

Hebrews 1B

[Heb. 1:4](#) having become as much better than the angels, as He has inherited a more excellent name than they.

- Now he launches his first argument concerning Jesus
 - He will draw his proof from a quick survey of the OT teaching on angels
 - What is his thesis statement for this first argument?
 - Christ has a more excellent name than angels
 - Remember, the someone's name conveyed everything about them
 - What did the name angel mean?
 - Messenger
 - The presumption, therefore, is that when God had an important message to deliver to men, he would use an angel
 - And therefore, to some in the church, the message Jesus brought may have lacked true power
 - But angels were all important to the Jewish nation

[History of Angels in Judaism]

- Veneration of angels is made clear in the Dead Sea Scrolls
 - Essenes at Qumran revealed a highly developed angeology
 - Book called the angel scroll
 - Another book supposedly written by Michael
 - Angels were a much more prominent part of their religious life
 - And to some extent, we see that re-emerging in places today
 - Almost a superstitious + new age approach

- But angels never seek nor allow worship
- The writer will use the importance of angels to give weight to his argument
- If the author can show proof from scripture that the Messiah was to have even greater authority, then it would mean his message would be a greater message
 - Then we have the writer's first proof text (Exhibit A)

[Heb. 1:5](#) ¶ 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"?

[Heb. 1:6](#) And when He again brings the firstborn into the world, He says,
 "AND LET ALL THE ANGELS OF GOD WORSHIP HIM."

[Heb. 1:7](#) And of the angels He says,
 "WHO MAKES HIS ANGELS WINDS,
 AND HIS MINISTERS A FLAME OF FIRE."

[Heb. 1:8](#) But of the Son *He says*,
 "YOUR THRONE, O GOD, IS FOREVER AND EVER,
 AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM."

[Heb. 1:9](#) "YOU HAVE LOVED RIGHTEOUSNESS AND HATED
 LAWLESSNESS;
 THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU
 WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

[Heb. 1:10](#) And,
 "YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE
 EARTH,
 AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;

[Heb. 1:11](#) THEY WILL PERISH, BUT YOU REMAIN;
 AND THEY ALL WILL BECOME OLD LIKE A GARMENT,

[Heb. 1:12](#) 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."

[Heb. 1:13](#) 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"?

[Heb. 1:14](#) Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

- Begins with inclusio – v. 5 – v. 13
 - The author begins with the name of Christ
 - What name is he referring to? Son (v.5)
 - Patriarchal tradition makes son all important
 - None higher to the father than the Son
 - Angels are called sons (plural) in Job
 - As are believers by adoption through faith
 - But only Jesus is the only begotten (monogenes) Son of God
 - It's a unique sonship unequalled by angels or men
 - And Jesus had this position before creation
 - He then adds a quote Psalm 2:7 – God called Christ Son
 - Taken from 2Sam 7: 12-14 (double reference)
 - Then in verse 6, he quotes from the Septuagint in Deut 32:43 (Psa 97:7) that all the angels worship Him
 - The Messiah will be worshipped by angels, not the other way around
 - What does “again” mean?
 - Christ came into the world once, and when He comes into the world again, He will receive worship by all including angels
 - Next, he says that angels are like wind and flame
 - They are fleeting, and they are a part of creation
 - But the Son is described in verse 8-12
 - He is forever and He has a throne and He is addressed as Oh God (Psa 45)
 - Angels are not and don't

- He has been anointed by the Holy Spirit (oil) (Psa 45)
 - Angels are not
- The creation itself is the work of His hands (Psa 102)
 - It will wear out and come to an end
 - But not the Lord
 - Angels therefore as part of creation came from His work not vice versa
- Verse 13 from Psa 110
 - He is seated at the right hand of the Father
 - This is a position of honor reserved for another King – an equal
 - Visiting kings would be seated at the right hand of the ruling king
 - Christ is equal in authority with the Father
- So finally, the writer finishes the argument by returning to angels
 - Remind us of their true appointed role
 - They are not ruling, they are not judging, they are ministering
 - Service for the sake of those who will inherit salvation
 - The angels provide support for God's eternal purpose to bring to ensure those who are elected for salvation will receive it on the appointed day
 - Scripture tells us that the angels watch over believers even as infants and continue to do so until death
- Which brings the author and us to the first exhortation in Chapter 2

[Heb. 2:1](#) ¶ For this reason we must pay much closer attention to what we have heard, so that we do not drift away *from it*.

