

Hebrews One

Verse One

A. God's communication to his people. v.1

1. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets," Hebrews 1:1 - πολυμερως και πολυτροπως παλαι ο θεος λαλησας τοις πατρασιν εν τοις προφηταις.

Sundry times and in divers manners, *polumeros kai polutropos*, have as their roots *meros* and *tropos*, which mean **parts** and **ways** respectively, with *polus* prefixed to each one, it says in many parts and many ways. The first word, *polumeros*, many parts, looks at the fragmentary nature of the former revelations. They were given piece-meal, bit-by-bit, part-by-part, as the people needed them and were able to receive them.

God's revelations to his people, by which he disclosed his will to them, were essentially progressive, bit-by-bit. His will was not disclosed all at one time, for obvious reasons. One of them being that they were not able to understand his will all at once, and another was the angelic conflict. Even today we do not know all of God's will, or what he has in store for us. We only know parts of it.

The second word, *polutropos*, **many ways**, looks at the different ways that God communicated to his people: in a burning bush, in a still small voice, in a vision in the temple, in family circumstances, in a basket of summer fruit, in visions, dreams and trances, through the Urim and Thummim, through symbols and natural events, through a pillar of fire or smoke, through priests, through prophets, through a parable, through a psalm, through righteous indignation and judgment and in the appearing of the second deity person.

He spoke to them in Ur of the Chaldees, in Haran, in Egypt, in the wilderness, in Israel and in Babylon. So that we can see not only the variety of ways, times and places that God communicated to his people, not only back to Abraham's day, but on back past Melchizedek, back even before the flood. And all of that in only bits and pieces. Now all of that is contrasted with God now fully and completely speaking to us through his Son, the second deity person, Jesus Christ.

Spake in times past unto the fathers by the prophets, - *palai ho theos lalesas tois patrasin en tois prophetais*. In times past, or in **former times**, is *palaios*, which refers not to an immediate past, but to a distant past, to times of antiquity. To **speak** is the orist active participle of *laleo*, which simply means to speak, or to communicate.

It is found in the orist participle, which tells us that the action takes place before the action of the main verb, which is found in verse two, which is, spoken to us by his Son. Which tells us that having spoken to us in times past, he now speaks to us through his Son. And **fathers** refers to all the believers in Christ throughout the entire OT.

By the prophets, *en tois prophetais*, is actually in the prophets. *En* should probably be taken in the locative sense because of the parallelism with verse two saying that God was in the prophets speaking to his people through them, as he was in his Son speaking to all of us now.

B. God speaks to us through Jesus Christ. v.2

“Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;” Hebrews 1:2 - επ εσχατων των ημερων τουτων ελαλησεν ημιν εν υιω ον εθηκεν κληρονομον παντων δι ου και τους αιωνας εποιησεν.

*“Hath in these last days spoken unto us by his Son” - ep'eschaton ton hemeron touton elalesen hemin en huio. Epi is used here with the genitive, and epi refers to an actual lying down on an object, which, here, is **time**; the time of the last days, which is already upon them. To understand the significance of this we have to realize that this letter was being written around 67 AD and the Roman legions are already in the land of Israel and within three years Jerusalem will be destroyed. So when this writer is speaking of the last days here, it is not referring to the end of eschatological history, but to the last days of Israel as a nation. That is, to the last days of the dispensation of Israel.*

Spoken to us by his Son - is the aorist active indicative of *laleo*. Now we see a **shift** from verse one to verse two, where God spoke to his people in times past through his prophets, **now** he speaks to them, (and the whole world), through his son, Jesus Christ. This is a dramatic shift and change of the greatest magnitude! The fact that God would send his Son into the world to speak to the world personally through his Son is so fantastic one can hardly comment. This shows that the Son is the One that everyone has to deal with. Not institutions, not prophets, not men, but the Son himself.

And we want to note that there is **no** definite article found here, **the**, nor is there a personal pronoun, **his**. It doesn't say that he has spoken to us by his Son, but that he has spoken to us **by a Son!** This makes it all the more emphatic. Without the definite article, (for we already know who the Son is), it draws our attention to not only the character and quality of the Son, but also to **the drama, character, magnitude and importance of the event!** God has not sent men to his people anymore; he doesn't speak to them in dreams and visions anymore; he is not present in the prophets; he now speaks to them in a Son. As it was prophesied, *“Kiss the **Son**, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.” Psalms 2:12*

A Son! God has a Son! His very own Son! How utterly fantastic this is to think that God has his very own, uniquely born Son. And this Son is everything that his Father is: righteous, just, holy, true, kind, merciful, compassionate, gracious, gentle, loving, a lover of righteousness and hater of evil. In these last days God has spoken to us in and by a Son, and God was in Christ, and Christ is the exact radiance of God, so the world better listen to him! Hear ye him!

The **first**, “God spoke”, is the aorist participle describing action that took place in the past tense before the action of the main verb. God having spoke, shows God speaking to Israel through his prophets and priests is now something consigned to the past. That's done away with; it's history; it will be no more. The **second**, “God spoke”, is also in the aorist tense, but with the indicative mood. The indicative mood stresses the reality of the event, while the aorist tense is a dramatic aorist, which is not only an action that took place in the past in reference to the writer of the book of Hebrews, but designates a present reality in reference to a past event.

God spoke to Israel in the past at many times and in many ways, but that's all in the past now. Now he has spoken to us in a Son. And this is the new reality. That was then, this is now. The magnitude of this event must not go on unnoticed, nor must it be minimized or disregarded. God has not only spoken to Israel and the world through a Son, **but only through a Son!** His own Son. And if any man rejects or disregards Jesus Christ, then God will reject that man be he Jew or Gentile!

Whom he hath appointed heir of all things, - *hon etheken kleronomon panton*. The accusative singular of *hos* takes the action of the verb to show that **only Jesus Christ** was designated as the heir of all things. To **appoint** is the aorist active indicative of *tithemi*, which denotes an action that took place in the past, back in eternity past. It meant to appoint, or designate, someone to something. Here it's to appoint someone, Jesus Christ, to be the heir of all things.

This appointment of Christ to be the heir of all things was a sovereign elective act of *Yahweh*, whereby he legally designated that his Son, Jesus Christ, would inherit everything – everything. Christ's divine appointment as the heir of all things carried with it the granting of the absolute title of everything in the universe – and this includes the nation of Israel! **God never gave Israel title to the land**. Their legal position was one only of being **tenant farmers**. In fact, God never granted the title of the land to Abraham! He even didn't give title to the earth to **Adam!** Adam's legal position was one of managing the land. *Yahweh* created the heavens and the earth, and by right of manufacturer, he reserved and held title to the heavens and the earth, for he was looking forward to the day, when he would hand it all over to his Son, Jesus Christ! Israel's claim to owning the land, then and now, is bogus!

As was recorded in ancient times past in the divine council, the first deity person, *Yahweh*, said to the second deity person, *Yahweh* also, “*Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.*” Psalms 2:8 God could have never given the title to the heavens and the earth to his Son as an inheritance, if he had given it away, or gave part of it away, to someone else! The **all things** here, *panton*, was used commonly to refer to the entire universe. We want to notice here that even the Son had to ask the Father for whatever he wanted. And if he had to ask, then we certainly have to ask the Father for whatever it is that we want.

And this God could do because, legally, all things do belong to him because he made all things! As the creator of the things that have been created, he owns them by virtue of possession and title. Now if he had given the title of the earth to Adam, or the title of the land to Abraham, then he would not be in a position to give it to his Son, because he had already given it away to someone else!

The Word tells us that Satan became the **ruler** of the world, not the **owner!** “*And concerning judgment, because the ruler (archon) of this world (kosmos) has been judged.*” John 16:11 He took the world over in the sense of having authority over it, not in the sense of owning it, or holding title to it. “*And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power (authority) will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.*” Luke 4:5,6

Now it says that Jesus Christ was appointed the heir of all things and this is a classic case of inheritance. Does not the son have the right to his father's inheritance? Does not a father have the right to designate his son to inherit the father's estate? Of course they do! And because we belong to Christ, then we are joint-heirs with him! “*And if children, then heirs; heirs of God, and **joint-heirs** with Christ; if so be that we suffer with him, that we may be also glorified together.*” Romans 8:17

By whom also he made the worlds; - *di'hou kai tous aionas epoiesen*. *Dia* plus the genitive expressed the intermediate action by which an action takes place. *Yahweh* created the heavens and the earth, but he co-created everything through the intermediate agency of the second deity person, Jesus Christ. “*And God said, Let **us** make man in **our** image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*” Genesis 1:26

Verse Three

C. Jesus is the second deity person manifested in the flesh. v.3

“Who being the brightness of his glory, and the express image of his person, 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;” Hebrews 1:3 - ος ων απαυγασμα της δοξης και χαρακτηρ της υποστασεως αυτου φερων τε τα παντα τω ρηματι της δυναμεως αυτου δι εαυτου καθαρισμον ποιησαμενος των αμαρτιων ημων εκαθισεν εν δεξια της μεγαλωσυνης εν υψηλοις.

Who being the brightness of his glory, - *hos hon apaugasma tes doxes*. **Being** is the present active participle of *eimi*, the verb of status quo, or existence, and it tells us that Christ is, continues to be, and will always be as a perpetually existing condition the radiance of *Yahweh's* glory. The word for brightness is *apaugasma*, which comes from two words: *apo* – from, and *auge* – brightness, a shining forth. It was not the reflection of a luminous body, but the actual light from the body.

Now the idea of radiance and glory can have two meanings. **One**, it can speak of the actual radiance, the shining forth of the intensely brilliant and white light that emanates from God's person. **Two**, or it can speak of his glory as being the summation of his divine attributes shining forth in the person and character of Jesus Christ.

The **first one** speaks of a visible phenomena that one could see with the eyes. In his humanity Christ appeared as a man and that's all people saw; no radiance, no glory, etc.. Except at the mount of transfiguration when he revealed his radiant glory to his disciples. The **second one** spoke of a moral character, or essence of one's integrity, which one could *see* by the way he talked, acted, and dealt with people and his relationship with the law of God.

Man cannot comprehend God. But when in human form, his person, character and essence becomes defined in a way that we can understand. I guess that's why so many people love Christ and so many people hate him to this day! Because in Christ Jehovah is revealed and made manifest to them and they either love Jehovah or hate him.

In the OT *Yahweh* revealed himself to people. In different ways and over a period of time God revealed different aspects of his nature and character to people. They saw that he was righteous, just, gracious, holy, compassionate, etc.. But it was hard to comprehend on a human level just exactly what God was like by words and acts alone, as wonderful as they are. Or even in his theophanies when he appeared to Israel on Mt. Sinai. There they saw his attributes of holiness and justice and they were terrified of him.

