Hebrews 1:5-14

**Digging Deeper in the Word**

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***Hebrews 1:5–14*** (ESV)  
**5** For to which of the angels did God ever say, “You are my Son, today I have begotten you”? Or again, “I will be to him a father, and he shall be to me a son”? **6** And again, when he brings the firstborn into the world, he says, “Let all God’s angels worship him.” **7** Of the angels he says, “He makes his angels winds, and his ministers a flame of fire.” **8** But of the Son he says, “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom. **9** You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.” **10** And, “You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands; **11** they will perish, but you remain; they will all wear out like a garment, **12** like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.” **13** And to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”? **14** Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?

1. Hebrews 1 presents numerous reasons that the Messiah is superior to angels. What is the reason in Hebrews 1:5a? This is a quote from Psalm 2:7. Read all of Psalm 2. What is the main point of this Psalm? Why is this quoted in Heb 1:2?

Yeshua is superior to the angels because he was created as the son of YHWH. The implication is that nowhere can such a statement be made about angels.

***Psalm 2*** (ESV)  
**1** Why do the nations rage and the peoples plot in vain? **2** The kings of the earth set themselves, and the rulers take counsel together, against YHWH and against his Anointed, saying, **3** “Let us burst their bonds apart and cast away their cords from us.” **4** He who sits in the heavens laughs; the Lord holds them in derision. **5** Then he will speak to them in his wrath, and terrify them in his fury, saying, **6** “As for me, I have set my King on Zion, my holy hill.” **7** I will tell of the decree: YHWH said to me, “**You are my Son; today I have begotten you.** **8** Ask of me, and I will make **the nations your heritage, and the ends of the earth your possession**. **9** You shall break them with a rod of iron and dash them in pieces like a potter’s vessel.” **10** Now therefore, O kings, be wise; be warned, O rulers of the earth. **11** Serve YHWH with fear, and rejoice with trembling. **12** **Kiss the Son**, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.

Ps 2 was given to David as King. He too was God’s anointed one, and the kings of the earth were against him. This prophesy would have been a comfort to David, as God was ensuring his ultimate victory, although David may not have realized this victory would come thousands of years later.

The Psalm prophesies about the offspring of David, the coming Messiah (the Anointed One of YHWH) and how He will be in control of all the earth, including all the kings and rulers of the world. These powerful leaders will all “kiss” (the Hebrew word נָשַׁק (*nā·šǎq*) literally means “kiss” but can also mean “submit to”) this Anointed One.

This is quoted not just because Yeshua is the Son of YHWH, but because that means that the entire earth will be under his absolute authority. This cannot be said of angels.

1. Regarding Heb 1:5, the word **begotten** means "for a woman to give birth to a child". Why does the writer compare a created being (Yeshua) to spiritual beings (angels)? Also, how should the word **begotten** be interpreted in this verse?

It was probably confusing to comprehend that Yeshua, a man, was present at the creation of the universe. Jews knew of YHWH, angels, seraphim, and cherubim, but where did the Messiah's position stand? With such a high importance put on angels in Jewish culture of the time, it is of even greater importance for those to know that Yeshua's power, pre-eminence, and authority far surpasses angels.

The word **begotten,** in David's case, probably regarded God appointing David as king. This has parallels to the Messiah as Yeshua was literally begotten *and* he is our king!

1. Ps 2:7 is also quoted in Acts 13:33. Read Acts 13:22-39. What is the context here, and what might this tell us about the readers of Hebrew?

***Acts 13:22–39*** (ESV)  
**22** And when he had removed him, he raised up David to be their king, of whom he testified and said, ‘I have found in David the son of Jesse a man after my heart, who will do all my will.’ **23 Of this man’s offspring God has brought to Israel a Savior, Jesus, as he promised.** **24** Before his coming, John had proclaimed a baptism of repentance to all the people of Israel. **25** And as John was finishing his course, he said, ‘What do you suppose that I am? I am not he. No, but behold, after me one is coming, the sandals of whose feet I am not worthy to untie.’ **26** “Brothers, sons of the family of Abraham, and those among you who fear God, to us has been sent the message of this salvation. **27** For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by condemning him. **28** And though they found in him no guilt worthy of death, they asked Pilate to have him executed. **29** And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb. **30** But God raised him from the dead, **31** and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people. **32** And we bring you the good news that **what God promised to the fathers, 33 this he has fulfilled** to us their children by raising Jesus, as also it is written in the second Psalm, “ ‘**You are my Son, today I have begotten you.**’ **34** And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, “ ‘I will give you the holy and sure blessings of David.’ **35** Therefore he says also in another psalm, “ ‘You will not let your Holy One see corruption.’ **36** For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption, **37** but he whom God raised up did not see corruption. **38** Let it be known to you therefore, brothers, t**hat through this man forgiveness of sins is proclaimed to you,** **39** and by him everyone **who believes is freed from everything from which you could not be freed by the law of Moses.**

