Sonship relationship to the Father, He was appointed a Son in a unique way at His Resurrection

— In the Roman culture (Paul deals with this concept in Gal 4), a Roman son who was born into a Roman family was positionally always a son. However, only when he reached the age of maturity was he declared a son by the father. That is the same picture here. He always was the Eternal Son in His relationship to God the Father, but at a certain point, He was declared a Son.

— "Angels are also called the "sons of God" in the OT, but angels are always so called collectively, never individually. No single angel throughout OT history was ever called "a" son of God. Angels collectively were called sons of God (Gen 6:1-4; Job 1:6; 2:1; 38:7; Ps 29:1).

— Believers are called the sons of God in the NT by virtue of their adoption, yet He is the only begotten Son in the sense that He has a unique relationship not true of angels and not true of believers

- When did the Father say, "Thou art my son, this day have I begotten thee"? Here it is prophesied in Ps 2, but Scripture declared Jesus as the Son publicly: before His birth (Luke 1:35), at His baptism (Mark 1:11), at the Transfiguration (Luke 9:35), and at His Resurrection (Acts 13:33; Rom 1:3-4)
- Ps 2:7 is a declaration of Sonship emphasizing the positional dignity of the Son: He is the only begotten.
- The expression the "only begotten" does not emphasize birth or origin. It is a legal term that stresses the rights of the firstborn, and this One has the rights of the firstborn. This was never said to an angel.
- "...And again, I WILL BE A FATHER TO HIM AND HE WILL BE A SON TO ME" - a reference to the promise that God gave David (2 Sam 7:14), which we see celebrated (Ps 89:20,26-29,30-33) that the Messiah will be a son of David
- This is part of the Davidic Covenant emphasizing His position as the Fulfiller of the Davidic Covenant. Not only was He declared the Son of God, but He continues in that position as the Son of God.
- This establishes Jesus as the fulfillment of the covenant, the Covenant Head
- The key promise of the Davidic Covenant is that the God-Man descendant of David is destined to rule over a saved and restored Israel from Jerusalem and the Throne of David (Is 9:6-7; Jer 23:5-6). Therefore, this One, by virtue of the Davidic Covenant, is destined to rule over Israel. No angel will have the privilege of ruling over Israel in the Messianic Kingdom.

(c) Deut 32:43 (1:6)

6 And when **He again brings the firstborn into the world**, He says, "AND LET ALL THE ANGELS OF GOD WORSHIP HIM."

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

6 And again, when he brings his firstborn into the world, he says, "Let all God's angels worship him."

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

- Quoted from Deut 32:43 and Ps 97:7...both passages say the same thing in the LXX

— The context of the passage emphasizes the Son at the final revelation of the Son in judgment. Some day He will return at His Second Coming, in judgment, and at that time all angels will worship Him.

— It is obvious that the One who is worshipped is superior to those who worship Him. Since angels will worship the Son at His Second Coming, then obviously they are inferior to the Son who is being worshipped.

- "...He again brings the firstborn into the world" - a statement of His Second Coming
- "firstborn" - a messianic title used in Ps 89:27; Rom 8:29; Col 1:15,18
- The very fact that He is worshipped by the angels shows that He is deity and they are not, thus they are inferior

(d) Psalm 104:4 (1:7)

7 And regarding the angels He says, "HE MAKES HIS ANGELS WINDS, AND HIS **MINISTERS** A FLAME OF FIRE."

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

7 Now about the angels he says, "He makes his angels winds, and his servants flames of fire."

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

- Quoted from Ps 104:4 (Cf. Col 2:10), an OT passage that stresses the fact that angels are servants

— It also highlights the transitory nature of the ministry of angels in contrast to the eternal character of the Son. Since angels are only servants, and servants are subject to masters, and the Master in this case is the Son, then He is seen to be superior in this aspect also.

- "...MINISTERS" - *leitourgos*, not the typical Greek word for servant (*doulos*); *leitourgos* means religious devotion: they are His servants in the sense of being religiously devoted to Him.

(e) Psalm 45:6-7 (1:8-9)

8 But regarding the Son *He* says, "YOUR THRONE, GOD, IS **FOREVER AND EVER**, AND THE SCEPTER OF RIGHTEOUSNESS IS THE SCEPTER OF HIS KINGDOM.

8 But of the Son *He* says, "Your throne, O God, is forever and ever, And the righteous scepter is the scepter of His kingdom.

8 But about the Son he says, "Your throne, O God, is forever and ever, and the scepter of your kingdom is a righteous scepter.

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

- Verses 8-9 are quoted from Ps 45:6-7...

— This quote emphasizes the deity of the Son and His authority in the messianic kingdom

— This emphasis contrasts the the eternality and the deity of the Son, with the transitory nature of angels

— Note that the Father calls the Son "God" showing the deity and co-equality with the Father

- "...FOREVER AND EVER" - His reign will be eternal (Is 9:6-7; Dan 7:13-14; Luke 1:33)
- In the Davidic Covenant (Acts 15:16; Amos 9:11) and also in Rev 22:1, we have the same image

9 "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF JOY ABOVE YOUR **COMPANIONS.**"

9 "You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness above Your companions."

9 You have loved righteousness and hated wickedness. That is why God, your God, anointed you rather than your companions with the oil of gladness."

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

- The King's rule during the Messianic Kingdom will be noted for righteousness and justice. This parallels many passages in the OT that predict the Messiah's righteous rule (Is 9:7; 11:4; 58-66).

- The reasons the Son's rule during the messianic kingdom will be righteous is because He "loved righteousness and hated wickedness"

- "...COMPANIONS" - angels

Messianic Overtones

There are eight things in these last two verses (seven is the number of completeness, but eight is the number of New Beginnings):

1. He announces His deity
2. It presents His position, His throne
3. His Kingship, the reference to the scepter
4. The excellency or impartiality of His reign
5. The perfection of His character on earth
6. The place of His subjection
7. His reward in terms of being anointed
8. His preeminence

(f) Psalm 102:25-27 (1:10-12)

10 And, "YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;

10 And, "You, Lord, in the beginning laid the foundation of the earth, And the heavens are the works of Your hands;

10 And, "In the beginning, Lord, you laid the foundation of the earth, and the heavens are the work of your hands.

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

- Verses 10-12 are quoted from Ps 102:25-27...this passage points out several things:

- Jesus is superior in His basic existence
- He is the Creator of the universe
- The Son is sovereign over the changes in the universe
- The Son is the unchangeable Lord in the midst of a changing universe
- The Son is eternal
- While He is eternal, the universe will some day be discarded like an old piece of cloth

11 THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL WEAR OUT LIKE A GARMENT,

11 They will perish, but You remain; And they all will become old like a garment,

11 They will come to an end, but you will remain forever. They will all wear out like clothes.

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

12 AND LIKE A ROBE YOU WILL ROLL THEM UP; LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END."

12 And like a mantle You will roll them up; Like a garment they will also be changed. But You are the same, And Your years will not come to an end."

12 You will roll them up like a robe, and they will be changed like clothes. But you remain the same, and your life will never end."

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.

- Though creation will perish like an old garment or rolled-up mantle, the Son will remain (Is 66:22; Heb 12:26-27; Rev 6:14; 21:1)

(g) Psalm 110:1 (1:13)

13 But to which of the angels has He ever said, "**SIT AT MY RIGHHAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET?**"

13 But to which of the angels has He ever said, "Sit at My right hand, Until I make Your enemies A footstool for Your feet"?

13 But to which of the angels did he ever say, "Sit at my right hand until I make your enemies a footstool for your feet"?

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

- Quoted from Ps 110:1, which predicts the Messiah's enthronement in glory and His seat at the right hand of the Father

- Ps 110:1 is quoted 25x in NT; 10x in Hebrews alone!
- This was the very verse that Jesus used to confound the lawyers, using just a *yod!* (Matt 22:42-46)
- "...SIT" - indicates His work is completed
- "...RIGHT HAND" - indicates equality

(h) Conclusion (1:14)

14 Are they not all ministering spirits, sent out to **provideservice** for the sake of those who will inherit **salvation**?

14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

14 All of them are spirits on a divine mission, sent to serve those who are about to inherit salvation, aren't they?"

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

- While the Son is seated, showing His work is finished, the angels are still busy doing work
- "...provide service" - *leitourgikos*, not the normal Greek word for servant, but instead pictures angels as free agents voluntarily working in the employ of another
- Again, the word means "religious devotion" meaning these angels are servants to those who "inherit salvation." They are assigned specifically to care for us and this care begins at infancy (Matt 18:10) and continues throughout our lives (Ps 91:11).
- The existence of guardian angels does not mean they make sure nothing bad happens to believers for bad things will happen to believers. They are guarding in the sense that nothing will happen to believers outside the will of God.
- This is as close as Scripture comes to showing that believers have guardian angels
- "...salvation" - *sōtēria*, refers to third tense salvation, our future glorification

Summary on the Son (v4-14)

- Son's position unique (Ps 2:7)
- Son head of Davidic Covenant (2 Sam 7:14)
- Angels worship the Son (Ps 97:7)
- Angels serve the Son (Ps 104:4)
- Son to rule the Kingdom (Ps 45:7-8)
- Son is the Creator (Ps 102:25-27)
- Son enthroned at the right hand of God (Ps 110:1)

Seven citations from OT; note the reliance on OT authority...

Christological Summary: Heb 1

God has spoken: Revelation is complete and final through the person of His Son (v1-2). The deity of the Son emphasized (v2-4). There are seven Messianic quotations (v5-14). Heirship and inheritance are mentioned 3x in 14 verses. Son is Heir of all things (v2) and is superior to angels by means of inheritance (v4). Christ has supremacy in the present (v2-4) and eschatological future (v5-14).