

200315-1 He 1, 5-14, The Son Is Better Than the Angels—CThurman

The first word in this letter to the Hebrews is the name of *God*. Paul opened his letter to certain of the Hebrews in this way because they knew God. They didn't know God because they were Jews. They knew Him because they had received the witness of His only begotten Son.

These things Jesus said, not to the unbelieving, or to the masses, but to HIS DISCIPLES:

Joh 13:20 ... he that receiveth me receiveth him that sent me.

Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

Being a Jew wasn't enough for one to come to the knowledge of God. Jews in their unregenerate state are as dead in trespasses and sins before God as any Gentile idolator is.

The first sentence in this letter spans four verses. The main statement is, *God hath spoken* [His word] *unto us*. The plural objective case pronoun *us* refers to the baptized-believing, church-related Hebrews to whom Paul writes. He spoke *unto us* in these last days by His Son. The sentence then describes the Son:

He is appointed heir of all things;
He is creator of all of the ages of this world;
He is the radiance of God's glory;
He is the express image of God's hypostasis (in other words he is the impress of Deity united to human flesh);
He is the bearer of all things by the word of God's power;
He is better than the angels.

That the Son sat down at the right hand of the Majesty on high when He purged our sins proves Him to be better than the angels. No angel, shall ever sit at the right of of God; only the Son. (Some of the disciples may sit to the right or to the

left of the Son, but none but the Son shall sit in the throne of the Heavenly Father.)

What follows in the remaining portion of this chapter is the contrast there is between the angels and the Son.

Verse 5

For – To which angel did God ever say:

Thou art my Son, this day I begat you?

And again,

I will be to Him a Father, and he shall be to me a Son?

Verses 6, 7 (the way that God spoke to & of the angels)

And again – At the incarnation God says:

Let the angels of God worship Him.

And – of the angels God says:

God makes His angels spirits and ministers.

Verses 8-12

But – to the Son God says:

Thy throne, O God, is forever ... (v.8)

And,

Thou, Lord, in the beginning hast laid ... (v.10)

Verse 13

But – To which angel did God ever say:

Sit on my right hand until ...

Verse 14

Angels are ministering spirits, sent forth to serve them that shall be heirs of salvation.

Conclusion: Angels are inferior to the Son; the Son is better than the angels; He is superior to them.

4 τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων ὅσω διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα

γὰρ
5 For

The reason that the Son is better than angels is ...

Verses 5-7 have two points which fall under *For & And again ...*

ΠΟΤΕ
unto which of the angels said he at any time,
ever !

at any time, ποτε, adv. indefinitely, tss. when, aforesaid, in times past, at any time (He.1.5, 13; 2.1; 4.1), sometime, at the last, in time past, of [n]ever, in old time.

Thou art my Son, this day have I begotten thee?

art, εἶμι, 2ps. pres. ind. of εἶμι, am; the present tense (time) of the 2ps. verb is are; 1ps. is I am; 3ps. is he is.

have ... begotten, γεγέννηκα, 1ps. perf. ind. act. of γεννάω, tss. to beget, conceive, to be born, to deliver, to gender; γεγέννηκα is in the NT thrice, He.1.5; 5.5, & Ac.13.33, have ... begotten; in Hebrews the verb γεννάω, is in two other places: 11.12, sprang, 23, when ... was born.

This has reference to the resurrection of Jesus Christ from the dead.

Ps.2.7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Ac.13.33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

The consideration is of the Son incarnated; come in human flesh, having a body in which He does His work among men. To no angel did God ever say this.

The phrase, *the sons of God*, is used collectively to refer to the lineage of Seth (Ge.6.2, 4), to the elect angels (Job 1.6; 2.1; 38.7) and to those which manifest faith in Christ (Jn.1.12; Ro.8.14, 19; Phl.2.15; 1Jn.2.1, 2) But God never called an angel, any angel *His Son*. The Psalmist's words require that God have a Son and only one Son. This is the Son of God, the only begotten, *μονογενῆς, μόνος*, tss. *alone, only* + *γένος*, tss. *kind, offspring*. It was during the earthly ministry of Christ that the Scriptures twice record at two different events that God the Father acknowledged that Jesus was in fact His Son (the *beloved*), but there are a total of five texts which refer to either of these two events. (Mt.3.17; 17.5; Mk.9.7; Lk.9.35; 2Pe.1.17) The two events are:

At Christ's baptism:

Mt.3.16 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:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

At the Mount of Transfiguration:

Mt 17:5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

And again,

Keeping in mind the question ... *Unto which of the angels said he at any time?*

I will be to him a Father, and he shall be to me a Son?

will be, ἔσομαι, 1ps fut. ind. & *shall be*, ἔσται, 3ps. fut. ind. of εἰμί, *am*; cf. 1.5 (twice), 2.13, *will* (for 'will be' trusting); 3.12, *be*; 8.10, *will be & shall be*; 8.12, *will be*.

1Chr.17.11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for ever.

13 I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

So these Jewish brethren are led to understand by the word of God, the OT. Scriptures that God never said this to any angel.

5 Τίτι γάρ εἶπέν ποτε τῶν ἀγγέλων Υἱός μου εἶ σύ ἐγὼ σήμερον γεγέννηκά σε καὶ πάλιν Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν

6 And again,

Notice how God spoke of the angels and what He said to them.

when he bringeth in the firstbegotten into the world,
firstborn

εἰσαγάγη, 3ps. aor. subj. act. of εἰσάγω; tss. *to bring in, to lead in*.

firstbegotten, πρωτότοκον, acc. sing. masc. of πρωτότοκος; tss. *firstborn, firstbegotten*; cf. He. 1.6, *firstbegotten*; 11.28; 12.23, *firstborn*.

world, οἰκουμένην, acc. sing. of οἰκουμένη, properly a fem. part. pass. of οἰκέω, to build (what is built), and so the habitable [γῆ, earth].

Firstborn means the first. With reference to birth, the Lord Jesus was the firstborn child of Mary.

Mt 1:25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Mary had other sons & daughters born after the Lord's birth. (cf. Mt.12.47; 13.55; Mk.6.3; Lk.8.20; Gal. 1.19)

With reference to the grave, He was the first to come forth from the grave never to die again, having everlasting life.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

With reference to all of the brethren He is the first among them:

Ro 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

And, with reference to God, He is God's first & only Son, The Son of God.

Ps.89.26 He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

27 Also I will make him my firstborn, higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

This is properly the text which concerns eternal generation:

Pv.8.22 ¶ The LORD possessed me in the beginning of his way, before his works of old.

23 I was set up from everlasting, from the beginning, or ever the earth was.

24 When there were no depths, I was brought forth; when there were no fountains abounding with water.

25 Before the mountains were settled, before the hills was I brought forth:

26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.

27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth:

30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

he saith, And let all the angels of God worship him.

let ... worship, προσκυνησάτωσαν, 3rd pl. aor. imper. of προσκυνέω, προς to, toward + κυνέω, LXX, to worship; προσκυνέω, is always tss. to worship.

The Septuagint use is evident. Refer to vss. 10b-12 where it is quote verbatim.

Most of you need to note this reference in the margins of your Bible. It will refer you to Deu.32.43, but unless you read it in the LXX the reference will seem to be a mistake.

KJV, Deu.32.43 *Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.*

LXX, Deu.32.43 *Rejoice, ye heavens, with him, **and let all the angels of God worship him**; {1 } 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.*

But add this reference also, Ps.97.7, and again the LXX reading follows the way Paul quotes it here.

Ps 97:7 Confounded be all they that serve graven images, that boast themselves of idols: worship him, all ye gods. (LXX, worship him, all ye his angels. ἄγγελοι αὐτοῦ)

6 ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην λέγει Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ

καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει
7 And of the angels he saith, Who maketh his angels spirits,

who maketh, ποιῶν, nom. sing. masc. part. pres. act. of ποιέω, to do, commit.

spirits, πνεύματα, acc. pl. of πνεῦμα, tss. Holy Ghost, ghost, life, spirit, spiritually, spiritually.

Noting the way that God describes them.

and his ministers a flame of fire.

