

PART ONE

THE SUPERIORITY OF CHRIST AS THE FOUNDER OF CHRISTIANITY
1:1-4:13.

I. *He is superior to the prophets.* 1:1-3.

A. *He is the complete and final revelation of God.* 1:1, 2a.

Text

1:1-2a

1 God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, 2a hath at the end of these days spoken unto us in His Son . . .

Paraphrase

1 The same God, who in sundry parts and in divers manners anciently revealed His will to the fathers of the Jewish nation by the prophets, Enoch, (Jude, ver. 14), Moses, Samuel, David, Isaiah, etc.

2a Hath in these last days of the Mosaic dispensation spoken the gospel to mankind, all at once and after one manner . . .

*Comment**God*

The book begins with an assumption of God's existence. Like Genesis, it makes no attempt to prove the existence of God. The Psalmist said that fools do not believe in God. cf. 14:1; 53:1. The author of Hebrews must have felt the same way.

This wonderful God of man is not appreciated, so a brief study of Him is in order. This study is far from exhaustive—but is practical:

a. The Being of God:

- 1) He is Spirit — John 4:24.
- 2) He is Eternal — Romans 16:26; II Peter 3:8.
- 3) He is Living — Matt. 22:32; 16:16.
- 4) He is One — Rom. 16:27; I Tim. 1:17; Jude 25.
- 5) He is Ultimate (alpha and omega) — Rev. 21:6.

b. The Character of God:

- 1) Omnipotent — all-powerful — almighty — Rev. 19:6; Rom. 13:1.
- 2) Omniscient — all-wise — knoweth all things — Rom. 16:27; Eph. 3:10 — manifold wisdom.
- 3) Holy — John 17:11; Rev. 4:8; 6:10.

- 4) Righteous— John 17:25; Matt. 6:33; Phil. 3:9.
- 5) Good — Rom. 2:4; Luke 18:19.
- 6) Kind — Titus 3:4.
- 7) Merciful — Rom. 12:1; II Cor. 1:3; Luke 6:36.
- 8) Just — Gal. 3:8; Rom. 3:26.
- 9) Loving — John 16:27; II Cor. 13:11; II Thes. 2:16.
- c. In relationship to the world:
 - 1) This is of primary importance, for God has not been far removed from man, but has sought to win man to Himself.
 - 2) Below are listed some phases of His relationship:
 - a) Omnipresent:
 - Acts 17:24-25 — “dwelleth not in temples — ”
 - Acts 17:28 — “in Him we live — ”
 - b) Creator:
 - Acts 17:24 — “the God that made the world”
 - Mark 13:19.
 - c) Sovereign — Ruler, Lord, Monarch:
 - Acts 17:24 — “He being Lord of earth — ”
 - d) Savior:
 - Luke 1:47 — “in God my Savior.”
 - I Tim. 2:3 — “in the sight of God our Savior — ”
 - Jude 25 — “God our Savior.”
 - e) Revealer:
 - Phil. 3:15 — “God shall reveal this unto you — ”
 - I Cor. 2:10 — “God revealed them unto us — ”
 - Rom. 1:17 — “therein is revealed — ”

having of olden time spoken

This refers to God's contact with man from the very beginning. God has always spoken to man:

- a. In the patriarchal time God spoke face to face:
 - 1) To Adam.
 - 2) To Noah.
 - 3) To Abraham, Isaac and Jacob.
- b. He spoke to man through prophets in a great attempt to win man:
 - 1) Moses the lawgiver was a mighty voice for God.
 - 2) The major and minor prophets had a major message. Some doubt that God spoke. Aside from the Word that says He did, it seems likely that He would.

- a. If He could, but would not, He would not be a just and righteous God; therefore, He would not be worthy of worship.
- b. If He would but could not, then He would be weaker than man, and therefore, unworthy of worship.

spoken unto the fathers

Who is referred to?

- a. Possibly the patriarchal fathers are included.
- b. No doubt the Jewish race as a whole under the Mosaic law should be considered as included.
A problem with the patriarchal consideration is that he says "unto the fathers in the prophets."
- a. The prophets appeared during the Mosaic dispensation.
- b. However, the word "prophet" is not limited to the idea of foretelling of events.
- c. Prophecy means "to tell," and on occasions the patriarchs may have served as prophets to their generation.

in the prophets

The meaning of the word:

- a. One who speaks for another — a "forth-teller."
- b. Foretelling of the coming of Christ was by no means their only task.

The prophets are divided into two groups:

- a. Major prophets — Isaiah, Jeremiah, Ezekiel, and Daniel.
- b. Minor prophets — The names of the last twelve books of the Old Testament are the minor prophets.

There are others who are considered prophets:

- a. Moses — Deut. 18:15.
- b. Aaron — Exodus 7:1 — "Aaron shall be thy prophet."

The preaching of the prophets may be generally summarized under three phases:

- a. Judgments upon kingdoms.
- b. The coming kingdom.
- c. The King of kings.

in divers portions

This suggests that God's revelations to man have been in different dispensations:

- a. Covenants of faith with the patriarchs were made in the Patriarchal or Starlight Dispensation.

- b. Covenants with Moses were made in the Moonlight Dispensation.
- 1) During this period, the prophets gave further light to the people of the day.
- 2) The prophets also enlightened men about the Sunlight Dispensation to follow.
- 3) John the Baptist removed the final clouds.
God spoke more fully following these two dispensations with two others:
 - a. The revelation of Jesus is the Sunlight Dispensation.
 - b. The message of the apostles is the Holy Spirit Dispensation. The "divers portion", then, may be called progressive revelation. The portions put together make one book.
 - a. The portions have a unity when read as one book:
 - 1) Its history is a unit.
 - a) A history of the past.
 - b) Teaching for a satisfactory present.
 - c) A prophecy of the future.
 - 2) Man's salvation is in it:
 - a) A scarlet thread runs throughout all the Word.
 - b) Blood atonement is the theme that ties the Word together from Genesis to Revelation.
 - 3) A Person is there, although revealed in different portions:
 - a) Gen. 3:15 speaks of Him bruising the serpent's head.
 - b) Isaiah 53 speaks of Him being bruised.
 - c) Revelation pictures Him destroying all wickedness and rewarding righteousness.
 - 4) A kingdom is there:
 - a) A prophetic kingdom — Dan. 2:44.
 - b) A present kingdom — Matt. 16:18.
 - c) A world-wide victorious kingdom — Matt. 24:44; Rev. 11:15 — "kingdom of the world is become the Kingdom of our Lord."
- b. Since Christ gave credence to the portions, the critic must destroy Christ before he can destroy the Old Testament. cf. Luke 24:44; Matt. 12:39-41; 16:4.

in divers manners

This suggests that God has used various methods to make known His message:

- a. He spoke with a voice :
 - Exodus 24:4 — “all the words which Jehovah hath spoken will we do —”
 - Isaiah 38:4 — “Then came the word of the Lord to Isaiah, saying —”
- b. He wrote with His fingers :
 - Dan. 5:5 — Belshazzar saw the handwriting on the wall.
 - Ex. 31:18 — The law was written by the fingers of God.
- c. He spoke in action, demonstrating his power :
 - 1) Miracles were of several kinds :
 - a) Burning bush — Ex. 3:2.
 - b) Daniel in the lions’ den — Dan. 6:22.
 - c) Walls of Jerico fell — Joshua 6:20.
 - d) Thundering and lightning when the law was given — Ex. 20:18.
 - 2) Temple veil rent in twain — Matt. 27:51. This spoke of the ending of the earthly Holy of Holies.
 - 3) Victory in war for his people showed that righteousness must prevail.
 - a) Gideon’s victory — Heb. 11:32 and Judges 7:22
 - b) Egyptians defeated in the Red Sea.
- d. He spoke in dreams and visions :
 - 1) Daniel 2:1 — Nebuchadnezzar’s dream and interpretation by Daniel in 2:17-49.
 - 2) Joseph interprets dreams of fellow prisoners in Gen. 40.
 - 3) Joseph’s dream in Gen. 37.
 - 4) See Hosea 12:10.
Romans 1:4 is proof that “spoke” may refer to more than vocal words :
cf. Ps. 19:2 — “day unto day uttereth speech.”
cf. Rom. 1:20 — “even His everlasting power and divinity.”

hath at the end of these days

What days?

