

**I. The Greater Way
(1:1 to 1:4)**

Three Dispensations:

1. Patriarchal Age
 2. Mosaic Age
 3. Christian Age
- Rom 5:14; John 1:17;
Gal 3:19**

"at the right hand"

- Heb 1:13; 8:1; 10:12; 12:2;
- Mt 26:64;
- Mk 12:35-37; 14:62; 16:19;
- Lk 20:41-44; 22:69;
- Acts 2:34-36; 5:31; 7:55-56;
- Rom 8:34;
- Eph 1:20;
- Col 3:1;
- I Pet 3:22

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¹Long ago, *at many times and in many ways*, God spoke to our fathers by the prophets,

Last Days - Isaiah 2:2-3; Daniel 2:28-45;
Joel 2:28-32; Acts 2:17-21; I Peter 1:20

²but in these last days ⁽¹⁾he has spoken to us by his Son, whom he appointed the *heir of all things*, through whom ⁽²⁾also he *created the world*.

How does this description of the Son setup the main argument of the book?

³He is the *radiance of the glory of God* and the *exact imprint of his nature*, and he ⁽⁴⁾*upholds the universe by the word of his power*. After ⁽⁵⁾*making purification for sins*, he ⁽⁶⁾*sat down at the right hand of the Majesty on high*, ⁽⁷⁾

The Greater Mediator (Chapters 1 to 7)

7 Expressions That Describe the Son (2-3)

1. Heir of all things
2. Created the world
 - **John 1:3**
 - **1Cor 8:6**
 - **Col 1:16**
3. Radiance of the glory of God
4. Exact imprint of His nature
 - **John 1:1**
 - **Phil 2:6**
5. Upholds the universe by the word of His power
6. Made purification for sins
 - **Heb 2:17; 8:12; 9:15, 26-28; 10:12, 17-18**
7. Sat down at the right hand of the Majesty on high

II. Greater Than Angels (1:4 to 2:18)

Superior = κρείττων (kreittōn)

Typically translated "better" in the NT

13 of the 19 NT uses appear in Hebrews:

- **better things (6:9)**
- **inferior is blessed by the superior (7:7)**
- **better hope (7:19)**
- **better covenant (7:22; 8:6)**
- **better promises (8:6)**
- **better sacrifices (9:23)**
- **better possession (10:34)**
- **better country (11:16)**
- **better resurrection (11:35)**
- **something better (11:40)**
- **blood that speaks a better word (12:24)**

⁴having become as much superior to angels as the name *he has inherited* is more excellent than theirs.

Inherited
-i.e. As a result of His atoning work.

Name → Could reference the literal "name" or all that a person or being represents

⁵For to which of the angels did God ever say, "*You are my Son, today I have begotten you*"? Or again, "*I will be to him a father, and he shall be to me a son*"? <- Ps 2:7 <- 2Sam 7:14

The "Son" of Ps 2 was identified by rabbis to be either Aaron, David, the people of Israel in the messianic period, or the Messiah Himself.

The "son" of 2Sam 7:14 (2Ch 17:13) is often interpreted to be Solomon. However, only Jesus was the true "Son" of God, and there was an expectation that the Messiah would be a descendant of David (2Sam 7:12-13; Ps 89:3-4; Isa 9:6-7; 11:1-10; Jer 23:5-6; Mt 1:1; Lk 1:26-33)

Angels
Called "sons of God" twice in Job (1:6; 2:1), but clearly not given the same status as Christ.

⁶And again, when he brings the firstborn into the world, he says, "*Let all God's angels worship him.*" <- Deut 32:43 LXX

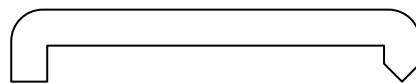
These words are present in the Septuagint translation, but not in the original Hebrew. Similar in concept to Ps 97:7

Original Hebrew for Ps 104:4 could mean "makes the winds his messengers and the flames his servants" or "makes his messengers wind and his servants a flaming fire."

