

**5 For to which of the angels did He ever say, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU” [Psalm 2:7]? And again, “I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME” [2 Samuel 7:14; 1 Chronicles 17:13]?**

**1:5** The remainder of Hebrews ch. 1 includes strong reasoning for why Yeshua the Messiah is superior to the angels. The exact situation that required the author to write about this, has sometimes been thought to be angel worship among his audience. More likely is the fact that some believed that Yeshua was nothing more than some kind of high supernatural agent of God, though ultimately a created being. The author of Hebrews proves that this is not the case, relying on his audience’s knowledge of both the Tanach and the actions of Yeshua. He proceeds to define who Yeshua is, arguing that He is a Son to God, and God is a Father to Him, a relationship that God does not have with any of the angels. This makes Yeshua’s purpose for coming to Earth and intervening in the lives of mortals on behalf of their salvation, one that is superior to the angels.

He opens up his argument, stating, “For God never said to any angel what he said to Jesus” (NLT). He then quotes from Psalm 2, a text rife with Messianic references. This psalm opens up with rhetorical questions:

“Why are the nations in an uproar and the peoples devising a vain thing? The kings of the earth take their stand and the rulers take counsel together against the LORD and against His Anointed, saying, ‘Let us tear their fetters apart and cast away their cords from us!’” (Psalm 2:1-3).

The Psalmist asks how the nations of the Earth can even dream of setting themselves against the Almighty God of the Universe and against His *Mashiach* (מָשִׁיחַ) or Messiah. The author of Hebrews sees this clearly as a reference to Yeshua, who the Psalmist indicates is to come into the world, receive the world as a Divine inheritance, and break all the enemies of His Father. The elongated text, that our author makes only a short reference to, reads as follows:

“But as for Me, I have installed My King upon Zion, My holy mountain. I will surely tell of the decree of the LORD: He said to Me, **‘You are My Son, today I have begotten You** [Hebrews 1:5]. Ask of Me, and I will surely give the nations as Your inheritance, and the *very* ends of the earth as Your possession. You shall break them with a rod of iron, You shall shatter them like earthenware” (Psalm 2:6-9).

This same text is quoted by the Apostle Paul when preaching the good news to a synagogue at Pisidian Antioch, and Paul makes the important point that this psalm speaks of Yeshua—and not King David:

“And we preach to you the good news of the promise made to the fathers, that God has fulfilled this *promise* to our children in that He raised up Yeshua, **as it is also written in the second Psalm, ‘YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU’** [Psalm 2:7]. *As for the fact* that He raised Him up from the dead, no longer to return to decay, He has spoken in this way: ‘I WILL GIVE YOU THE HOLY *and* SURE *blessings* OF DAVID’ [Isaiah 55:3]. Therefore He also says in another *Psalm*, ‘YOU WILL NOT ALLOW YOUR HOLY ONE TO UNDERGO DECAY’ [Psalm 16:10]. For David, after he had served the purpose of God in his own generation, fell asleep, and was laid

among his fathers and underwent decay; but He whom God raised did not undergo decay” (Acts 13:32-37).

Yeshua is a decisively different Son to the Father, than the relationship that King David had to Him. The fact that Yeshua is this Son is readily attested to us in the Gospels, by the voice of the Father Himself:

“Then a cloud formed, overshadowing them, and a voice came out of the cloud, “This is My beloved Son, listen to Him!” (Mark 9:7).

“He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David” (Luke 1:32).

Upon establishing that Yeshua is the Son prophesied about in Psalm 2, our author makes a unique quotation from 2 Samuel 7, in Nathan’s prophecy to King David about One coming after him who would have a throne established forever. As Warren A. Quanbeck explains it, “Here David is treated as a prophetic figure who finds his true place as a preparation for the great King, ‘great David’s greater Son.’”<sup>29</sup> While it was initially spoken concerning Solomon, it was considered to have major Messianic significance. The elongated prophecy specifically says,

“When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took *it* away from Saul, whom I removed from before you. Your house and your kingdom shall endure before Me forever; your throne shall be established forever” (2 Samuel 7:12-16).<sup>30</sup>

The expectation that the Messiah was going to be a son of David, is, of course, realized in other prophecies in the Tanach (Isaiah 9:6; Zechariah 9:9). Some have tried to claim that Psalm 2 was not a prophecy about Yeshua, but only about David and his son Solomon, and that the emerging Christian Church of the late First Century only “invented it” to apply to Jesus Christ. But, this prophecy was considered to be messianic in nature by some Jews of the First Century. The most notable extra-Biblical application of 2 Samuel 7 in a Messianic context appears in the Dead Sea Scrolls, in the Qumran community’s text *Midrash on the Last Days*:

*“The Lord declares to you that He will build you a House (2 Sam. vii, 11c) I will raise up your seed after you (2 Sam. vii, 12). I will establish the throne of his kingdom [for ever] (2 Sam. vii, 13). [I will be] his father and he shall be my son (2 Sam. vii, 14). He is the Branch of David who shall arise with the Interpreter of the Law [to rule] in Zion [at the end] of time. As it is*

<sup>29</sup> Quanbeck, in *The Interpreter’s One-Volume Commentary on the Bible*, 900.

