



Chapter One

Much of this study comes from several different commentaries and articles written by numerous individuals. The greatest portion of material comes from the Bible. Other inputs come from Hebrews, A Verse-by-Verse Study Commentary, by Jason Cole and Our Man in Heaven, by Edward Fudge.

1:1-2a The book opens like no other in the Biblical canon. The writer desires to express the transcendent glory of the Christian dispensation. Most of the epistles open with nice formal introductions and salutations, but not Hebrews. This letter immediately jumps to the main point and theme of the book, “God has spoken.”

Hebrews 1:1-2a (1) God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, (2a) in these last days has spoken to us in His Son,

This phrase “God has spoken” is the main clause of the first four verses. This is past tense, a completed action. The adverbs modify the verb. His speaking is finished. Interestingly enough, the first four verses in the Greek language is only made up of one sentence. The word “God” is used 68 times in this letter. That is an average of once every 73 words. This gives

the thought that God is not silent. In this first verse and a half the passage covers from the beginning to the present timing of the text. “Long ago,” speaks from the beginning to the time of the church age. “In these last days,” goes from the start of the Church on the Day of Pentecost to His return. **Acts 2:17 And it shall come to pass in the last days.** The “last days,” speaks of the Christian dispensation. Peter’s sermon on Pentecost formally announced the beginning of these “last days,” Acts 2:14-36.

Scripture reveals that there is no one prophet or person that was given the knowledge of the complete vision. The writer of this book indicates that God slowly revealed more of His plan and His will through the passing of time. Be sure to understand the distinction between the different dispensations. When God’s covenants are misunderstood this leads to devastating destruction when the wrong covenant is applied in the wrong era or dispensation. You cannot find salvation to become a Christian in the book of Psalms. This is the wrong covenant being used in the wrong dispensation. This is proof that God did apply many different ways for communication to His patriarchs and prophets. This was to reveal His will and His plan, specifically the plan of redemption. Christ’s very life and person

expressed God, John 1:18. God has now revealed Himself fully, not partially. He has spoken grace and truth, a revelation superior to any given before. In Christ, God has spoken salvation, not only spoken it but accomplished it.

God revealed Himself in several ways. He used angels, animals, burning bushes, dreams, prophets, visions, and voices. He spoke by prophets. Amos gave God's message by oracles and direct statements. Hosea, by experiences in his own life. Habakkuk spoke by arguments and discussions. Malachi by questions and answers. Ezekiel with strange and symbolic acts. Haggai through sermons. Zechariah by mystical signs. Now there is no new information or revelation. The Father has spoken through His Son. His Son includes His completed Word, **John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.**

Long ago, to the fathers, through the prophets, in different and various ways. Compare, last days, to us, by His Son, in one way. The old covenant revelation is not better than the new because it was incomplete. Until the new covenant there was always need for more information. God throughout the course of this chapter continues to share how Christ, His Son

is superior as a source of revelation. Beware of those that express that God has revealed new information to them! God speaks to us still, He does it through His Word (Son).

In Christ, we see the unique life and sacrifice of the Son. Chapter one exalts the Son of God, Jesus Christ our Lord, by showing His many-faceted ministry and position or “name.” **Jude 3** **Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the faith which was once for all handed down (delivered) to the saints.**

Jesus would not be referred to as a “Son,” except for the incarnation. Jesus is definitely eternal and became a “son” due to His incarnation. Christ is only ever referred to as the Son of God in the New Testament, after He put on flesh and became man. The book of Daniel calls the fourth man in the fire the Son of God only in KJV. All other translations are sons of the gods.

2b-4 As we look into the next two and half verses will be told eight ways that Jesus is greater.

1. He is heir of all things
2. He made the world
3. He is the radiance of God’s glory

4. He is the exact depiction of His nature
5. He upholds all things by His Word
6. He made purification for sins
7. He sat down at the right hand of Majesty
8. He is greater than the angels

Hebrews 1:2b-4 (2b) whom He appointed heir of all things, through whom also He made the world. (3) And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, (4) having become as much better than the angels, as He has inherited a more excellent name than they.