But what about his other attributes? His wisdom, mercy, compassion, forgiveness, purity, grace, truth, etc.? It is only when we see Christ that we begin to see these things. Look at his compassion with the sick; his forgiveness with the woman caught in adultery; his stand for grace and truth in the face of the attack of legalism by the Pharisees.

And the express image of his person – *kai karakter tes hupostaseos autou*. *Karakter* goes beyond *eikon* – image. The imprint on a coin was the image of a man's face. A statue was the image, or copy, of another person, even a picture is the **image** (*eikon*) of a person. But *eikon* has a much weaker sense than *karakter*.

Charakter came from *charasso* referring to one who engraved on wood, stone, or metal. Then from there, it spoke of one who engraved certain *charakters*, or inscriptions, on metal for the purpose of stamping out coins. This is a very common concept still being used today, where a die is engraved with certain features, then those features are transferred onto the coin being stamped. Finally, *charakter* came to mean the basic bodily and psychological structure of the personality one is born with, which is unique only to that person and cannot be changed by education, or development, though it can be hidden or marred. Hence it meant the individuality of the person, his person, or personal characteristics.

This differs quite a bit from the modern use of **character**, where **character** can be developed by the exercise of the will to conform to certain principles. So today's usage of **character** is what one develops by conforming to certain biblical principles, while the biblical usage of *charakter* is the soul and personality that one is born with, where one's *charakter*, with a **k**, has been **permanently imprinted on the soul**, which cannot be changed by personal development, or any other means!

It's like having many silver or gold coins each one having a different *charakter* imprinted on them. Many coins, all made of the same material, silver or gold, but each one has a different *charakter* imprinted on them. Many souls, each soul made up of "soul material", but a different *charakter* imprinted on each one. Different personalities, different personal characteristics, (*charakter*), imprinted on each individual soul.

***Charakter* is what makes each one of us unique!** We all may be made up of the same "soul stuff", but we are all different from each other, in that, we all have different personalities and different personal characteristics. But *charakter* is not just about personalities, but what is also the summation of essence, the qualities that our soul possesses that distinguishes us from others. Some personalities, (*charakters*), can become, like coins, tarnished, marred, scarred, effaced, corroded, covered over with stuff, etc., but the basic imprint on that soul will still be there, just like the coin.

This is a fascinating concept, because what this tells us is that on each one of our souls has been imprinted our own individual *charakter* or personality. It's what makes us .. **us!** Regardless of what we've gone through in life, regardless of the masks we wear over it to hide our true selves, our *charakter* is our true identity, our true personality. It is the essence of everything we are, mentally, psychologically, and every other distinction that sets us apart from everyone else. Just as Jesus Christ, the man Jesus, was the *charakter*, the exact imprint, if you will, of God's essence. He is God the second deity person.

And *charakter* of his *hupostasis*, or essence. *Hupostaseos* refers to the inner substance of something. We take everything that God, or deity, is everything that makes up his essence. We take everything that God is, everything that makes up his essence, and liken that to the engraving die, (and bear in mind the meticulous detail the engraver employs in making their original die), and then that die is stamped upon the coin leaving the exact impression of the original die. Now we go to who and what God is, his essence, his attributes, his person, and we liken that as the die, and that, then, is *stamped*, if you will, or impressed upon the soul of Jesus Christ leaving Christ the exact impression, manifestation of God.

But we are not dealing with inanimate, dead objects here, but the living God and his living Son. So that when we see Christ, we see the exact representation, the exact *charakter* of God, the *charakter* of God's essence. When we see Jesus Christ, we are seeing **the exact *charakter* of the divine essence of the second deity person before his incarnation**.

The ancients looked at *hupostasis* from the perspective of thought versus reality. They recognized that there was **thought** and there was what they **saw** with their eyes. Both have existence, but only what is **reality** is *hupostasis*. God had the pattern of the whole universe in his mind, (**thought**), but when he created it, (made it **real**), and then there was **substance**, or *hupostasis*. Jesus Christ is the reality of God.

And just as each one of us have our own unique, individual, personalities (*charakter*) stamped on our souls making us who we are, so the personality (*charakter*) of Jesus Christ was the second deity person. Every aspect of the essence of the second deity person, also including his own unique personality, was so stamped, if you will, on the human soul of Jesus Christ that he was, and is, God! He is the *charakter* and reality of the second deity person.

But getting back to the *charakter* of people, each one of us have stamped forever on our souls our own unique personality making us who we are as to our own identity. This is the true *charakter* of the person. But like a coin, they can become scratched, marred, tarnished, bent, defaced, or covered with corrosion, or other material that has accumulated on it, (all of which will be removed in the eternal state), so that no one can see the true *charakter* upon the coin of the soul.

And that's where God comes in in our post-salvation, epistemological rehabilitation. He knows exactly how to take away the scars and scratches, how to remove corrosion, how to remove material that has built up, and how to polish away the tarnish that has accumulated over the years so that the true *charakter*, personality, of the believer will once again shine through. And he does this through salvation, the filling of the Holy Spirit, Bible doctrine, faith and spiritual growth unto maturity.

We could use another metaphor in explain all this and that's through the **living stones**. “*You also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.*” 1 Peter 2:5 NIV This fits right in with the idea of the Church, the royal family of NT believers in Christ, who are those who comprise the **new temple** of God. “*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?*” 1 Corinthians 3:16 The word for **temple** here is *naos*, which spoke of the actual place where God dwelt.

And this is fitting because the temples of those days were usually constructed of blocks of stone. Now when the masons got the stones, they laid the largest of stones and made it the **cornerstone**, which is the most important stone in the building, who is Jesus Christ. Then from it, they laid the **foundation stones**, who were the apostles and prophets. Now upon them rose the **other stones** in the temple as it coursed upward in its structure. These **individual stones** are the Church Age believers in Christ. The final stone that will be laid is the **capstone**, who is Jesus Christ, the alpha and omega, the first and the last. The capstone holding all of it together.

Now when the mason was placing the stones in the temple, each stone would be examined as to its size, shape, color, grain pattern, etc.. And there was an exact place for each stone to fit into in relation to the stones around it. Next he would knock off the rough edges, polish the stone to bring out its unique color, grain pattern, etc., and then lay it in its place. **** 1-19-14

And so it is with believers in Christ. Each one of us have our own place set aside by God for us to fit in to this spiritual temple. Each one of us has our own size, our own shape, texture, color, and grain pattern, everything that makes us who we are as God's children. No two stones are alike and no two stones fit into the same place. He takes us out of the reject pile, as he did his Son, knocks off our rough edges, polishes us up to reveal our *charakter*, and then fits us into where we belong ordained by him.

And upholding all things by the word of his power, - *pheron te ta panta to rhemati tes dunameos autou*. The word **upholding**, *pheron*, is the present active participle of *phero*, which had the idea of being carried along, upholding, bringing from one place to another. Here it has two ideas. One, the idea of government and guidance, in that, Jesus Christ governs and guides the entire universe. Two, the idea of, not static power, but **active power**, that is, **holding all things together and carrying them along to their completion along the line of a predetermined plan**.

The present active participle tells us that it is Jesus Christ, who not only is guiding the entire universe, both heaven and earth, on to the predetermined plan of the Father, but he is also the one, who is holding the entire universe together! And he does so each moment of its existence! **The all things** is *ta panta* and it refers to the entire universe and all that is in it. And we also want to note, because of the active voice, **that the subject, Jesus Christ, is the one doing this!**

By the word of his power, - *to rhemati tes dunameos autou*. **Power**, *dunameos*, speaks of the energy of something, such as, the energy found in electricity, the sun, etc.. What this tells us is that the Word of Jesus Christ is not empty, it has power in it and it is able to accomplish all things. The word for **word** is *rhemati* and it refers to a specific word, teaching, or saying, to something specific spoken.

In context it refers to everything pertaining to running the universe, not just in the governing of it, but also in the actual dynamics of all things. Just like in the beginning, when Christ said, “*Light be*”, then **light came to be!** It was the power contained in those words that he spoke that made the universe come into existence, and it will remain operating as he established it to be, until Christ speaks otherwise. So Jesus Christ, the second deity person, holds the entire universe together, not only in the sense of governing all beings in the universe, but also in the physical sense in its movement, orbits bringing it to its final consummation according to the plan of the first deity person, the Father.

When he had by himself purged our sins, - *di'heautou katharismos poiesamenos ton hamartion hemon*. **Provided purification** is the orist middle participle of *poieo*. The action of the orist participle, to provide, takes place before the action of the main verb, to sit down. So it's, after having purged our sins, he sat down at the right hand of God.

The middle voice is reflexive and it draws our attention to the fact that it was Jesus Christ, and Jesus Christ alone, who was the only one actively involved in providing the purification of our sins that we all needed. Which was the reason why he came into the world. Having accomplished purification of our sins, was, because of the orist participle, a singular, definite, one time event that took place before he sat down at the Father's right hand.

To understand **purification** we need to look at it from the standpoint of one's body, or clothes, stained, or smeared with dirt, or some other type of filth. Purification would be the removal of the dirt and filth, so that the garment is totally clean. The use of the definite article, the, here **indicates that there are certain sins in mind associated with a certain people**. In context this book was written for the benefit of those believers in Christ, who were **Jewish** in background, probably living in Jerusalem. The writer actually writes, “*the sins of us*”, which would indicate Jewish believers in Christ.

The next place we find **sins** mentioned in context with the definite article is in “*Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*” Hebrews 2:17, **The sins of the people** refers to the **Israelites**.

The important thing is that Christ has completely removed the stain of sin by his atoning death on the cross. The analogous teaching on this subject is brought out in the class on foot washing, where says that they are clean, because they have been **bathed**. “*Jesus saith to him, He that is **washed** needeth not save to wash his feet, but is clean every whit: and ye are **clean**, katharos, but not all.*” John 13:10

The body has been **cleansed**, *louo* – to bathe, through faith in Christ, but the feet need to be washed from time to time, due to the defilement we get from walking through this world. This is accomplished by confessing our sins to God. 1 John 1:9, “*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*”

Sat down on the right hand of the Majesty on high; - *ekathisen en dexia tes megalosunes en hupselous*. To **sit down** is the aorist active indicative of *kathizo*, which speaks of being seated on the throne at the right hand of God. This is a dramatic aorist, which shows that this action took place at a point in time in the past, but brings our attention to the vivid reality of a present situation. Christ sat down on his throne seated next to the Father on high and is presently seated there!

The man, who was known in his humanity here on earth as Jesus Christ, died on the cross paying the full penalty for our sins, rose from the dead, ascended into heaven, and was seated at the right hand side of the majesty who dwells in the heights of everything in the heavens, as per the invitation of the Father to so. “*But to which of the angels said he at any time, **Sit on my right hand**, until I make thine enemies thy footstool?*” Hebrews 1:13 This was not only the position of favor, but the position of rule. **Jesus Christ now rules heaven and earth!** He not only is the ruler of heaven and earth, he is the judge of heaven and earth.

The word for **majesty** is *megalosunes* and it had several ideas contained in it: greatness, greatness of power, pomp, grandeur, power, and refers to the majesty of *Yahweh*, the first deity person, as he is seated on his throne. Mentioned again in Hebrews 8:1, “*Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the **Majesty** in the heavens;*”. And by Peter in 2 Peter 1:16, although he used a different word in his letter. “*For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his **majesty**.*” The word for **majesty** here is *megaleiotes*.

The word for **on high** is *hupselous*, the dative plural of *hupselos*. Now when looking at things from the perspective of height, where one thing is higher than another, there has to be a word that denoted the very highest of something and that there is nothing higher than it. That word is *hupselos*. But, because it is in the plural, it takes into account not only everything on earth, and under the earth, but everything that is in the heavens (plural) above. *Yahweh*, the *Elohim*, is seated in unapproachable light; light that is so bright it is white and brilliant beyond comprehension. He is seated in his glory, power and majesty above all things. And seated next to him at his right side is Jesus Christ, the second deity person.

Being at the right hand of the Majesty in the heights of heaven, not only meant that he is seated at the very highest place in all the heavens, it meant that he was in the place of honor, favor, dignity, security and power. In earthly terms it meant that the one seated at the right hand of a king was the minister of the king's justice, the king's favor and his mercy. The one seated at the right hand of a king was also the **mediator** between the king and his people. And we see this also in Jesus Christ, who not only is the high priest of the Majesty on high, and the ruler over the people belonging to the Majesty on high, but **he is the mediating channel between God and all men and angels**. We must go through Christ, now, for grace, salvation, favor and everything else God wishes to give to us. **** 1-26-14

Verse Four

D. Superior to the angels. V.4

“*Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.*” Hebrews 1:4 - τοςουτω κρειττων γενομενος των αγγελων οσω διαφορωτερον παρ αυτους κεκληρονομηκεν ονομα.

The word for **being made** is *ginomai* and it denoted a change of condition, state, or place. Usually translated as become. The man, Jesus Christ, became superior to the angels. But this is referring to his incarnate state as man. Prior to his incarnation he was always superior to the angels because he was the second deity person. By nature of the creation man is lower than the angels, but this man, Jesus Christ, in his humanity, became superior to them.

Much better is *tosouto* and it meant more than, or so much better than. The word **superior** is *kreitton* and it meant more prominent, higher in rank, better, preferable, superior. All of which apply to Christ. He is higher in rank, more prominent than they are, better than they are and superior to all of them. If Christ became a little lower than the angels, and this he did in his incarnation, then, as a man, he would be lower than the angels. “*Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:*” Hebrews 2:7 “*For thou hast made him a little lower than the angels, (gods – elohim), and hast crowned him with glory and honour.*” Psalms 8:5

But now he is superior to the angels because he was and is the second deity person, who now is the Son of the Majesty on high, and because he was exalted to the right hand of God. Whether this was directed at Gnostic heresy, or the Qabbalah, I don't know. But I do know that it corrects those errors, along with the heresy of other religious cults today.

There are many groups today, such as, the Jehovah's (false) Witnesses, the Mormons, Qabbalistic Jews, and the secret societies of the Mystery Religions, that teach that Jesus and Lucifer were both angels and brothers to each other before the incarnation of Christ, and that both were created by God! Many of them believe that the angel Michael was the one who incarnated into the human form of Jesus. This is blatant heresy and blasphemy.

One of the stories that go around with this heresy, is that God (*Yahweh*) asked two of his sons, who would be *elohim*, or *gods*, or sons of God, whose names were Jesus and Lucifer, to come up with a plan for dealing with man on earth. Both submitted their plans to Jehovah, but Jehovah chose Jesus' plan over Lucifer's, and this is what started the war in heaven. And their fable continues on with Jesus incarnating on earth as a man. There are variations to this in the Mormon and Jehovah's false witness group, along with other religious cults all over the world.

Hebrews chapters one and two refute that heresy completely using both the Hebrew and Greek texts. The problem is, in addition to them not wanting to believe the truth, and in addition to them rejecting the gospel of being saved by grace apart from their self righteous works, is that they never went through the OT passages dealing with such subjects as: deity versus divinity, all the gods in heaven, the sons of God, the messengers, etc.. If one is really interested in understanding this subject, I would refer them to my Online study www.pacificrimbible.com entitled, “Divine Council”.

As he hath by inheritance obtained a more excellent name than they. - *oso diaphronoteron par'autous kekleronomeken onoma*. First of all, the word for **name** is *onoma* and it does refer to proper names, but it also can refer to a title, or other descriptive concepts. In regards to Christ, what name? God? Jesus? Christ? Lord? Son? Or what? In context the reference is to Son. “*For unto which of the angels said he at any time, Thou art my **Son**, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*” Hebrews 1:5

We might also add that the name Jesus, *Iesous*, is from the Hebrew *Yeshua*, from *Yehoshua*, which comes from two words, *Yah* and *Shua*. *Yah* being the proper name of God and *Shua* meaning salvation, deliverance, or healing. So together *Yeshua* means Yah's salvation, Yah's healer, or Yah's deliverer. We also might add that the name of the first deity person is *Yahweh*, as well as, the name of the second deity person before his incarnation was *Yahweh*.

More excellent is *diaphronoteron* and it denotes a comparison, where one thing is compared to another, with the one thing being better, or superior, than the other. It has three ideas in it: different, excellent and better. So in comparing the name or term, angel, to a son, which is better? Well even though the angels are excellent and wonderful creatures, they cannot compare to one's own Son, especially if that Son was the Son of God!

The NIV puts this passage as, “*So he became as much superior to the angels as the name he has inherited is superior to theirs.*”. The word for **inherited** is the perfect active indicative of *kleronomeo*, which means to inherit something. It says that Christ inherited his name. This is brought in **because by birth one inherits the family name and the title son**. My name is Phillips, (after the name of my father), and my **title** is son; I inherited these two terms by virtue of my physical birth. The Lord's **name** was *Yeshua*, which he inherited because he was named after his Father, and his title was Son.

But there was more to his inheritance and that is, he inherited the earth and all that is in it! “*Ask of me, and I shall give thee the heathen for thine **inheritance**, and the uttermost parts of the earth for thy possession.*” Psalms 2:8 Now this the Father could do because he owned the earth due to him creating the earth. As he said, he owns the cattle on a thousand hills, “*For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine.*” Psalms 50:10,11 “*Behold, **all souls are mine**; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.*” Ezekiel 18:4

“*And the **angel of the LORD** appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.*” Exodus 3:2

נִרְאָה מַלְאָךְ יְהוָה אֵלָיו

Now everyone knows that it was God who appeared to Moses in the burning bush, but in the original it tells us that he was called *malak Yahweh*. *Malak* meant messenger and the name Yahweh identifies who this messenger was – Yahweh himself.

It was the messenger *Yahweh* who appeared to **Abraham**, “*And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.*” Genesis 22:11 **Hagar**, “*And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.*” Genesis 16:7 And to many others in the OT and he is the Son, Jesus Christ.

E. The angels are not his only begotten son. v.5

“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” Hebrews 1:5 - τινη γαρ ειπεν ποτε των αγγελων υιος μου ει συ εγω σημερον γεγεννηκα σε και παλιν εγω εσομαι αυτω εις πατερα και αυτος εσται μοι εις υιον.

Pote is an enclitic particle of time referring to some point in time in the past. “For unto which of the angels [in the past] said he at any time,”. This statement alone already draws a distinction and contrast between Christ and the angelic creation showing that he is not one of them.

This is also an erotesis in its grammar, which is a figure of speech contained in a question that does not wait for a reply. “For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? **Not one of them!** God has never said that to **any** of them!

You are my Son – *huios mou ei su*. **Are** is the present active indicative of *eimi*, the verb of status quo, or the verb that denotes one's existence. The existence of Jesus Christ is that of being the uniquely born Son of God. It is an aoistic present showing a point of action in the present time with the idea that he continues to be, and forever will be, God's Son.

This day have I begotten thee? – *ego semeron gegenneka se*. **Begotten** is the perfect active indicative of *gennao*, to **beget**. The perfect tense describes an action that has had a beginning, progressed through a stage and come to a completed state with existing results. It started with Mary's conception by the Holy Spirit, went through nine months of pregnancy, and the birth of Jesus Christ, with the result he still is alive, even though he died, and exists today in heaven at the right hand side of God as the only begotten Son of God, that is to say, the uniquely born Son of God. This is referring to the **humanity** of Jesus Christ, **not his essence as deity!** His deity essence always existed as the second deity person.

The verb to **beget** is *gennao*, but the noun **only begotten** comes from the word *monogenes*. Now the word for **only begotten** in the KJV, is really a mistranslation of *monogenes*. The English word begotten does not mean the same as **created**. Jesus Christ was begotten of the Father, but not created by the Father! The word does not come from *monos* – only, and *gennao* – the verb to beget, or to bear. It comes from *monos* – only, and the noun *genes* – class or kind. It literally meant one of a kind, or unique, without any connotation of time or origin. What this tells us is that Jesus Christ was in a class all by himself, and not only that **he was also the only one of this class or kind**. He truly was one of a kind. (Which kind all born again believers in the Church Age are created after and being conformed to).

The perfect tense of to **beget** is also a dramatic perfect emphasizing the results of this act of begetting and calling our attention to the **drama** and **importance** of the event. **Begetting**, *gennao*, means to be **born**, which looks at the **birth** of Jesus Christ, not his **conception**. It was on the day he was **born** that he became the Son of God!

Semeron is an adverb of time not denoting just a day, or any time in general, but this day – **today!** So this is referring to the very **day** that Jesus was born. And on **that day** he became the Son of God; and it was on **that day** God said to him, “You are my Son; today I have become your Father.” “I, this day, have begotten you”. The active voice of **begotten** shows that God the Father is the one who had begotten Jesus Christ, not any earthly father. **You**, *se*, is the accusative singular of **you**, it is an accusative of direct object – **and only you**. Christ is the only uniquely born Son of God of this kind.

The addition of the first person singular I, ego, is added for emphasis drawing our attention to the fact that it was the true God of heaven, who begat Jesus Christ in his humanity. “I, this day, I have begotten you.” “You are my Son.”

And again, I will be to him a Father, and he shall be to me a Son? - *kaipalin, “ego esomai auto eis patera kai autos estai moi eis huion”*. The first I will is a future middle indicative first person singular of eimi, the verb of status quo once again. The second I will is a future middle indicative third person singular of eimi. Now the Father is stating what his relationship will be with the second deity person; what his new state of existence with the second deity person will be, he will now be a Father to him.

Eis is used here to denote a goal, which has actually come to a state of being. “I, I shall be to him a Father and he shall be to me a Son.” The future is used to express the anticipation of an event, which is certain to happen. Bearing in mind that this was a prophecy in the OT. Whenever God says, “I will”, or something will happen, then it will be! The future is also used to predict an event, which will occur.

So we have here a relationship, unique in nature, that is established between the first deity person and the second deity person, God and Jesus Christ, who is his only uniquely born Son. This relationship is totally different than any relationship that God has with any of the angels in heaven.

F. The firstborn. v.6

“*And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*” Hebrews 1:6 - *οταν δε παλιν εισαγαγη τον πρωτοτοκον εις την οικουμενην λεγει και προσκνησατωσαν αυτω παντες αγγελοι θεου.*

Hotan plus the aorist subjunctive indicates a time reference and the conditions under which an action takes place. The **action** that is taking place is the angels of God worshipping Jesus Christ. The **time** that this takes place is when he enters into the world. From this point alone we know that Jesus Christ was not an angel, because no angel would worship another angel and it would be unthinkable for them to worship anyone other than God.

The word **firstbegotten**, *prototokon*, was used of the firstborn of a family, first in time, and priority in rank. **It does not mean that he was the first created!** Christ was not only the only begotten Son of God, that is, **uniquely born**, but he was also the firstborn Son of God. This is not to be taken, as the cults do in their heresy, that Jesus was an angel created by God, but referring to his **humanity**.

The **firstborn** of a family, *prototokon*, was also the legal heir of the family estate. So by using the word here it tells us that Jesus Christ was not only the firstborn Son of God, in his humanity, and has the priority of rank, but also that **he was the legal heir of all that his Father possesses!**

Bringing in also has legal significance, because it was used to denote the introduction of the heir to what he was to inherit!

Into the world, *eis ten oikoumenen*, is into the inhabited earth. Remember, when God created the earth he did not convey the title of the earth over to Adam. Adam was more of a prince-regent over the earth. God kept the title to the earth, including the land of Israel and the tenants on it, because he was going to leave it to his Son! “*But when the tenants saw the son, they said to each other, ‘This is the heir. Come, let’s kill him and take his inheritance.’*” Matthew 21:38

“He saith, And let all the angels of God worship him.” - *legei kai proskunesatosan auto pantes angeloi theou*. To **worship** is the orist active imperative of *proskuneo*, which deals with an action that has not yet started, hence it's to start worshipping Jesus Christ! Remember, before Christ's incarnation he was the second deity person and received worship, but now we are looking at a man here on earth. Angels had never, nor were they ever, to worship a man! So the Father, the first deity person, is commanding all his angels now to start worshipping Jesus Christ! And the time this was to begin is revealed to us by the word *hotan* and that is when Christ entered into the world.

The word **bringeth** is the orist active subjunctive of *eisago*. It tells us that it was God the Father, who brought his Son into the world, and it is as if to say, here is your inheritance. Which was Christ's by right of: **one**, the eternal promise made to him; **two**, him being the firstborn Son; and **three**, by him being the only Son.

All the angels of God, *pantes angeloi theou*, tells us that this did not refer to a few local angels, but the entire universe filled with angels! This shows that there was to be no break in continuity of the angels worshipping God the Son from his timeless state in eternity past unto the time of him becoming a man. The use of the imperative mood and active voice with **worship** tells us that the Father commanded the angels to start worshipping Jesus Christ the moment he was born of their own volition! This makes it very clear as to what Heaven's position was towards Jesus Christ. He was **not** an angel, and he was **not just** a man! He was **God**, who became a man, and so worship is due him.

G. The angels. v.7

“And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.” Hebrews 1:7 - και προς μεν τους αγγελους λεγει ο ποιων τους αγγελους αυτου πνευματα και τους λειτουργους αυτου πυρος φλογα.

“And of the angels he saith,” - *kai pros men tous angelous legei*. The writer had been talking about the angels earlier in the passage, v.4, but had gone on to talk about the Son. So he puts in “*pros men*” to tell us that he's going back to talk about the angels again. It shows that there is not only a reference to the angels, but a connection as well in the narrative. It does this to show that there is a contrast between the angels and Jesus Christ, in that **he is not one of them!**

“Who maketh his angels spirits, and his ministers a flame of fire.” - *ho poion angelous autou pneumata kai tous leipourgous autou puros phloga*. This is a quote out of Psalms 104:4, “Who maketh his angels spirits; his ministers a flaming fire:” The word for **angels** in Psalms, though, is actually the word *malak*, the word for messenger.

The Greek has **make** in the present active participle of *poieo*, but it's really interesting that the Hebrew word for **make** is the gal active participle of '*asah*! '*Asah* is the word used for the creation of Adam. It is also the most frequently used word for creating, doing or making something, and is used over 2,000 times. But there is no special significance attached to it. It not only is the general word used for those ideas, but also is almost neutral. It is used for the making or creating of just about everything. So it does not give us any special insight into the matter, although it does have this idea in it, to produce something by labor. One also can say in about every case it's to **make something out of existing materials**. But its chief significance is to produce something by labor. It is used in every aspect of the creation of the heavens, the earth, the man, the woman and everything on the earth. It signifies the labor of God in the process. Apparently God made the angels were made **out of** something. **** 2-16-14

The *malakim*, the **messengers**, are a category of angelic creation, who exist for the purpose of God sending them throughout the universe to accomplish his purpose, whatever it may happen to be. It could be to carry a message to someone, carry out an act of judicial retribution, or something else.

Their form, function and appearance are all dependent upon the will of God. They are servants, messengers, functionaries. A powerful and superior species of creation to be sure, but their only function is to do the will of the eternal *Yahweh* in whatever capacity. And even though the second deity person is in their company, he is not one of them.

Psalm 104 is a Psalm that speaks of the **majesty** of God over all his creation. The heavens are just a tent for him. He wraps light around him as a garment. He makes the clouds his chariot and rides on the wings of the wind. He makes wind his messengers blowing from him to convey a message to men and flaming fire as a servant to accomplish his purpose.

This is done to illustrate how God uses all of nature to accomplish his purpose, even the mighty winds and flaming fire! The **wind** blows pollen to propagate life; it blows the clouds to water the ground. But it also can dry up the land destroying the crops, people and nations. The wind also blows typhoons, hurricanes and even tornadoes as a function of his justice. **Fire** can wipe out areas of civilization, but it can also rejuvenate the land.

Pneuma can be translated as either spirit or wind. Perhaps this is the idea in the following passages where there are **seven spirits before the throne of God**, that they are **seven blazing torches**, and that they are **seven angels**. “*and from the seven **Spirits** which are before his throne;*”, Revelation 1:4b; “*These things saith he that hath the **seven Spirits** of God, and the seven stars;*”, Revelation 3:1a; “*and there were **seven lamps of fire** burning before the throne, which are the **seven Spirits** of God.*” Revelation 4:5b; “*And I saw the **seven angels** which stood before God; and to them were given seven trumpets.*” Revelation 8:2

The point is that God created the angels, in whatever form he chose, to accomplish whatever his purpose was for them. And that the angelic creation is not the same as the person of Jesus Christ, the second deity person. Angels are servants, ministers, messengers, functionaries, but Jesus is the Son. All carefully distinguished and contrasted in this passage.

His ministers a flame of fire – *kai tous leitourgous autou puros phloga*. The angels, as servants, should not be taken in the sense of what we are usually familiar with: *doulos* – a bond servant; *oiketes* – a household servant; *misthios* – a hired servant, but more along the lines of **a public servant!** The word **servant**, *leitourgos*, was a public servant from *laos* – the people, and *ergos* – working. **One who works for the people**. It was used of individuals who provided a variety of functions for the state or government. It was also used of the priests ministering in the temple. It denoted a legal position of one who worked, either in government, or the priesthood, and did so for the benefit of the people.

What this tells us is that these angels are not slaves, or bondservants, but officials of the government of *Yahweh*, who are sent out to accomplish his purpose here on earth and throughout the heavens! It must be remembered that, even though Satan is the ruler of this world and the god of this age, (and that by the default of Adam); God has reserved to himself the over-control over all the elements of nature. He uses nature for the blessing of those who walk in his ways, or the destruction of certain individuals, or entire cultures, who rebel against him. Which history has born out too well, even his own people, Israel, he did not spare. And his angels are a part of his governmental policy.

H. God the Son. v.8

“But **unto** the Son he saith, Thy throne, **O God**, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” Hebrews 1:8 - προς δε τον υιον ο θρονος σου ο θεος εις τον αιωνα του αιωνος ραβδος ευθυτητος η ραβδος της βασιλειας σου. “But face to face with the Son, he saith, the throne of you, the God, is into the ages of ages...”

Thy throne is *ho thronos sou*, “the throne of you”, and **O God** is *ho theos*, “the God”. Both are in the nominative case, but it's an exclamatory nominative, where the nominative case is used without a verb. This is used when an idea and statement are of such great importance, and distinctiveness is in view, that the writer needs to make an emphatic point.

The first deity person, who is now the Father, is speaking to Jesus Christ and he is saying to him, *pros de ton huion*, “the throne of you, the God, into the ages of the ages”. The word for **to** is *pros* and it denotes that the statement is not only being directed specifically to Jesus Christ, but that there exists a close personal relationship between the Father and the Son.

The Father's statement to the Son brings out three dramatic facts. **One**, that Jesus Christ has his own throne, as indicated by the genitive of possession, “the throne of you”, and that it is located at the right hand of God, the position of favor, honor and rule. **Two**, that the Father calls him “the God” with the definite article, so that there will be no misunderstanding just who Jesus Christ is, especially in light of the gods mentioned in heaven in the book of Psalms. Jesus Christ is not a god, but the God! **Three**, by the use of the preposition eis, which denotes motion toward and object and penetration into it, which in this case, are the ages. This tells us that Christ's throne will endure into the ages of the ages.

For ever, *aion* - eternity, ages, the eternal state, is a little more difficult to define, for its biblical usage included the things of this life, ages of man, etc., and the life to come. In the singular idea it would refer to one specific age, such as, the age of Israel, the Church age, or the age to come, which is eternal. We can view the past, present and future from the idea of aion. The ages gone by, this present age and the age to come.

We can also view *aion* in a plural sense from not only the idea of one age, but it having ages within it! And this really comes out in the matter of eternity. The eternal state, or eternity, or the coming age will come into existence after Christ creates new heavens and a new earth. But even in this it will be one of consecutive ages within the age. So we have the age of the ages. So we can say that this present age, which has ages within it, will end! But the age to come, with all its successive unfolding ages will never end! Which is why we call it eternity!

People have a tendency to think of *aion*, **age**, as being eternal, but it really views time from the standpoint of certain things taking place within it that characterizes that period of time. And even though in the eternal state time will be no more, that will not take away from the idea that the ages to come will be characterized by the things taking place within them as ordained by the will of God.

Age, *aion*, is a broad concept, in that; its beginning and end are beyond the scope of the viewer. And age can go on for years, or it can go on for millions of years. Or in eternity an age will be where God begins something, a project, plan, etc., it will go along in its progression to the goal he has in mind for it, reach its ultimate completion and perfection, then come to an end. Only to be followed by another age, which will follow the same pattern. And this will go on for all eternity. Age after age. ****3-02-14

A sceptre of righteousness is the sceptre of thy kingdom. - *rhabdos euthutetos he rhabdos tes basileias.* “And the rod of righteousness, (euthutetos), will be the rod of your kingdom.” This passage in Hebrews is a quote from the OT. “Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right (*miyshor*) sceptre.” Psalms 45:6

First of all, the word for **rod** is *rhabdos* in the Greek and *shebet* in the Hebrew, and was simply a rod or staff. And it has been used for thousands of years as the hereditary emblem of the authority of a king. Even though modern day rulers have them made of gold and encrusted jewels, it still referred to a rod or staff.

A **rod** spoke of a king's governmental rule over his people; the **sword** spoke of the military might to enforce his rule. A **staff** would also speak of a king's government, but with this added sense of his rule being one of a shepherd over his people telling us that the king ruled over his people with the watchful, loving care over those entrusted to him as would a shepherd over his sheep.

Christ ruling the nations with a “rod of iron” speaks of his absolute, inflexible rule over the world when he returns. “Thou shalt break them with a **rod of iron**; thou shalt dash them in pieces like a potter's vessel.” Psalms 2:9 “And he shall rule them with a **rod of iron**; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.” Revelation 2:27

But there is a difference between Christ's rule of iron and the rod of iron that men and governments have used on earth. The governments of men, present day America included, have enforced the inflexible, unjust tyranny of wicked men on the wills of people. But Christ's rule will be one of true justice, fairness and out of a heart of love.

The word for **righteousness** in the Greek is *euthutetos* and it referred to that which is straight or right. It refers to rectitude in the governance of the world. There will be laws based up what is right, and then the conduct of people will align with that.

In the Hebrew the word is *miyshor*, which comes from the root *yashar*, which we have studied in Job. Now it says that Job was both a **perfect** and an **upright** man. The word for **upright** is *yashar*, but to understand it, we have to go back and **get a grasp of all the ideas connected** with the word *yashar*. It had the following ideas in it: to be in order, to move forward, to become orderly, to go straight without obstacles or detours, it was used of the route one takes, or a watercourse, of flatness, straightness, If it was used of water, it denoted water that moved smoothly, quietly, without turbulence. If it was used of a floor, it was flat, smooth, swept clean. If it was used of ideas, or words used to express those ideas, then it denoted to speak clearly, to make clear without deviance or deception. If it was used of a judge, then it means to dispense justice. If it was used of a ruler, then it meant that he ruled rightly. If it was used of a physical quality, the form of the object, or the movement of the object, was in conformance to a geometrical prototype. It describes something straight, level, flat. When a linear dimension is involved, then it is straight, either vertically or horizontally. If the surface is involved, then the object is flat, or level. Where straightness would be the opposite of crookedness, and level would be the opposite of rough, or undulating.

So it is this idea that reveals to us what kind of a rule that Christ will exercise over the world when he returns to earth. “But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.” Luke 19:27 It will be a reign of peace, mercy, love, compassion and one of absolute unwavering righteousness.

I. Jesus Christ loved righteousness and hated wickedness. v.9

“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Hebrews 1:9 - ηγαπησας δικαιοσυνην και εμισησας ανομιαν δια τουτο εχρισεν σε ο θεος ο θεος σου ελαιον αγαλλιασεως παρα τους μετοχους σου.

Thou hast loved is the aoorist active indicative of *agapao*, which looked at the whole of Christ's life here on earth as one of having loved righteousness and hating wickedness. It is a culminative aorist, which not only views the action in its entirety, but also emphasizes the results of that action, which are brought out further down in the passage. The active voice tells us that this was Christ's own choice in the matter, and the indicative mood emphasizes the reality of it.

The word for righteousness is *dikaiosune* and it is always to be viewed from the standpoint of the Law of God, not the traditions or regulations of men. The Pharisees had set aside the Law of God and replaced it with their own traditions of men that were handed down from one generation to the next. **Christ loved God's Laws** – not the laws of men!

And hated iniquity - *kai emisesas anomian*. *Anomian* is sometimes translated as wickedness and iniquity, but it is the word for **lawlessness**. It comes from two words: *a* – negative, or no, and *nomos* – the word for law. So we have lawlessness. It is the opposite of what God says that we are to live by. It is the state of violating the Laws of God. This is one of the things that the antichrist will be known for because he not only is the man of sin, but the man of lawlessness!

Righteousness and **lawlessness** are both referring to one's standing before the Law of God. If one is doing what is right, that is, doing what the Law says to do, then the Law would consider him righteous. But if one is not abiding by what the Law says, then he would be lawless. If one loves righteousness, then he loves what is right, that is, he loves the Law of God. But if one does not love what is right, if one loves what is wrong, then he loves lawlessness or wickedness.

When the Bible talks about us being justified by faith in Christ as in Romans 5:1, *“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”* it's talking about us **being declared righteous!** The word **justified** is the aoorist passive participle of *dikaioo*, which tells us that we have received the action of being declared righteous. Christ was the only righteous one to have walked on the earth; he was the only one to have kept God's Laws perfectly. But when we believe on Christ as our Savior, God imputes this righteousness that Christ has to us, then declares us to be righteous before his court in heaven. *“Having been declared righteous, we have peace with God...”*

God's character is one of absolute purity and righteousness. It is free from any defect or flaw, free from any imperfection, and free from any sin or evil. As such, he is the sole determiner of what is right! And he is the sole determiner, as the ruler of the universe, of what is required from all his creation in the heavens and on earth as to how they are to live. And this concept of what is right is manifested in the Laws he laid down for Israel to live by. Even today most people have an innate sense of what is right and what is wrong.

So when it tells us that Christ loved righteousness and hated wickedness, it's saying that he loved what is right and hated that which was wrong! Not only because this concept existed in his Father, but also because it was a part of his character and essence. And when he returns to earth to receive his inheritance, his government, his laws will be based upon what's right. ****3-09-14

“Therefore God, even thy God,” - *dia touto...ho theos ho theos sou*. “Therefore the God, the God of you”, or, “Because of this, the God, the God of you”. This is a quote from Psalms 45:7, “Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” עַל-כֵּן מָשַׁח תְּךָ אֱלֹהִים אֱלֹהֵי יְיָ

It reads, “Therefore Elohim, your Elohim, has anointed you...” **Therefore**, *touto*, is the nominative or accusative singular of *houtos*, which refers to something that has immediately preceded it, which is the phrase, “You have loved righteousness and hated lawlessness”. “**Because of this, because you have loved righteousness and hated lawlessness, Elohim, your Elohim hath anointed thee with the oil of gladness above thy fellows.**”

Therefore, *dia touto*, is *dia* plus the accusative of touto, which indicates the reason why something is happening. The eternal Father, the first deity person seated on his throne on heaven, is anointing his Son, the second deity person with the oil of gladness, the anointing of the Holy Spirit. Now **why** is he doing this? What is the cause or **reason** for him doing so? Is it because he is his Son and for that reason alone? Or something else? The reason **why** is told us here in the passage and it's because his Son loved righteousness and hated lawlessness!

The definite article ho, the, is used with theos emphasizing the uniqueness of God the Father. And *the God of you* is in the genitive singular of relationship showing the **relationship** of Jesus Christ in his humanity to God the Father, in that, **God is his God also!** Verse eight reveals Jesus Christ in his **deity**, and verse nine reveals him in his **humanity**.

The word for **anoint** is *chrío*, from which we get *christos*, the anointed one. It was especially used for the anointing of individuals to sacred duties, such as, the priesthood, to being a prophet, or to the throne as the king. Among men it was done by a man, who was put in charge by God as the one whom God sent, as we have with the prophet, Samuel, and David who was to be the king over God's people.

Now it says that Christ was the anointed one of God. The Hebrew word is *mashach* from which we get the word Messiah, or Christ in the Greek. But Christ was not anointed by any man here on earth, either from the priesthood, or any school of prophets. Rather he was **anointed by God himself**, not with oil, but **when the Holy Spirit came upon him**. This occurred after Christ had submitted himself to John's baptism. “*And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*” Matthew 3:16,17 “*And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.*” Luke 3:22

The act of anointing someone was an official act, which had been performed for centuries by men as God's agents. But this time it was performed by God himself! The act overtly demonstrated that this man had been chosen by God to act in a specific capacity for God. It was God's selection of that man. In the OT oil would be poured on the head of the man, but here it was not oil, but the oil of gladness.

It was a part of the coronation ceremony, when a man was chosen to be king over Israel. For kings it was a very formal, solemn ceremony, while for the prophets it would be less formal. In the nation of England the British royal family practices this same, exact ceremony following the OT pattern, when placing their king, or queen on the throne.

In the coronation of the British king: **one**, the priests and rulers of the nation are gathered; **two**, then there is the entrance of the king into the Abby; **three**, followed by the presentation of the king amid the cries of “God save the king”; **four**, then there is the coronation sermon; **five**, the coronation oath; **six**, followed by the anointing with oil; **seven**, the delivery to him of the royal regalia, the spurs – emblem of chivalry, the girthing of the two swords, a pointed one, which is the sword of state and an unpointed one, the sword of mercy; **eight**, the presenting to him of the bracelets, which refers to the concept that the king must lead and encourage his people and his army in the defense of his country against aggression; **nine**, the presenting of the robe and orb, the robe being priestly and imperial for in England he is the head of the church, and the orb surmounted by the cross shows that Christ rules over the world and that the king cannot reign without Christ's authority and he must reign by Christ's laws; **ten**, then the presenting of the coronation ring placed on the fourth finger of the right hand showing the union of the king to his people, his marriage to the nation. It is also referred to as the wedding ring of England; **eleven**, there is the presenting of the rod and sceptre. The sceptre has an orb surmounted by a cross and is the emblem of kingly power and is held in the right hand, while the rod is mounted with a dove and is the emblem of equity and mercy and is held in the left hand, the emblem of rule; **twelve**, then he is crowned with the royal crown, or crown of England, which is called the St. Edwards crown, depressed at the center to indicate a royal crown, not an imperial crown. The arches indicating hereditary and an independent monarchy, with an orb surmounted by a cross again indicating his allegiance to Jesus Christ and Christ's supremacy over England and the world. Around the crown are twelve stones surrounded by diamonds identical to the twelve tribes of Israel; **thirteen**, then the crown is removed and replaced with the imperial crown of state, no depression at the top; **fourteen**, then the king is presented with a Protestant Bible; **fifteen**, then the acclamation of the cries of “God save the king!”

We can see the entrance, anointing, visiting with titles and insignias of office, crowning and more that are all a part of the coronation ceremony, where one is installed as king over his people. So from this, even though there will be variations, we have more of an insight into Christ's coronation in heaven. We also have insight into the antichrist's coronation as king over Israel and the world. *“Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”* 2 Thessalonians 2:4

The Father installed Jesus Christ as King over all and I imagine that this was not a simple situation where he goes up into heaven, ascends the mountain and sits down at the right hand of God, but was a formal, glorious coronation process. The term **coronation** comes from the word for crown, corona, whereby a crown was placed on the head of the man who is being installed as king over his people. But in the coronation of Christ as king over all, he received many **crowns**. *“His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.”* Revelation 19:12

All the dignitaries are gathered, the angels and gods; there is the entrance of Jesus Christ amidst cries of praise and worship; the formal presentation of Christ; a coronation message by the Father, *“But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”* Hebrews 1:8,9; Christ's anointing; his royal regalia, robe and sceptre; and his royal crown(s), which entails the idea of being both the religious head and governmental head, that is, as the High Priest in the order of Melchizedek he is both king and priest at the same time. He is both the King of all kings and the High Priest of all the other priests, which brings into view the believers of the Church age, who are both kings and priests in the royal family of God the Father. **** 4-20-14

“*With the oil of gladness*” - *elaion agalliaseos*. The word for **oil** here is *elaion* and was the word for olive oil, but also for the oil used in sacred ceremonies for the anointing of men to the position of kings or priests. Olive oil was the base of the anointing oil, but was made up of a certain formula using various spices in it to give it a certain smell. The procedure for anointing the kings and priests was where the priest would pour out the oil on the top of their heads using a special vessel for that purpose.

But here we have a dramatic departure from the OT procedure for anointing, for Christ was not anointed with anointing oil, but with the oil of joy! **Oil of joy** is the genitive of description to describe to us what the oil, (a figure of speech), was; it was joy or gladness. **He was anointed with great joy!** It also makes one wonder if the joy poured out upon him paralleled the OT practice? Was this not also what was in view in the statement made in Hebrews 12:2, “*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*”?

The word for **joy** or **gladness**, *agalliaseos*, has been defined as: great joy, to rejoice greatly, to exalt, to be overjoyed, to be so full of joy one bursts out with shouts or songs of praise. The three words for joy are: *chairo* – where often physical comfort, or well being of the soul, are the basis for joy; *euphraino* – the subjective feeling of joy; *agalliaseos* – the outward demonstration of joy and exultation usually experienced in the worship of God. ***Agalliaseos goes beyond joy*** to an exultation that encompasses the whole of man to the point that he cannot restrain himself, but expresses it outwardly in some way.

In the passage here it is God the Father, the *Elohim*, who has anointed Jesus Christ as King over all his creation and not with olive oil, but with the oil of exalting joy. **Joy** here speaks of intense joy, the greatest joy imaginable and possible.

“*Above thy fellows.*” - *para tous metochous sou*. The first thing we notice is that the normal preposition for above, *hyper*, is not used here. Instead we have *para*, which is rich in certain ideas. All through the passage we have a comparison and contrast being made between Christ and the angels and here we have them referred to as companions, not brothers, not fellow creatures, but companions.

We have to go back to the Hebrew in the OT to see what is really going on. “*A Psalm of Asaph. God standeth in the congregation of the mighty; he judgeth among the gods.*” Psalms 82:1 The **vice regent** in the Israelite council of gods was not filled by another one of the *elohim*, gods, or sons, but by **Yahweh himself in another form**. This hypostasis of *Yahweh* was the same essence of *Yahweh*, but in a **second distinct person known** as the “*Angel of Yahweh*”, or the *Messenger of Yahweh*, and also known as “**the Messenger of the Covenant**”. So Christ was among those celestial beings known as the Messengers. He was in company with, *metochos*, the Messengers. But he was also in company with the *elohim*, gods, but he was the God, or the *Elohim*. He was the *Elohim* only in a different form.

It is this second deity person that was in the company of, *metochos*, sometimes translated as **fellows**, other translations as **companions**, the other sons of God, the other *elohim*, or gods. They were *elohim*, but he was the *Elohim*, he was one of the Princes among the other princes, he was in **their** company, but he was a different **kind** of *elohim* than the other *elohim*, in that, the deity essence of *Yahweh* was fully in him. They were divine, but he was deity. He was *Yahweh* in another form, yet having his own identity and personality, but not autonomous from *Yahweh*. “*Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows, (metochos – **companions** - ones who you are in company with).*” Hebrews 1:9 So now we can see the significance of his anointing with them in the passage.

Para, when used with the accusative case, came to mean beyond and contrary to, having also the idea of a comparison being made between two objects. It has the ideas of: beside, alongside, in comparison to, more than, beyond, preference, exclusiveness.

Para is used when a **comparison** is being made between two objects, Christ and those in his company, or one could also call them companions, *para* would tell us that when the two objects are placed alongside each other, it is for the purpose of a comparison being made between the two. There is a major difference between the second deity person, *Yahweh*, now known as Jesus Christ in his human nature, and those he was in company with.

There is also the idea of **preference** and **exclusivity** being brought out here with the word *para* and that is Christ was preferred to all the other celestial beings, messengers, gods, sons of God, princes, etc., that he was in company with.

So what we have is there was Christ, who was among this vast number of celestial beings, and out of that vast number of beings **he was the only one that the Elohim preferred and chose to anoint with the oil of gladness!** So the question is **why?** What made him different than all the others? One of the things we saw is that he was a different **kind** of *elohim* than the other *elohim*, in that; the deity essence of Yahweh was fully in him. He was the second deity person.

Another reason is stated in the passage, **Therefore**, *dia touto*, is *dia plus the accusative of touto*, which indicates the reason why something is happening. The eternal Father, the first deity person seated on his throne on heaven, is anointing his Son, the second deity person with the oil of gladness, the anointing of the Holy Spirit. Now **why** is he doing this? What is the cause or **reason** for him doing so? Is it because he is his Son and for that reason alone? Or something else? The reason **why** is told us here in the passage and it's because his Son loved righteousness and hated lawlessness!

This passage is taken out of Psalms 45:7, “*Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*” The word for **fellows** here is *chaber* in the Hebrew and it had a variety of meanings: comrade, colleague, clan, the Habiru, a term for trade associations, merchants, an associate and companions. It denoted a group of individuals who shared the same purpose, or held the same views in common. The **nature** of what constitutes one's **fellows**, *chaber*, is defined by the individuals one is associated with. It could refer to a company of evildoers, thieves, gang members, merchants, godly people, or a type of celestial beings.

His **fellows** were the other sons of God, the other *elohim*, or gods. They were *elohim*, but he was **the Elohim**. He was in **their** company, but he was a different **kind** of *elohim* than the other *elohim*, in that, the deity essence of Yahweh was fully in him. He was in the company of the princes, but he was **the** Prince among the other princes. The second deity person was in their company, but he was definitely different than all of them, because he was *Yahweh* in a different form, just as he was here on earth.

We need to understand something's about the nature of God in three persons. There is the one, who we now refer to as the **Father**, who is seated on his heavenly throne. There is also the third deity person, who we refer to as the **Holy Spirit**, or the Spirit of Christ, who is invisible! But there is also the second deity person, who throughout eternity was *Yahweh*, only he existed in different forms, as we see here with those he kept company with, who also existed in the form of a man here on earth – Jesus Christ!

J. Christ is the Creator. v.10

“*And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands.*” Hebrews 1:10 - και συ κατ αρχας κυριε την γην εθεμελιωσας και εργα των χειρων σου εισιν οι ουρανοι.

“**And**” - *kai*, is a connective kai connecting this verse back to verse 8 where it says, “*But unto the Son he saith,*”; to verse seven where it says, “*And of the angels he saith,*”; to verse six where it says, “*And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*”; back to verse 5 where it says, “*For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?*” So it refers to the Father speaking of his Son, Jesus Christ.

“*Thou, Lord, in the beginning*” - *su kat'archas, kurie*. *Kurie* is the vocative singular of *kurios* and is called the vocative of address used to address a certain individual. Normally by the word O, **O Lord**. It is used when speaking to another individual and lets us know to whom the person is speaking. Here the person speaking is God the Father and the person whom he is addressing is Jesus Christ and he addresses him as Lord.

This passage is a quote from Psalms 102:25, “*Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.*”, which has God as its subject in verse 24, “*I said, O my God, take me not away in the midst of my days: thy years are throughout all generations.*”. “*O my God*” is the vocative of address, but in the Hebrew it's **Eli, my El**. The singular reference is to the addressing of one person of the Godhead.

This God, this one addressed as *El, my El*, in this passage is also designated by the name *Yahweh* in verse 1, “*Hear my prayer, O LORD, and let my cry come unto thee.*”, and in verse 12, “*But thou, O LORD, shalt endure for ever; and thy remembrance unto all generations.*” So what we have here is God the Father has addressed Jesus Christ as: his Son, Lord, El, and Yahweh. This establishes without a doubt that Jesus Christ is not only a man, but also deity himself.

The word **you**, *su*, is put at the beginning of the sentence for emphasis, “*You, at the beginning, Lord*”. *Kata* with the accusative is used to indicate a period of indefinite time to show that Jesus Christ was there in the beginning of all things. *Arche* is used here for the **beginning** instead of *palaios*. Both words are used to denote that which is very old, of ancient times, and often interchangeably. But if a distinction needed to be made, *palaios* would refer to that which is very old without a reference to its origin or beginning, while *arche* would refer back to the beginning of ancient times.

Here it's going back to the beginning of the heavens and the earth and Jesus Christ was there and created them. But we have the **beginnings** in the accusative plural indicating not just one beginning, but that there were **more beginnings!** So “*su kat'archas*” is “*you, at the time of the beginnings*”, or, “*during the time of the beginnings.*” This passage tells us that Christ was not only existed when all things came to be, but that he also created them!

“*Hast laid the foundation of the earth*” - *ten gen ethemeliosas*. **Laid the foundation** is the orist active indicative of *themelioo*, which was the word used for the laying of the foundation of a building. When one was going to build a building, the first thing they would do is lay down its foundation, which was usually made of stone, so it was another way of saying the beginning of the building, and so it was with the earth; Christ was there as co-creator at the beginnings of the earth and everything else.

“*And the heavens are the works of thine hands:*” - *kai erga ton cheiron sou eisin hoi ouranoi*. The **heavens** in view here are the two heavens, not the third, as the Hebrew brings out in Genesis 1:1, “*In the beginning God created the heaven, (shamayim – dual), and the earth.*”

This passage brings out the awesome power of Jesus Christ as the co-creator of heaven and earth; his eternity, in that, he was there in the beginning to do it; his amazing wisdom and omniscience to be able to plan it out and do it; and a multi-faceted purpose, in that, it was all created for a reason.

K. Christ's eternity. v.11

“*They shall perish; but thou remainest; and they all shall wax old as doth a garment;*” Hebrews 1:11 - αυτοι απολουνται συ δε διαμενεις και παντες ως ιματιον παλαιωθησονται.

“*They shall perish;*” - *autoi apolountai*. **They shall perish** is the future middle indicative of *apollumi*, which means to perish or be destroyed, and in the future tense it tells us that not only will occur at some point in time in the future, the heavens and earth will be destroyed, but the **certainty** of it as well. It's hard to imagine that the universe, which is so vast and utterly beyond human comprehension, and is so old and seemingly infinitely stable that it could ever perish, but one day it will.

But Peter tells us the heavens will disappear with a roar, the elements will be destroyed by fire and the earth and everything in it **will be** laid bare. “*But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*” 2 Peter 3:10 “*Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*” 2 Peter 3:12 Christ himself stated that heaven and earth will pass away, but not his words. “*Heaven and earth shall pass away: but my words shall not pass away.*” Mark 13:31 *****5-04-14

Some scientists today have calculated that the universe is deteriorating and eventually will collapse on itself billions of years from now, which would only go to prove that the universe had a beginning, as we already know because it was created by Jesus Christ and it will have an end. But not in the sense they predict, but as Peter stated in a cataclysmic roar. While other scientists are now stating, due to the new telescopes that the universe is continuing to expand outward! And even though it may be expanding ever outward it, too, will come to a fiery end.

“*But thou remainest;*” - *su de diameneis*. The particle de is used here to not only connect this clause to the preceding one, but to emphasize the contrast between them. The heavens and the earth, they will perish, but **you, you** will remain. **You** is put first in the sentence to emphasize the eternity of Jesus Christ; you will remain. No one knows for sure how old the universe is, but we do know that it had a beginning and it will have an ending and that Christ will remain.

Diameno is translated as to remain or abide; it means to remain throughout, from dia – through, and meno – to abide, and it means to continue on, or to continue through without interruption. It has the idea that something was already there, something else came along, an interrupting force, but that which was already there will continue on past the interrupting force. Found in the present tense it is a static present, which is used to describe a condition that is perpetually existing. Jesus Christ remains; he will always remain; he is always there; he has always been there and he will always be there. Why? **Because he is the co-creator of the universe!**

“*And they all shall wax old as doth a garment;*” - *kai pantēs hos himation palaiōthesontai*. To wear out is the future passive indicative of *palaiōō*, which takes on one of its more frequent usages that is to be so old in the sense of something being so old it wears out, like old shoes, clothes, etc..

The word for **garment** is *himation* and it could be used for an outer cloak, or mantle, but was generally used for clothing. Clothing wears out in time and so does everything else; everything gets old and wears out. Why? Because they are material in nature. They come from matter that has been created, either plant or animal, which come from the soil. Matter, even though it may continue on for billions of years or more, will one day perish because matter is not eternal.

The life span of things on the earth can be measured in minutes for some species, or to a hundred years or more for man. At one time man lived to almost 1,000 years! Some trees live 80-100 years, others to 1,000-1,500 years, while others live to 5,000 years! But eventually they all wear out and perish. And so it is with this universe. It is very ancient, but it is not eternal. The angels are ancient, but they are not eternal, only God is.

L. Christ never ends. v.12

“*And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.*” Hebrews 1:12 - και ωσει περιβολαιον ελιξεις αυτους και αλλαγησονται συ δε ο αυτος ει και τα ετη σου ουκ εκλειψουσιν.

“*And as a vesture shalt thou fold them up,*” - *kai hosei peribolaion*. The word for vesture is *peribolaion*, which denoted a garment that one threw around his shoulders or wrapped around his neck. It was an outer traveling robe that when not in use could simply be rolled up. This brings about the ease in which Christ brings about the ending of the universe; like the traveler, who doesn't give a second thought, or expend the slightest amount of energy, in rolling up his robe at the end of a day's journey.

Hosei is a particle denoting a comparison between two things. The rolling up of a robe is compared to how the universe will perish. To **roll** is the future active indicative of *helisso*, which denoted the action of how they rolled scrolls up after they were finished reading them. The future tense tells us that this will occur at some point in time in the future, and when coupled with the indicative mood it stresses the idea of the certainty of this action!

Perhaps the idea of rolling up would be looking at this from a downward point of view. When we are looking from a forward point of view as we roll up our window shades, we see them rolling up. But if we were to look at it from a side point of view, then we would see a spiral effect taking place. Perhaps that idea is being conveyed here, where the universe spirals not outward, but inward.

“*And they shall be changed:*” - *kai allagesontai*. The word for **change** is the future passive subjunctive of *allasso*. The future tense, once again, tells us that this will be occurring at some point in time in the future. The passive voice tells us that the subject, the heavens and the earth, will be receiving the action, (it will be Christ who is doing this), and the subjunctive mood denotes the potentiality of this occurring based up certain conditions, which will be Christ destroying the heavens and the earth so he can create a new heavens and earth. And the subjunctive mood also brings out the idea of a **purpose** being involved. Christ will be destroying the present heavens and earth, so he can create new heavens and earth, because he and the Father have an eternal purpose in mind for all of that. The word for **change** is *allasso* and it meant to alter or make a change, so as to exchange one thing for another.

The old heavens and earth are going to be replaced by the new heavens and earth that Christ will create. *“Looking for and hasting unto the coming of the day of God, wherein the **heavens** being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for **new heavens** and a **new earth**, wherein dwelleth righteousness.”* 2 Peter 3:12,13 *“And I saw a **new heaven** and a **new earth**: for the first heaven and the first earth were passed away; and there was no more sea.”* Revelation 21:1 **** 5-11-14

“But thou art the same,” - su de ho autos ei. **You** is put at the beginning of the clause for emphasis. The particle de is used to connect and contrast this clause concerning the Son, Jesus Christ, whom God also refers to as Lord, and God (El), with the heavens and the earth. You will roll up the heavens and the earth like a robe; they will wear out like a robe, *“but **you**, you are the same”*. The 2nd person singular **you** is doubled also for emphasis.

The word **are** is the present active indicative of eimi, the verb of status quo, which denotes one's existence. **You** were there before the heavens and the earth; **you** created the heavens and the earth; and even though the heavens and the earth seem like they are eternal, they are not because they will wear out and **you** will roll them up lie a robe; and you will be the same after they are gone. And not only that, **you**, Jesus Christ, Lord and God, will create new heavens and a new earth.

The present tense is a static present, which is used to denote a perpetually existing condition. Christ never changes; he is the same yesterday, today and forever. *“Jesus Christ the **same** yesterday, and to day, and for ever.”* Hebrews 13:8 The word **same** here is *autos* and means unchangeable.

“And thy years shall not fail.” - kai ta ete sou ouk ekleipsousin. This is a very emphatic statement because of the use of *ouk* and the future indicative. Christ's years will never come to an end. As he said, *“I am he that liveth, and was dead; and, behold, **I am alive for evermore**, Amen; and have the keys of hell and of death.”* Revelations 1:18

No matter how old we believe the universe to be, whether thousands or billions of years; it is still very old. And as old as it is in years it will come to an end, but Christ's years will never end. The word **fail** is the future active indicative of ekleipo, which denotes the cessation of life where life comes to an end, but this will never happen to Christ; his years will never come to an end. As he said, he is the Alpha and the Omega. *“I am **Alpha** and **Omega**, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”* Revelation 1:8

M. Christ's enemies his footstool. v.13

*“But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy **footstool**?”* Hebrews 1:13 - προς τινα δε των αγγελων ειρηκεν ποτε καθου εκ δεξιων μου εως αν θω τους εχθρους σου **υποποδιον** των ποδων σου.

“But to which of the angels said he at any time,” - pros tina de ton aggelon eireken pote. This passage parallels that in verse 5, but there the greater **name** was in question, Son versus angel, and here the greater **station** is in question, Lord versus servant. *Pote* is an enclitic particle in time referring to some time in the past, in the past to which of the angels did God ever say.

Pros, though, is used here and is used in personal situations and is rendered as to, or towards. It has the idea of God turning to any of the angels in a personal sense and making this statement to them, *“Sit on my right hand, until I make thine enemies thy footstool?”*

And again, this is like verse 5 where an erotesis is used, which is a statement of fact formed in a question that does not wait for a negative reply. The question is, to which of the angels in the past did God ever say, “*Sit on my right hand, until I make thine enemies thy footstool?*” The answer is – **none!**

“*Sit on my right hand,*” - *kathou ek dexion mou*. We want to note that Christ is **seated** in heaven showing the position of superiority, while all the angels are **standing**. Secondly, that **sitting** was the mark of authority and honor. It was reserved for Kings, Judges, Princes, Elders, Teachers, etc.; all others stood, except for those who sat on the ground as a mark of abasement.

One's position of whether standing or sitting, etc., told the entire story of where one fit into the rule of a king. In ancient times the King **sat** on his throne, while others **stood** before him, except those who **sat on the ground** as the position of abasement and for those, who had been conquered, they were placed under the king's feet as a **footstool**. To be **seated with Princes** was one of the highest honors that one could ever receive and to be invited to **sit at the right hand** of the King was the highest honor given in the kingdom!

And so we have Jesus Christ being invited to sit at the right hand of the Eternal One on high; the highest honor, exaltation and glory there is. This is a quotation from Psalms 110:1 where David said, “*A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*” Actually it says, “*Yahweh says to my Adon,*” or in today's English, “*The Eternal One says to my Lord,*”

In this passage David is making it very clear that Jesus Christ is his Lord and Master and that the Eternal One, whom we call God the Father, the first deity person, had spoken this to Christ, the second deity person. To be **seated**, *kathemai*, is in the present imperative, which is the mood of command or request. It's like a father telling his son to sit down next to him saying, “Sit down here son”. The imperative mood has the ideas of gracious love and warmth, also the ideas of importance and purpose.

“*Until I make thine enemies thy footstool?*” - *heos an tho tous echthrous sou hupopodion ton podon*. The word **until** is *heos* a temporal conjunction that denotes time, or the end of a period of time; translated as till, or until. **An** is a particle incapable of translating into a single word and is used to denote that the action of the verb is dependent upon the completion some other action or condition.

The verb of condition here is **sitting** at the right hand of *Yahweh* and this is to continue on until the condition is fulfilled, which is, until his enemies are made a footstool for his feet. So the second deity person, Jesus Christ, is to continue to sit at the right hand of the first deity person, God the Father, until the first deity person makes Christ's enemies a footstool for his feet. This tells us of Christ's enemies being totally conquered and placed before him as the conquered enemies they are. The concept of **enemy** is that Christ is not **their** enemy, but that they are **his** enemy, in that, they wish to do him harm.

The word **make** is the aorist active subjunctive of *tithemi* and it meant to put something into a place, or into a category, or to fit into a plan. In the active voice it tells us that God is destining something for someone. It tells us that it will be the first deity person who will be the one making Christ's enemies a footstool for his feet. It is the first deity person who **destined** Christ to be the heir of all things, “*Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*” Hebrews 1:2 And it will be the Father who makes Christ's enemies a footstool for his feet. [*Worlds?* – Why the plural reference? Other inhabited planets?] *****5-18-14

“Thy footstool?” - *hupopodion ton podon*. This is a quote of Psalms 110:1, “A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.” and is found in several places; in Matthew 22:44, “The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?” Acts 2:34, “For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand;”; and in Hebrews 10:13, “From henceforth expecting till his enemies be made his footstool.”, where Christ is waiting expectantly for this to happen.

As mentioned before, placing one's enemies under one's feet was a sign of total subjugation and humiliation. Whenever a king conquered another nation, its land, its army and its king, the king of that nation would be led before the conquering king and made to crouch before him on his hand and knees, then the conquering king would place his feet on the conquered king's back like a footstool leaving no doubt whatsoever as to who won the war. Now whatever the conquering king wanted to do to him after this was up to him.

This action of placing Christ's enemies under his feet, which is being done by the first deity person, God the Father, is not being done for any angel in heaven! It is being done only for his Son, Jesus Christ. God is not placing Christ's enemies under any angel's feet, only under the feet of Christ. God has placed all rule, power and authority in his Son's hands and has given him the victory. The angels have no part in this for they are only the servants of God, who carry out his orders in helping bring this about. Armageddon will be the deciding victory for this on earth.

N. Guardian Angels. v.14

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Hebrews 1:14 - ουχι παντες εισιν λειτουργικα πνευματα εις διακονιαν αποστελλομενα δια τους μελλοντας κληρονομειν σωτηριαν.

“Are they not all ministering spirits,” - *ouchi pantes eisin leitourgika pneumata*. Some translations have the word **angels**, but it is not in the original but is supplied by the context. It simply says, “Are they not all ministering spirits,” This defines what angels are and what their function here on earth and in heaven is; they are sent by God to minister to us.

The word for **all** is *pantes* and it lumps the whole group of angels together. Whatever their species is in heaven, no matter what function they serve in; now God has sent them to minister unto his people while we are here on earth. The word for **ministering** is *leitourgika* and it denoted one who was engaged in official service; it actually referred to someone who held an official position in the government of some country.

This tells us that angels are not only creatures who inhabit heaven, but have a function in the government of God's kingdom. And as such they do not act on their own, but are representatives and servants of God sent to earth to do his will. And a part of his will is to minister to those who are inheriting the kingdom of God and eternity.

After **Christ** was tempted by the devil angels came and ministered to him. “Then the devil leaveth him, and, behold, angels came and ministered unto him.” Matthew 4:11 Angels brought food to **Elijah** while in Beersheba. “And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.” 1 Kings 19:5

The angel Gabriel came to **Daniel** in response to his prayer to God. “*Yea, whiles I was speaking in prayer; even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.*” Daniel 9:21,22

“*Sent forth to minister for them who shall be heirs of salvation?*” - *eis diakonian apostellomena dia tous mellontas kleronomeian*. The word used for **sent** here is the present passive participle of *apostello*, instead of the normal word *pempo*. If one wanted to convey the mere fact of sending, then *pempo* would be used. But the word *apostello*, from which we get apostle, tells us so much more.

Apostello was first used in maritime language of either a cargo ship, or a naval fleet being sent out, then of the naval commander (admiral) of the a fleet or naval expedition. It was also used of a band of colonists who were sent overseas. The one who was sent, the apostle or admiral; the one who was in charge of the fleet or expedition; was not only the personal representative of the one who sent him, but had full powers to act on his behalf; he was the personal envoy of the king.

There were certain ideas found in the use of *apostello*: the individual was sent on a mission to accomplish a certain goal; he was given a commission with appropriate rank to go along with his mission; his commission gave him the highest authority over all under him with whatever power was needed to accomplish his mission; he was usually sent to a far away land; he was the personal representative of the king; his only function was to carry out the expressed purpose of the king. So we can see that *apostello* has a much more serious background than just sending someone.

The present passive participle of *apostello* is used here to denote what the present status of angels is now; not only their present status, but their present function. Now they are **ministering** unto us in whatever capacity the Father has decreed. We saw that God sent angels to Elijah to bring him food; he sent the angel Gabriel to Daniel to give him a doctrinal prophetic answer; he sent angels to the Lord after his 40 days in the wilderness to minister to him; and he sent an angel to the Lord when he was under so much pressure in the Garden, “*And there appeared an angel unto him from heaven, strengthening him.*” Luke 22:43

Ministering spirits, *leitourgika pneumata*, tells us that the angels in heaven hold positions in the government of God; and *diakonian*, to minister, tells us what their **function** in government now is and that is to **minister** to us! *Apostello* tells us that when they are sent out by God to minister to us, sent out on a **mission**, and it tells us what their mission is – **to minister to us!**

“*I can do (ischuo) all things through Christ which **strengtheneth** (endunamoo) me.*” Philippians 4:14
“*And there appeared an angel unto him from heaven, **strengthening** (enischuo) him.*” Luke 22:43
“*Then the devil leaveth him, and, behold, angels came and **ministered** unto him.*” Matthew 4:11

One of the frustrating things for me is when you come up with a word in a situation and there is not enough information in the historical significance of the word. The word **strengthening**, which is the present active participle of *enischuo* in Luke 22:43 is one of those words. *Enischuo* is a combination of two words *en* – in, and *ischuo* – to have the strength, or the capacity to do something, or to go through something; to be able to prevail over a situation and come out the other side in victory. But because it has the word *en* prefixed to it, it tells us that the Lord is being strengthened inwardly by this angel to be able to have the strength to prevail over the situation. You say, how can this be? He's God in the flesh and doesn't need strengthening! But remember, this is all about his humanity.

When Paul said, “*I can do (ischuo) all things through Christ which strengtheneth (endunamoo) me.*” Philippians 4:14; he's telling us that he is made strong enough, (ischuo) to have everything he needs spiritually, physically, etc., to be able to prevail in victory over any and all situations he may go through in life and that's due to Christ in-strengthening him, (endunamoo).

But here we have an angel strengthening the Lord! So what's going on? We have to remember that everything Christ went through and had to do he did so 100% in his humanity. “*Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;*” Hebrews 2:14

It's the same thing that, after being beat and scourged Christ, was in such a weakened state, he did not have the human strength to carry his cross the rest of the way, so they forced a passer-by, Simon from Cyrene, to carry it for him. “*And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.*” Mark 15:21

We are all familiar with what the Lord went through in the Garden; he was faced with going through the most horrible ordeal that one could imagine. It was so bad that it caused him to sweat great drops of blood. “*And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*” Luke 22:44

There's a similarity we can use, only far worse for the Lord, with the soldier standing in the ranks facing the enemy out on the battlefield; he doesn't want to fight, but he has to. The flesh doesn't want to go out and face the possibility or certainty of death, or whatever else may happen because of the clash of arms. He stands there nervous, afraid, but he has to go through the ordeal. *Ischuo* tells us that the soldier will become strengthened so he can go out and fight, and not only fight, but have the victory!

After praying the Lord realizes that he is going to have to go through the cross because it's the Father's will for his life here on earth. But the battle in his soul leaves him exhausted in every way, even having such a negative impact on him emotionally-physically, that it causes him to sweat great drops of blood. But the Lord needs the strength now, after being in a weakened state, to be able to go through the whole ordeal of the trial, the beatings and being crucified on the cross. He not only needs to go through it, but come out the other side in victory! So this is where *enischuo* comes in with the angel. We don't know which one it was that came to the Lord and in-strengthened him to press on, but one did and he was able to continue on in the Father's plan and won the victory.****5-25-14

The word **sent** uses the word *apostello*, while the word to **serve** uses the word *diakonia*. Generally *diakonia* refers to our service to God and to other Christians, but here it's used of the angels' service to God's people. *Leitourgos* denoted voluntary service to the people in the area of government; *latreuo* spoke of service in the area of religion; and *diakonia* referred to service in personal help to others.

“*Who shall be heirs of salvation?*” - *dia tous mellontas kleronomeian*. *Dia* plus the genitive indicates the reason why something happens. It tells us why God has sent his angels to earth to minister to this certain group of people. Because they are the ones who are inheriting eternal salvation; they are doing this for our sakes. *Mello* in the participial form speaks of what is about to come in the future, but when used with the infinitive it also brings out the intentions of the subject – God. When this happens we see that it is God's intention for us to inherit salvation thus strengthening the whole idea to denote something that has been determined and is inevitable. So it is God's intention, will and purpose that we inherit salvation and he has sent his angels to minister to us in a personal sense towards these ends.

To **inherit** is the present active infinitive of *kleronomeo* and it meant to come into possession of something. It can look at the means by which we do, a will, or a covenant, etc., or it can simply look at our possessing it. Here it looks at the **reality** of our inheriting salvation. And it tells us that this is not merely a gift to us, which it is, but also that it is our legal possession by way of an inheritance, just the same as one would inherit a piece of property, money, etc..

The word for **salvation** is *soterian* and it can have both a present and a future aspect to it. **Present** in the sense that we are just as saved now as we will ever be; we are justified, glorified, possessing eternal life and all of God's promises to us. But **future** in the sense in the grand fulfilling of all that God is going to do for us: the resurrection, the old sin nature will be gone, a new body, judgment, rewards, adoption, final placement in the celestial hierarchy of God's kingdom, etc..

When death is gone, Hell is gone, Satan is gone, the demons are gone, the unbeliever is gone, the old earth and heavens are gone, the fleshly body gone, and we have eternity standing there before us in our new bodies and a new heaven and a new earth, and we are there enjoying our inheritance, then we will have the full and final consummation of our salvation.

When it says that the first deity person is going to make the enemies of Christ, the second deity person, a footstool for his feet; it's also telling us that the Father is going to defeat our enemies at this time because the enemies of Christ are our enemies also! **Death and Hell** are going to be cast into the fire because they are our enemies! “*And death and hell were cast into the lake of fire. This is the second death.*” Revelations 20:14 The **Beast and the False Prophet** are going to be cast into the lake of fire because they are our enemies. “*And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.*” Revelations 19:20 And the **devil** is going to be thrown into the lake of fire. “*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*” Revelations 20:10