⁷Of the angels he says, "*He makes his angels winds, and his ministers a flame of fire.*" <- Ps 104:4 LXX

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Declaration of Christ's Deity



Nominative Case

- Noun is subject of verb
- Used by some translations to avoid referencing the Son as "God."
- e.g. "God is your throne" (NWT 2013)

Vocative Case

Noun directly addressed (i.e. "God")

⁸But of the **Son** he says, "Your throne, O **God**, is forever and ever, the **scepter** of uprightness is the **scepter** of your **kingdom**. ⁹You have loved righteousness and hated wickedness; therefore **God**, your God, has **anointed** you with the oil of gladness beyond your companions." <- Ps 45:6,7

Signs of His deity: Throne, Scepter, Kingdom, Anointed (Exo 28:41; 1Sam 10:1; 1Kings 19:16)

¹⁰And, "You, Lord, **laid the foundation of the earth** in the beginning, and the heavens are the work of your hands; ¹¹**they will perish, but you remain**; they will all wear out like a garment, ¹²like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end." <- Ps 102:25-27

The Son's Role in Creation:

- Jn 1:3
- 1Cor 8:6
- Col 1:16

In the OT, this is referencing the Father, but the Son is equal to the Father. The Son has supremacy over creation. (Isa 66:22; Rev 6:14; 21:1)

¹³And to which of the angels has he ever said, "Sit **at my right hand** until I make **your enemies a footstool** for your feet"? <- Ps 110:1

Jesus applied this Psalm to Himself in Mat 22:43-33 (Mk 12:35-37). Also compare to 1Cor 15:25.

"at my right hand"

- Heb 1:13; 8:1; 10:12; 12:2;
- Mt 26:64;
- Mk 12:35-37; 14:62; 16:19;
- Lk 20:41-44; 22:69;
- Acts 2:34-36; 5:31; 7:55-56;
- Rom 8:34;
- Eph 1:20;
- Col 3:1;
- I Pet 3:22

¹⁴Are they not all **ministering spirits** sent out to **serve** for the sake of those who are to inherit salvation?

While the Son maintains a position of royalty, the Angels are simply servants or ministers.

The Use of the Old Testament (OT) in Hebrews - One of the most difficult aspects of interpreting the book of Hebrews is in how the author uses Old Testament quotations.

- (1) **Septuagint** - He uses the Septuagint (LXX) almost exclusively. The Septuagint was the Greek translation of the OT, completed in ~3 B.C. In situations where the LXX differs from the Hebrew, the author will base his arguments on the wording found in the LXX.
- (2) **Speaker** - He almost always ignores the original author in his quotations and identifies the speaker as God. This is unique as other NT writers normally only ascribe a passage to God when He is actual the speaker. It appears the author is trying to emphasize that all OT scripture comes from divine authorship, regardless of who is speaking.
- (3) **Subject** - Regardless of the subject in the original quotation, the author sees all scripture as pointing to Jesus. This is more than just saying that specific prophecies are fulfilled in Jesus, but rather that the ENTIRE OT leads to the Christ.

Hebrews Chapter 1 - Questions for Discussion

Memory Verse:

Hebrews 1:1–2 (ESV)

¹ Long ago, at many times and in many ways, God spoke to our fathers by the prophets, ² but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.

How had God spoken to the fathers “long ago?” In the “last days?” (vv. 1-2)

What is meant by the term “last days?”

(vv. 2; Isaiah 2:2-3; Daniel 2:28-45; Joel 2:28-32; Acts 2:17-21; I Peter 1:20)

Three dispensations... (vv. Romans 5:14; John 1:17; Galatians 3:19)

How do verses 1 and 2 indicate that the New Testament of Christ is the final revelation?

From verses two and three, list seven expressions that describe the Son. (v. Phil 2:6-11)

1. _____

2. _____ (vv. John 1:3; I Cor 8:6; Col 1:16)

3. _____

4. _____ (v. Phil 2:6)

5. _____

6. _____ (see below)

7. _____

(vv. 1:13; 8:1; 10:12; 12:2; Mt 26:64; Mk 12:35-37; 14:62; 16:19; Lk 20:41-44; Lk 22:69; Acts 2:34-36; 5:31; 7:55-56; Rom 8:34; Eph 1:20; Col 3:1; I Pet 3:22)

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What do verses two and three show regarding Jesus' relation to God the Father?