Jesus was appointed as heir of all things. In the New Testament an heir is someone getting possession of something. In our language today it is in reference to someone inheriting something after a person's death. This points us to the exalted position of Jesus. We are co-heirs in **Romans 8:17...fellow heirs with Christ...**

Through whom He made the world. Jesus certainly played a role in creation. Remember, "let us make man in our image." **John 1:1-3 (1)** **In the beginning was the Word, and the Word**

was with God, and the Word was God. (2) He was in the beginning with God. (3) All things came into being through Him, and apart from Him nothing came into being that has come into being. **Colossian 1:15-17** (15) He is the image of the invisible God, the firstborn of all creation. (16) For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him. (17) He is before all things, and in Him all things hold together. To attribute the title of “creator” to Jesus is to give Him qualities that no prophet has possessed and that only God the Father has. The English word for what Jesus made is the word “world.” The Greek word is “aion.” This word is traditionally translated “age” and in the plural would be “ages” or “worlds.” This could mean the creation of the entire universe, all that we see, including the Earth, planets, Sun, and stars. It also could speak of His creation of the ages of time. Meaning that Jesus played a part in deciding when one age would end and another would begin. It is the same word used in **Hebrews 11:3** **By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.** It would picture Him as the one who

manages human history. The first seems more likely but both ascribe to Jesus power that no mere man possess. This is a profound study for the one that desires to delve deeper into this subject.

He is the radiance of His glory. There was a time that God was without a world, however there was never a time He was without glory. Jesus exudes the glory of the Father. The book of Revelation illustrates the glory that proceeds from the throne of God and Jesus emanates that glory. As we will see as we study this book that the writer declares that in the same way that the Father's glory shines forth, so does Jesus with the same authority and holiness. Many contest whether this is an active or a passive thing. If it is active, Jesus is the radiance and the light Himself. If it is passive, He is merely a reflection of the true light. However, it is not just a reflection. The moon reflects the light of the sun. Moses reflected the glory of God after coming down from Mount Sinai. Jesus radiates the glory of the Father. Jesus is not a reflection of the true light, but the true light Himself. This cannot be said of any prophet or man who ever existed.

Glory speaks of "who God is and what He is like." It could be said that "glory" is taking all of the

qualities of God and combining them together. Throughout the Old Testament, we see small glimpses of the glory of God. **John 1:14** And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.

He is the exact depiction of His being or nature. The word “representation” or “express image” in the Greek is “character.” This is the only time this word appears in the New Testament. This idea here is that of the impressions stamped on a coin, being the exact duplication or reproduction. Jesus is said to be the exact representation of God’s nature (nature is the elements that make up something), being, and substance. This tells us that whatever is found in the Father we will also find in the Son. They will match exactly. Since the Father is Holy, compassionate, eternal, infinite, just, loving, omnipresent, omniscient, and wise, than so is Jesus. **John 14:9** ...He who has seen Me has seen the Father; ... **John 10:30** "I and the Father are one." **Colossians 1:15** He is the image of the invisible God, the firstborn of all creation. If you want to see what God is like the best place to look is at God in the flesh. This would be in the person of Jesus. You can see His sinless character. You can see His passion for people.

You can see His power over everything.

John explained what the Father was like. **John 1:18** No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. The word for “explained” is the word “exegete.” Jesus has expressed and explained exactly what the Father is like. Please never assume that Jesus is less God than the Father. There is a definite distinction, but Jesus is not less than God. **Colossians 2:9** For in Him all the fullness of Deity dwells in bodily form.

He upholds or sustains things by His powerful Word. This makes it evident that not only did Jesus play a part in creation, but also is involved in sustaining all things. Some denominations, such as our Jehovah Witness friends hate Hebrews chapter 1, because it professes the deity of Christ. If Jesus was not God, could He then sustain the universe by His word? By the Word of God, the universe was made. God said, “let there be light” and there was light. That same powerful word preserves all things. During creation, God spoke the light and universe into existence and Jesus has the authority to sustain things by His very words.

He provided purification for sins. We can see

what Jesus did to give the world hope and help with its sin problem. In earlier times prophets appeared and spoke of the problem and preached against sin but were unable to resolve the issue, Jesus did. This is Christ's work upon the cross. For us to consider purification indicates that we also understand defilement. The word "purification" means being declared clean again. This is the same idea of the offering that a leper was to bring before the priest. The defilement spoken of here is not merely a ceremonial one as it is a moral one. Purification for sins can only be satisfied through a sacrifice.

