

Hebrews Chapter 1

Intro:

- **Author:** not Paul (2:3), yet from Paul's inner circle (13:23) possibly Apollos.
- **Language:** Greek, in fact the most eloquently written Greek in the New Testament.
- **Location:** Judea.
- **Date:** just prior 65 C.E. because that's when the major Roman persecutions took place and they are not mentioned in the text.
- **Audience:** (Heb. 2:3) they, like the author were second generation Hebrew believers with many converts from the Levitical priesthood in their midst.

A contrast between old and new revelation, both in substance and in the way it came - its medium and means. There is a contrast in the old and new in three ways: method, time, and agent. The comparative 'better' is used 13 times in Hebrews to contrast Malki-Tzedik and His order to that which went before!

1:1 Eloah who in diverse portions and in diverse manners spoke in times past to the ahvot of Yisrael by the neviim, V.2 Has in these yamim acharonim - last days spoken to us in (by His) Son, whom He has appointed heir of all things, through whom also He made the olamim; 3 Who being the brightness of His tifereth, and the express image of His substance, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the Right Hand of the Majesty on high; V.4 Having become (being made) so much better than the heavenly malachim, as He has inherited a more excellent Name than them. 5 For to which of the heavenly malachim said He at any time, You are My Son, this day have I brought You forth? And again, I will be to Him an Abba, and He shall be to Me a Son? 6 And again, when He brings in the first brought-forth into the olam, He says, And let all the heavenly malachim of tvkt worship Him. 7 And of the heavenly malachim He says, Who makes His heavenly malachim ruachim, and His avadim a flame of fire. 8 But to the Son He says, Your kesay, O tvkt, is le-olam-va-ed: a scepter of tzedakah is the scepter of Your malchut. 9 You have loved tzedakah, and hated iniquity; therefore tvkt, even Your tvkt, 4 5 has anointed You with the oil of gladness above Your fellows. 10 And, You, vuvh, in the beginning have laid the foundation of the earth; and the shamayim are the works of Your hands: 11 They shall perish; but You remain; and they all shall grow old as does a garment; 12 And like a mantle You shall fold them up, and they shall be changed: but You are the same, and Your years shall not fail. 13 But to which of the heavenly malachim said He at any time, Sit on My right hand, until I make Your enemies Your footstool? 14 Are they not all serving ruachim, sent forth to serve those who shall be heirs of salvation?

1:1 Eloah who at diverse portions and in diverse manners spoke in times past to the ahvot of Yisrael by the neviim,

V. 1 the means of revelation, ***In the old times יהוה spoke through diverse portions and diverse manners.***

The source is יהוה , man is the agent, and the means is two fold:

- I. Diverse portions
 - II. Diverse manners.
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- I. Diverse portions speaks of יהוה revelation quantitatively - it came in successive portions through successive generations. He didn't just drop His whole revelation in the lap of one prophet. He gave out portions over thousands of years to his servants. Some prophets had volumes others didn't. Some prophets ministered for years, others just weeks - diverse portions. It was always progressive never final.
 - II. Diverse manners: speaks of quality, in various means and ways. Sometimes יהוה would affect the created world (Egypt, the parting of the Red Sea) at other times through the angels, or Patriarchs. His revelation came through diverse ways: dreams, rules, regulations, visions and prophecies, again it was never final!

V.2 Has in these yamim acharonim - last days spoken to us in (by His) Son, whom He has appointed heir of all things, through whom also He made the olamim; 3 Who being the brightness of His tifereth, and the express image of His substance, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the Right Hand of the Majesty on high;

in (by His) Son, (an emphasis on nature and quality rather than personality. i.e He spoke to us through prophets but now Son-ness!)

The author has contrast the many prophets and the progressive revelation of the Tanakh with the one Son and the finality of the last days revelation through the Son.

He is the prophet through whom יהוה has spoken His final revelation (Not Joseph Smith). He is the priest who has accomplished a final cleansing of the people from all sin through all ages. He is the King who sits enthroned upon high having obtained a more excellent name with a completed, finished work!

7 things that trumpet Messiah's greatness.

- I. heir of all things*** (the focal point of the universe (telos) the goal of history, the Torah)
- II. through Him he made the world*** (everything is under his reign and subject to him - time - the Son operates the universe through the successive ages)
- III. He's the brightness of tifereth of יהוה - Shekinah*** (co-essence of deity His manifest glory - (Jn. 1:1)
- IV. The very image of His substance*** (YHWH's manifest character - Col 1:15)

V. He upholds all things by the word of His power (present tense - we haven't been abandoned - by means of His spoken word He carries all things to their goal - the Creation - the universe- mankind - the nations - governments!)

VI. He made purification for sins (His exclusive, cleansing, priestly work)

VII. He sat down on the right hand (a finished work, no future YK atonement needed, no future Levitical priesthood needed).