How does this description of the Son aid the main argument of the book? (v. 2-3)

What did Jesus accomplish before He sat down at the right hand of the Father?
(vv. 3; 2:17; 8:12; 9:15, 26-28; 10:12,17-18; II Peter 1:9)

The Greater Mediator – Greater than Angels (1:4-2:18)

From 1:4-14, what things show that Christ is superior to the angels?

_____ (vv. 4-5; Ps 2:7; II Sam 7:14)

_____ (vv. 6; Deut 32:43)

_____ (vv. 7-9; Ps. 104:4; 45:6-7)

_____ (vv. 10-12; Ps. 102:25-27)

_____ (vv. 13; Ps. 110:1)

Teacher's Notes

THREE DISPENSATIONS

Romans 5:14 (ESV)

¹⁴ Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.

John 1:17 (ESV)

¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ.

Galatians 3:19 (ESV)

¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary.

LAST DAYS

Isaiah 2:2–3 (ESV)

² It shall come to pass in the latter days
that the mountain of the house of the LORD
shall be established as the highest of the mountains,
and shall be lifted up above the hills;
and all the nations shall flow to it,
³ and many peoples shall come, and say:
“Come, let us go up to the mountain of the LORD,
to the house of the God of Jacob,
that he may teach us his ways
and that we may walk in his paths.”
For out of Zion shall go forth the law,
and the word of the LORD from Jerusalem.

Daniel 2:28–45 (ESV)

²⁸ but there is a God in heaven who reveals mysteries, and he has made known to King Nebuchadnezzar what will be in the latter days. Your dream and the visions of your head as you lay in bed are these: ²⁹ To you, O king, as you lay in bed came thoughts of what would be after this, and he who reveals mysteries made known to you what is to be. ³⁰ But as for me, this mystery has been revealed to me, not because of any wisdom that I have more than all the living, but in order that the interpretation may be made known to the king, and that you may know the thoughts of your mind.

³¹ “You saw, O king, and behold, a great image. This image, mighty and of exceeding brightness, stood before you, and its appearance was frightening. ³² The head of this

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image was of fine gold, its chest and arms of silver, its middle and thighs of bronze,³³ its legs of iron, its feet partly of iron and partly of clay.³⁴ As you looked, a stone was cut out by no human hand, and it struck the image on its feet of iron and clay, and broke them in pieces.³⁵ Then the iron, the clay, the bronze, the silver, and the gold, all together were broken in pieces, and became like the chaff of the summer threshing floors; and the wind carried them away, so that not a trace of them could be found. But the stone that struck the image became a great mountain and filled the whole earth.

³⁶ “This was the dream. Now we will tell the king its interpretation.³⁷ You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory,³⁸ and into whose hand he has given, wherever they dwell, the children of man, the beasts of the field, and the birds of the heavens, making you rule over them all—you are the head of gold.³⁹ Another kingdom inferior to you shall arise after you, and yet a third kingdom of bronze, which shall rule over all the earth.⁴⁰ And there shall be a fourth kingdom, strong as iron, because iron breaks to pieces and shatters all things. And like iron that crushes, it shall break and crush all these.⁴¹ And as you saw the feet and toes, partly of potter’s clay and partly of iron, it shall be a divided kingdom, but some of the firmness of iron shall be in it, just as you saw iron mixed with the soft clay.⁴² And as the toes of the feet were partly iron and partly clay, so the kingdom shall be partly strong and partly brittle.⁴³ As you saw the iron mixed with soft clay, so they will mix with one another in marriage, but they will not hold together, just as iron does not mix with clay.⁴⁴ And in the days of those kings the God of heaven will set up a kingdom that shall never be destroyed, nor shall the kingdom be left to another people. It shall break in pieces all these kingdoms and bring them to an end, and it shall stand forever,⁴⁵ just as you saw that a stone was cut from a mountain by no human hand, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold. A great God has made known to the king what shall be after this. The dream is certain, and its interpretation sure.”

Joel 2:28–32 (ESV)

²⁸ “And it shall come to pass afterward,
that I will pour out my Spirit on all flesh;
your sons and your daughters shall prophesy,
your old men shall dream dreams,
and your young men shall see visions.

²⁹ Even on the male and female servants
in those days I will pour out my Spirit.

³⁰ “And I will show wonders in the heavens and on the earth, blood and fire and columns of smoke.³¹ The sun shall be turned to darkness, and the moon to blood, before the great and awesome day of the LORD comes.³² And it shall come to pass that everyone who calls on the name of the LORD shall be saved. For in Mount Zion and in Jerusalem there shall be those who escape, as the LORD has said, and among the survivors shall be those whom the LORD calls.

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Acts 2:17–21 (ESV)

¹⁷ “ ‘And in the last days it shall be, God declares,
that I will pour out my Spirit on all flesh,
and your sons and your daughters shall prophesy,
and your young men shall see visions,
and your old men shall dream dreams;
¹⁸ even on my male servants and female servants
in those days I will pour out my Spirit, and they shall prophesy.
¹⁹ And I will show wonders in the heavens above
and signs on the earth below,
blood, and fire, and vapor of smoke;
²⁰ the sun shall be turned to darkness
and the moon to blood,
before the day of the Lord comes, the great and magnificent day.
²¹ And it shall come to pass that everyone who calls upon the name of the Lord shall be
saved.’

1 Peter 1:20 (ESV)

²⁰ He was foreknown before the foundation of the world but was made manifest in the last times for the sake of you

CREATED THE WORLD

John 1:3 (ESV)

³ All things were made through him, and without him was not any thing made that was made.

1 Corinthians 8:6 (ESV)

⁶ yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

Colossians 1:16 (ESV)

¹⁶ For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.

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EXACT IMPRINT OF HIS NATURE

John 1:1 (ESV)

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

Philippians 2:6 (ESV)

⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped,

PURIFICATION OF SINS

Hebrews 2:17 (ESV)

¹⁷ Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.

Hebrews 8:12 (ESV)

¹² For I will be merciful toward their iniquities,
and I will remember their sins no more.”

Hebrews 9:15 (ESV)

¹⁵ Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant.

Hebrews 9:26–28 (ESV)

²⁶ for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself. ²⁷ And just as it is appointed for man to die once, and after that comes judgment, ²⁸ so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Hebrews 10:12 (ESV)

¹² But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,

Hebrews 10:17–18 (ESV)

¹⁷ then he adds, “I will remember their sins and their lawless deeds no more.” ¹⁸ Where there is forgiveness of these, there is no longer any offering for sin.

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AT THE RIGHT HAND

Hebrews 1:13 (ESV)

¹³ And to which of the angels has he ever said, “Sit at my right hand until I make your enemies a footstool for your feet”?

Hebrews 8:1 (ESV)

¹ Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven,

Hebrews 10:12 (ESV)

¹² But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,

Hebrews 12:2 (ESV)

² looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

Matthew 26:64 (ESV)

⁶⁴ Jesus said to him, “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”

Mark 12:35–37 (ESV)

³⁵ And as Jesus taught in the temple, he said, “How can the scribes say that the Christ is the son of David? ³⁶ David himself, in the Holy Spirit, declared,

“ ‘The Lord said to my Lord,
“Sit at my right hand,
until I put your enemies under your feet.” ’

³⁷ David himself calls him Lord. So how is he his son?” And the great throng heard him gladly.

Mark 14:62 (ESV)

⁶² And Jesus said, “I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven.”

Mark 16:19 (ESV)

¹⁹ So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God.

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Luke 20:41–44 (ESV)

⁴¹ But he said to them, “How can they say that the Christ is David’s son? ⁴² For David himself says in the Book of Psalms,

“ ‘The Lord said to my Lord,

“Sit at my right hand,

⁴³ until I make your enemies your footstool.” ’

⁴⁴ David thus calls him Lord, so how is he his son?”

Luke 22:69 (ESV)

⁶⁹ But from now on the Son of Man shall be seated at the right hand of the power of God.”

Acts 2:34–36 (ESV)

³⁴ For David did not ascend into the heavens, but he himself says,

“ ‘The Lord said to my Lord,

“Sit at my right hand,

³⁵ until I make your enemies your footstool.” ’

³⁶ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”

Acts 5:31 (ESV)

³¹ God exalted him at his right hand as Leader and Savior, to give repentance to Israel and forgiveness of sins.

Acts 7:55–56 (ESV)

⁵⁵ But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. ⁵⁶ And he said, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.”

Romans 8:34 (ESV)

³⁴ Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.