- He announces his exhortation with this opening statement (does this often)
 - Our cue to get our warning chart out (download on website)
 - He says For this reason...
 - Because Jesus is so superior to angels
 - The reader is at a juncture
 - Either you disagree with the principle that Jesus was greater than angels
 - If so, you must go back to the OT texts and show the writer's errors
 - But if you agree with his use of the OT texts (and since the readers already view them as the Word of God), then the conclusion must follow naturally..
 - The conclusion is we must pay closer attention to the message we've heard from Jesus
 - Prosecho perissos – hold more closely to
 - Rather than drifting away from it
 - Literally “flow by”
 - Some think of it as a drifting boat
 - Some think it meant in the sense of a leaky vessel
 - Water flowing out of the vessel
 - The most accurate and simplest view is water flowing by as in a river passing by
 - The most remarkable aspect of this warning is that it is so unspecific
 - Somewhat ambiguous
 - Look at the consequences...

[Heb. 2:2](#) For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty,
[Heb. 2:3](#) how will we escape if we neglect so great a salvation? After it was at the first spoken through the Lord, it was confirmed to us by those who heard,
[Heb. 2:4](#) God also testifying with them, both by signs and wonders and by various miracles and by gifts of the Holy Spirit according to His own will.

- He has been making an argument from lesser to greater in Chapter 1
 - Lesser = angels
 - Message was the Law
 - Greater = Christ
 - Message = salvation by grace
 - He now take it a step further
 - If the word (The Law) given by angels was uncompromising
 - Every transgression (parabasis) – to go aside, an offense
 - Every disobedience (oparakoe) – to hear amiss, to take no heed
 - Each received a penalty
 - How can we expect to escape the penalty for neglecting so great a salvation?
 - Neglect (ameleo) – means either to be careless or to pay no attention to
 - What is the lesser to greater relationship?
 - Under the Law, transgression resulted in physical death
 - Disobedience resulted in loss of earthly material wealth in the form of sacrifices at the temple
 - These penalties were always applied...no exceptions nor appeals
 - If the salvation offered by Christ is infinitely superior to the one brought by angels, what will be the penalty for transgression?

- Not physical death, but spiritual death
 - And what will be the penalty for disobedience?
 - Not the loss of earthly physical treasure, but eternal treasure
 - He's worded his first warning in such a way that he appeals to both groups and keeps both interested in where this argument is going
 - Neither group has been specified at this point
 - This also explains why various interpreters have favored one group or another from time to time as the intended audience

- Review the chart

- He then goes on to describe this salvation
 - It was delivered by the Son – not by angels
 - To the original apostles (not including the writer) who were witnesses
 - Accompanied by signs and wonders and various miracles
 - Not a present tense experience
 - Can't be common to the day of the writer or this statement would have had no significance
 - And by the giving of gifts by the Holy Spirit (tongues)
 - There was power behind it

- Now a question is likely rising in the minds of those following this man's argument
 - If the Son is so powerful and His message is so important, then how was it that he lived such a weak life?
 - We've never seen an angel confined to walk in dusty streets
 - To live as a man

- To die as a man
- Why should we accept that Jesus was God?
 - Who asks these kinds of questions? Believers or unbelievers?
- He will now begin his second proof concerning the superiority of Christ
 - And he smoothly transitions away from angels into a new area, but he does so gradually to preserve the flow of his argument
 - The world to come will not be subject to angels, but to Christ (thesis statement)
 - Proof from the OT again