

**Prayer Requests:**

| <b>Angels</b>   | <b>Jesus</b>  |
|---|---|
|   | Verse 5:“You are my Son,<br>today I have begotten<br>you”? (Psalm 2:7)  |
|   | Verse 5: “I will be to him a father,<br>and he shall be to me a<br>son”? (2Sam 7:14; Psalm<br>89:26-27)   |
| Angels worship Christ (Palm 97:7)   | Verse 6: “Let all God’s angels worship him.”<br>(Psalm 97:7)  |
| Verse 7: “He makes his angels winds,<br>and his ministers a<br>flame of fire.” (Psalm<br>104:4) | Verses 8 and 9: “Your throne, O God, is<br>forever and ever,<br>the scepter of<br>uprightness is the scepter of<br>your kingdom.<br>9 You have loved<br>righteousness and hated<br>wickedness;<br>therefore God, your God,<br>has anointed you<br>with the oil of gladness<br>beyond your companions.”<br>(Psalm 45:6-7)  |
|   | Verses 10-12: “You, Lord, laid the<br>foundation of the earth in<br>the beginning,<br>and the heavens are the<br>work of your hands;<br>11 they will perish, but you<br>remain;<br>they will all wear out<br>like a garment,<br>12 like a robe you will roll<br>them up,<br>like a garment they will<br>be changed.<br>But you are the same,<br>and your years will<br>have no end.” (Psalm<br>102:25-27) |

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|  | Verse 13 “Sit at my right hand until I make your enemies a footstool for your feet”? (Psalm 110:1) |
| Verse 14: Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation? |  |

**Observations, notes, inferences and applications (inferences and applications are marked by →)**

**Verse 6:**

- This verse starts, “and again...” this is a continuation of the previous verse. The writer is continuing a machine gun list of Old Testament citations to make his or her case.
- Matthew 24:14 is about the Gospel being preached to the whole world
- Christ came into the world. That is an amazing thought in and of itself.
- First-born doesn't mean that Christ was born. This implies birth order and that Christ has the rights of first-born.

**The Greek for First-Born:**

**πρωτότοκος, *ov* firstborn, existing before;** (1) literally, as the oldest son in a family (LU 2.7; HE 11.28); (2) figuratively and substantively; (a) singular ὁ π. used of Jesus Christ, as the unique preexistent Son of the heavenly Father (HE 1.6); **as the one existing before all creation (CO 1.15); as the first to be resurrected from the dead (CO 1.18); as the head of a spiritual family of "many siblings" (RO 8.29);** (b) plural οἱ πρωτότοκοι, of redeemed mankind as God's honored family (HE 12.23)<sup>1</sup>

**ESV Study Note:**

**Heb. 1:6 Firstborn** is a title (see [Rom. 8:29](#); [Col. 1:15, 18](#); [Rev. 1:5](#); cf. [2 Sam. 7:12–14](#); [Ps. 89:27](#)) that conveys preeminence in family lineage and rights of inheritance (see [Gen. 43:33](#); [Ex. 4:22](#); [Heb. 1:4–5](#)). It does not mean that Jesus was created (see note on [Col. 1:15](#)). **Let all God's angels worship him** may be an interpretative citation of either [Ps. 97:7](#) or [Deut. 32:43](#) (lxx)—or possibly both. In both cases angels are considered “sons of God,” but without the rights of the unique Son of God. The job of angels is to worship God, and hence to worship his Son (the “exact imprint of his nature,” [Heb. 1:3](#)). Since only God is worthy of worship ([Ex. 20:3–5](#); [Isa. 42:8](#); [Matt. 4:10](#); [Rev. 19:10; 22:9](#)), this is further evidence of the Son's full deity. (page 2362)

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<sup>w</sup> Cited from Ps. 110:1

<sup>1</sup>Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (338). Grand Rapids, Mich.: Baker Books.

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Hebrews 1:6-14

- Christ holds the highest position of sovereignty as the firstborn.
- Quote from Psalm 97:7
- Angels were pretty majestic and intimidating, yet they are to worship the Lord.

**The IVP Bible Backgrounds Commentary:**

The author probably reads the text according to Jewish interpretive practice: attending to grammatical details, he distinguishes “God” from “him.” (Some of his readers might have also recalled a Jewish tradition in which God ordered his angels to honor Adam at his creation, because he was God’s image.)<sup>2</sup>

**Verse 7:**

- This verse is speaking of the angels
- I think this verse has some imagery in it: winds, flames of fire; although there some reality here as well.
  - →Winds? Maybe for swift movement?
  - →Flames of fire? Maybe denotes power?
- The word for angel means messenger
- Psalm 104:4

**The IVP Bible Backgrounds Commentary:**

**1:7.** Although Psalm 104:4 could mean that God uses winds and fire as his messengers, Jewish writers in the first century commonly took the text the other way and often thus suggested that angels were made of fire. (This notion also fit some Greek speculations about the elements. For many, the soul was made of fire—like the stars—or breath; for Stoics, the whole world would be resolved back into the primordial fire from which it had come.) The writer’s point is simply that angels are subordinate to God in character, in contrast to the Son (1:8).<sup>3</sup>

**ESV Study Note:**

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<sup>2</sup>Keener, C. S., & InterVarsity Press. (1993). *The IVP Bible background commentary : New Testament* (Heb 1:6). Downers Grove, Ill.: InterVarsity Press.

**Stoics Stoicism.** The most popular form of Greek philosophy in Paul’s day. Although most people were not Stoics, many Stoic ideas were widely disseminated. For more detail, see comment on Acts 17:18.