Ephesians 1:20 (ESV)

²⁰ that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,

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Colossians 3:1 (ESV)

¹ If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.

1 Peter 3:22 (ESV)

²² who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

SUPERIOR / BETTER

3202 κρείττων (*kreittōn*), ov (*on*): adj.; ≡ Str 2908 & 2909—**1.** LN 65.21 **better** superior (Heb 7:19; 1Co 7:38); **2.** LN 87.28 **greater**, pertaining to greater status (Heb 1:4)¹

Hebrews 6:9 (ESV)

⁹ Though we speak in this way, yet in your case, beloved, we feel sure of **better things**—things that belong to salvation.

Hebrews 7:7 (ESV)

⁷ It is beyond dispute that the ***inferior is blessed by the superior***.

Hebrews 7:19 (ESV)

¹⁹ (for the law made nothing perfect); but on the other hand, a ***better hope*** is introduced, through which we draw near to God.

Hebrews 7:22 (ESV)

²² This makes Jesus the guarantor of a ***better covenant***.

Hebrews 8:6 (ESV)

⁶ But as it is, Christ has obtained a ministry that is as much more excellent than the old as the ***covenant*** he mediates is ***better***, since it is enacted on ***better promises***.

Hebrews 9:23 (ESV)

²³ Thus it was necessary for the copies of the heavenly things to be purified with these rites, but the heavenly things themselves with ***better sacrifices*** than these.

Hebrews 10:34 (ESV)

³⁴ For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a ***better possession*** and an abiding one.

¹ Swanson, J. (1997). [*Dictionary of Biblical Languages with Semantic Domains: Greek \(New Testament\)*](#) (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

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Hebrews 11:16 (ESV)

¹⁶ But as it is, they desire a **better country**, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city.

Hebrews 11:35 (ESV)

³⁵ Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a **better life**.

Hebrews 11:40 (ESV)

⁴⁰ since God had provided **something better** for us, that apart from us they should not be made perfect.

Hebrews 12:24 (ESV)

²⁴ and to Jesus, the mediator of a new covenant, and to the **sprinkled blood that speaks a better word** than the blood of Abel.

NAME = SON

Psalm 2:7 (ESV)

⁷ I will tell of the decree:
The LORD said to me, “You are my Son;
today I have begotten you.

The first quotation comes from Psalm 2:7. Among the rabbis, the “Son” is variously identified as Aaron, David, the people of Israel in the messianic period, or the Messiah himself (SBK, pp. 673–77). But clearly our writer is taking the psalm as messianic and sees it as confer ring great dignity on Jesus.²

2 Samuel 7:14 (ESV)

¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men,

The second quotation comes from 2 Samuel 7:14 (= 1 Chronicles 17:13). Though the words were originally used of Solomon, the writer of Hebrews is applying them to the Messiah, a usage which does not seem to occur among the rabbis (SBK, p. 677). There was, however, a widespread expectation that the Messiah would be a descendant of David (de Jonge, TDNT, 9:511ff.).³

² Morris, L. (1981). [Hebrews](#). In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Hebrews through Revelation* (Vol. 12, p. 18). Grand Rapids, MI: Zondervan Publishing House.

³ Morris, L. (1981). [Hebrews](#). In F. E. Gaebelin (Ed.), *The Expositor’s Bible Commentary: Hebrews through Revelation* (Vol. 12, p. 18). Grand Rapids, MI: Zondervan Publishing House.

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SON OF DAVID

II Samuel 7:12-13 (ESV)

¹²When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.

¹³He shall build a house for my name, and I will establish the throne of his kingdom forever.

Psalm 89:3-4 (ESV)

³You have said, "I have made a covenant with my chosen one; I have sworn to David my servant:

⁴"I will establish your offspring forever, and build your throne for all generations."

Isaiah 9:6-7 (ESV)

⁶For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.

Isaiah 11:1-10 (ESV)

¹There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. ²And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. ³And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, ⁴but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked. ⁵Righteousness shall be the belt of his waist, and faithfulness the belt of his loins.

⁶The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them. ⁷The cow and the bear shall graze; their young shall lie down together; and the lion shall eat straw like the ox. ⁸The nursing child shall play over the hole of the cobra, and the weaned child shall put his hand on the adder's den. ⁹They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.