The fact that Ps 2:7 is quoted by Paul at Antioch of Pisidia indicates that this was probably a well-known prophesy regarding the coming Messiah. Since the author of Hebrews uses it too, we can infer that the audience probably knew the prophesies about the Messiah.

1. What reason for Yeshua’s supremacy is given in Heb 1:5b? This is a quote from 2 Sam 7:14. Read 2 Sam 7:8-17. What is the context and relevance of the Samuel passage?

Heb 1:5b “**I will be to him a father, and he shall be to me a son.**” This is amplification of the first reason, further proving the father-son relationship between YHWH and Yeshua. Again, this cannot be stated of any angel.

***2 Samuel 7:8–17*** (ESV)  
**8** Now, therefore, thus you shall say to my servant David, ‘Thus says YHWH Tsava’ot, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. **9** And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. **10** And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, **11** from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, YHWH declares to you that **YHWH will make you a house**. **12** When your days are fulfilled and you lie down with your fathers, **I will raise up your offspring** after you, who shall come from your body, and I will establish his kingdom. **13** **He shall build a house for my name**, and I will establish the throne of his kingdom forever. **14** **I will be to him a father, and he shall be to me a son.** When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, **15** but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. **16** And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.’ ” **17** In accordance with all these words, and in accordance with all this vision, Nathan spoke to David.

This seems to be a twofold prophesy, partly about Solomon, son of David, and partly about Yeshua, who also to be David’s offspring. David wanted to build God a house, but God says his offspring will actually build a house for David. This is done by Solomon (literally) and yet it will also be done by Yeshua, who will truly build a house for God with all of us (believers) to be in it!

Note -- 2 Sam 7:14b is interesting. Solomon but not Yeshua would commit iniquity. Yet both would be punished “with the rod of men and the stripes of the sons of men.”

1. Heb 1:6 speaks of “the firstborn of the world.” Do a Scripture word study on “firstborn” in both Hebrew and Greek. Make sure and look at Job 18:13, Is 14:30, Ps 89:26-29, 2 Sam 19:43, Rom 8:28-29, and Col 1:15-20. What can this term mean or imply? How might the author of Hebrews mean it in Heb 1:6?

The word in Greek is πρωτότοκος (*prōtotokos*), and literally means “the first to be born.” It is normally translated in the LXX from Hebrew בְּכֹר (*beḵōr*) referring to the first child born of a woman or the first offspring born of an animal.

It can also mean “foremost, ultimate” as in the following:

***Job 18:13*** (ESV)  
**13** It consumes the parts of his skin; **the firstborn of death** consumes his limbs.

***Isaiah 14:30*** (ESV)  
**30** And **the firstborn of the poor** will graze, and the needy lie down in safety; but I will kill your root with famine, and your remnant it will slay.

***Psalm 89:26–29*** (ESV)  
**26** He shall cry to me, ‘You are my Father, my God, and the Rock of my salvation.’ **27** And **I will make him the firstborn, the highest of the kings of the earth.** **28** My steadfast love I will keep for him forever, and my covenant will stand firm for him. **29** I will establish his offspring forever and his throne as the days of the heavens.

***2 Samuel 19:43*** (ESV)  
**43** And the men of Israel answered the men of Judah, “We have ten shares in the king, and in David also **we have more than you.** Why then did you despise us? Were we not the first to speak of bringing back our king?” But the words of the men of Judah were fiercer than the words of the men of Israel.

***2 Kingdoms 19:43*** (LXX Brenton)  
**43** And the men of Israel answered the men of Juda, and said, We have ten parts in the king, and **we are older than you**, we have also an interest in David above you: and why have ye thus insulted us, and why was not our advice taken before that of Juda, to bring back our king? And the speech of the men of Juda was sharper than the speech of the men of Israel.

In the Apostolic Scriptures (New Testament):

***Romans 8:28–29*** (ESV)  
**28** And we know that for those who love God all things work together for good, for those who are called according to his purpose. **29** For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be **the firstborn among many brothers.**

***Colossians 1:15–20*** (ESV)  
**15** He is the image of the invisible God, **the firstborn of all creation.** **16** For **by him all things were created**, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. **17** And he is before all things, and in him all things hold together. **18** And he is the **head** of the body, the church. He is the beginning, **the firstborn from the dead**, that in everything he might be **preeminent**. **19** For in him all the fullness of God was pleased to dwell, **20** and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

It seems that in Heb 1:6 firstborn could refer to the preeminence of the Messiah rather than to a physical birth.

1. What reason for Yeshua’s supremacy is given in Heb 1:6b? Where does this quote come from, and what the context?

Heb 1:6b “Let all God’s angels worship him.” If all God’s angels worship Yeshua, then clearly He is superior to them.

It seems likely this quote comes from the Septuagint (LXX), Deut 32:43, which is different from what has been passed down to us in the Hebrew Masoretic Text (MT).

***Deuteronomy 32:43*** (ESV)  
**43** “Rejoice with him, O heavens; bow down to him, all gods, for he avenges the blood of his children and takes vengeance on his adversaries. He repays those who hate him and cleanses his people’s land.”

***Deuteronomy 32:43*** (LXX Lexham ENG)  
**43** Delight, O heavens, with him and worship him, *you* sons of God. Delight, O nations, with his people and prevail with him, **all *you* angels of God.** For he will avenge the blood of his sons, and he will avenge and he will repay the enemies with vengeance, and he will repay those who hate, and the Lord will cleanse out the land of his people.’ ”

***Deuteronomy 32:43*** (LXX Brenton - uses Codex Vaticanus as primary source text)  
**43** Rejoice, ye heavens, with him, and **let all the angels of God worship him**; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him, for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.

This passage has many variations among the different manuscripts, in the DSS, MT, and LXX.

These words were the end of Moses’ song, which seem to be a prophetic song that God gave him for the people at the very end of his life.

1. When Heb 1:6 reads, "*he says*", what is the author conveying about how God speaks to his people? Also see 2 Tim 3:16-17.

Although the original speaker of this passage was Moses, the author attributes this quote to God. While man may have spoken at times in Scripture, the author also makes the claim that even these words were of God. This also reinforces the idea that God's word has authority, value, and everlasting practicality and importance.

***2 Timothy 3:16-17***

16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, 17 so that the servant of God may be thoroughly equipped for every good work.

1. Heb 1:7 describes angels by quoting Ps 104:4. What is the context of this quote, and why might it have been used?

***Psalm 104:1–5*** (ESV)  
**1** Bless YHWH, O my soul! YHWH my God, you are very great! You are clothed with splendor and majesty, **2** covering yourself with light as with a garment, stretching out the heavens like a tent. **3** He lays the beams of his chambers on the waters; he makes the clouds his chariot; he rides on the wings of the wind; **4** **he makes his messengers winds**, **his ministers a flaming fire. 5** He set the earth on its foundations, so that it should never be moved.

Hebrew מַלְאָךְ (*mǎl·ʾāḵ*) and the corresponding Greek ἄγγελος (*angelos*), “messenger, angel”

This implies that his angels are his ministers (servants). They are to do his bidding. He rides on the wings of the wind. His angels are the wind. So he used them as his vehicle. They are employed to do as our great God desires.

1. What reason for Messiah’s supremacy is given in Heb 1:8-9? This is a quote from Ps 45:6-7. What is the context and significance of this quote?

***Psalm 45:1–7*** (ESV)  
**1** My heart overflows with a pleasing theme; I address my verses to the king; my tongue is like the pen of a ready scribe. **2** You are the most handsome of the sons of men; grace is poured upon your lips; therefore **God has blessed you forever.** **3** Gird your sword on your thigh, O mighty one, in your splendor and majesty! **4** In your majesty ride out victoriously for the cause of truth and meekness and righteousness; let your right hand teach you awesome deeds! **5** Your arrows are sharp in the heart of the king’s enemies; the peoples fall under you. **6** **Your throne, O God, is forever and ever. The scepter of your kingdom is a scepter of uprightness; 7 you have loved righteousness and hated wickedness. Therefore God, your God, has anointed you with the oil of gladness beyond your companions;**

This Psalm is a prophetic psalm about the Messiah. As with many Psalms, there is a dual application, with part of the psalm seeming to refer to the earthly king of Israel but other parts being clearly prophetic about the Messiah as the eternal king.

In contrast with the angels, which are mere servants of God, the Messiah is anointed “beyond his companions.” God has blessed him **forever.** He rides victoriously for the cause of truth and righteousness, and unlike the angels is not merely sent as a messenger for God.

1. Heb 1:10-12 quotes Ps 102:25-27. What is the context and why is this quoted?

***Psalm 102:25–28*** (ESV)  
**25** Of old you laid the foundation of the earth, and the heavens are the work of your hands. **26** They will perish, but you will remain; they will all wear out like a garment. You will change them like a robe, and they will pass away, **27** but you are the same, and your years have no end. **28** The children of your servants shall dwell secure; their offspring shall be established before you.

***Psalm 101:26–29*** (LXX Lexham)  
**26** In the beginning **you, O Lord,** laid down the foundation of the earth, and the heavens are the works of your hands. **27** They will perish. But you remain, and all like a garment will be worn out, and like a covering you roll them up, and they will be changed. **28** But you are the same, and your years will not cease. **29** The children of your servants will live, and the seed of them will be directed forever.

The quote from the LXX includes Adonai “my Lord”, which the author of Hebrews takes to refer to the Messiah.

“The next three verses create a problem because the passage cited from Psalm 102:25–27 contains no reference to the Son. In the Septuagint verses 1–22 are addressed to God, but verses 23–28 consist of the answer. The writer understands God to be the speaker here. In his mind it was legitimate to transfer to the Son what applied to God, since he has already drawn attention to the eternal character of his throne. The passage has many interesting features which are apt when applied to Jesus Christ. The writer has already spoken of the Son’s part in creation and in view of this the Psalm 102 passage is appropriate. In applying the passage, the writer draws attention to a profound idea about the Son, i.e. his changelessness.” (Guthrie, TNTC on Hebrews).

1. Heb 1:7 contrasts with all of Heb 1:8-12 in terms of the Messiah's superiority to angels. How are *winds* and *fire* different from *God's throne lasting forever and ever, YHWH laying the foundations of the earth,* and YHWH's *years having no end?* See Mark 4:39-41 and Isaiah 43:2-3.

***Isaiah 43:2–3*** (ESV)  
**2** When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. **3** For I am YHWH your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Cush and Seba in exchange for you.

***Mark 4:39–41*** (ESV)  
**39** And he awoke and rebuked the wind and said to the sea, “Peace! Be still!” And the wind ceased, and there was a great calm. **40** He said to them, “Why are you so afraid? Have you still no faith?” **41** And they were filled with great fear and said to one another, “Who then is this, that even the wind and the sea obey him?”

It could be that the author is comparing created forces versus God's everlasting and eternal nature. Although fire and wind are extremely powerful, they are created forces. Sometimes wind and fire are used in the Scripture for God's purposes. But being used for God's purpose pales in comparison to being the creator of these forces. The author's intention is to inform the reader that God, through Yeshua, made these forces. Not only did he *make* these forces, but he also has control over these forces.

1. What additional reason for the supremacy of Yeshua is given in Heb 1:13? This is a quote from Ps 110:1. Read all of Psalm 110. What is the meaning and context of this Psalm? Pay special attention to the use of LORD vs. Lord throughout this Psalm.

Scripture indicates that the Messiah sits at the right hand of YHWH. This is not something that is ever said about angels.

***Psalm 110*** (ESV)  
A Psalm of David. **1** YHWH says to Adonai: “Sit at my right hand, until I make your enemies your footstool.” **2** YHWH sends forth from Zion your mighty scepter. Rule in the midst of your enemies! **3** Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. **4** YHWH has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.” **5** Adonai is at your right hand; he will shatter kings on the day of his wrath. **6** He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. **7** He will drink from the brook by the way; therefore he will lift up his head.

This Psalm speaks of Yeshua’s authority and power at the right hand of YHWH, and how he will execute judgement against the nations. In verses 5-7 David is prophetically speaking about the Messiah and what He will do when He, at the right hand of the Father, accomplishes His victory.

1. What does it mean to sit at the “right hand” of YHWH? Do a word study on this word, which in Hebrew is יָמִין (*yā·mîn*). Consider also verses such as Job 40:14, Ps 21:8, Ps 45:9, Ps 48:10, Ps 73:23, and Ps 74:11.

***Psalm 21:8*** (ESV)  
**8** Your hand will find out all your enemies; your right hand will find out those who hat you.

***Psalm 48:10*** (ESV)  
**10** As your name, O God, so your praise reaches to the ends of the earth. Your right hand is filled with righteousness.

***Job 40:14*** (ESV)  
**14** Then will I also acknowledge to you that your own right hand can save you.

***Psalm 45:9*** (ESV)  
**9** daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir.

***Psalm 74:11*** (ESV)  
**11** Why do you hold back your hand, your right hand? Take it from the fold of your garment and destroy them!

***Psalm 73:23*** (ESV)  
**23** Nevertheless, I am continually with you; you hold my right hand.

“Right hand” symbolizes honor, authority, and/or power. It was where the queen sat, or where his primary trusted “second in command” sat. The who was at the right of the king had full authority to act on behalf of the king, with his full power.

From other passages, it is also clear that by extension the word symbolized the fullness of the person, much like “the name” implies the fullness of the person.

1. Ps 110:1 is also quoted in Matt 22:41-46 and Acts 2:22-36. What are the contexts of these accounts?

***Matthew 22:41–46*** (ESV)  
**41** Now while the Pharisees were gathered together, Jesus asked them a question, **42** saying, “What do you think about the Christ? Whose son is he?” They said to him, “The son of David.” **43** He said to them, “How is it then that David, in the Spirit, calls him Lord, saying, **44** “ ‘**The Lord said to my Lord, “Sit at my right hand, until I put your enemies under your feet” ’**? **45** If then David calls him Lord, how is he his son?” **46** And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

Yeshua quotes Ps 110:1 in his discussion with the Pharisees. He seems to stump them with his question, and thereby silence their interrogation of him.

***Acts 2:22–36*** (ESV)  
**22** “Men of Israel, hear these words: Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs that God did through him in your midst, as you yourselves know— **23** this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. **24** God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. **25** For David says concerning him, “ ‘I saw the Lord always before me, for he is at my right hand that I may not be shaken; **26** therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. **27** For you will not abandon my soul to Hades, or let your Holy One see corruption. **28** You have made known to me the paths of life; you will make me full of gladness with your presence.’ **29** “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. **30** Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, **31** he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. **32** This Jesus God raised up, and of that we all are witnesses. **33** Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. **34** For David did not ascend into the heavens, but he himself says, “ ‘**The Lord said to my Lord, “Sit at my right hand, 35 until I make your enemies your footstool.”**’ **36** Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

Peter, at Shavuot, is telling everyone “their story.” He quotes David’s words, and explains that since David actually died, his words had to be prophetic words about his offspring, who was Yeshua, the Messiah. This Messiah now sits at the right hand of YHWH, waiting for the time when he will execute judgement on the nations.

1. Looking at Heb 1:14, what is the author’s final argument regarding the supremacy of Yeshua over the angels? What is the purpose of the angels?

They are “ministering spirits”. The word is λειτουργικός (leitourgikos) “serving, ministering” which is the same word used in Heb 1:7 speaking of the angels as his “ministers” being like a flame of fire. Angels are servants, sent out to help “those who inherit salvation. They are not sitting at the right hand of YHWH with his full power and authority, as does the Messiah.

1. Given the above, how is your view or understanding of angels changed?

It makes me realize that angels do in fact exist for the purpose of serving or helping me! I often discount angel stories but according to Scripture, they are sent to serve “those who are to inherit salvation.”