<sup>30</sup> This same basic admonition is repeated in 1 Chronicles 17:13: “I will be his father and he shall be My son; and I will not take My lovingkindness away from him, as I took it from him who was before you.”

written, *I will raise up the tent of David that is fallen* (Amos ix, 11). That is to say, the fallen *tent of David* is he who shall arise to save Israel” (4Q174 10:10-11).<sup>31</sup>

This should confirm for us that the author of Hebrews is not necessarily “inventing” a new interpretation of Nathan’s prophecy, but that it did exist in the milieu of some in the First Century Jewish community, and was likely more widespread than just the Essenes. We might not totally agree with the Essenes’ ultimate conclusions regarding these prophecies, but they are interpreted as being references to the Messiah to come, and the author of Hebrews has not fidgeted with the Tanach Scriptures.

It is also important to note that the Hebrew phrase *v’haqimoti et’-zaraka* (וְהִקְיִמֹתִי אֶת־זַרְכָּא) in 2 Samuel 7:12, was rendered as *kai anastēsō to sperma sou meta* (καὶ ἀναστήσω τὸ σπέρμα σου μετὰ) in the Greek Septuagint: “I will raise up thy seed after thee” (LXE). This is a theme appropriated by John in his Gospel, when people are asking, “Has not the Scripture said that the Messiah comes from the descendants [*spermatos*, σπέρματος] of David, and from Bethlehem, the village where David was?” (John 7:42).

The author of Hebrews begins to make some major arguments describing the superiority of Yeshua over the angels. He argues that Yeshua is the Son of God, and justifies this claim with some major Messianic words from the Tanach. Following this, our author then discusses how this Son of God is to be worshipped, a definite sign that he considered Yeshua Divine, although as One to be distinguished from the Father.

## 6 And when He again brings the firstborn into the world, He says, “AND LET ALL THE ANGELS OF GOD WORSHIP HIM [Deuteronomy 32:43, LXX; Psalm 97:7].”

1:6 Yeshua is described by the author of Hebrews as being the “firstborn.” While some might choose to view “firstborn” as a reference to the birth of the Messiah in Bethlehem, being “firstborn” is a designation of the **first status or first rank** as seen in the Tanach Scriptures (Exodus 4:22; Psalm 89:27; Jeremiah 31:9). With Yeshua coming into the world, the angels are commanded by the Father to worship Him. The author writes, “And all God’s angels must worship Him” (HCSB). Why does he do this? Again, it is to emphasize the superiority of Yeshua over angels—and angels are beings which are *decisively not* to be worshipped. And, the Messiah being superior to angels was a very strong First Century Jewish concept. Louis H. Evans is keen to note, “That angels should worship the messianic Son is a rabbinic concept with which the Jews were quite familiar. When the messianic Son comes He shall be above Abraham, above Moses, and greater than the ministering angels.”<sup>32</sup> This “firstborn” Yeshua was brought into the world at Bethlehem. Some may need to remember, though, how Yeshua possessed glory and was worshipped in Heaven (cf. John 17:5)—but that the Incarnation of the Son of God, did not all of a sudden mean that such worship was to be abandoned by the Heavenly host subsequent to His entry into the world. For, even in His lowest estate, incarnated as a mortal, He still deserved worship by the Heavenly host.

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<sup>31</sup> Geza Vermes, trans., *The Complete Dead Sea Scrolls in English* (London: Penguin Books, 1997), 494.

<sup>32</sup> Evans, 55.

