

1/12/03

Hebrews 1

We begin our exposition through the book of Hebrews, as the author is writing to Hebrew Christians who had received Christ and were now considering to return to the Old Testament sacrifices and law of Moses.

Yet the entire Old Testament spoke of one person, the person of Jesus Christ.

From the first prophecy of the virgin birth of Christ, everything in the Tabernacle spoke of heavenly things

Jesus is the Red thread that can be seen from Genesis to Revelation.

The volume of the book was written of Him, to do the will of God and He came to take away the first and establish the second. Heb. 10:7, 9

Jesus told the Jews, “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.” Jn. 5:39

Jesus expounded to the two on the road to Emmaus beginning at Moses and the prophets the things concerning himself. Lk. 24:25-27

John says, “For the testimony of Jesus is the spirit of prophecy”. Rev. 19:10g

The author of Hebrews begins with the two most common channels that God used to speak to man in the Old Testament

1. The prophets.
2. The angels.

Beginning with the basic fundamental principle of every Jew, that God had spoken to man, He has made Himself known.

1:1-3 The superiority of Christ to the prophets.

1:1 God had spoken through the prophets in the past.

1) He begins with the statement that God is as a foundational trust accepted by every Jew.

a) In the beginning God... Gen. 1:1

b) In the beginning was the Word... Jn. 1:1

2) God has spoken in certain ways.

a) The phrase various times “polumeros” means in many portions or stages.

1) The idea is that of being fragmentary and progressive.

2) No one prophet had the entire or complete revelation of Christ

- 3)) No one prophet had all the understanding of the whole of God's revelation, the emphasizing quantity.
* Prophet searched diligently to understand. 1Pet. 1:10-11
- b) The phrase various ways "polutropos" means in many ways or modes.
- 1)) The idea now is not so much the various methods or forms like dreams, visions, face to face as Moses or through angels or Theophanies.
 - 2) The intent is different modes such as in the books of the Law, History, Prophecy, Psalms., which communicated and contained God's revelations, emphasizing quality.
- 3) God had spoken to the fathers by the prophets.
- a) The fathers in a Patriarchal sense refer to Abraham, Isaac and Jacob.
 - b) The fathers in a general sense refers to all the past descendant generations of Israel's salvation history.
 - c) The prophets, those men chosen by God to be His instruments to communicate the mind and will of God. Enoch, Isaiah, Jeremiah,

Ezekiel, Elijah, Elisha, Daniel, Jonah, Habakkuk, Amos and Hosea, etc.

- d) To reveal himself, for God cannot be found nor discovered by man's intellect or reason alone. 1Cor. 1:19-21

- 1:2** God was now speaking through His Son in the present.
- 1) The period is identified as the last days.
 - a) The term "in these last days" means two things.
 - 1)) It marks the end of the Old economy.
 - 2)) It identifies the New economy, age of grace.
 - b) The term defines the completion of the progressive revelation of the Old Testament in and by the Son, in total fulfillment of His First coming.
 - 2) The person is identified to be God's Son.
 - a) word "Son" has no article, literally "Son", emphasizing character and nature distinct from the prophets.
 - c) The focus is not so much who He is but on what He is, the closest relation of communion of essence and highest of all revelations given to any prophet, for the simple reason that they all spoke in part and of the

coming Son but He fulfilled all things spoken about Him.

d. The revelation by and through Jesus is the most intimate and the highest of all revelation,

1) The Mount of Transfiguration the law and prophets being represented God said, “This is my beloved Son , in whom I am well pleased, hear Him.” Matt. 17:5

2) No man has seen God at any time, the only begotten Son, which is in the bosom of the Father, He has revealed him. Jn. 1:18, 1, 14

3) The author is going to give us seven facts to support the superiority of Christ over the prophets. 1:2b-3

a) He was appointed heir of all things.

* Not all things are subject to Him now, but all things shall be subdued unto Him at His coming we are joint heirs with Christ.

1Cor. 15:28, Rom. 8:17

b) He was the agent of creation.

1) The word worlds “aionas” means the, ages or epochs of space and time since the creation of space and time as we know it, including all that has taken place!

2) All things were made by Him, things in heaven and earth, visible

and invisible, whether thrones or dominions or principalities or powers, all things were created by Him and for Him. Jn. 1:3; Col. 1:16

3) Jesus said, “Before Abraham was I Am.” Jn. 8:58

1:3 God was now revealing Himself through the Son.

1) He is the brightness of God’s glory.

a) The word brightness “apaugasma” means to omit or radiate the character and nature of God, the effulgence or splendor, appearing only this time in the New Testament. 2Cor. 4:4

b) As the rays from the sun are not apart from the sun, nor is the glory of the Son apart from the Father’s.

c) The Old Testament of God’s glory by fire, etc. “shekinah”

2) He is the express image of His person.

a) The phrase, express image, “character” is used of an engraver, one who mints coins, tool, dye, brand iron or a wax seal.

* We get our word character from it, it is a transliteration of the word!

1) This is the only time it appears in this form in the New Testament are told God is a Spirit. Jn. 4:24

- b) The word person “Hupostasis” means substance or essence, a real being, Jesus is the exact representation or impression of God the Father.
- 1) Paul says, Jesus is the image of the invisible God, the firstborn “prototokos” over all creation. Col. 1:15
* First in rank or priority, not in chronological order!
 - 2) He is the visible form of the invisible God, the very image of the invisible God, the derived likeness as stamped on a coin.²
 - 3) The Son is the perfect resemblance of the Father, fully and perfectly, so that man is without excuse.
- 3) He upholds all things by the word of His power.
- a. The word upholds “phero” has the idea of maintaining and sustaining the entire creation and universe.
 - b. Paul says, “And He is before all things, and in Him all things consist.” Col. 1:17
 - 1) The word consist “synesteken” means preservation or coherence, to hold together, the unifying principle of life. Heb. 1:2-3

- 2) The atom has positive charges that should repel each other but don't.
 - c. Jesus upholds all things by the word of His power.
* As He spoke things into existence in the beginning, so He sustains everything by the word of His power, being Omnipotent!
- 4) He purged our sins.
* “When He had by Himself purged our sins”.
- a) This is the first mention of his priesthood. Heb. 9:26; 10:12
* The Old Testament had a lavish and intricate procedure for atoning for sins based on animal sacrifices and The Day of Atonement for the nation. Lev. 17:11; Lev. 16
 - b) The aorist tense again implies a single definite act, once and for all.
 - c) The word is in the plural, sins.
 - d) The manner was after the order of the Law, blood, He Himself alone did this. Jn. 1:29; 2Cor. 5:21; Heb. 9:14; 1Pet. 1:19; 2:24
- 5) He sat down at the right hand of the Majesty on High.
- a) Jesus was exalted to the place of privilege, dignity, majesty, dominion and authority.

- * Basically the word majesty is used to describe the greatness of God, incomparable to any other!
- 1)) Jesus partook of humiliation before His exaltation, emptying Himself. Phil. 2:5-8
- 2)) God highly exalted Him, giving Him a name...Phil. 2:9-11
- b) Sitting is a position of rest, the Old Testament priest never sat for his work was never finished.
 - 1) The priest was always working, there was no chair in the tabernacle.
 - 2) There were bells on the bottom of his garments to insure that he was still alive.
 - 3) Jesus is the finished work of God for redemption, sitting is the position of rest, "It is finished". Jn. 19:30

1:4-14 The superiority of Christ to the angels.

1:4-9 The evidence from being the Son of God.

1:4-5 *The superiority of Jesus is by the nature of His name.*

- 1) Jesus having become much better than the angels. vs. 4a
 - * Jesus did not take on the nature of angels, but lower than the angels to redeem man and after the resurrection as the God-Man sat down at the right hand, therefore He is better and superior to the angels. Heb. 2:7-9
 - * The word better "hreitton" means more useful, serviceable or excellent, a term of proportional superiority, appear thirteen time for Jesus and His work of redemption.
- 2) Jesus obtained this place of superiority over the angels by inheritance of a more excellent name, "Son". vs. 4b
 - a) Son is mentioned once in verse two, two times in verse five, once in verse eight and eight more times between chapter two to ten.
 - b) This name "onoma" distinguishes the Son from the angels in rank, authority, more excellences than any angels.
 - * The entire division teaches the greater dignity of the Messiah Jesus, from the angels. Heb. 1:4-14; 2:5-18

- 3) The argument of proof is given for Jesus being superior to the angels by a better name. vs. 5
- * This is the first of seven quotes in this chapter from the Old Testament, five from Psalms and one from Deuteronomy and one from Samuel, the majority of them deal with the return of Jesus for judgment!
 - a) The first quote is from Psalms two and refers his inheritance at the second coming of Jesus to redeem the earth, having a short term and long term fulfillment, implying resurrection. Ps. 2:7
 - 1)) The question is a rhetorical one, which implies an obvious answer and the obvious answer is NONE!
 - 2)) No angel had ever taken on the seed of Abraham and been declared by the Father “the Son of God”, though they are called “sons of God”, but never “the Son” or “my son”. Ps. 89:6; Job 1:6
 - b) The second quote is from Second Samuel has to do with God the Father’s relationship to the Son as heir to the throne of David and by implication of the resurrection to sit at the right hand of the Majesty on high, having a short and long term

- fulfillment, the final fulfillment at the second coming.
- 1)) The prophecy came to David by Nathan about Solomon. 2Sam. 7:14; 1Chron. 7:13; Acts 13:33
 - * The question again is a rhetorical, which again implies an obvious answer and the answer is NONE!
 - 2) Jesus alone fulfilled the promise of being of the seed of David according to the flesh. Rom. 1:3

1:6-7 *The superiority of Jesus is by the nature of His office.*

- 1) The third quote is from Deuteronomy and describes reverent worship. vs. 6
 - * Deut. 32:43, parallel to Ps. 97:7
- a) The word “but” marks the first obvious contrast with verse five, what the Father obviously did not say to any angel, He did say to the Son, who became incarnate to the world oikoumene”, the inhabited earth. Gal. 4:4
- b) The another contrast is marked by His human birth, “But when He again brings the first born into the world”. vs. 6a
 - * The word firstborn “prototokos” means first in priority, importance

- and rank, not first in chronological order. Col. 1:15,18, Rev. 1:5
- c) The command of God to the angels was to worship His Son at His first coming, the God-Man. vs. 6b-c
- 1)) The angels worship Jesus as they appeared to the shepherds in the fields. Lk. 2:13
- 2)) The angels certainly worship Jesus as their creator. vs. 2, Rev. 5:7-12
- 2) The fourth quote is from the Psalms again and has to do with the nature of angels, Jesus being superior to the office of angels by his office through His human birth. vs. 7
* Ps. 104:4
- a) The Father declares that the angels are spirits “pneuma”, literally winds.
- 1)) Angels stand once again in contrast to Jesus, who became man.
- 2)) The angels go here and there with lightening speed as wind for aid to man, like Daniel in the lion’s den.
- b) The angels are God’s ministers a flame of fire.
- 1)) The word ministers “leitourgos” is used of sacred and religious ministry of the Old Testament priest in holy things.

- 2)) Perhaps fire referring to judgment and destruction of Sodom and Gomorra or the 185,000 Assyrian front line troops. Gen. 19; 2Kings 19:35

1:8-9 *The superiority of Jesus is by the nature of His person.*

- 1) The fifth quote is from the Psalms also and has to do first with the nature of Jesus, He is God. vs. 8
- a) The quote is once again from the Psalms at His return. Ps. 45:6-7, vs. 8a-c
- 1) The Father calls the Son Jesus “God”.
- 2) Being God He is a king and has a throne, representing an absolute position of Kingly power and authority for judgment, in contrast to the angels who worship and serve by taking order from Him. vs. 6c, 14
- 3) The Son is Eternal and immutable, implied by His throne being forever and ever, sitting at the right hand of the Majesty on high and the angels serve and worship Him.
- b) The passage secondly has to do with nature of His authority. vs. 8d

- 1)) The scepter is symbolic of straightforwardness and just government by the ruling power and authority of the Son on His throne, “A scepter of righteousness”.
 - 2)) The Son’s Kingdom is after the same nature of righteousness, “A scepter of righteousness is the scepter of Your Kingdom.” to set up the Kingdom. vs. 8e
- 2) The Psalm has to do with the moral and ethical perfection of Jesus for judgment at His return, in holiness in His Kingdom. vs. 9a
- a) The passage quote is once again from the Psalms at His return. Ps. 45:6-7
 - b) The Father declares His Son’s eternal love for righteousness and hate for lawlessness. vs. 9a
 - * The Son stands again in contrast to the angels who rebelled against the law and rule of heaven, through Lucifer.
 - c) The quote lastly has to do with the approval of the Father over His Son and His ministry of redemption more than any other person. vs. 9b-d
 - 1)) The Father calls Himself God as He called the Son God in verse eight.

- 2)) The Father says He is the Son’s God simply due to the Son’s willingness to become man and to limit Himself for a set time to accomplish the redemption of man, able to be called the Last Adam. 1Cor. 15:45
 - * Submitting Himself to the perfect will of the Father, “But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.” 1Cor. 11:3
- d) The Father being God anointed Jesus with the oil of gladness more than His companions.
- 1)) The anointing with the oil of gladness as reigning King Jesus the Savior and Judge of the world.
 - 2)) The phrase “anointed You” is “chiro” and always of Holy Spirit, in the LXX it is used to anoint Kings and priests in their induction into office
 - * Jesus is prophet, priest and King!
 - 3)) The word companions refers to angels, Jesus is once again above them.
 - * Some interpret companions to mean other human kings but it is foreign to the context that is

dominated by the contrast of Jesus and angels and the Psalm is judgment at His return!

1:10-12 The evidence from eternal.

1:10-12 *The evidence from being Eternal.*

- 1) The Lord God is Creator, eternal and infinite. vs. 10
 - * The sixth quote is again from the Psalms. Ps. 102:26-27, in the LXX 26-28
 - a) The LORD is superior to the angels by being credited with the creation, He laying at the beginning of time as we know it, the foundation of the earth, they witnessed it. Gen. 1:1; Job 38:7
 - b) The LORD is also credited with the creation of the heavens, as the work of His hands. Ps. 19:1-6
 - * He is Creator, sustainer, mediator and heir of all things!
- 2) The creation is temporal and finite. vs. 11
 - a) They will perish, all material things will ultimately come to an end.
 - b) God is Eternal, He will remain forever, for He is the immutable Creator. vs. 2c
 - * This verse parallels verse seven and eight.

- c) The heavens and the earth are growing old, the law of entropy and decay is at work, they all are growing old like a garment, a vivid picture of wearing and decaying.
 - * “Jesus Christ is the same yesterday, today, and forever”. Heb .13:8
- 3) The Creator will bring the heavens and the earth. vs. 12
 - a) Like a cloak You will fold them up, a very poetical picturesque image. Is. 34:4; 51:6; Matt. 24:35; 2Pet. 3:7, 10; Rev. 6:13-14; 21:1
 - b) And they will be changed, God will renew the earth in the Kingdom and after in the eternal state.
 - c) But He is the same, And His years will not fail, simply because He is, has always been Eternal and finite, without beginning or end.
 - d) The modern day evolutionist believes all things continue as they were in the past, being willfully ignorant of God’s revelation that they will all perish. 2Pet. 3:4-7

1:13-14 *The evidence from the service of angels.*

- * This is the seventh quote and this Psalm is quoted often in Hebrews and in the New Testament. Ps. 110:1

- 1) The angels do not reign from the throne of God. vs. 13
 - a) The offer of king has never been given to any angel, “But to which of the angels has He ever said: “Sit at My right hand, Till I make Your enemies Your footstool”? vs. 3
 - 1)) Jesus used it to baffled the Pharisees. Matt. 22:41-46, Mk. 12:35-37, Lk. 20:41, 44
 - a)) How is it that David call Him Lord if He is his son?
 - b)) The Psalm is literally saying, “LORD “Yahweh-The Father” said to Lord “kurios”- the Son, sit down....
 - 2)) Jesus is God and King, ruler of all, waiting to make His enemies His footstool!
 - a)) The practice describes the conquering King placing his foot on the neck of his conquered enemies.
 - * The question is a rhetorical one, with an obvious answer, NONE!
 - b)) They are created beings. vs. 2
 - c)) They worship God. vs. 6
 - b) They are used by God for service and judgment. vs. 7
 - 1)) God will us an angel to preach the gospel to the whole world in the

- Great-Tribulation, “Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth--to every nation, tribe, tongue, and people”. Rev. 14:6
- 2)) They will certainly come back with Jesus to set up the Kingdom. Rev. 19
- 2) The angels of God serve the believer as God dictates. vs. 14
 - a) Are they not all ministering spirits. Ps. 104:4
 - * The word ministers “leitourgors” is used of sacred and religious ministry of the Old Testament priest in holy things. vs. 7
 - b) The angels are sent forth to minister for those who will inherit salvation?
 - 1)) The word minister “diakonia” means to wait on tables.
 - 2)) We get our word deacon from it.
 - * The first verse of chapter two would be a better division for it is the conclusion of all that proceeds, the same is applicable to chapter three and four.
 - c) Angels do not act on their own initiative but have their activities

dictated by their superior, Jesus, for they are His servants!

* Some Christians and maybe us have entertained angels unawares. Heb.
13:2