V.4 Having become (being made) so much better than the heavenly malachim, as He has inherited a more excellent Name than them. 5 For to which of the heavenly malachim said He at any time, You are My Son, this day have I brought You forth? And again, I will be to Him an Abba, and He shall be to Me a Son? 6 And again, when He brings in the first brought-forth into the olam, He says, And let all the heavenly malachim of tvkt worship Him. 7 And of the heavenly malachim He says, Who makes His heavenly malachim ruachim, and His avadim a flame of fire.8 But to the Son He says, Your kesay, O tvkt, is le-olam-va-ed: a scepter of tzedakah is the scepter of Your malchut. 9 You have loved tzedakah, and hated iniquity.

1:4 You have loved tzedakah, and hated iniquity. therefore tvkt, even Your tvkt, 4 5 has anointed You with the oil of gladness above Your fellows. (RHK is our anointing to stand up for righteousness when leaders and nations are trembling and buckling under the weight of fear and political correctness) **10 And, You, vuvh, in the beginning have laid the foundation of the earth; and the shamayim are the works of Your hands: 11 They shall perish; but You remain; and they all shall grow old as does a garment; 12 And like a mantle You shall fold them up, and they shall be changed: but You are the same, and Your years shall not fail. 13 But to which of the heavenly malachim said He at any time, Sit on My right hand, until I make Your enemies Your footstool? 14 Are they not all serving ruachim, sent forth to serve those who shall be heirs of salvation?**

The superiority of the Son to Angels!

Now the author is going to start addressing the three pillars of Judaism (Angels, Moshe Rabainu and the Levitical Priesthood), beginning in this chapter with Angelology!

The Sadducees - Judaism of the period didn't have a strongly developed angelology!

The Qumran sect DID!

In Qumran they had an organized system of angelology, in which the 'Prince of Light' and other heavenly princes were expected to fight alongside 'the Son's of Light' on the 'last day.'

The Sadducees in comparison: **Ac 23:8 For the Sadducees say that there is no resurrection, or heavenly malachim and shedim: but the Pharisees confess both.**

This is why so much time is dedicated to emphasizing Yeshua's superiority over the angels, the main thrust being His deity He is greater than the angels!

V.4 The King Jimmy does us a great disservice here and lends credence to the cultic groups by translatingto 'being made.' But our writer doesn't use 'to make' here but 'to become.'

Even as Yeshua was cloaked in humanity, yet not from humanities origins, He was still 'better' than the angels. When He walked upon the earth He became 'a little lower' than the angels (2:9) yet in His deity He was always superior to them! When He returned to the Shamayim - the exaltation - He received a more excellent name, a name we don't even know! (Rev 19:12, Phil 2:9).

The greatness of the Son receives sevenfold confirmation from the Tanakh.

7 quotations from the Tanakh to prove the Sons superiority over the angels!

- I. in V. 5 (a) - Ps. 2:7, to truly appreciate Ps. 2 in relation to Yeshua you really do have to read the opening verses in the LXX version to see that it points to Christ! (and I use the Gk term deliberately): **2:1 Wherefore did the heathen rage, and the nations imagine vain things? 2 The kings of the earth stood up, and the rulers gathered themselves together, against the Lord, and against his Christ; 3 saying, Let us break through their bonds, and cast away their yoke from us.** The Son has a special positional relationship with the Father, a relationship that gives Him rights and privileges regarding sanctuary, sacrifice and priesthood which some find hard to comprehend. He is 'begotten' this isn't talking about birth or origin as some cultic groups would have it apply, but it talks of authority of the firstborn (Gal 4. (fancy that)). He is declared the Son of Elohim, a individual term that is unique. Angels are collectively called sons of Elohim BUT never individually!

Look what Judaism hides in it's commentary of Ps. 2:7: this from Midrash Tehillim, *"Rabbi Huna says in the name of Rabbi Acha: the suffering are divided into three parts: one for David and the fathers, one for our own generation and one for King Messiah, as it is written: "He was wounded for our transgressions".....and when the hour comes, The Holy One, blessed be He! - says to them, I must create him a new creation, as it is said, "Today I have begotten you." The implication here seems to be that Ps. 2:7 refers to the time when Messiah, after suffering and death, is brought back to the realm of the living.*

- II. V.5 (b) - 2 Sam 7:14 (LXX - II Kings of IV Kings), a Davidic Malki Tzedik term as fulfiller of the covenant that David was positionally unable to bring about because of his many wars and blood stained life. King David's office clashed with the priestly office yet it was impossible for him to bring in the covenant. In Tehilim 110 we see the priestly and kingly duties in harmony. Yet at times, with David we do catch glimpses of harmony within his life, when he was being pursued by Saul he was permitted to eat of the Shewbread that had been sanctified by the priests. When David returned from the war with the Philistines he stripped off his bloodstained garments down to his linen ephod so he could be set apart *'before' panayim* יהוה.