<sup>3</sup>Keener, C. S., & InterVarsity Press. (1993). *The IVP Bible background commentary : New Testament* (Heb 1:7). Downers Grove, Ill.: InterVarsity Press.

**Heb. 1:7** The splendor of **angels** is acknowledged here, proving that the Son, who is superior to all the angels, is all the more glorious. The OT context of the quotation from [Psalm 104](#) points to the Lord God as creator and sustainer of all things, including angels ([Ps. 104:1–30](#); [v. 4](#) is quoted). Since the Son is designated creator and sustainer ([Heb. 1:2–3](#); [10:1–12:29](#)), it is implicit that the splendor of the angels also stems from his creative hand.

#### Verse 8:

- Starts with the conjunction “but.” This means transition and contrast. This is an adversative conjunction which means it shows contrast.
- Now the writer is writing about the Son and writing what God says
- This O.T. citation is about God’s throne which implies that He has a throne.
  - The throne is Christ’s throne
- The throne will last forever
  - →In this case we shouldn’t have trouble worshipping Him, should we? Who wants to worship someone who will not be in power in the future? But Jesus will be in power forever!
- This is Psalm 45:6
- Righteousness will be the scepter of Christ’s Kingdom  
**Greek Noun for Righteousness: εὐθύτης, ητος, ἡ** literally *straightness*; figuratively, as a quality of life *honesty, integrity, justice* (HE 1.8)<sup>4</sup>
  - The scepter is the authority or power of Christ’s Kingdom.
  - →Righteousness, do we think about that much? What will it be like to be in a Kingdom of righteousness? What is it like to be in a Kingdom of righteousness? Honesty, integrity, justice. We must know when we are evaluated by God we are evaluated in honesty, integrity and justice.
- This verse also includes the idea of Christ’s Kingdom. Christ has a Kingdom, now and eternal.
  - →As Christians we are part of this Kingdom, yet many times we don’t live like it.
  - →This means spreading the Gospel about the Kingdom, studying the Kingdom, in the Scriptures.

#### Verse 9:

- This is still being written about Christ
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<sup>4</sup>Friberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (179). Grand Rapids, Mich.: Baker Books.

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Hebrews 1:6-14

- Christ has loved righteousness, that word again
- Hated wickedness: literally that which is “contrary to the law,” “lawlessness”
- God has anointed Christ and set Him above every other human.
  - This is metaphorical
- This comes from Psalm 45:7

Other passages talking about the exaltation of Christ: John 10:17; Phil 2:9; Heb 2:9

- →Do I hate lawlessness? Do I love righteousness?

#### **Verse 10:**

- Another passage telling about Christ
  - →This is all Christology. This is the study of Christ. This is about who He is and what He has done.
- Christ laid the foundations of the earth
  - →This is somewhat anthropomorphic language. That means it is writing about Christ in human terms. (Anthropomorphism is when we ascribe human qualities to non human things.) Christ is fully human, but I would say He didn't lay the foundations of the earth as a human.
- John 1:1 talks about this
- Christ created the heavens, plural
  - 3 heavens: atmosphere, stars, Heaven where God resides
- Psalm 102:25 is the source for this

#### **Verse 11:**

- This is continuing the writing about Christ's greatness and His creation.
- They will perish. What He created will perish.
- Christ will not perish, He will not die. He will not wear out.
- This is from Psalm 102:26
- Isaiah 51:6 also is very similar in content
- Christ is the alpha and the omega—the beginning and the end. (Rev 22:13)

**Verse 12:**

- This continues the same idea. Christ will bring about the changes in His creation. The metaphor is comparable to a robe.
- Still, Christ will be the same.
- Psalm 102:26-27
- Heb 13:8 says that Jesus is the same, yesterday, today and forever
- Jesus' years will not end
  - →This should be encouraging to us. We must be encouraged that we don't worship someone who is on the same level as us. Christ is on a different level. His years don't come to an end. He created everything and He brings about the changes. Isa 55 is a little bit about this.
  - →I think these were powerful statements to the original listeners. They were shocked to hear these things, especially if they were not yet Christians. Plus, they didn't know a lot of this.

**Verse 13:**

- Verse 13 is back to the strong contrast
- I can hear a tone as I read this:"Which of the angels did He say..."
- Jesus' on God's right is very symbolic of the seat of power
- The enemies are nothing, they are a footstool
- Quote from Psalm 110:1
- Also found in: Matt 22:44
- Josh 10:24 is an incident where the Israelites capture some foreign kings and Joshua has them put their feet on the necks of the prisoners, the enemies. Heb 10:13 references this passage again.

**ESV Study Note:**

**Heb. 1:13** Cited from [Ps. 110:1](#). This psalm of David is quite significant in Hebrews (see [Heb. 5:6; 7:17, 21](#)) and elsewhere (e.g., [Matt. 22:44; Acts 2:34](#); cf. [1 Cor. 15:25](#)). It applies to "great David's greater son," the Messiah. In the Gospels (see [Matt. 22:44](#) par.) Jesus applied this verse to himself, arguing that when David says, "The Lord said to my Lord," David must be prophetically ascribing deity both to God himself and to David's messianic "Lord." This context of messianic deity is likely also implied here (given [Heb. 1:2-3, 8-12](#)); however, here the author emphasizes the exaltation of the Son to the **right hand** of God—the position of privilege and power (see [v. 3](#)). (page 2362)

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Hebrews 1:6-14

**Verse 14:**

- Now there is a final statement about angels
- This is angelology: this is the study of angels.
- Angels are ministering spirits
  - To minister means to serve
- They are sent to serve those who will inherit salvation.
  - →That is us. Angels are sent to serve us!