[He made as He did as]

ministers, λειτουργούς, acc. pl. of λειτουργός, always tss. minister (5, He.8.2); see also in Hebrews the noun λειτουργία, tss. He. 8.6;

9.21, *ministry* (in other plcs. *ministration, service*); the adjective once in the NO, λειτουργικός, He.1.14, *ministering* [spirits]; and the verb λειτουργέω, tss. He.10.11, *ministering* (in other places, *to minister*.

of fire, πυρὸς, gen. sing. of πῦρ, tss. *fire, fiery*.

φλόγα, acc. sing. of φλοξ, and always tss. *flame* (7); in Scripture used with reference to the torments of hell, (this) *flame* (Lk.16.24), of the appearance of the angel of the LORD to Moses (in a flame) *of fire* (Ac.7.30); to the judgment of the Lord upon the unbelieving, (in) *flaming* (fire taking vengeance, 2Th.1.8); the angels as ministering spirits a *flame* (of fire. He.1.7), and three times of the eyes of Christ, (his eyes were as a) *flame* (of fire, Re.1.14; 2.18; 19.12).

This citation comes from Ps.104.4, which reads:

Ps.104.4 Who maketh his angels spirits; his ministers a flaming fire ...

Years ago I dealt with statements like this as if raised two different points. When you see statements like this it is a simple redefining of the first point. In this case *angels* are *spirits* and *ministers* of a *flaming fire*.

Angels are spirits. *Spirit* is in the Hebrew רִּיחַ, ruach, is tss. *spirit, breath*, and *air*, etc.; and in the Greek πνεῦμα, pneuma, is tss. most often *Spirit*, *spirit*, & [Holy] *Ghost*, and once *wind*. God made angels spirits and as flame of fire. Perhaps like the wind angels are, or can be, *invisible*, and like a flame, *bright*.

Invisible:

Nu 22:31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. (The angel had been invisible to him. For a time only the donkey was allowed to see him. Nu.22.27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.)

Jud 6:21 (Before Gideon) Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

Jud 13:20 (Before Manoah & his wife) For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

*2Ki.6.16 (Before the servant of Elishah) And he answered, Fear not: for they that be with us are more than they that be with them.
17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.*

*Ac 12.7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.
8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.*

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

Bright

Jud 13:6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name ...

sceptre, ράβδος, noun, tss. staff (2, He.11.21), pl. staves (2), rod (6, He.9.4), scepter, British sp. (2, He.1.8, twice).

righteousness, εὐθύτητος, gen. sing. of εὐθύτης, a noun once in the NT; εὐθύς, adj. straight (5), right (3); & as an adv. εὐθύς, is tss. straightway, anon, by and by, immediately, forthwith.

Ps.2.7 ¶ I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me (the Father to His Son), and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 Thou (the Son) shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

Re 12:5 And she (the woman as a type for the nation of Israel) brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

Re 19:15 And out of his mouth (The mouth of the Word of God, Jn.1.1; Re.19.13) goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

8 πρὸς δὲ τὸν υἱὸν Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα τοῦ αἰῶνος ράβδος εὐθύτητος ἢ ράβδος τῆς βασιλείας σου

9 Thou hast loved righteousness, and hated iniquity;

thou hast loved, ἠγάπησας, nom. sing. masc. part. aor. of ἀγαπάω, a verb tss. to love, beloved. found in Hebrews at He.1.9; 12.6.

righteousness, δικαιοσύνην, acc. sing. of δικαιοσύνη, and always tss. righteousness; the verb δικαιοῶ, is tss. to justify (38), to be free (1, Ro.6.7), to be righteous (1, Re.22.11).

hated, ἐμίσησας, 2ps. aor. ind. act. of μισέω, a verb always tss. with the English hate & in Hebrews only this once.

iniquity, ἀνομίαν, acc. sing. of ἀνομία, ἄ negative particle + νόμος, always tss. *law*; ἀνομία, is tss. *iniquity* (see He.1.9; 8.12; 10.17), *unrighteousness*, & *transgression*; ἀνομός, is tss. *transgressors*, *wicked*, *without law*, *lawless*, *unlawful*.

