

Hebrews 1:4-14

The focus on this portion of Scripture is that the Son (Jesus) is **better** than angels. In establishing this truth the writer quotes extensively from the Tenach, showing that Jesus is God and that angels are just ministering spirits, are not due our worship, and, in fact, they worship God. There is no better way to convince a Jewish person that Jesus is Messiah and God (and Hebrews is written to Jewish people) than to quote extensively from the Tenach. Angels are powerful beings but they are not God and the Son is MUCH better. There is perhaps no better passage of scripture to establish the deity of Jesus than Hebrews 1.

One of the abiding legends of the Great War (WW I) is of an intercession by a heavenly agent -- allegedly observed by many soldiers -- during the opening action at Mons, Belgium, part of the larger action known as the Battle of the Frontiers in August 1914. In his book *ANGELS A TO Z* Matthew Bunson recounts, 'One of the most famous episodes of angelic intervention, [was] the supposedly widely reported descent of an angelic army in August 1914, which came to the aid of the British forces against the Germans in Mons... The angelic host's assistance could not have come at a more propitious moment as the British were being driven back by the relentless German advance.'

The Case of the Elusive Angel of Mons by Alan S. Coulson, MD, PhD. and Michael E. Hanlon, Website Editor

"An Ohio newspaper journalist who was covering the Six-Day War, recounted how Moshe Dayan, an Israeli military commander, was chided to invade Jerusalem quickly. Dayan said that he was "watching the Angel of the Lord with his sword lifted up" and said he would not move until the Angel's sword came down. As a result, they easily took the city."

"Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." Isaiah 37:36

4 ***Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.***

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?***

1) *Being made so much better than the angels*

This is specifically speaking of His humanity - see John 1:1,14; 1 Timothy 2:5; Romans 9:5

Hebrews 2:9: He *"was made a little lower than the angels for the suffering of death."*

Being made so much better has to do with his crucifixion, resurrection, and ascension.

2) His name obtained by inheritance - Romans 1:4

3) Because He is a Son - quoting Psalm 2:7 and 2 Samuel 7:14-16; 1 Chronicles 17:13

Psalm 2:7 is quoted in Acts 13:33-34 in relation to His resurrection.

The promised Davidic Covenant is mentioned no less than 7 times in 1st and 2nd Chronicles - 1 Chronicles 17:11-14; 22:8-13; 28:6-7; 2 Chronicles 6:8-9, 16; 7:17-18; 13:5; 21:7. The one conditional aspect of the Davidic Covenant (1 Chronicles 28:7) is shown to be the downfall of all the kings of Judah as none of them could be the condition. Ultimately, it is Jesus who will fulfill the one conditional aspect of this unconditional covenant and establish the Davidic throne.

6 ***And again, when he bringeth in the firstborn into the world, he saith, And let all the angels of God worship him.***

1) He is the first-born - πρωτοτοκος protokos {pro-tot-ok'-os} - and is due our worship

"the word that Paul [commenting on Col.1:15] did use (*protokos*) had two connotations: *priority* and *sovereignty*. *Priority* had two possible sub-connotations: *the first part of something* or *existence before something*. The context of the word determines which sub-connotation is intended. The Colossians 1 context demands the sub-connotation of *existence before something* (vv. 16-17). Thus, when Paul referred to Christ as "*the first-born of all creation*," he was teaching that Christ *existed before* and is *sovereign over* all of creation. F. F. Bruce stated, "What the title does mean is that Christ, existing as He did before all creation, exercises the privilege of primogeniture as Lord of all creation, the divinely appointed 'heir of all things' (Heb. 1:2). He was there when creation began, and it was for Him as well as through Him that the whole work was done"

Israel My Glory, The Eternity and Pre-Existence of Christ, by Renald E. Showers, Vol. 55, Issue 4, 1999

προσκυνεω pros-koo-neh'-o - prostrate oneself in homage (do reverence to, adore) worship.

The Son *received worship* - Matthew 8:2; 9:18;14:33;18:26; Luke 24:52; John 9:38

2) Angels commanded to worship God - quoting Deuteronomy 32:43 from the Septuagint (LXX)

"Rejoice, O heavens, with him, and let all the sons of God worship him. Rejoice, O nations, with his people, let all the angels of God prevail for him, For He will avenge the blood of His sons, And will render vengeance on His adversaries, And will atone for His land and His people,"

In the earliest citations of the Septuagint in other writings, we see a similar but slightly different reading. For example, Justin Martyr, writing around 155-160 AD, quoted it as:

"Rejoice, O heavens, with him, and let all the angels of God worship him. Rejoice, O nations, with his people, let all the angels of God prevail for him, For He will avenge the blood of His sons, And will render vengeance on His adversaries, And will atone for His land and His people."

"sons of God" could be used to denote angels, as we see in Job 1:6, 2:1, and 28:7 and that is most likely why Justin Martyr quoted it as "angels of God," which is how it is written in Hebrews 1:6.

Revelation 22:8-9 angels and men are to worship God only (see also Psalm 148:2-5)

Note that the Deuteronomy 32 passage is speaking of Jehovah (LORD) - see Deuteronomy 32:19, 27, 30, 36 and 37-39 - thus, this scripture as used here in verse 6 is saying Jesus is Jehovah.

7 *And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*
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.*
9 *Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

Vs. 7 Angels are servants - quoting Psalm 104:4

Vs. 8-9 The Son is King as well as eternal God - quoting Psalm 45:6,7

10 *And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:*
11 *They shall perish; but thou remainest; and they all shall wax old as doth a garment;*
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.*

Vs. 10-12 He is Creator - quoting from Psalm 102:25-27

He is eternal - "in the beginning"; "thou remainest"; "thou art the same, and thy years shall not fail."

13 *But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*
14 *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

Vs. 13 His work is finished ("sit on my right hand") - quoting Psalm 110:1

Vs. 14 The angels work of serving continues as they minister to believers.

The concept of "guardian angels" is not found in the Bible.