Hebrews 9:22 And according to the Law, one may almost say, all things are cleansed (purified) with blood, and without shedding of blood there is no forgiveness. **1 John 1:7** but if we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses (purifies) us from all sin.

By His death on the cross Jesus made a deliberate decision to be our purification for sin. No animal has died by their own will for mankind. The blood of Jesus gives eternal redemption, not just an external ceremonial purification.

Hebrews 9:12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

Making purification was the work of a priest. Throughout this book we see a picture of Christ as our great High Priest that makes intercession for us. While this purification is afforded to all, it is still conditionally based on our response. The first two participles in this verse are present tense which is an ongoing action while the third one is an aorist participle, “had made” and “provided” which is a completed action. Knowing our purification ought to produce a change in conduct. **2 Peter 1:9** For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins.

He sat down at the right hand of Majesty. Following the purification for sins being made we see Christ sat down at the right hand of the Majesty on high (in heaven). The fact that Jesus sat down is indication that His atoning work was finished! No priest was permitted to sit down since their work was never done. Also, no priests are God’s equals and would not dare to sit in His presence. **Hebrews 10:11-12** (11) Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; (12) but He, having offered one sacrifice for sins for all time, **SAT DOWN AT THE RIGHT HAND OF GOD**, In the New Testament we have a picture of Jesus sitting down after His

ascension, with one exception. **Acts 7:56** and he said, "Behold, I see the heavens opened up and the Son of Man standing at the right hand of God." This shows His interest in the first Christian martyr to suffer for His name.

He is superior to the angels. The prophets were not greater to the angels, and this shows that Jesus is not simply a prophet. Being the writer of Hebrews says He became much better than the angels, it would stand to reason that He was eternally better than the angels. We learn that the name "son" is greater than the name "angel." **Hebrews 2:9** But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone. Jesus was only lower than the angels in human flesh. Now He is far better, He is superior to the angels. In times past a person's name meant much more than it does today. Names often times described who one was, therefore the idea of name changes were common. There was Abram to Abraham or Jacob to Israel. For us to bear the powerful and mighty name of Jesus is an extreme privilege. We are blessed to wear the name Christian. **1 Peter 4:16** but if anyone suffers as a Christian, he is

not to be ashamed, but is to glorify God in this name. Sadly many today do not respect or express the joy in wearing Christ's name. They act foolishly and think unwisely bringing shame to the name Christian. They Jew really held the name of God or Yahweh in the highest respect. They expressed reverence to the point that they would not even speak His name, that is why we have lost the pronunciation of that word today. Some say it should be Jehovah, while others Yahweh, depending on vowel placements.

It is a sad situation when people use the name of Jesus flippantly. His name should be held in highest reverence. We hear people say, "JESUS CHRIST" or "LORD" or "OH GOD" not being used in praise is at least disrespectful, if not straight take God's name in vain! We are to be stewards and representatives of His great name.

1:5 The first four verses of this text share the idea of the superiority of Jesus, while the next ten verses prove the fact. The beginning of verse 5 starts with the word, "for" which is connecting what was said before with what follows. The writer will quote seven Old Testament verses in what we label as verses 5-13.

Hebrews 1:5 (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"?

For what reason would the author need to prove that Jesus is better than the angels?

The Jews believed that the Old Covenant was given by angels. **Hebrews 2:2** For if the word spoken through angels proved unalterable, and every transgression and disobedience received a just penalty, **Galatians 3:19** Why the Law then? It was added because of transgressions, having been ordained through angels by the agency of a mediator, until the seed would come to whom the promise had been made. The author had already said that God has spoken His completed revelation through His Son. He is laying the ground work that if Jesus is better than the angels, then the covenant given by Jesus is better than the covenant given by angels.

To which one of the angels did He ever call a begotten son? God never called an angel His Son. God never referred to any angel as My Son. Angels may have been called the "sons of God" in a sense but never an individual angel was given that honor. The angels were collectively called "son." The answer then is in the negative

when this quote from Psalm 2:7 is used "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU". Clearly, Jesus is being portrayed as distinct and superior to the angels. This lets us know that the Psalmist was talking about Jesus, for David's children did not fulfill this passage.

Mary was told her child would be called "the Son of God." **Luke 1:35** The angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God.

At the baptism of Jesus, God referred to Him as "Son." **Matthew 3:17** and behold, a voice out of the heavens said, "This is My beloved Son, in whom I am well-pleased."

At the transfiguration, God referred to Him as "Son." **Matthew 17:5** While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is My beloved Son, with whom I am well-pleased; listen to Him!"

What is meant by begotten? We can read in scriptures where all sorts of men were begotten by other men. We then must consider, was Jesus

begotten because of His incarnation (birth), or because He was the resurrected son of God! Consider John 3:16 for example. **John 3:16** For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. Again, was He begotten because He was born or because He resurrected? **Romans 1:4** who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, Paul clarifies that the Psalm 2 passage is what God said about the resurrection of Jesus. Paul then referenced this in His sermon at Antioch. **Acts 13:33-34** (33) that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.' (34) "As for the fact that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: 'I WILL GIVE YOU THE HOLY and SURE blessings OF DAVID.' This is why the best commentary on the Bible is the Bible. Jesus the Messiah, has a special relationship to the Father that angels do not have. The second Old Testament passage used in this verse and second overall comes from **2 Samuel 7:14** I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with

the rod of men and the strokes of the sons of men, This is God's promise to David that his son, Solomon would succeed him on the throne. Paul used this text in 2 Corinthians 6:18 about the followers of Jesus. The book of Hebrews points to Jesus being the ultimate fulfillment of that promise. This is pointing to His eternal reign in Heaven. In this verse we see two Old Testament passages, with one pointing to His resurrection and the second pointing to His reign.

1:6 In this verse there are four questions that need to be asked. Where do we put the word "again?" What is the meaning of the term "firstborn?" What is meant by "bringing into the world?" What Old Testament scripture is quoted?

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

The word "again" implies a second coming. The Greek word order seems to make the word "again" go with the verb. Then what coming? What appearing of Jesus are we talking about? Would it be the start of His reign as mediator of the New Covenant in the establishment of the Church or is it the Second Coming?

The meaning of the term “firstborn.” The Greek word used is “prototokon.” Which means to be first of its kind. Where we get our English word prototype. In this passage the likelihood is that it refers to the firstborn as far as significance.

Colossians 1:15 He is the image of the invisible God, the firstborn of all creation. **Colossians**

1:18 He is also head of the body, the church; and He is the beginning, the firstborn from the dead, so that He Himself will come to have first place in everything. **Revelation 1:5** and from Jesus

Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To Him who loves us and released us from our sins by His blood—

The term is also used to refer to “firstborn.” He is the firstborn over creation. He is the firstborn from the dead. Jesus was the first to die, and resurrect never to die again. Lazarus was raised from the dead, but not as Jesus rose. He died again. Jesus rose as superior to death.

The term firstborn does not necessarily mean “firstborn” as in “first in time.” Sometimes it is used to mean “chief” and speaks of His superior placement, position, and pre-eminence. **Psalms**

89:27 I also shall make him My firstborn, The highest of the kings of the earth.

What is meant by “bringing into the world?”

The word “world” speaks of the inhabited world

and not the same Greek word used in verse 2. This is not even the word “kosmos.” It is the word “oikoumene.” We will see in the next chapter this word used again. **Hebrews 2:5** For He did not subject to angels the world to come, concerning which we are speaking.

What Old Testament scripture do we see quoted? There is some debate about what Old Testament verse is cited here? This is the third verse quoted from the Old Testament. The Septuagint, the Greek translation of the Old Testament, this text is read exactly the same as Deuteronomy 32:43. Early Christians used the Septuagint fairly extensively. The other passage is Psalm 97:7 which is another translation for worship Him all you angels. The lesser worships the greater. Plus, if anything or anyone is worshipped instead of God it is idolatry. This shows that not only is Jesus superior to the angels, but He is worthy of worship as God.

1:7-9 In these verses there is a contrast between Son and the angels and again we see Christ as better and superior to the angels. These three verses read better as one idea to capture the clear meaning and content for contrast. You will see in verse 7 that it contains the fourth verse that is quoted. This quotes from Psalm 104:4.

Hebrews 1:7-9 (7) And of the angels He says, "WHO 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, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. (9) "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

The first thing we notice is the inferiority of the angels as compared to Christ. The Son shows ownership or authority over them by referring to them as "His angels," "His ministers," or "His servants." The created is always less than the creator. Angels are subject to God. They do not give orders they carry them out. Angels are instruments God uses to carry out His will. It says He makes His angels winds. A better translation might be the word spirit instead of winds. This is the same word used in John 3 as the word "neuma."

Psalms 45:7-8 (7) You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of

joy above Your fellows. (8) All Your garments are fragrant with myrrh and aloes and cassia; Out of ivory palaces stringed instruments have made You glad. The Jews would have understood this to be a Messianic psalm.

We will notice 5 reasons Jesus is shown to be God. Verse 8

1. He is called “God” by the Father. That was never done to an angel.
2. He has a throne.
3. His reign is eternal.
4. Righteousness is His scepter. This speaks of His uprightness and judgments.
5. He has a Kingdom (the Church).

Notice that His reign is currently going on, it is not merely a future thing. Our Jehovah Witness friends struggle with this passage. It refutes their claim that Jesus is not God in the flesh.

Verse 9 says, “you have loved righteousness and hate evil. The verse seems to imply that the love of righteousness and hatred of sin is a basis for His exalting. As Christians we are called to love the right and hate the evil. **Romans 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.** Jesus definitely demonstrated this in His own ministry and the way He lived. He lived a life with no sin. He lived

with total rightness. He expressed His hatred for sin in many ways, in the cleansing of the temple, and when tempted, He responded, “get behind me Satan.” “You cannot love anything more than you hate the opposite” - Roger Chambers.

Take note of the idea of anointing here. Jesus was anointed. Only prophets, priests and kings were anointed, and Jesus fulfilled all three. **Zechariah 6:12-13** (12) "Then say to him, 'Thus says the LORD of hosts, "Behold, a man whose name is Branch, for He will branch out from where He is; and He will build the temple of the LORD. (13) "Yes, it is He who will build the temple of the LORD, and He who will bear the honor and sit and rule on His throne. Thus, He will be a priest on His throne, and the counsel of peace will be between the two offices.'" The Branch is the word Nazareth and was a Messianic name. Kings descended from Judah. The Priest's come from the tribe of Levi (High Priest from Aaron). Jesus had a new priesthood, by the order of Melchizedek. The word Christ or Messiah means “anointed one.” **Isaiah 61:1-3** (1) The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; (2) To

proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn, (3) To grant those who mourn in Zion, Giving them a garland instead of ashes, The oil of gladness instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the LORD, that He may be glorified.

Also notice that the anointing was an oil of joy.

1:10 With this verse we see the fifth verse that is quoted in this first chapter. The passage comes from Psalm 102. The reason of this section is to point out that this world, the universe, and creation will wear out, but God will go on forever.

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

The creation is the works of the hand of God. There is no evolutionary process. There are those that claim that science is the evolution of things. Those that claim such deny and reject God and if you reject God as creator, then He cannot be your redeemer. Believing in evolution, is claiming to know everything, like being an

atheist claims there is no God, but to say such you have to know everything. If I was to ask you if there was a spider in this room, and you said "no," then I got you to look everywhere, and you still did not see one, that still does not mean there was no spider. While you looked one place the spider could have moved to somewhere else. You cannot see the wind, but you believe it is there because you feel its effects. Jesus is given praise for creating again in this chapter. The angels were mere spectators to the creation, Jesus was creator.

1:11-12 All of God's creation will one day come to its end. This world will not go on forever. **2 Peter 3:10** But the day of the Lord will come like a thief, in which the heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up.

Hebrews 1:11-12 (11) THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD LIKE A GARMENT, (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."

The universe will be rolled up like a worn-out garment. The Second Law of Thermodynamics states everything tends towards decay, doesn't this contradict evolution itself? The point is God is eternal and earth is not. Let us be careful where we place our treasures. Do not store up for yourselves treasures on earth, I believe I have read somewhere before. Jesus is not temporal. He is eternal. His eternal nature is a big part of Hebrews. He has an indestructible life. **Hebrews 7:16** who has become such not on the basis of a law of physical requirement, but according to the power of an indestructible life. He has a permanent priesthood. **Hebrews 7:24** but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. His sacrifice was once for all time. **Hebrews 10:12-14** (12) but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, (13) waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. (14) For by one offering He has perfected for all time those who are sanctified. He never changes. **Hebrews 13:8** Jesus Christ is the same yesterday and today and forever.

1:13 Jesus has a greater name than the angels. He is called Son. Now more about His kingship.

The sixth quote comes from Psalm 110:1. The picture of a joint ruler sitting on the throne. This joint ruler, God the Son. Chapter one and verse one said He was appointed as “heir of all things.”

Hebrews 1:13 (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"?

The answer to this first question is an obvious, not any of them. He is the creator and they are the created. The Father never extended an invitation to an angel to sit as reigning king. The right hand is a seat of power and honor. The sheep were gathered, at His right hand. God swore by His right hand. Blessings were given by the right hand and the “right hand” of fellowship. Angels do all kinds of things. However, none of them were ever asked to sit on the right hand of the throne. Jesus is not an angel, He is God. This will be His seat until the last enemy is destroyed.

1 Corinthians 15:25-26 (25) For He must reign until He has put all His enemies under His feet. (26) The last enemy that will be abolished is death. The earth being a footstool speaks of having complete and total control over all things.

1:14 Angels are the Kings representatives or

servant agents. A great responsibility they have is to minister to the saints. We the Church, the Christians are the saints. It also appears that the angels ministry is to the saved, not to the unsaved. Their tasks are carried out to benefit us. There are times that what happens we do not even see actually take place.

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

The answer is “yes.” Angels delivered a message to people.

1. Abraham – Genesis 18
2. Hagar – Genesis 16:7-14
3. Jacob
4. Moses
5. Gideon – Judges 6
6. Manoah – Judges 13
7. Zacharias – Luke 1
8. Mary
9. Joseph

God also dispatched angels to deliver Peter and John in Acts chapter 5 and Peter in Acts chapter 12. We are notified in this book that angels are not needed to bring any more new revelation, but that they will minister to us in different ways.

There are angels and they may be around us. They work in many different ways today.

For our protection. Remember in Acts 12 when Peter was miraculously released from prison and went to the house, they thought it was a guardian angel. This does not intend to teach a theology about whether or not people have guardian angels. **Matthew 18:10** See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven.

Angels shut the mouth of lions. **Daniel 6:22** "My God sent His angel and shut the lions' mouths and they have not harmed me, inasmuch as I was found innocent before Him; and also toward you, O king, I have committed no crime."

Churches have angels (messengers). **Revelation 2** and **3**

For our punishment. **Acts 12:23** And immediately an angel of the Lord struck him because he did not give God the glory, and he was eaten by worms and died.

For our comfort. **Luke 16:22** Now the poor man died and was carried away by the angels to

Abraham's bosom; and the rich man also died and was buried.

For in delivering answers to our prayers.

Daniel 10:12-13 (12) Then he said to me, "Do not be afraid, Daniel, for from the first day that you set your heart on understanding this and on humbling yourself before your God, your words were heard, and I have come in response to your words. (13) "But the prince of the kingdom of Persia was withstanding me for twenty-one days; then behold, Michael, one of the chief princes, came to help me, for I had been left there with the kings of Persia.

For ministering to the Saints in various ways.

There were angels that ministered to Jesus.

Matthew 4:11 Then the devil left Him; and behold, angels came and began to minister to Him. Angels ministered to Paul. **Acts 27:23-24**

(23) "For this very night an angel of the God to whom I belong and whom I serve stood before me, (24) saying, 'Do not be afraid, Paul; you must stand before Caesar; and behold, God has granted you all those who are sailing with you.'

We can entertain angels unaware. **Hebrews**

13:2 Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it. If the angels are

servants of the King, and Jesus is the King on the throne, then we must conclude that Jesus is greater than the angels.

The angels long to seek, and know the concept of redemption. **1 Peter 1:12** It was revealed to them that they were not serving themselves, but you, in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look.

Godly angels refuse to be worshipped. **Revelation 22:8-9** (8) I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. (9) But he said to me, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. Worship God." Paul warns about the worship of angels. **Colossians 2:18** Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind, To worship the creation over the creator is idolatry. **Romans 1:25** For they exchanged the truth of God for a lie, and worshiped and served the creature

rather than the Creator, who is blessed forever.
Amen. Jesus does not refuse worship.

There are misunderstandings and confusion about angels. The obvious indication is that Jesus is supreme to them. We should worship the exalted Son and not the created servants. It is a call to not return to the shadow of things.