παρὰ

therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

hath anointed, ἔχρισεν, 3ps. aor. mid. of χρίω, a verb always tss. *to anoint* (5) and only this once in Hebrews; cf. Lk.4.18; Ac.4.27; 10.38; 2Co.1.21.

oil, ἔλαιον, always tss. *oil* (11).

gladness, ἀγαλλιάσεως, gen. sing. of ἀγαλλίασις; *gladness* (3), *joy* (1), *exceeding joy* (1); the verb ἀγαλλιάω, is tss. *to be exceeding glad*, *to rejoice*, *to be glad*, *to greatly rejoice*.

fellows, μετόχους, acc. pl. of μέτοχος, μετά to change, with + ἔχω to have, possess; tss. Lk.5.7, *partners*; He.1.9, *fellows*; He.3.1, 14; 6.4; 12.8, *partakers*; μετέχω, to be partakers; He.2.14, to take part; He.5.13, to use; He.7.13, to pertain; μετοχή, once found in the NT, tss. *fellowship*.

This text is a citation of Ps.45.6:

Ps.45.6 ¶ Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.

7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

God, hath anointed thee with the oil of gladness above thy fellows, oil is often a type for the Holy Spirit. Christ has fellows, those associated specially to Him; these are His brethren. Certainly the fellows of the Son have the Holy Spirit, but He had the fulness of the Spirit.

Joh 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

And if sinners saved by the grace of God have joy in God, think of the joy the Son of God for the joy of His own.

Lk.15.4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders, rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

Jn.15.11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

9 ἡγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν διὰ τοῦτο ἔχρισέν σε ὁ θεός ὁ θεός σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου

κατ'

10 And, Thou, Lord, in the beginning || hast laid the foundation of the earth;
at

/|marks the beginning of the verbatim quote from LXX to the end of verse 12 ...

beginning, ἀρχάς, acc. pl. of ἀρχή, is tss. in He.1.9; 3.14; 7.3, beginning; He.2.3, at the first; He.5.12, the first; He.6.1, principles.

hath laid the foundation, ἐθεμελίωσας, 2ps. aor. ind. act. of the verb θεμελιόω,; to found, ground, to lay the foundation, to settle; the noun, θεμέλιος, is always tss. foundation (16, cf. He.6.1; 11.10).

and the heavens are the works of thine hands:

works, ἔργα, acc. pl. of ἔργον, from which we have our English work, ergonomics, and such; tss. deed, doing, labor, work (He.1.10; 2.7; 3.9; 4.3, 4, 10; 6.1, 10; 9.14; 10.24); the verb ἐργάζομαι, tss. in He.11.33, wrought.

God said to the Son, 'O God, Your throne is everlasting ... (v.8) And now, Lord, you laid the foundation of the earth in the beginning; and the heavens are the works of your hands. (v.13, *But*)

10 καὶ Σὺ κατ' ἀρχάς κύριε τὴν γῆν | ἐθεμελίωσας καὶ ἔργα τῶν χειρῶν σου εἰσιν οἱ οὐρανοί

11 They *shall perish; but thou remainest;*
the earth & the heavens

shall perish, ἀπολοῦνται, 3ppl. fut. mid. of ἀπόλλυμι, ἀπό from, forth + ὀλλυμι (LXX, ὀλλύναι, to destroy, ruin, perish); ἀπόλλυμι, to lose, destroy, perish, mar, die; this is the only use in Hebrews.

remainest, διαμένεις, 2ps. pres. ind. of διαμένω, διά by, through + μένω, to abide, continue, dwell, endure, remain, stand, tarry; διαμένω, is tss. to remain (2), to continue (3).

and they *all shall wax old as doth a garment;*
the earth & the heavens

shall wax old, παλαιωθήσονται, 3ppl. fut. pass. of παλαιόω; this verb is tss. Lk.12.33; He.1.11, to wax old; He. 8.13, to make old & decay; the adj. παλαιός, is tss. old (19); the noun παλαιότης, oldness.