¹⁰In that day the root of Jesse, who shall stand as a signal for the peoples--of him shall the nations inquire, and his resting place shall be glorious.

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Jeremiah 23:5-6 (ESV)

⁵"Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. ⁶In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.'

Matthew 1:1 (ESV)

¹ The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Luke 1:26-33 (ESV)

²⁶In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, ²⁷to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary. ²⁸And he came to her and said, "Greetings, O favored one, the Lord is with you!" ²⁹But she was greatly troubled at the saying, and tried to discern what sort of greeting this might be. ³⁰And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³²He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, ³³and he will reign over the house of Jacob forever, and of his kingdom there will be no end."

ANGELS = SONS OF GOD

Job 1:6 (ESV)

⁶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

Job 2:1 (ESV)

¹ Again there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them to present himself before the LORD.

ANGELS WORSHIP THE SON

Deuteronomy 32:43 (ESV)

⁴³ "Rejoice with him, O heavens;
 bow down to him, all gods,
for he avenges the blood of his children
 and takes vengeance on his adversaries.
He repays those who hate him
 and cleanses his people's land."

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Deuteronomy 32:43 (Brenton LXX)

Rejoice, ye heavens, with him, and *let all the angels of God worship him*; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people.

Psalm 97:7 (ESV)

⁷ All worshipers of images are put to shame,
 who make their boast in worthless idols;
 worship him, all you gods!

ANGELS WINDS / MINISTERS FIRE

Psalm 104:4 (ESV)

⁴ he makes his messengers winds,
 his ministers a flaming fire.

DECLARATION OF CHRIST'S DEITY

Psalm 45:6–7 (ESV)

⁶ Your throne, O God, is forever and ever.
 The scepter of your kingdom is a scepter of uprightness;
⁷ you have loved righteousness and hated wickedness.
Therefore God, your God, has anointed you
 with the oil of gladness beyond your companions;

NOMINATIVE CASE

Jehovah's Witnesses believe that [Jesus](#) is God's "only-begotten Son", and that his life began in heaven.^[88] He is described as God's first creation and the "exact representation of God",^[89] but is believed to be a separate entity and not part of a Trinity. Jesus is said to have been used by God in the creation of all other things.^[90] Jehovah's Witnesses believe that the [Archangel, Michael](#), "the Word" of John 1:1, and wisdom personified in Proverbs 8 refer to Jesus in his pre-human existence and that he resumed these identities after his ascension to heaven following his death and resurrection. They also identify him with the "[rider of the white horse](#)" at [Revelation](#) 6 and 19.^[91] His birth on earth was accomplished when he willingly allowed himself to be transferred, by God, from heaven to the womb of the virgin, [Mary](#).^[92] While on earth, Jesus was executed as a sacrifice to atone for mankind's sins, becoming the "eternal father" to the human family.^[93]

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They believe that after his death, Jesus appeared to his disciples, convinced them of his resurrection, and then ascended into heaven to sit at Jehovah's right hand until he would become the promised king of God's heavenly kingdom. Jesus acts as the mediator of a "new covenant"^[94] referred to in Jeremiah 31:31, Luke 22:20, and Hebrews 9:15; 12:24, directly mediating only for those going to heaven (the 144,000). Those with an earthly hope are said to be beneficiaries of that covenant.^{[95][96][97]} Even as king of God's kingdom, Jesus remains subordinate to God.^[98] Witnesses reject the doctrine of the perpetual virginity of Mary, who they believe bore more children after Jesus.^{[99]⁴}

Hebrews 1:8 - NEW WORLD TRANSLATION OF THE HOLY SCRIPTURES (2013 REVISION)
But about the Son, he says: “**God is your throne** forever and ever, and the scepter of your Kingdom is the scepter of uprightness.

ANOINTED

Exodus 28:41 (ESV)

⁴¹ And you shall put them on Aaron your brother, and on his sons with him, and shall anoint them and ordain them and consecrate them, that they may serve me as priests.

1 Samuel 10:1 (ESV)

¹ Then Samuel took a flask of oil and poured it on his head and kissed him and said, “Has not the LORD anointed you to be prince over his people Israel? And you shall reign over the people of the LORD and you will save them from the hand of their surrounding enemies. And this shall be the sign to you that the LORD has anointed you to be prince over his heritage.

1 Kings 19:16 (ESV)

¹⁶ And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place.

SUPREMACY OVER CREATION

Psalm 102:25–27 (ESV)

²⁵ Of old you laid the foundation of the earth,
and the heavens are the work of your hands.

²⁶ They will perish, but you will remain;
they will all wear out like a garment.

⁴ Jehovah's Witnesses beliefs. (2017, September 15). In *Wikipedia, The Free Encyclopedia*. Retrieved 01:17, September 20, 2017, from https://en.wikipedia.org/w/index.php?title=Jehovah%27s_Witnesses_beliefs&oldid=800720083

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You will change them like a robe, and they will pass away,
²⁷ but you are the same, and your years have no end.

Isaiah 66:22 (ESV)

²² “For as the new heavens and the new earth
that I make shall remain before me, says the LORD,
so shall your offspring and your name remain.

Revelation 6:14 (ESV)

¹⁴ The sky vanished like a scroll that is being rolled up, and every mountain and island was removed from its place.

Revelation 21:1 (ESV)

¹ Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

ENEMIES > FOOTSTOOL

Psalm 110:1 (ESV)

¹ The LORD says to my Lord: “Sit at my right hand,
until I make your enemies your footstool.”

Matthew 22:43–46 (ESV)

⁴³ He said to them, “How is it then that David, in the Spirit, calls him Lord, saying,

⁴⁴ “ ‘The Lord said to my Lord,
“Sit at my right hand,
until I put your enemies under your feet” ’ ?

⁴⁵ If then David calls him Lord, how is he his son?” ⁴⁶ And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions.

Mark 12:35–37 (ESV)

³⁵ And as Jesus taught in the temple, he said, “How can the scribes say that the Christ is the son of David? ³⁶ David himself, in the Holy Spirit, declared,

“ ‘The Lord said to my Lord,
“Sit at my right hand, until I put your enemies under your feet.” ’

³⁷ David himself calls him Lord. So how is he his son?” And the great throng heard him gladly.

1 Corinthians 15:25 (ESV)

²⁵ For he must reign until he has put all his enemies under his feet.

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CONCERNING ANGELS

In view of the attention lavished in this chapter upon angels and their place in the economy of redemption, it is considered appropriate to set forth some of the basic scriptural teachings concerning them. They are innumerable ([Hebrews 12:22](#)); and from such impressions as may be gathered from our Saviour's reference to "legions of angels" ([Matthew 26:53](#)) and the use of words like "archangel" ([Jude 1:1:1:9](#)), as well as from our Lord's making angels of little children to be of the highest rank in heaven ([Matthew 18:10](#)), it is inferred that the angelic host are an organized company, or kingdom; and it is possibly from the nature of such an organization that the various words like "seraphim," "cherubim," and "archangel" have been derived, these terms standing for the several ranks or powers of the angelic company.

The intimate connection of the angels with the affairs of the kingdom of God is seen in the rejoicing of angels over one sinner that repents ([Luke 15:7](#)) and in the promise of Christ to confess his followers before God and his holy angels ([Mark 8:38](#)). The angels attended Christ's earthly mission, announced his conception and his birth, strengthened him in Gethsemane, awaited his call during the passion, rolled away the stone from his grave, announced his resurrection, and escorted him to glory. In the second advent, Christ will appear with ten thousand angels (perhaps a symbolical number for an infinite host) ([2 Thessalonians 1:7](#)); and to those angels of his power shall be assigned the task of separating the precious from the vile ([Matthew 13:41,49](#)). The love of angels for people, though incapable of comparison with the love of Christ for people, is nevertheless a valid assumption from the above premises; and the loving regard of angels stands as an effective foil of the hatred engendered against people by Satan and his angels.