Torah states that only the sons of Aaron can minister 'before' 'panayim' in the tabernacle of יהוה the other tribal members who presumed to come, 'panayim' יהוה were to be put to death (Num 3:10). David wore the linen ephod (2 Sam 6:14) - that's priestly. יהוה said of his faithful priest that He would build him a sure house (1 Sam 2:35) and יהוה said David's house would be established forever - that's a sure house! David then functions in a way that only a priest can function. He sits 'before' יהוה and talks to יהוה and give thanks to יהוה. (2 Sam 7:18) All this in front of the Ark, only a priest can do this! So David was a Malki Cohen - Ps 110. This is the Elishiva - Aronic genealogical connection from Judah and Levi. **Ex 6:23 23 And Aharon took Elisheva, daughter of Amminadav, sister of Naashon, as a wife; and she bore him Nadav, and Avihu, El-Azar, and Ithamar. Num 1:3** (numbering of the tribes) ... **Of Yahudah; Nahcshon the son of Amminadav.** The co-mingling of the Aronic line from it's inception - the house of Judah and the house of Levi! We DO know Davids sons were chief priests (2 Sam 8:14, Kohen כהן). Acts 15 is all about raising up the Malki Tzedik - the fallen Tabernacle of King and Zadokite Priest. Being a member of this kingly priestly line was the key to how David was able to sit before יהוה and is the key for how we can sit before יהוה as priests because of the Son after the order of Malki Tzedik!

Cave 4 Qumran 4Q Florilegium has the text of 2 Sam 7:14 anticipating this very revelation! and notes that Malki Tzedik will be an expounder of the Torah (meaning He will interpret how we're to truly live the Torah i.e a covenant approach to Torah! I believe our author was from Qumran).

III. V.6 - From Deut 32:43/Ps97.7 LXX. The emphasis is that even the angels will worship Him. He is deity they are not! Qumran, 4QDtq has a longer variation of Deut 32:43 that was only known to exist in the LXX version! 33 copies of Deut amongst the DSS. 30 of them at Qumran.

LXX Deut 32:43 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.

The nation that rejected the Son will be purged from the land - 70CE.

IV. V.7 - Ps. 104.4 angels are servants and transitional. The Son is the eternal Master to which the angels serve in holy devotion.

V. Vs 8/9 - Ps. 45.7/8. Yeshua is directly identified as deity by the author of Hebrews. יהוה addresses the Son as, " O Elohim," A royal wedding psalm - celebrating the High Priests wedding to His 'companions' - the priesthood! The Son is to have an eternal throne, a righteous reign - because He loves righteousness and hates lawlessness, The Son is highly exalted!

VI. Vs 10/12 - Ps. 102.25 (LXX 101:26) Yeshua is superior in His existence, He is the Creator, He is Sovereign, He is unchangeable, He is eternal unlike the universe that will some day be discarded like an old rag (Rev 6:14, 2 Pet 3:10)

VII. V. 13 - Ps 110.1 (LXX 109) Quoted by Yeshua before Caiphas. Matt 26:62 Caiphas invokes the law of the trespass offering (Lev 5) Yeshua has to answer our his would be violating the law and a sinner unable to be our redeemer! ***Matt 26:62 And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You? But Yeshua kept silent. And the high priest answered and said to Him, I put you under oath by the living Eloah: Tell us if You are the Mashiach, the Son of Eloah. Yeshua said to him, "it is as you said. Nevertheless I say to you, hereafter you will see the Son of Man sitting at the right hand of יהוה (of Power - NKJ. יהוה = LXX), and coming on the clouds of heaven."*** Caiphas goes on to nullify his priesthood and become guilty of death (Lev 10:6). This quotation emphasizes a completed work of enthronement glory in equality with Elohim as deity!

LXX Ps. 110.5 יהוה qualifies V.1 as יהוה sitting at the right hand of יהוה.

In conclusion and comparison we see the angels are still very busy as '*ministering spirits.*' Did you realize angels observe you? What you say, what you wear, how you suffer, they even carry you to the grave! (Eph 5.6, 1 Cor 4:9. 1 Cor 11, Lk 16.22).

They are, '*servants to those who inherit salvation.*' Servants - not as slaves but as excited volunteers of religious devotion to you and I - guardian angels assigned specifically to you (Matt 18:10/Ps 91.11).

They're likened to field medics in military service!

What! Field medics because they delivered the BoL to Israel after the bomb of the Golden Calf went off - they were the ministering field medics that stopped the bleeding and attached the prosthesis! The added/prosthemei law of Gal 4:10/18! (More next week in Ch.2.2).