11 αὐτοὶ ἀπολοῦνται σὺ δὲ διαμένεις καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται

12 And as a vesture shalt thou fold them up,
covering

vesture, περιβόλαιον, noun, περί about + βάλλω to cast; found in He.1.12 & 1Co.11.15, covering.

shall ... fold them up, ἐλίξεις, helixeis, 2ps. fut. ind. act. of ἐλίσσω, only this once in the NT.

and they shall be changed: but thou art the same, and thy years shall not fail. ||

||marks beginning & ending of LXX verbatim quote ...

||marks the ending of the verbatim quote from LXX which began in verse 10 ...

shall be changed, ἀλλαγῆσονται, 3prpl. fut. pass. of ἀλλάσσω or ἀλλάττω, and always tss. to change (6).

shall ... fail, ἐκλείψουσιν, 3prpl. fut. ind. of ἐκλείπω, ἐκ of, out, out of, forth + λείπω, to lack, want, be destitute; ἐκλείπω, is tss. to fail (3, Lk.16.9; 22.32).

Citing the text of Ps.102.25:

Ps.102.25 Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:

27 But thou art the same, and thy years shall have no end.

The Son is said to be the Creator, eternal and immutable.

12 καὶ ὡσεὶ περιβόλαιον ἐλίξεις αὐτοῦς καὶ ἀλλαγῆσονται σὺ δὲ ὁ αὐτὸς εἶ
καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν

πρὸς
13 But to which of the angels said he ποτε
at any time,
ever!

said he, εἶρηκέν, 3ps. perf. ind. of ῥέω; Moulton notes that this verb is only used in the passive voice, to was spoken (26),

at any time, ποτε, adv. indefinitely, tss. when, aforesaid, in times past, at any time (He.1.5, 13; 2.1; 4.1), sometime, at the last, in time past, of [η]ever, in old time.

Sit on my right hand, until I make thine enemies thy footstool?
ὑποπόδιον τῶν ποδῶν σου
a footstool of your feet

sit, κάθου, 2ps. imper. of κάθημαι, κατά by, down + ἴμαι, to sit; κάθημαι, tss. to dwell, to sit, to sit by, to sit down.

make, θῶ, 1ps. aor. subj. act. of τίθημι, tss. to appoint (He.1.2, he hath appointed), lay, lay down, to make (He.1.13, make; 10.13, made), ordain, purpose, put, set, set forth, etc.

footstool, ὑποπόδιον, ὑπό under + πούς, a foot; always tss. footstool (9); He.1.13; 10.13

foot, ποδῶν, gen. pl. of πούς, so feet or footstool; cf. He.1.13; 10.13, foot; He. 2.8; 12.13, feet.

The answer is NEVER did God say this to any angel.

ordered from L- R יהוה לאדני
*Ps.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.*

We note the Hebrew יהוה, y^e-ho-vah, the Tetragrammaton, the Holy Four [Letters], which being transliterated is the name, *Jehovah*. The spelling of LORD as it is in all capital letters in the KJV Bible always identifies this name of God. It means, 'The Ever-living One.' The basic meaning is *To Be*, יהוה, ha-vah. So, in Ps.110 David shows that Jehovah God called upon his (David's) Master, אדני, adōn, by saying, 'Sit thou at my right hand.' It is

certainly one thing for men to be called upon to sit beside the Savior (Cf. Mk.10.37 40);

Re 3:21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Mt 20:23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

But no man but the Son of God, the Lord Jesus takes has this place at the right hand of God.

1Pe.3.22 Who (Jesus Christ) is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Ac 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

Re.7.9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

...

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

Re.22.1 ¶ And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

...

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

Now the summation of angels as compared to the Son of God.

13 πρὸς τίνα δὲ τῶν ἀγγέλων εἶρηκέν ποτε Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου

14 **Are they** λειτουργικὰ
not all ministering spirits,
the angels

ministering, λειτουργικὰ, nom. pl. neut. of λειτουργικός, (adj.)
He.1.14, *ministering* [spirits]; the noun λειτουργός is always tss.
minister (5, He.8.2); see also in Hebrews the noun λειτουργία, tss.
He. 8.6; 9.21, *ministry* (in other plcs. *ministration, service*); and the
verb λειτουργέω, tss. He.10.11, *ministering* (in other places, *to minister*).