The verse before us is a flat declaration that angels perform services for them that shall inherit eternal life; and a fair inquiry is, "What services?" The scriptures reveal the following kinds of services performed on behalf of people by the angels of God: (1) They bear away the souls of the righteous in death ([Luke 16:22](#)), as in the case of Lazarus. (2) They oppose purposes and designs of Satan, not in their own names, but in the name of the Lord ([Jude 1:1:1:6](#)). (3) They execute the punitive judgments of God upon the incorrigibly wicked, as in the case of Sennacherib ([2 Kings 19:35](#)) and that of Herod ([Acts 12:23](#)). (4) They exert influence over the rulers and governments of nations, as in the case of Persia ([Daniel 10:20](#)). (5) They aid providentially in bringing the unsaved to hear the redeeming words of the gospel, as in the case of Cornelius ([Acts 10:3](#)). (6) They exercise solicitous care over little children, as shown by Jesus' words ([Matthew 18:10](#)). (7) They are actively employed in maintaining free course and availability of the word of God, as indicated by a mighty angel's holding in his hand "a little book" open (Revelation 10), a book which must certainly be hailed as the New Testament.

People can know nothing of angels except what God has revealed through the Bible; and, even from the Bible, it is possible to make incorrect deductions; but some things

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are definitely clear. There are countless millions of angels whom God created to perform his will throughout a vast theater of operations, cosmic in dimensions, with particular emphasis upon those matters that concern the salvation of people. Great as the privileges of angels appear to be, it would seem that there are two prerogatives not given them. It is not recorded that any of them ever preached the gospel, nor is it indicated that they have the power to reproduce themselves. Worshipping of the angels is forbidden ([Colossians 1:18](#)); and they have no mediatorial function between God and man, that position being reserved to Christ alone ([1 Timothy 2:5](#)).⁵

⁵ Coffman, James Burton. "Commentary on Hebrews 1:14". "Coffman Commentaries on the Old and New Testament". <https://www.studylight.org/commentaries/bcc/hebrews-1.html>. Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.

4. The Use of the Old Testament in Hebrews

There are some interesting features of the author's use of the OT. To begin with, he uses the LXX almost exclusively. Now and then he bases his argument on the LXX where that differs from the Hebrew (e.g., 10:5–7). G. Howard argues that the author seems to have used a variety of Greek texts, some agreeing with our LXX and some differing from it (NovTest 10 [1968], pp. 208–16).

The author's favorite sources are the Pentateuch and the Psalms. Westcott finds him quoting from the Pentateuch twelve times and alluding to it without direct quotation thirty-nine times. The figures for the other parts of the OT are Historical books, one quotation, no allusions; the Prophets, four quotations, eleven allusions; Psalms, eleven quotations, two allusions; Proverbs, one quotation, one allusion. This means twenty-three out of twenty-nine quotations come from the Pentateuch and the Psalms. It is curious that there is so little from the Prophets, especially in view of the author's attitude toward the sacrifices. One would think he would have found much in the Prophets that was applicable to his purpose. There are no quotations from the Apocrypha, though there appears to be an allusion to an event narrated in 2 Macc 6–7 (11:35).

The author has an unusual method of citation; he almost always neglects the human author of his OT quotations (exceptions are 4:7; 9:19–20), though throughout the rest of the NT the human author is often noted. Instead, without actually saying "God says," he normally ascribes the passage he quotes to God, except, of course, where God is addressed, as in 2:6. Twice he attributes words in the OT to Christ (2:11–12; 10:5ff.) and twice to the Holy Spirit (3:7; 10:15). No other NT writer shares this way of quoting the OT. Elsewhere in the NT words are normally ascribed to God only when God is the actual speaker in the OT. This is not invariable, but the habit in Hebrews is only the occasional use in the other books. The effect is to emphasize the divine authorship of the whole OT. For the author, what Scripture says, God says.

A further point is that the author sees Scripture as pointing to Jesus. What the ancient writings say is fulfilled in him. This means more than that specific prophecies are fulfilled in Jesus. Rather the thrust of the whole OT is such that it leads inescapably to him. The author writes of Christianity as the final religion, not because he regards the faith of the OT as mistaken, but because he sees it as God's way of pointing men to Jesus. Judaism is not so much abrogated by Christianity as brought to its climax. The fuller meaning of the OT is to be seen in the person and work of Jesus. The OT and the new way are rightly seen only when they are recognized as parts of one whole. And it is Jesus who enables us to discern that whole and its meaning.⁶

⁶ Morris, L. (1981). Hebrews. In F. E. Gaebelin (Ed.), *The Expositor's Bible Commentary: Hebrews through Revelation* (Vol. 12, p. 7). Zondervan Publishing House.