- a. The days of the prophets just referred to.
- b. The prophets’ days seemed closed for about 400 years after Malachi, but John broke the silence.
- c. These days may refer to the end of the Jewish age, which was a prophetic age.

spoken unto us in His Son

How did God speak through Him?

- a. Not always vocally.
- 1) Christ's compassion and love spoke.
 - 2) Christ's resurrection spoke. cf. Rom. 1:4 — "who was declared to be the Son of God with power —"
In Christ's voice God spoke;
John 8:28 — "but as the Father taught Me, I speak these things."
John 12:49 — "For I spake not from Myself but the Father that sent Me, He hath given Me a commandment what I should say and what I should speak."
John 14:10 — "the words I speak, I speak not of Myself —"

Study Questions

1. Does the book of Hebrews begin with the word "God"? Does the original Greek manuscript begin this way?
2. In what way is Hebrews like Genesis?
3. Name the three divisions in my outline about God.
4. Tell of the being of God.
5. Tell of the character of God.
6. What can be said about God's relationship to the world?
7. What is meant by "olden times"?
8. In patriarchal times, how did He speak?
9. What would you think about God if He could but wouldn't speak to man?
10. What would you say about God if He would but couldn't speak to man?
11. Who is meant by the term "fathers"?
12. When did prophets first come into Bible history?
13. Did prophets speak to the patriarchs? If not, can "fathers" refer to them?
14. What is the responsibility of a prophet?
15. Name a prophet who spoke to Abraham.
16. Into what two groups are the prophets divided?
17. Explain the term, "divers portions".
18. What is meant by "different dispensations"?
19. Explain the expression, "progressive revelation".
20. Do these portions comprise a unit?
21. Do you see a theme running through all the revelation of God?
22. Does Christ give credence to the Old Testament?
23. What were the ways God spoke?

24. Tell of some actions of God that revealed something about Him.
 25. What message was spoken by the temple veil being rent?
 26. What was spoken concerning God in His helping the people in war?
 27. Name some dreams in which God spoke.
 28. Name some visions in which God spoke.
 29. Are all of God's messages vocal?
 30. What is meant by "end of these days"?
 31. What days are referred to?
 32. How did God speak through Christ?
 33. Did Christ claim to speak for God?
- B. *He is the Son of God.* 1:2b, 3.

Text

1:2b-3

2b . . . whom He appointed heir of all things, through whom also He made the worlds; 3 Who being the effulgence of His glory, and the very image of His substance, and upholding all things by the word of His power, when He had made purification of sins, sat down on the right hand of the Majesty on high;

Paraphrase

2b . . . by His Son made flesh whom He constituted heir of all things; through whom also He made the worlds.

3 This great personage, even in His incarnate state, being an effulgence of His Father's glory, and an exact image of His substance, and upholding all things (namely, the worlds, ver. 2.) by His powerful command, when He had made atonement for our sins by the sacrifice of Himself, and not of beasts, sat down at the right hand of the manifestation of the divine presence in the highest heavens, by invitation from God, who thereby declared His ministrations as a priest both acceptable and effectual.

Comment

in His Son

This Sonship is in a unique sense:

- a. He is the only one of His kind.
- b. He is not a son — but *the Son*.

His Sonship was established by many proofs:

- a. He is the Son in the parable of the husbandman.
Luke 20:9-18; cf. Matt. 11:25.

- b. Jesus claimed to be the Son.
John 14:2 — "in My Father's house."
John 4:26 — "I am He —"
- c. Son — as seen in His miracles: John 20:30-31.
- d. Son — as seen in His superior teaching.
John 7:46 — "never man so spake."
- e. Son — as seen in His superior life:
Luke 23:4 — Pilate: "I find no fault —"
Heb. 4:14 — "Having then a great high priest . . . the Son of God . . ."
John 8:46 — "which of you convicteth Me of sin . . ."
- f. Son — as seen in His resurrection:
Rom. 1:4; Acts 17:30-31.
- g. Son — as seen in the acclamation of God:
Matt. 3:17 — at His baptism.
Matt. 17:1-8 — at His transfiguration.

Whom He appointed heir of all things

The word "heir" suggests something to inherit. What was it?

- a. An excellent name. Heb. 1:4. cf. Phil. 2:5-11.
- b. Lordship. Acts 2:36. Matt. 28:18.
- c. Power and judgment. John 5:22 — "given judgment unto the Son."

through whom also He made the worlds

Christ was present in creation:

John 1:3 — "all things were made through Him . . ."

Gen. 1:26 — "Let us make man in *Our* image, after *Our* likeness . . ."

the worlds

The Greek word here translated, "worlds", is disputed by translators.

- a. The footnote is "ages".
- b. The singular form has three meanings:
 - 1) Endless duration.
 - 2) Any age or period.
 - 3) Anything that lives or exists.

We may assume that it refers to the processes in each age by which God is bringing to pass His great purposes.

who being the effulgence of His glory

The word "effulgence" is also translated "brightness".

- a. This word appears only once in the New Testament.
- b. "Effulgence" means a reflected splendor.
Jesus made it plain that those who saw Him could say that they had seen the Father.
John 14:8-9; 14:11; 17:21.
They saw the Father only as they saw His qualities in Christ.
- a. John 1:18 — "No man hath seen God at any time."
- b. All that God is, has been expressed in Jesus.

and the very image of His substance

This makes Him deity, which should be theological enough for us!

"Image" means "impress".

- a. The word in the Greek is *charaktei*.
- 1) In the primary sense, it denotes the instrument used in engraving or carving.
- 2) The whole expression, "the very image of His substance", is used to set forth the dignity of Christ, in order to build up our faith.
- b. Calvin says, "He is called the 'impress of His substance', because the majesty of the Father is hidden until it shows itself impressed as it were on his image. They who overlook this connection and carry their philosophy higher, weary themselves to no purpose, for they do not understand the design of the Apostle; for it was not his object to show what likeness the Father bears to the Son!" (p. 35.)
- c. cf. II Cor. 4:4 — "Christ who is the image of God."
"Substance" is translated "person" in the King James version.
- a. The word is *hupos* and means "what lies under".
- b. This is not the same word used in Heb. 11:1 — "faith is the *substance* of things hoped for."
- c. "Substance" or "essence" was the controversial topic of Arius and Athanasius.
- 1) The Council called by Constantine tried to settle the problem, but failed.
- 2) Trying to fully understand divine reality with human terms is too much for man.
- d. God is Spirit. Man doesn't think of Spirit as having substance, although He does have form.
Deut. 4:15-16, Exodus 24:9-10; 33:20 — "Thou canst not see My face for man shall not see My face —"

upholdeth all things

The word here translated "upholdeth", is *phero* in the original manuscripts, and has the idea "to bear", or "to carry".

What is included in the word, "upholdeth"?

a. Man is upheld:

Acts 17:28 — "In Him we live — "

Job 12:10 — "In whose hand is the soul of every living thing — "

b. The world is supported by God:

Job 26:7 — "He hangeth the earth upon nothing — "

Col. 1:17 — "In Him all things consist — "

The above verses, Col. 1:17 excepted, speak of God's action, while Heb. 1:3 refers to Jesus' action.

The harmony of the problem lies in the fact that Jesus is spoken of as "the Word".

by the word of His power

In Genesis are recorded the creative words, but here are the sustaining words.

a. Material substance has no resident power in it.

b. The "laws of nature", so-called, are only a manifestation of the uniformity of God's activity.

While Jesus was on earth, He demonstrated the power of His words:

a. He cast out spirits with a word. Mark 9:25.

b. He said, "Be thou made clean", and a leper was made whole. Matt. 8:3.

c. The centurion asked Jesus, saying, "Only *say the word* and my servant shall be healed." His faith was rewarded with a healing word from Jesus. Matt. 8:8; 8:13.*when He had made purification of sins*

The cross is the method of taking care of sins.

a. All Old Testament sacrifices were a type of the blood sacrifice of Jesus.

1) John used the type of animal sacrifices as a figure of speech, saying: "Behold the Lamb of God who taketh away the sin of the world." John 1:29.

b. Jesus came into the world to endure the cross.

Luke 9:51 — "He steadfastly set His face to go to Jerusalem — "

Heb. 12:2 — “endured the cross — ”

- c. It is the blood that purifies:

Rev. 1:5 — “unto Him — that loosed us from our sins, by His blood.”

Heb. 9:28 — “So Christ was once offered to bear the sins of many.”

To have this cleansing, we must have our own crucifixion service:

Acts 22:16 — “be baptized and wash away thy sins — ”

Titus 3:5 — “by the washing of regeneration.”

Rom. 6:3 — “baptized into His death.”

sat down on the right hand

This truth is spoken by others:

- a. Stephen saw Him there. Acts 7:56.
- b. Peter preached that He was there. Acts 2:33.
- c. John pictured Him at the throne of God. Rev. 5:6, 7:17.

The author of Hebrews makes much of this point:

- a. In 1:4, we see His person — King.
- b. In 8:12, we see His ministry — Priest.
- c. Hebrews 10:12 and 12:2, He is seated at the right hand of the throne of God after one complete and final sacrifice.
- d. In 12:1-2 we see Him as the joyful leader of a great cloud of witnesses.

On earth, truth is often on the scaffold, and wrong on the throne, but not so in Heaven.

of the majesty

The Greek word for “great” is here translated, “majesty”.

- a. Jesus at the throne signifies power and authority serving as the special chosen one of God.
- b. He is to be loved for His redemption of mankind, but ought to be honored on account of His royal magnificence.

Special Outline of 1:1-3

Threefold place of Jesus:

1. Prophet — “spoken unto us” — 1:2.
2. Priest — “made purification” — 1:3.
3. King — “at the right hand” — 1:3.

Study Questions

34. Discuss the divine sonship of Christ.

35. What is meant by "only begotten"?
36. Name various ways Christ's sonship is proven.
37. If Christ is appointed heir, what is He to inherit?
38. What scriptures enlarge upon the work of Christ in creation?
39. Define the word "worlds." Does he mean our earth?
40. What may we surmise then if the word has this translation?
41. What is meant by "effulgence"?
42. Is it a common word in the New Testament?
43. Describe how the glory of God is seen in Christ.
44. What is meant by "image"?
45. What is meant by the word, "substance"?
46. How does the King James version translate it?
47. What problem arose in church history over the word, "substance"?
48. What is meant by "upholdeth all things"?
49. Does the scripture speak of God or Christ being the sustainer?
50. How harmonize?
51. Did Jesus ever demonstrate that His words have power?
52. Name the instances.
53. When did Jesus make purification for sins?
54. What scriptures of the New Testament connect Jesus with cleansing from sin?
55. Is there a cross for us?
56. When Jesus finished the work of the cross and His earthly ministry, where did He go?
57. What other passages of scripture support Christ's right-hand glory?
58. What is meant by "the majesty on high"?
 - II. *He is superior to the angels* 1:4-2:18.
 - A. *In name: "My Son"* 1:4, 5.

Text

1:4-5

4 having become by so much better than the angels, as He hath inherited a more excellent Name than they. 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?

Paraphrase

4 The Son, by Whom God hath spoken the Gospel, is by so much greater than the angels, by how much He hath inherited by descent a more excellent Name than they.

5 For although in your scriptures angels have been called the Sons of God, to which of the angels did God ever say, by way of distinguishing Him from all other beings, My Son Thou art; to-day I have begotten Thee? See chap. v. 5. And again, I will declare Myself His Father, and Him My Son.

*Comment**having become*

This suggests a time when He was not better than the angels. When could this time have been?

- a. Perhaps just after the emptying spoken of by Paul. Phil. 2:5-10.
- b. While Christ was in human flesh and before He was refilled with His original glory.

During the time of His humility on earth, He was at least in some respect lower than the angels:

- a. "made a little lower than the angels." cf. Heb. 2:9.
- b. "a body didst Thou prepare for Me." cf. Heb. 10:5.

so much better than the angels

What is meant by "so much better"? The word in the Greek is *Kreithan*.

- a. It very likely means a measure of place or position, not quality of being.
- b. Moral or spiritual excellence is not included.
- c. Glory — honor — reverence, He had less while on earth, being obedient to the cross.
- d. Ways in which He is better than angels:
 1. He is the Son — they are servants. 1:5-7
 2. He is worshipped by angels. 1:6
 3. He may be addressed by God. 1:8
 4. He is a king with a sceptre of righteousness. 1:8
 5. He was anointed with the oil of gladness above His fellows. 1:9
 6. He is addressed as "Lord". 1:10
 7. He is seated at the right hand of God. 1:13

8. Angels minister to those who inherit salvation made possible by Christ. 1:14
9. Not to angels did He subject the world to come, 2:5
- c. The word "better" appears frequently in Hebrews:
 1. Better than angels. 1:4
 2. Better things. 6:9
 3. Better person than Abraham. 7:7
 4. Better hope. 7:19
 5. Better covenant. 7:22
 6. Better covenant and promises. 8:6
 7. Better sacrifice. 9:23
 8. Better possessions. 10:34
 9. Better country. 11:16
 10. Better resurrection. 11:35
 11. Better things. 11:40
 12. Better than that of Abel. 12:24
- f. Paul elsewhere says that to depart and be with Christ is "better". Phil. 1:23

than the angels.

Who are angels?