sent forth to minister for them who shall be heirs of salvation?
εἰς διακονίαν διὰ μέλλοντας
for service on account of are about [to]

sent forth, ἀποστελλόμενα, nom. pl. neut. part. pres. pass. of ἀποστέλλω, ἀπό of, forth, send + στέλλω, Liddell & Scott, 'I. to set in order, arrange, array II. to dispatch on an expedition, to dispatch, send ...'; the noun is ἀπόστολος, *apostle* (He.3.1), *he that is sent, messengers*; the verb ἀποστέλλω, is tss. Mt.10.40, *to send*; Mt. 2.16; He.1.14, *to send forth*; Mk.4.29, *to put in*; Mk.8.26, *to send away*.

minister, διακονίαν, acc. sing. of διακονία; used only once in Hebrews; tss. διακονία *ministry, ministration, office, administration,*

service; διάκονος, noun, a minister, servant; the verb διακονέω, to minister (twice in He.6.10), to serve, to administer.

who shall, μέλλοντας, acc. pl. masc. part. pres. of μέλλω, 'to be on the point of doing, about to do' (cf. Liddell & Scott); cf. He.1.14; 2.5; 6.5; 8.5; 9.11; 10.1, 27; 11.8, 20; 13.14.

[to] be heirs of, κληρονομεῖν, pres. infin. of κληρονομέω; κληῖρος tss. a part, a lot, an inheritance, an heritate + νέμομαι LXX, tss. to tend, to feed; so to to tend or receive a part or lot; κληρονομέω, a verb tss. to inherit (13), to be an heir (2); cf. He.1.4, hath by inheritance obtained; 1.14, [to] be heirs of; 6.12, who ... inherit; 12.17, inherited.

The comparison between the Son and the angels is complete. The angels worship Him and render service to those that shall inherit everlasting life, for those that the Son purged from sins. The Son is called God by God, and Lord Creator, eternal and immutable. As wonderful a creature as angels are they are not so wonderful as the Son of God. The Son exceeds them because of who He is and because of what He has done. (warned against worshipping angels, Deu.4.14-20)

So, our text today breaks into these parts:

Verse 5

For – God never said this to any angel ...

Thou art my Son, this day I begat you?

And again,

I will be to Him a Father, and he shall be to me a Son?

Verses 6, 7

And again – God spoke of them as servants

Let the angels of God worship Him.

And – of the angels God says:

God makes His angels spirits and ministers.

Verses 8-12

But – God acknowledge His Son as God and Lord::

Thy throne, O God ... (v.8) And, Thou, Lord ... (v.10)

Verse 13

But – And finally God never said this to any angel:

Sit on my right hand until ...

Verse 14

Angels are only ministering spirits, sent forth to serve them that shall be heirs of salvation.

The Christian Jews needed to know more of Jesus Christ. All of us are ever learning more of Him. Being God He is infinite. But there are some basic things of the Son of God that we might not have learned yet. As we abide in Him He abides in us. We are to grow in the knowledge of who He is, and that is only as we walk by faith with Him day by day. That was the apostles' experience. They knew Him, they believed in Him, but not like they would later.

Mk 4:41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Joh 20:31 But these are written, that ye (disciples of Christ, Christians) might believe (in other words, confirmed or established in their faith) that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The Son lowered Himself but for a short time to minister for us to God, and after that He completed His word He returned to the place where He was before His humiliation.

Joh 6:62 What and if ye shall see the Son of man ascend up where he was before?

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

*Phl.2.7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:
8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
9 Wherefore God also hath highly exalted him ... (see below)*

It is true that the elect angels never die, that they presently excel in wisdom compared to us, that they are might in strength and attainments compared to our present, natural state.

Ps 103:20 Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

2Pe 2:11 Whereas angels, which are greater in power and might (than the lies and deceitfulness of so many false teachers), bring not railing accusation against them (these false teachers) before the Lord.

Mt 4:6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Mt 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

Angels proceed as lightening from one place to the next doing the will of God, but are still as the Son, omnipresent. He is in all places at once.

Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

The name of Jesus Christ is above every name. He has a name that is above every name.

Ac.4.10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Phl.2.9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

All of this that Paul cited for His Christian Jewish brethren was to this end:

He.2.1 ¶ Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

The Son of God, our Lord Jesus Christ is *better* than the angels.

14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν