

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)

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

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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 revelation 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 "the fathers"), 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 **inHisSon**, whom **He** appointed **heir of all things**, through whom **He also made theworld**.

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; it can also mean "goal." In other words, NT revelation was the *goal* of OT revelation.

- "...has spoken to us" - makes the argument that Jesus Christ is superior to any previous (OT) revelation.

— The OT was indirect, incomplete, and temporary; by contrast, the revelation now provided in Christ is direct, complete, permanent. Jesus Christ is the final say, the final act, there is no further revelation after Him.

— Of course other books of the Bible would be written after Hebrews, but they would be about Jesus Christ, not some type of "new" revelation (i.e. Mormonism).

— The OT is the *preparation* of Jesus Christ; the Gospels are the *manifestation* of Jesus Christ; the Book of Acts is the *propagation* of Jesus Christ; the epistles (13 Pauline, 8 "general letters", plus seven letters in Rev 2-3) are the *explanation* of Jesus Christ; and the rest of Revelation (4-22) is the *consummation* of Jesus Christ.

— After Jesus Christ, there is no further revelation. What the audience (and us) have in Jesus Christ is the final revelation. Everything prior to Christ was a shadow of the coming reality. Once Jesus came, the shadow was irrelevant because the reality was present.

— The point the author is making here is that if you already have the reality, going back to the shadow of the reality is foolish. The reality that the shadow pointed to is now present, so the shadow is irrelevant. And keep in mind, this letter was written 6-8 years before the destruction of everything that made up the "shadow"—the city of Jerusalem and the Temple.

- "...in *His* Son" - *en huios*, literally means "in Son" (*His* is italicized, added by translators for clarity but it's not in the original Greek). It means that the Son is the final act; there is nothing that comes after Him...He is the complete revelation of God.

— 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.

- "...He" - God the Father

- The author will now reveal (v2b-3) seven attributes of Jesus Christ that demonstrate that He is the final revelation of God:

- "...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, 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.
- He is the One who will exercise total and complete authority in the future millennial kingdom. Jesus is not some AVP under the Father, He is the Inheritor of the entire enterprise and the One who will exercise complete and total authority over the earth (the enterprise) one day.
- "...He also made the world" - in Greek it literally means "He is the One who ordered the ages"; He is the One who spoke and the heavens and earth leapt into existence (Cf. John 1:3; Col 1:16).
- "world" - *aiōn*, plural ("worlds"), refers to time domains or ages; it is generally regarded by scholars to mean the entire creation, including the various ages throughout history (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 He Himself *was* the 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 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. 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 **theradiance of His glory** and **theexactrepresentation** of His nature, and **upholds all thingsby the word of His power**. When **He had made purification of sins**, **Hesat down at the right handof 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;

- "...the radiance of His glory" - God's glory; Jesus is the brightness of all of God's (*Shekinah*) glory. The Son reveals the fullness of God's attributes because He has an unbroken connection with the Father.

— Jesus is the One who has enjoyed eternal oneness with the Father. In John 17:5, Jesus prayed to the Father that He (the Father) would glorify Him together with the Father, to the same glory that Jesus had with the Father before Creation (and before His incarnation). Jesus was in eternal Oneness with the Father in eternity past.

— It was only after His virgin birth, when humanity was added to eternally existence deity and He became the God-Man and lived among us. During that time He continued to enjoy fellowship with God the Father, but at the cross He became the sin-bearer (Cf. 2 Cor 5:21), and at that point there was a disruption of fellowship with God the Father.

— This disruption was temporary (3 hours, from 12-3pm?); it was restored once the ordeal of the crucifixion had passed. What Jesus is praying for in John 17:5 is for a return to that preincarnate glory that would be disrupted during the crucifixion.

- "...the exact representation of His nature" - Jesus is the "express image" [KJV] of the Father; He is the exact representation of the image of God (Cf. John 1:14,18; 14:8-9; Col 1:15).

— Jesus is the impressed character of the Father, like a steel engraving; the Greek word for "representation" [*charaktēr*] 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. Man has no means to understand who God is. The only way man could have any way to understand God is if God became a man, which He did.

— This is why John says in John 1:14 that "we saw His glory." John saw the glory of the Father in the person of Jesus Christ, something that he had no capacity to see or understand outside of God becoming a man. This is because Jesus Christ is an "exact representation" of the Father.

— John says later in John 1:18 that Jesus has explained [*exēgeomai*, to "exegete"] Him (the Father). To "exegete" something is to derive meaning from something. For Jesus to

"exegete" the Father means that He explained or demonstrated who the Father is, He displayed the essence of the Father.

— The word *exēgeomai* does not mean that Jesus is the Father and the two are one. There is still a distinction of personhood between the Father and Son. It means that the Son explained, provided "meaning," for the Father to mankind because on our own we are not capable of understanding the Father.

— Because Jesus allowed mankind to understand God in a way that OT revelation could never do. The point that the author is making is that because we have insight into God the Father only through Jesus Christ, why would you retrogress backward into an inferior revelation.

*The fourth statement is that the Son is 'the express image of His person'. This emphasizes that the Son in Himself is a full and perfect revelation of what is in the Father. Even though we have not seen the Father, we know the Father because all that is in the Father is in the Son. In the Greco-Roman world, coins bore the image of the emperor. Because the image of the emperor had been impressed on the coin by a die, by looking at the coin one could recognize the emperor. And though the likeness of the emperor on the coin was only a representative likeness, if the die were cast away, one could determine exactly what was in the die by studying the coin. Why? Because the die reproduced itself in every detail on the coin. This is the essence of the word the author chose here to show the relationship between the Son and the Father. While we do not see the Father, all that is in the Father is in the Son. By studying the Son we learn of the Father. Just as an impression on a coin becomes an expression of the die, so what was in Christ is a revelation of the Father. [J. Dwight Pentecost, *Faith that Endures: A Practical Commentary on the Book of Hebrews*, Rev ed., p47]*

- "...upholds all things" - Jesus Christ is not only the One who created all things, He is also the One who "upholds" all things (Cf. Col 1:17).

— "upholds" - *pherō*, does not mean just to hold something together, but to carry it to a goal; the present tense means that He is continually doing it, even today.

— 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 used in Gen 1:2 [LXX] where it speaks of the Spirit of God "moving" on the face of the waters

- "...by the word of His power" - *rhēma*, spoken word; the means by which Jesus Christ will bring all of history to its consummation is by His spoken command. That is how creation will reach its goal.

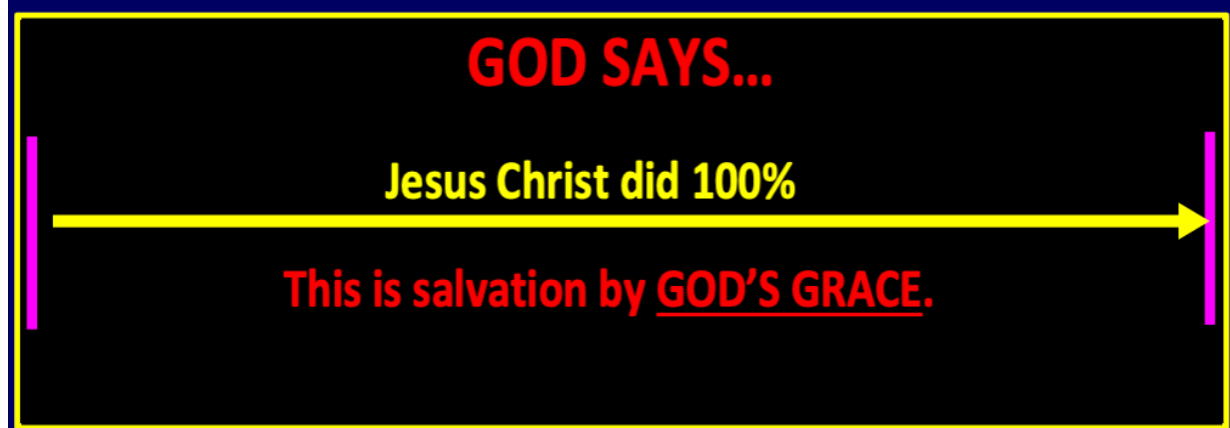
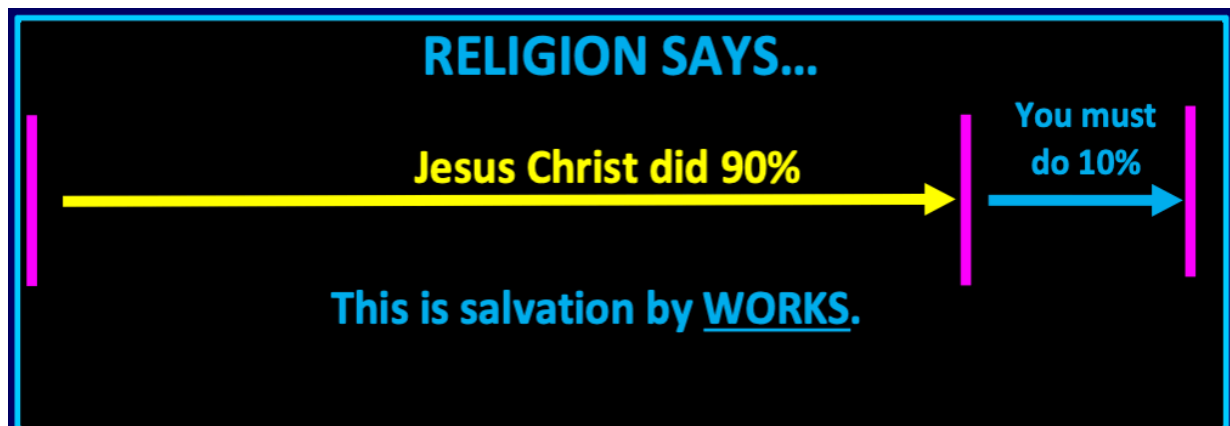
- "...He had made purification of sins" - in the OT system, on *Yom Kippur* (the Day of Atonement), an animal was sacrificed and the blood was applied to the Mercy Seat on top of the Ark of the Covenant inside the Holy of Holies (Lev 16).

— What this atoning sacrifice did was postpone the note of indebtedness for sin for one year, until the next *Yom Kippur*/Day of Atonement. The following year, they'd have to do the same thing again because the sacrifice did not permanently atone for sins, it only did so temporarily (for one year).

— There is no comparison between *Yom Kippur* and what Jesus Christ accomplished. A good illustration of this difference is the following:

Suppose you borrowed a large sum of money and you begin to pay it back making payments. The first due date comes, you make the payment; second date comes, you make the payment. Third due date comes and you can't make the payment so you go before the lender and ask for an extension. He grants you one. A couple more due dates come, and you make the payment. Then another date comes and you can't make the payment again, so you go before the lender and ask for another extension, and he grants it. This is what *Yom Kippur* did...it kicked the can of atonement for sin down the road, but never eliminated it. It was only temporary.

Now suppose you can't make the payment so you go before the lender to ask for an extension and he says let's just cancel the principal completely...you don't owe me anything. It's like you never borrowed the money to begin with. This is what Jesus Christ did with our sin (Cf. John 19:30).



- "...He sat down at the right hand of the Majesty on high" - interestingly, you can review all of the passages that talk about the layout of the tabernacle and the temple and one thing you won't see is a chair. There was no chair in the OT system because the priest's job was never finished.

— In contrast, Jesus, after His death, burial, resurrection, and ascension back to the right hand of the Father, sat down. His work was finished, there was nothing more to do or accomplish, unlike the priests of the OT.

— Sitting is a position of honor; it 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.

— The moment Jesus Christ sat down at the right hand of the Father after His ascension, He began operating in His second office, that of High Priest. The majority of Christians do not realize that Jesus has three offices:

1. Prophet - 1st coming - calling Israel to repentance (Matt 4:17; 16:21; 21:11; Mark 6:4; Luke 7:16; John 4:19; 17:8)
2. Priest - Present Session (Heb 2:17; 4:14-15)
3. King - 2nd coming - regal authority over the entire earth, ruling with a rod of iron (Cf. Ps 2:6-8; Is 9:6-7; 16:5; Jer 23:5-6; 33:14-17; Zech 14:9; Matt 25:31; Luke 1:30-33)

— The author of Hebrews will argue that the priesthood of Jesus is much higher than the priesthood of Aaron, which is what these Hebrew Christians were thinking about retrogressing back to.

The present ministry of Christ in heaven, known as His [Present] Session, is far-reaching both in consequence and import. It too, has not been treated even with a passing consideration by Covenant theologians, doubtless due to their inability—because of being confronted with their one covenant theory—to introduce features and ministries which indicate a new divine purpose in the Church and by so much tend to disrupt the unity of a supposed immutable purpose and covenant of God's. Since, as will be seen, certain vital ministries of Christ in heaven provide completely for the believer's security, the present session of Christ has been eschewed by Arminians in a manner equally unpardonable. This neglect accounts very well for the emphasis of their pulpit ministrations. The Christian public, because deprived of the knowledge of Christ's present ministry, are unaware of its vast realities, though they are able from childhood itself to relate the mere historical facts and activities of Christ during His three and one-half years of service on earth. That Christ is doing anything now is not recognized by Christians generally and for this part-truth kind of preaching is wholly responsible. It yet remains true, whether neglected by one or the other kind of

*theologian, that **Christ is now engaged in ministry which determines the service and destiny of all those who have put their trust in Him.*** [Lewis Sperry Chafer, *Systematic Theology*, vol. 5 (Grand Rapids, MI: Kregel Publications, 1993), 273-74]

CHRIST'S HIGH PRIESTLY ACTIVITIES IN HIS PRESENT SESSION	
1. Sustains creation (Col 1:16-17)	7. Keeps the Saints (John 10:27-29; 1 Peter 1:5)
2. Head over the Church (Eph 1:22-23)	8. Intercedes for the Saints (Rom 8:34; Heb 7:25)
3. Groom of the Church (Eph 5:22-33)	9. Advocates for the Saints (Heb 9:24; 1 John 2:1)
4. Building the Church (Matt 16:18; Acts 2:41; 4:4)	10. Restores broken fellowship (1 John 1:9)
5. Bestows Spiritual Gifts (Eph 4:7-12)	11. Disciplines His children (Heb 12:5-13)
6. Melchizedekian High Priestly role (Heb 6:20)	12. Indwells His people (John 14:23)

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

Some might think it strange that the author would embark on a logical argument that Jesus is superior to angels. What was it about angels that is so important? In the OT, angels were the messengers of God. When God wanted to provide us with a major revelation in the OT, He used angels (Cf. Dan 9:20-23; Gal 3:19). If the author can show that Jesus is higher than the angels, he can prove that the message of Jesus is higher/superior to any OT revelation.

(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" - *ginomai*, some interpret this to mean that Jesus is a created being, however *ginomai* does not mean "to make," but rather "to be" meaning "having become."

— When God became a Man in the person of Jesus, He became a little lower than the angels (2:9). But when He ascended back to Heaven and entered His state of exaltation, He became higher than the angels once 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" - we know Him as Jesus the Messiah and a host of other names but when He entered heaven the Father gave Him "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).

The author now proves his point (v4) through seven OT citations:

- 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?

- "...to which of the angels did He ever say" - 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).

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

- "...YOU ARE MY SON" - quoted from Ps 2:7; a "SON" is an heir (Cf. Gal 4:7).

— 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.

- "...TODAY" - what day was this? The day of Jesus' resurrection.

— Jesus was already the *monogenēs* (one of a kind) before His incarnation; at His resurrection, He became even more "one of a kind."

— Paul quotes this same verse (Ps 2:7) in Acts 13, in his very first documented sermon during his ministry. Speaking to unbelieving Jews, he begins teaching about Jesus'

resurrection from the dead (Acts 13:30-37), and in this context, he quotes Ps 2:7 (Cf. 13:33).

— Paul's point was that Jesus was already the *monogenēs* before His incarnation, but at the point of His resurrection, the Father told the Son that He would rule all things as My Heir.

- "...HAVE FATHERED" - *monogenēs*, "only begotten" [NASB95]; *mono* = one; *genēs* = species, kind. Jesus was "one of a kind" (Cf. v18; 3:16,18) because He is the only person who ever lived who is 100% God and 100% man in the same being.

— This is a very misunderstood and misinterpreted word: cults often use *monogenēs* to argue that Jesus was "fathered" by God the Father, that He was a created being and came into existence at the Incarnation (Cf. John 1:14,18).

— The problem is, that's not what *monogenēs* means. If that was what John was saying here, he would've used the Greek word *gennaō*, as in the genealogies (Cf. Matt 1:2). The Greek word *monogenēs* has no connection to *gennaō*.

— If you don't understand the difference between *monogenēs* and *gennaō*, which Mormons and Jehovah's Witnesses obviously do not (or they do understand but just ignore them), it's an easy trap to fall into.

— Jesus was not created/begat, He was one of a kind because God added humanity to eternally existent deity, veiling the glory of God, allowing man to look at God and not die

— The author's point is: can this same thing be said of an angel? No, of course not.

- "...I WILL BE A FATHER TO HIM AND HE WILL BE A SON TO ME" - quoted from 2 Sam 7:14. It is a reference to the promise that God gave David, in which we see that the Messiah will be a son of David (Cf. Ps 89:20,26-29,30-33).

— What the author is saying here is that there is a unique and continuing relationship between the Father and the Son. No other person or entity can claim this same intimacy or relationship with the Father, including angels.

— 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.

— Is there any angel who has this type of unique and continuing relationship with the Father? Is there any angel who is the promised Davidic Descendant, and heir of all things? No.

(c) Ps 97:7; 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.

- "...He again brings the firstborn into the world" - a statement of His Second Coming
— "firstborn" - *prōtotokos*, doesn't mean "first created" as the Arian Heresy and today's Jehovah's Witnesses believe. It means "preeminent one." It is a messianic title also used in Ps 89:27; Rom 8:29; Col 1:15,18.

— The Greek lexicon of the NT says of *prōtotokos*: pertaining to being a firstborn child. If you were the firstborn child, you got rights and privileges that the subsequent siblings did not receive. The word pertains to the rights of the firstborn, not that He was born first.

— If the author of Hebrews wanted to communicate that Jesus was first born, meaning created or born first, he would've used *prōtokistos*, which means "first created."

— The point is that Jesus did not have a beginning point; He is eternally existent deity. But the angels had a creation day, they are created beings. The author is making a distinction between Jesus' eternality as God, being superior, and the angels as created beings.

- "...AND LET ALL THE ANGELS OF GOD WORSHIP HIM" - quoted from Ps 97:7 & Deut 32:43 (both passages say the same thing in the LXX); it describes the worship that the angels will give to Jesus during the millennial kingdom.

— Obviously the key point here is that if angels are going to be worshipping Jesus in the millennial kingdom, then Jesus is superior to the angels. The worshiper is always higher than the worshipper.

(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.

- "...HE MAKES HIS ANGELS WINDS" - meaning He created the angels to be invisible, like wind, but you can still see the effect they have
- In 2 Kings 6:15-17, Elisha and the servant were surrounded by the enemy. The servant panicked, but Elisha prayed that his eyes would be opened, and they were. The servant saw that the mountain was full of horses and chariots of fire all around Elisha.
- Had Elisha not prayed and God opened the servant's eyes, he would not have been able to see into the spiritual world.
- 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.
- "HE MAKES" - emphasizes that angels are created beings; they are not eternally existent like the Godhead
- "...HIS 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. Angels were created to be servants of God (Cf. v14).

Angelic Scorecard

1. Angels are Unseen - Jesus was visible (John 1:14,18)
2. Angels are Created - Jesus is eternally existent God (Ps 90:2; Micah 5:2)
3. Angels are Servants - Jesus is the King who will rule the world with a rod of iron

(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...

- "...GOD" - note that the Father calls the Son "God" showing the deity and co-equality with the Father

- "...FOREVER AND EVER" - angels are servants (v7) but Jesus Christ, who has existed from eternity, will rule for eternity (Cf. Ps 90:2; Micah 5:2)

— This quote emphasizes the deity of the Son and His authority in the messianic kingdom. This emphasis contrasts the eternity and the deity of the Son with the transitory nature of angels.

— 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.

- "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS" - 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 lawlessness"

- "...GOD, YOUR GOD, HAS ANOINTED YOU" - Jesus Christ has been anointed by the Father to rule the earth one day. In the OT, priests or kings would be anointed with oil symbolizing the Holy Spirit. Ps 133:2 talks about Aaron being anointed as the high priest and the oil dripped off his beard (Cf. Ex 29:7; Lev 8:12).

— Jesus Christ is eternal, unlike angels, and has been anointed by God to rule the earth one day. These things cannot be said of any angel.

— Lucifer, an angel, got himself into a lot of irreversible trouble by wanting these things for himself, when God never gave these things to him. God gave these things to His eternally existent Son, Jesus Christ.

- "...COMPANIONS" - angels

(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
- Angels are created beings, but Jesus Christ is the Creator of all things (v2; Cf. John 1:3; Col 1:16)

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;
- Not only is Jesus the Creator of heaven and earth, but He is superior to His creation (Cf. Matt 5:18; 24:35)
- "THEY" - what Jesus has created
- "...YOU" - Jesus Christ

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.
- The creation will one day come to an end, but the Creator, Jesus Christ, will continue on for eternity (Cf. 1 Cor 7:31; 2 Peter 3:10,12-13; 1 John 2:17; Rev 21:1,4).

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

13 **But to which of the angels has He ever said, "SIT AT MY RIGHTHAND, 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?

- "...to which of the angels has He ever said" - another argument of the superiority of Jesus compared to the angels (Cf. v5)
- 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
- The author is using Ps 110:1 to describe Christ's current position of glory at the Father's right hand. Christ's first order of business once He ascended to heaven after the resurrection was to sit down at the Father's right hand (Cf. v3).
- Sitting at the Father's right hand is a position of glory. It is the same position that Jesus occupied before the Incarnation and even before the world was. Jesus, in His high priestly prayer, prayed to the Father to be restored to His former position (Cf. John 17:5).
- "...RIGHT HAND" - indicates equality
- "...UNTIL" - there is an expiration date on Jesus' current position of glory at the Father's right hand. He will continue in this position "UNTIL" the Father ("I") does something.
- "...MAKE YOUR ENEMIES A FOOTSTOOL" - the Father will make Jesus' enemies a footstool. The Father will accomplish this through the events of the Tribulation period, culminating at the second coming of Christ to earth, where He will bind Satan for 1000 years, destroy every enemy, and set up the millennial kingdom where He will reign with a rod of iron over the earth for 1000 years.

(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
- The final argument on Jesus' superiority to the angels contrasts the fact that angels are ministering servants (Cf. Ps 34:7; Matt 18:10; Acts 12:15) with Jesus, who is *sitting* at the right hand of the Father in heaven, a position of glory.
- In summary, the argument the author makes to these believing Jews who were considering going back to Judaism in order to quell the persecution they were under were going back to an inferior revelation.
- The message of NT revelation is higher than anything in the OT, so how could anyone in their right mind leave the superior revelation of the NT to back to the inferior revelation of the OT?

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 both the present (v2-4) and eschatological future (v5-14).