- a. Generally, it can be said that they are beings less than God, and other than men.
- b. Specifically, here are some facts about them:
 1. They are intelligent beings, showing some characteristics of men:
I Peter 1:11-12 — "which things angels desire to look into."
 2. They are messengers:
Rev. 4:8-11; Gen. 19:15 — Message to Lot.
 3. They praise God and sing before Him.
Rev. 4:8-11; 5:9.
 4. They are emotional. Luke 15:7, 10: Angels rejoicing over sinners who repent.
 5. They are sexless creatures.
Matt. 22:30 — "neither marry or are given in marriage."
 6. They are creatures of choice.
II Peter 2:4 — "when they sinned — "
Jude 6 — "kept not their own principality — "
 7. They seem to be winged creatures, in some instances at least.
 - a) Six wings. Isaiah 6:2.
 - b) Four wings. Ezekiel 1:6.

- c) Wings. Exodus 25:30; 37:9
- c. There are two classes of angels:
1. God's angels who serve:
 - a) I Tim. 5:21 — "the elect angels."
 - b) Rev. 14:10 — "holy angels."
 2. Evil angels:
 - a) Ephesians 6:12 — "spiritual hosts of wickedness."
 - b) Rev. 12:9 — "dragon was cast out and his angels."
- A. *Superior to angels in name: "My Son"*
as he hath inherited a more excellent Name
- This is a reward for His obedience, and thus His Name is above every name:
- a. What name is foremost in the world but the name of Jesus?
 - b. We might argue over the second place name, Paul, Augustine, Lincoln, etc., but Jesus stands alone.
 - c. What is the Name referred to here? "Jesus", "Christ", "Immanuel", etc.? The Name is "Son", as seen by verse 5. Observe the importance of the Name of Jesus:
 - a. Acts 4:12 — In none other is there salvation.
 - b. Eph. 1:21; Phil. 2:9 — Name above every name.
 - c. Phil. 2:10 — Name to bow before.
 - d. Phil. 2:11 — A Name to confess.
 - e. Matt. 28:19 — Baptism in His name.
 - f. Col. 3:17; Matt. 10:42 — All good to be in His Name.
 - g. John 14:13; 15:16 — Prayer in His Name.
 - h. Eph. 5:20 — Prayer in His Name.
 - i. Matt. 18:20 — Assemble in His Name.
 - j. Eph. 3:14 — His is the family Name.

for unto which of the angels said He at any time, Thou art My Son

This is a question with an implied answer. He has never at any time said this to any of the angels.

- a. Christ is unique; He is not one of the many hosts of angels, but the only Son of God.
- b. We should not consider Christ as man or angel, but as Son of God.

Thou art my Son

This is a quotation from Ps. 2:7.

"Son" is the "more excellent name" spoken of in verse 4.

Paul in Acts 13:33 says Jesus fulfilled the prophecy of Psalm 2:7.

Mary was told by the angel that her child would be called "Son of God".

Luke 1:35 — ". . . shall be born of thee shall be called the Son of God."

God acclaimed Him as Son twice while He was on earth:

Matt. 3:17 — at His baptism.

Matt. 17:5 — at His transfiguration.

When did He become the Son of God?

- a. This is a useless theological question based on the assumption that perhaps once He was not the Son.
- b. The important thing is the fact that He was called the Son as against the fact that no angel was ever referred to as the Son of God.
- c. These words were spoken of Christ as the son of David — as Man:
 - 1) As God He was eternally in this relationship.
 - 2) Isaiah 7:14 spoke of Him as "Emmanuel".

this day have I begotten Thee?

The meaning of "beget":

- a. It means to procreate as a sire, generate.
- b. It means to produce as an effect.
Paul seems to connect the begetting with the resurrection of Jesus.
Acts 13:33-34.
 - a. If the resurrection is the begetting, then it is God's declaration of Him as Son referred to in Rom. 1:4 — "declared to be the Son of God with power —"
 - b. Thus He was produced from the grave rather than produced as a child in a normal physical sense.

I will be to Him a Father and He shall be to Me a Son

This is a fulfillment of the royal covenant with David. cf. I Chron. 17:13; II Sam. 7:14.

Jesus spoke often of this relationship:

Matt. 11:25 — "I thank Thee, Father."

Luke 22:42 — "Father, remove this cup —"

Luke 23:46 — "Father, into Thy hands —"

Study Questions

59. Does "having become so" imply that one day He was not?
 60. In what way was He below them?
 61. How is Christ so much better than the angels?
 62. Is it quality of which he is speaking, or one of place?
 63. Find in this chapter ways in which He was superior.
 64. How does the author prove that Christ has inherited a more excellent name?
 65. When did God call Jesus his Son?
 66. Does this Psalm 2:7 actually refer to Christ?
 67. What is the day that Christ was begotten?
 68. When did God beget Christ?
 69. What does Romans 1:4 say of his Sonship?
 70. Is the statement of Fatherhood a fulfillment of prophecy?
 71. Did Jesus ever call God Father?
 72. Name some instances when He did.
- B. *Superior to angels in worship: "worship Him".* (cf. Acts 13:33); 1: 6, 7.

Text

1:6, 7

6 And when He again bringeth in the firstborn into the world He saith, And let all the angels of God worship Him. 7 And of the angels He saith,

Who maketh His angels winds,
And His ministers a flame of fire:

Paraphrase

6 But, instead of calling any of the angels His begotten Son, when God foretells His bringing a second time the first-born into our world, by raising Him from the dead, to show that He hath subjected the angels to Him, He saith, Ps. 97:7. Yea, worship Him, all ye angels of God.

7 Besides, of the angels indeed David saith, Ps. 104:4. Who made His angels spiritual substances, and His ministers a flame of fire; — that is, the greatest thing said of angels is, that they are beings not clogged with flesh, who serve God with the utmost activity;

Comment

and when He again bringeth in the firstborn

The word "again" creates a problem.

- a. It seems unlikely that this refers to Christ's birth, for His second coming would then be His third; the birth was not "again in the world."
- b. A clarification of the problem of "again" may be in the alternate translation: "and again, when He bringeth in — "
 1. This means He spoke again, rather than again bringing Him into the world.
 2. The angels worshipped at His birth for they spoke — perhaps sang — from the heavens. Luke 2:14.
It can be said God "brought Him in", for the Scriptures teach it.
Luke 1:35 — To Mary: "... and the power of *the Most High* shall overshadow thee — "
John 3:16 — "that *He* gave — "

firstborn

This is a descriptive title and is used in at least two senses:

- a. Firstborn of creation — Col. 1:15-18.
- b. Firstborn from the dead — Rev. 1:5.
This is "firstborn." God desires Him to have many brethren: Rom. 8:29 — "that He might be the firstborn among many brethren."

into the world

The Greek word, here translated, "world", suggests "the inhabited world."

- a. Christ came to man, for man needed a helper, an example, a Saviour.
- b. Heb. 4:15 — "tempted as we are — "
- c. Heb. 2:18 — "able to succor them."
God was able to do the most for man by bringing Christ into the inhabited earth.

He saith, and let all the angels worship Him

When did God say this?

- a. Some commentators say the time is uncertain.
- b. Some strain to suggest Ps. 97:7 or perhaps Deut. 32:43.
- c. We do not need an Old Testament quotation; if the author were inspired as I believe he was, he spoke this by revelation, just as did John on Patmos.

The important thing is that the angels did worship Him while He was on earth, and now do so in heaven.

Luke 2:13-14 — “Glory to God —”

Rev. 5:11-12 — “and the number of them was 10,000 times 10,000 and thousands of thousands — saying — worthy —”

winds and His ministers a flame of fire

This is a quotation from Ps. 104:4

In Psalms it reads a little differently — “who maketh winds His messengers, flames of fire his ministers.”

Differences occur among the translators here:

- a. Calvin: “The passage quoted seems to have been turned to another meaning from what it appears to have; for as David is there describing the manner in which we see the world to be governed, nothing is more certain than the winds are mentioned, which he says are made messengers by the Lord. — this testimony is brought forward for this purpose, that it might by a similitude be applied to angels.” (p. 44)
1. Calvin thinks that in this way David compares winds to angels because they perform offices in this world similar to what the angels do in heaven.
2. Hebrews seems to use winds to illustrate angels.
- b. The correct thought of this phrase seems to be that angels move to serve Him — as spirits:
 - cf. Dan. 9:21 — “they swiftly —”
 - cf. Heb. 1:14 — “they are ministering spirits —”

His ministers a flame of fire

Angels are related to fire.

Rev. 14:18 — Angels have power over fire.

Rev. 16:8 — An angel gives power to the sun to scorch men with fire.

Study Questions

73. What is meant “when He again bringeth”?
74. Does it change the meaning to move the word “again”?
75. What is meant by “firstborn”?
76. Does this refer to Bethlehem birth?
77. Are there second-born ones?
78. In what way is Christ firstborn? See Col. 1:15-18; Rev. 1:5.
79. How, when others were resurrected before Him, could He be firstborn from the dead?
80. When did God say, “Let all the angels worship Him”?
81. Was He worshipped by angels? When?

82. Where is a heavenly worship described?
 83. How many angels worshipped Him in this instance?
 84. Give an explanation of "Who maketh His angels winds".
 85. Where is the quotation found?
 86. Do God's angels move as wind?
 87. What is meant by "ministers a flame of fire"?
 88. Where is a New Testament scripture that may clarify this?

C. *Superior to angels in universal rule* — 1:8-2:4.

1. Because of character and creation.

Text

1:8-12

- 8 but of the Son He saith,
 Thy throne, O God, is for ever and ever ;
 And the sceptre of uprightness is the sceptre of Thy Kingdom.
 9 Thou has loved righteousness, and hated iniquity ;
 Therefore God, Thy God, hath anointed Thee
 With the oil of gladness above Thy fellows,
 10 And,
 Thou, Lord, in the beginning didst lay the foundation of the
 earth,
 And the heavens are the works of Thy hands :
 11 They shall perish ; but Thou continuest :
 And they all shall wax old as doth a garment ;
 12 And as a mantel shalt Thou roll them up,
 As a garment, and they shall be changed :
 But Thou art the same,
 And Thy years shall not fail.

Paraphrase

8 But to show that the Son is Governor of the world, He saith to Him, Ps. 45:6. Thy throne, O God, is for ever and ever. And, Of this government Thou art worthy, because the sceptre of Thy kingdom is a sceptre of rectitude: Thy government is exercised for maintaining truth and righteousness in the world.

9 By coming to destroy the devil and his works, Thou hast showed the greatest love of righteousness and hatred of wickedness; therefore, O God, Thy God (John 20:17) hath bestowed on Thee as a king, and a priest, and a prophet, endowments whereby Thou excellest all Thy associates in these offices.

10 And, still farther to display the greatness of the Son above

all the angels, (see ver. 14.), it is said, Ps. 102:25-27. Thou, Lord, in the beginning didst firmly build the earth, and the works of Thy power are the heavens.

11 They, though firmly founded, shall perish, but Thou, their maker, possessest an endless existence; and they all, as a garment becomes useless by long wearing, shall grow old, unfit for answering the purpose of their creation;

12 And then, as a worn-out upper garment, Thou wilt fold them up, and lay them aside as useless, and they shall be changed for the new heavens and the new earth to be substituted in their place: but Thou, their maker, art the same, without any change, and Thy duration shall never have an end.

Comment

Thy throne, O God, is for ever and ever

This passage has various readings.

- a. The original is found in Ps. 45:6—In the footnote of the A.S. version it reads, "Thy throne is the throne of God."
- b. In Hebrews the footnote reads, "Thy throne is God forever." This is the problem: is Christ addressed here as "God"?
- a. Calvin says: "The Jews, in order to avoid owning Christ, make an evasion by saying that the throne of God is spoken of; whoever will read the verse who is of sound mind and free of the spirit of contention, cannot doubt, but the Messiah is called God. (p. 45)
- b. To back up Calvin's position, note verse 9. "Therefore God, Thy God, hath anointed Thee."
1. The commas could be removed so it would read, "God Thy God hath —"
2. The Psalm is addressed to Jesus, so the commas are correctly placed.

The main point should not be lost in the above discussion:

- a. The point is the eternity of Jesus.
- b. He is not just a minister of God as are the angels, but He has an eternal throne.

and the sceptre

This is a baton or staff borne by a sovereign as an emblem of authority.

of uprightness

In a world of corruptness and graft, we need one who rules with uprightness. Ps. 37:18; Isaiah 26:7.

Jesus' baptism was on the basis of righteousness.

Matt. 3:15 — "to fulfill all righteousness."

is the sceptre of Thy kingdom

"Thy kingdom" is also translated "His kingdom".

Some make a distinction between kingdom of God and kingdom of heaven.

- a. One view: The kingdom of God includes all saints from Adam to the present, and the church is a part of it.
- b. Second view: The kingdom of heaven will be set up by Jesus when He comes, and the church is not a part of it.

SPECIAL OUTLINE

The New Testament Teaching on the Kingdom

- I. The first preaching of the kingdom.
 - A. John, in Matt. 3:2: "Repent ye for the kingdom of heaven is at hand."
 - B. Jesus in Matt. 4:17: "From that time Jesus began to preach, and to say, Repent ye; for the kingdom of heaven it at hand."
 - C. Matt. 10:7 to disciples: "As ye go, preach saying the kingdom of heaven is at hand."
 - D. Luke 10:9 — the seventy: ". . . and heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you."
 - E. Two questions to be asked:
 1. Were the seventy preaching differently than the twelve? No, all eighty-four were preaching the same message.
 2. How near was the kingdom to them?
 - a. This is about six months before the death of Christ.
 - b. Within their lifetime: Mk. 9:1 — "Verily I say unto you, That there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power."
 3. The conclusion is that the kingdom and the church are the same.
- II. The names of the kingdom
 - A. "His kingdom"

Matt. 16:28: Verily I say unto you, there be some standing

here, which shall not taste of death till they see the Son of man coming in "*His kingdom.*"

cf. John 18:36 where Jesus said to Pilate: "*My kingdom is not of this world; if My kingdom were of this world then would my servants fight, that I should not be delivered to the Jews, but now is My kingdom not from hence.*"

"The kingdom of God" in the same instance:

Mark 9:1 "Verily I say unto you that there be some of them that stand here, which shall not taste of death till they have seen the *kingdom of God* come with power."

Luke 9:27: "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see *the kingdom of God.*"

We are not discussing two different kingdoms; they are the same:

B. "The kingdom of heaven"

Matt. 19:23 — right after the rich young ruler went away sorrowing: "Verily I say unto you, that a rich man shall hardly enter into the *kingdom of heaven.*"

Mat. 16:19: "And I will give unto thee the keys of *the kingdom of heaven*, and whatsoever —"

C. "The kingdom of God"

Mark 10:25 — The rich young ruler provoked this:

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the *kingdom of God.*"

John 3:5: "Except a man be born of the water and the spirit, he cannot enter into the *kingdom of God.*"

D. "My church"

Matt. 16:18: "I say unto thee — upon this rock I will build *my church.*"

E. "The church of the firstborn"

Heb. 12:22, 23: "But ye are come — to the general assembly and *church of the firstborn*, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

F. "A kingdom"

Heb. 12:28: "Wherefore we *receiving a kingdom* which cannot be moved, — let us have grace whereby we may serve God acceptably with reverence and godly fear."

G. "The church of God."

I Cor. 1:2 "Unto the church of God which is at Corinth to

them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

H. "The churches of Christ."

Rom. 16:16 "The churches of Christ salute you."

Ecclesia is the Greek word here translated "church." It means "called out"! Who are its members?

I. "Church His body."

Eph. 5:23 "For the husband is the head of the wife, even as Christ is the head of the church and He is the Saviour of the body."

I Cor. 12:13: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

J. "The regeneration":

Matt. 19:28: "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in *the regeneration* when the Son of man shall sit in the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel."

III. The purpose of the kingdom

Luke 22:29-30: "I appoint unto you *a kingdom*, as my Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom and sit on thrones judging the twelve tribes of Israel."

A. They would rule while Christ was reigning.

B. They would be the authority — keys to the kingdom.

1. *Superior to angels in universal rule because of character and creation*

Comment

Thou hast loved righteousness

What is righteousness?

a. It is in the realm of good beyond that which is demanded, but that which comes with love.

b. A man is right when he supports his family, but he is in the realm of righteousness when he goes beyond.

What evidence do we have that He loved righteousness?

a. His teaching emphasized it.

1. Matt. 5:20.

2. Luke 10: parable of the good Samaritan.

- b. It was proved by His sinless life.
 - 1. Luke 23:4: Pilate found no fault in Him.
 - 2. Matt. 4: He insisted on righteousness when the devil tempted Him.
 - 3. Heb. 4:15: "was without sin."
- c. His obedience to the Father's will proves His love for righteousness.

and hated iniquity

How do we know He did?

- a. By his teaching.
 - 1. The woes to the sinner. Matt. 11:21; 23:13-29; Luke 6:24.
 - 2. His condemnation of hypocrisy. Matt. 6:16; 15:7.
- b. He proved it by His actions.
 - Matt. 21:12. The cleansing of the temple.
 - Jesus hated evil, but not the evildoer.
- a. He looked upon the rich young ruler and loved him. Mk. 10:21.
- b. He ate with publicans and sinners. Matt. 9:10.
- c. He forgave the vilest of sinners, those who crucified Him. Luke 23:34.
- d. He came to die for sinners.
 - We are expected to be like Christ.
 - a. Ps. 97:10: "Oh ye that love Jehovah, hate evil."
 - b. Matt. 6:15; 18:35: Forgiveness.

therefore God, Thy God hath anointed Thee

Is Christ addressed as God here?

- a. Yes, if the comma is left after "God", if read as addressed to Jesus Christ.
- b. No, if the comma should be removed and placed after "therefore", for it then reads, "God Thy God."
 - 1. This means then that God is the God of Jesus.
 - 2. It should be remembered that commas are arbitrarily placed in the scripture by men.
 - 3. This is a quotation from Ps. 45:6 and appears the same in the Old Testament as in the New Testament.
- c. God is the God of Jesus.
 - Matt. 27:46: "My God, My God, why hast Thou forsaken me —"
 - Anointing was a familiar practice in the scriptures.

- a. There were two kinds, perhaps three.
1. The ordinary anointing of head and body. cf. Deut. 28:40; Ruth 3:3; Micah 6:15; Ps. 23:5.
 2. The official anointings:
 - a) Prophets were anointed at their inauguration to office. I Chr. 16:22; I Kings 19:16; Ps. 105:15.
 - b) Priests were anointed:
 - 1) At the institution of the Levitical priesthood, they were anointed to office. Ex. 40:15; Numbers 3:3.
 - 2) The anointing for the high priesthood. Ex. 29:29; Lev. 16:32.
 - a) Kings were anointed in a divinely appointed ceremony. I Sam. 9:16; 10:1; I Kings 1:34, 39.
 3. The anointing of inanimate objects. Gen. 31:13 — Jacob anointed the pillar at Bethel. cf. Ex. 30:26-28.
Jesus was anointed, as other scriptures indicate:
 - a. Acts 4:27: “— Jesus whom Thou didst anoint —”
Acts 10:37-38: “— how God anointed Him with the Holy Spirit.”
 - b. Jesus was and is Prophet, Priest and King, so He is deserving of anointment.
 - 1) Prophet — Deut. 18:15-18.
 - 2) Priest — Heb. 4:14.
 - 3) King — Rev. 17:14.

with the oil of gladness

Jesus was glad — Heb. 12:2: “— who for the joy that was set —”

God was pleased with him; thus He was glad:

Matt. 3, at His baptism: “— in whom I am well pleased —”

Matt. 17, at His transfiguration: “— well pleased —”

There are two means or materials used for anointing, one material, and one figurative:

- a. Material — oil. Luke 7:46: respect; paid to a friend or guest. Ps. 23:5.
- b. God's anointing for man.

II Cor. 1:21: “— anointed us in God.”

I John 2:27: “— the anointing which ye received —”

The “oil of gladness” is figurative, and we may believe the Holy Spirit is referred to.

Acts 10:37-38: “— anointed Him with the Holy Spirit.”

above Thy fellows

Who are the "fellows"?

- a. Obviously the Godhead is not referred to.
- b. He is above all others:
 1. He is above man with whom He dwelt, as He took upon Himself the form of a servant, for these men must confess Him. Phil. 2:9-11.
 2. He is above all rulers, for He is "King of kings and Lord of lords." Rev. 17:14; 19:16.
 3. He is above all saints, for He is their priest. Heb. 4:14.

the foundation of the earth

This is a quotation from Ps. 102:25.

- a. It seems not to refer to Christ at the first reading.
- b. Christ's name is not mentioned in the Psalm.
- c. Calvin says, "— but it is yet plain that He is so pointed out, that no one can doubt but that His kingdom is there avowedly recommended to us." (p. 47)

New Testament verses that suggest the same idea: Jn. 1:1; Col. 1:16. The eternality of Christ over the inhabited world is established.

and the heavens are the works of Thy hands

This refers to the creation above the earth.

"Heavens" is in the plural form. The completeness of His power is established. There is not one God who made heaven, and another God who made earth.

They shall perish

What is meant by "they"?

- a. Specifically, "the foundations of earth and the heavens."
- b. This world will perish. See other verses: Matt. 24:35; II Peter 3:7-13; Rev. 21:1: "The first heaven and first earth are passed away."
- c. Other things will likewise perish:
 1. Evil angels will perish. II Peter 2:4; Matt. 25:41.
 2. Sinful men will perish. Jn. 3:16; Rev. 20:15; II Peter 3:7.

but Thou continuest

This is called "immutability" by the theologians. Christ is

not mutable — not changing. Christ is invariable — unchangeable. Note His eternality as seen by other verses. Heb. 1:8; 13:8; II Cor. 1:19.

they shall wax old as a garment

Scientists agree to the ageing of the world.

They say that the sun is losing its heat, but of course tomorrow they may change their mind. They say the soil is wearing out, so our vegetables need vitamins added.

Obviously man grows old.

James verifies this — 4:14: Man is “as a vapor.”

and as a mantle shalt Thou roll them up

The mantle was a loose sleeveless garment worn over other garments. God is powerful enough to roll up the earth as easily as man cares for his coat.

and as a garment they shall be changed

Peter expresses this thought likewise in II Peter 3:10.

God is able to make changes quickly. I Cor. 15:52: “in a twinkling of an eye — ”

but Thou art the same

In what ways is He the same?

- a. He is the same in *dependability*, so His words will abide. Matt. 24:35.
- b. He is the same in *character*, so His love will save us in the end.
- c. He is the same in *any age*. Heb. 13:8 — “yesterday, today, yea and forever.”

and Thy years shall not fail Thee

Old age is no factor with Jesus.

Time does not enter in for He is eternal. Death could not corrupt Him. Ps. 16:10: “ — Holy One did not see corruption.” Acts 2:31: “ — nor did His flesh see corruption.”

Study Questions

89. What is the duration of God's throne?
90. How does this prove His superiority over angels?
91. What is a sceptre?
92. What is its significance?

93. What is the nature of His reign? cf. Psalm 37:18; Isaiah 26:7.
94. Does Matt. 3:15 add to the idea of reign of righteousness?
95. Does Jesus have a kingdom?
96. What words are connected with the term, "kingdom"?
What is the difference between the terms, "kingdom of heaven", and "kingdom of God"?
97. Is it possible to have a kingdom without a king?
98. When was Jesus king?
99. When is He your king?
100. How did Christ feel concerning righteousness?
101. What is righteousness?
102. What evidence do we have that Christ loved righteousness?
By His preaching? By His life?
103. How strongly was Jesus against iniquity?
104. Did Jesus hate the sinners?
105. Name some times that Jesus preached against sin.
106. Did He ever display wrath against sin?
107. Is God the God of Christ?
108. Is Christ spoken of as being God?
109. Did Jesus ever call God His God? cf. Matt. 27:46.
110. Describe the various kinds of anointing in the Old Testament.
111. When was Christ anointed?
112. What about Jesus caused Him to deserve anointing?
(Prophet — Priest — King.)
113. What is the significance of the expression, "oil of gladness"?
114. Did Jesus ever hear of an expression of gladness from God?
115. What other means has God used to anoint people?
116. In what way have we been anointed? cf. II Cor. 1:21; I John 2:27; Acts 10:37-38.
117. Who are the fellows of Christ?
118. Could "fellows" refer to the Godhead?
119. Is He above man? How do we know this is true?
120. Is He above rulers? Rev. 17:14; 19:16.
121. Is He above priests? Heb. 4:14.
122. "And Thou Lord" — To whom does this refer?
123. Read Psalm 102:25, which is quoted in Heb. 1:10.
124. Did He make the heavens? cf. John 1:1; Col. 1:16.
125. What is the main idea established here?
126. What is meant by, "they shall perish"?

127. Does the scripture back up this teaching that the worlds and heavens will perish?
 128. Will anything else perish?
 1. Evil angels: II Peter 2:4; Matt. 25:41.
 2. Sinful men: John 3:16; Rev. 20:15; II Peter 3:7.
 129. "But Thou continuest" carries what idea?
 130. Do other verses establish His eternality?
 131. What figure of speech is used to describe the aging of the earth in v. 11?
 132. Do scientists agree?
 133. Does man grow old? cf. James 4:14.
 134. What figure describes the end of the world in v. 12?
 135. What is a mantle?
 136. What other scriptures teach that God is able to change things? II Peter 3:10; I Cor. 15:52.
 137. In what ways are God and Christ the same?
 138. Are the Godhead members subject to failing years?
 139. Can the Godhead be corrupted by failing years? cf. Psalm 16:10; Acts 2:31.
2. *Superior to angels in universal rule because He is served by angels* 4:13-14

Text

1:13-14

13 But of which of the angels hath He said at any time, Sit thou on my right hand, Till I make thine enemies the footstool on thy feet?

14 Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

5. Some are sent to take care of the living saints.

Matt. 18:10: "In heaven their angels do always behold the face of My father who is in heaven." Acts 5:19; Acts 12:7.

6. "They are all sent forth to minister in some way directly or indirectly, for the benefit of those who are the heirs of salvation." Milligan. (pp. 73-74)

Paraphrase

13 Moreover, none of the angels have any proper dominion over the world. For, to which of the angels did God at any time say, as He said to His Son in the human nature, Ps. 110:1. Sit thou at my right hand; reign thou over the universe, till I utterly subject all thine enemies to thee?

14 Instead of exercising sovereign dominion, are not all the angels called, Ps. civ. 4., ministering spirits, subject to the Son, (v. 6.), and by Him, sitting at God's right hand, (v. 13.), sent forth to minister for them who shall inherit immortality as the sons of God?

Comment

any time

1. This is a question with an implied answer. The answer is "none." Jesus was spoken to in words that were never spoken to any angels.

sit thou on my right hand

This is a quotation from Ps. 110:1.

It is not unusual to have God spoken of as having bodily organs:

- a. Face: cf. Gen. 32:30 — "God face to face." Ex. 33:11 — spoke to Moses "face to face."
- b. Hand: cf. Ezra 7:9 — "according to the hand of God." Job 2:10 — "receive good at the hand of God."

till I make thine enemies the footstool

God and Christ have their enemies:

- a. In Acts 4:24-28, Psalm 2 is shown to be fulfilled in Jerusalem by Pilate; the Jews and the Gentiles in the crucifixion of Christ.
 Enemies seem to combine forces when they have a common enemy or objective. The Sadducees and Pharisees joined forces against Jesus.
- b. James 4:4: Friendship of the world is enmity with God.
- c. Rom. 8:7: A carnal mind is at enmity with God.

the footstool of Thy feet

This is a familiar expression:

- a. Christ is waiting to do this. Heb. 10:13.
- b. Christ will reign until this is a reality. I Cor. 15:24-25.
- c. Christ's victory will come. Rev. 19:11-21.
 Enemies of Christ will be punished. Heb. 10:27 — "a fierceness of fire which shall devour the adversaries."
 "Footstool of thy feet" alludes to an ancient custom of princes and kings to tread on the necks of their vanquished enemies, in token of their complete victory over them.

are they not all ministering spirits

This is an interrogative type of expression:

- a. The question form is just as strong as a positive statement.
- b. Angels are ministering spirits, for v. 13 verifies that "they" refers to angels.

This establishes the superiority of Christ over angels.

- a. Angels may minister, but Christ is Saviour.
- b. Angels only serve those who have salvation made possible by Christ.

We have examples of different classes of angels that serve man and God:

a. The Cherubim and Seraphim:

1. Cherubim

- a) Cherubim guarded Eden. Gen. 3:24.
- b) Figures of them were placed on the mercy seat. Ex. 25:18.
- c) Figures of colossal size, with extended wings, were in Solomon's temple.

2. Seraphim

- a) The name means, "burning, glowing".
- b) Isaiah saw them in his vision. Is. 6:2.
- c) They had three sets of wings; one set covered the face in humility; the second covered the feet, showing respect; the third was used to fly.
- d) They resembled men. Is. 6:3.
- e) They had a twofold purpose; Is. 6:3, to praise God; Is. 6:6, to communicate.

b. Michael and Gabriel

1. Michael:

- a) His name means, "who is like God".
- b) He is one of the chief princes or archangels. Dan. 10:13; Jude 9.
- c) He was the "Prince of Israel". Dan. 10:21.
- d) He is spoken of as "Great Prince". Dan. 12:1.
- e) He is the leader of the hosts of God in war. Rev. 12:7.

2. Gabriel:

- a) His name means "man of God".
- b) He is an angel of high rank.
- c) He made two great announcements: the birth of John, Lu. 1:11-22, to Zacharias; the birth of Jesus, Lu. 1:26-31, to Mary.

- d) He was sent to Daniel to explain his visions. 8:16; 9:21.
- c. Elect angels
1. Paul speaks of them, I Tim. 5:21: "— and elect angels."
 2. These are in opposition to the evil angels spoken of in Eph. 6:12: "spiritual hosts of wickedness"
- d. Let us see their work in the past:
1. Old Testament ministry:
 - a) Appeared to warn Abraham and Lot. Gen. 18:1-2; 19:1.
 - b) Protected the men in the fiery furnace. Dan. 3:19-28.
 - c) Stopped the mouths of lions for Daniel. 6:22.
 - d) Helped God's people in war. Psalm 34:7: "angel of Jehovah encampeth —" Exodus 23:20-21: "angel before thee —" Joshua 5:13-14 — before Jericho's battle: "— prince of host of Jehovah." Judges 2:1-5 — angel from Gilgal, telling them to destroy all paganism.
 2. New Testament ministry:
 - a) Gabriel announced the birth of both John and Jesus in Luke 1.
 - b) Angels ministered unto Jesus after His temptation, Matt. 4:11 and in Gethsemane, Luke 22:43.
 - c) Angels carried Lazarus to Abraham's bosom, Luke 16:22.
 - d) An angel directed Philip to the Ethiopian, Acts 8:26.
 - e) An angel appeared to Cornelius, Acts 10:7.
 - f) An angel comforted Paul, Acts 27:23.
 - g) An angel released Peter and John from prison, Acts 5:19.
 - h) An angel saved Peter from Herod, Acts 12:7-11.
 - i) Churches in Revelation had angels, Rev. 2:1, 8, 12, 18.
 - j) They will be present when Christ comes. Matt. 16:27; 24:31.
- e. Do they minister to us today?
1. The *International Standard Bible Encyclopedia* says, "The modern conception of the possession by each man of special guardian angels is not found in the Old Testament." (p. 132)
 2. Milligan believes they serve us:
 - a) He believes that they aid in the work of redeeming man; and in carrying out this work of its final consummation.
 3. Some may be sent to frustrate the wiles and devices of Satan and his fallen angels. Jude 6.
 4. Some are sent to punish wicked men. Acts 12:23.

Study Questions

140. Did God ever speak to Christ something not said to angels, according to this verse?

141. Is it common for God to be spoken of as possessing organs, such as hands? cf. Gen. 32:30; Ex. 33:11; Ezra 7:9; Job 2:10.
142. What enemies does God have?
143. What makes us enemies of God? cf. James 4:4; Rom. 8:7.
144. What is the significance of "footstool"?
145. Describe this time of waiting. cf. Heb. 10:13; I Cor. 15:24-25.
146. Will God see to it that Christ will be victorious? cf. Rev. 19:11-21.
147. If angels minister, how is Christ greater?
148. What are the different classes of angels?
149. Where do the Cherubim and Seraphim appear?
150. What does *Seraphim* mean?
151. What can be said of Michael and Gabriel?
152. What does the name Michael mean?
153. What is the nature of his work?
154. What is the meaning of the name Gabriel?
155. Tell of some of his work.
156. What are "elect angels"?
157. What would be their opposites?
158. Tell of some of the work of angels in the past in the Old Testament.
159. What classes of work did they participate in?
160. Tell of the work of angels in the life of Christ.
161. What was their work in Acts?
162. What is their work described in the book of Revelation?
163. What passages teach that angels may minister to us today?

Chapter One — True or False

- _____ 1. When God spoke to the men in the Old Testament, He made his way known in just one way.
- _____ 2. The revelation of Christ came at the end of certain days.
- _____ 3. Christ was present at the time of creation.
- _____ 4. The author of the Hebrew letter states in this chapter that now Christ is preaching to the souls in prison.
- _____ 5. This epistle points out that since Christ came into this world as man, we have abundant evidence that Christ is mutable (changeable).

HELPS FROM HEBREWS

- _____ 6. There is only one kind of angel, those that serve the devil.
- _____ 7. Jesus loved righteousness and hated iniquity, according to the Hebrew letter, and therefore He asked His angels to sit at His right hand.
- _____ 8. One way Christ is superior to the angels is in His name.
- _____ 9. In spite of the fact that we have just one Old Testament, Hebrews speaks of God speaking in divers portions.
- _____ 10. Jesus sat down at the right hand of God prior to the atonement, according to Hebrews.
- _____ 11. Since Christ was begotten of the Father, we may assume that Christ came into existence after God had made the heavens and the earth.
- _____ 12. Malachi was the last prophet through whom God has spoken.
- _____ 13. This epistle speaks of the earth growing old.
- _____ 14. A vision was one method God used to speak in the Old Testament, but He has never used the method since.
- _____ 15. The prophets, priests and kings were anointed in the Old Testament, but we have no mention of anointing in this chapter.
- _____ 16. Since Christ assisted God in creation, and in Him all things exist, He is the only person who ever lived who did not look forward to an inheritance.
- _____ 17. Since the world and the heavens are to perish, Christ's throne will not be forever, for His throne will not have anything upon which to rest.
- _____ 18. Christ's enemies are to be considered as candidates for Christ's footstools.
- _____ 19. The name God is a name that belongs only to Jehovah.
- _____ 20. The Son can be spoken of as being a reflection of God's glory.
- _____ 21. Revelation of God has been progressive.
- _____ 22. The heirs of salvation have angels serving them as ministering spirits.
- _____ 23. The world is growing old, and as a garment it shall be changed.

- 24. The sceptre of Christ is spoken of as a “sceptre of righteousness”.
- 25. This chapter speaks of God working with His hands.

SUMMARY OF CHAPTER ONE

God’s final word to man was spoken through His Son, although He had revealed His word through the prophets in the ancient times. The superiority of this last message is related to the superiority of the One through whom it was revealed. Seven points of His superior excellence are given:

- (1) Heir of all things.
- (2) Creator of the world.
- (3) The effulgence of God’s glory.
- (4) The image of His substance.
- (5) The One who upholds all things.
- (6) The One who made purification for sins.
- (7) The One exalted to the right hand of the throne of God.

The Son is greater than angels, as indicated by the name which He inherited — the name “Son”.

A series of Old Testament quotations proves His superiority. No angel was ever called “Son”. They were commanded to worship the firstborn, for they are ministering servants.

The Son is King eternal, and righteousness characterizes His reign. The things which He created will be changed like a garment that grows old, but He will remain the same. He will conquer all His enemies, while angels will serve those who shall inherit salvation.

Preliminary Discussion of Chapter Two

The first chapter is an exaltation of God’s revelation.

1. God tried to speak to man in several manners.
 - A. God, being what He is, was obligated to reveal Himself.
 - B. In His love, He sent prophets and angels to teach man.
2. After every effort He finally sent His Son.
 - A. Chapter one is an exaltation of Christ and His message.
 - B. He is not merely a prophet or an angel.
 1. He is heir of all. v. 2.
 2. He made the world. v. 2.
 3. He is the brightness of God’s glory, and the image of His substance. v. 3.