What is important for us to determine is exactly *what text* our author quotes from to support the premise that Yeshua is to be worshipped. One text that is thought to be alluded to is Psalm 97:7, which says “Let all those be ashamed who serve graven images, who boast themselves of idols; worship Him, all you gods.” The appeal that is made by the Psalmist is that any false gods or idols are to bow down and worship the Lord, the One True God. **This is a reverent action that is to be directed toward Yeshua the Messiah**, and would be regarded as idolatrous if Yeshua Himself were not God. The MT says *hishtachavu-lo kol-elohim* (הִשְׁתַּחֲוּוּ לוֹ כָּל־אֱלֹהִים), “worship Him, all you gods,” rendered in the LXX as *proskunēsate autō pantes hoi angeloi* (προσκυνήσατε αὐτῷ πάντες οἱ ἄγγελοι), “worship him, all ye his angels” (LXE). Here, *elohim* (אֱלֹהִים), the Hebrew word typically meaning “God,” is understood to be “divine beings” or “powers,” which the Septuagint translators understood to mean “angels” (Grk. sing. *angelos*, ἄγγελος). While the theme of Psalm 97:7 is being appropriated by the author of Hebrews, v. 6 probably includes more.

Another possible text being referenced by our author is Deuteronomy 32:43, in its Septuagint version. While most differences between the Hebrew MT and Greek LXX are nominal at best, this verse is an exception. When applied to Messiah Yeshua, the admonition is clearly presented that the angels—and consequently human beings as well—are to worship Him. This is especially because of the great power of God demonstrated in acts of vengeance against the enemies of His people. Note the major differences between the MT and LXX versions of this verse:

DEUTERONOMY 32:43 (MT)	DEUTERONOMY 32:43 (LXX)
Rejoice, O nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries and will forgive his land, and his people (Jerusalem Bible-Koren).	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 (LXE).
<p>הַרְנִינוּ גוֹיִם עִמּוֹ כִּי דָם־עַבְדָּיו יִקְוֶם וְנָקָם יֵשִׁיב לְצָרָיו וְכִפֶּר אֲדָמָתוֹ עִמּוֹ:</p> <p><i>har'ninu goyim amo ki dam-avdayv yiqqom v'naqam yashiv l'tzarayv v'kipper admato amo</i></p>	<p>εὐφράνθητε οὐρανοὶ ἅμα αὐτῷ καὶ προσκυνησάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ καὶ ἐνισχυσάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ ὅτι τὸ αἷμα τῶν υἱῶν αὐτοῦ ἐκδικᾶται καὶ ἐκδικήσει καὶ ἀνταποδώσει δίκην τοῖς ἐχθροῖς καὶ τοῖς μισοῦσιν ἀνταποδώσει καὶ ἐκκαθαριεῖ κύριος τὴν γῆν τοῦ λαοῦ αὐτοῦ</p> <p><i>euphranthēte ouranoi hama autō kai proskunēsātōsan autō pantes huoi Theou euphranthēte ethnē meta tou laou autou kai enischusatōsan autō pantes angeloi Theou hoti to haima tōn huiōn autou ekdikatai kai ekdikēsei kai antapodōsei dikēn tois echthrois kai tois misousin antapodōsei kai ekkathariei Kurios tēn gēn tou laou autou</i></p>

The key phrase that is obviously missing from Deuteronomy 32:43 in the MT is “you heavens, with Him, and let all the angels of God worship Him” (Apostle’s Bible), as the principal actors in the Heavens are God’s angels. The Greek phrase that appears in LXX(a), is *kai proskunēsatōsan autō pantes huioi Theou* (καὶ προσκυνήσάτωσαν αὐτῷ πάντες υἱοὶ θεοῦ), literally meaning “and worship Him all sons of God.” In Jewish theology, “the sons of God” are often viewed as being His angels. LXX(b), which may be a source the author of Hebrews is working from, reads with *angeloi Theou* (ἄγγελοι θεοῦ).<sup>33</sup> The Greek of Hebrews 1:6 uses this second reading.

This phrase appears in a song that lauds the Lord’s ultimate victory over His enemies, and may be what is alluded to in the Book of Revelation as being sung by those who overcome the antimessiah (Revelation 15:3).<sup>34</sup> Why does this phrase not appear in the Masoretic Text? The argument could be made that since the Septuagint is not a literal word-for-word translation, this is an extrapolation of what Deuteronomy 32:43 means, and thus merely an expansion upon it. However, this same phrase appears among the Dead Sea Scrolls, which specifically included thirty-three copies of Deuteronomy, with thirty of them at Qumran.<sup>35</sup> As Deuteronomy 32:43 reads from *The Dead Sea Scrolls Bible*, “Rejoice, O heavens, together with him; and bow down to him all you gods.”<sup>36</sup> The Hebrew behind this reads with *elohim*, which here can be interpreted as a reference to angels.

**7 And of the angels He says, “WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE” [Psalm 104:4]. 8 But of the Son He says, “YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. 9 YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS [Psalm 45:6-7].”**

**1:7** After stating that the angels were to worship Yeshua, the author of Hebrews quotes Psalm 104:4, describing one of the functions that God has for His angels. Psalm 104:4 says, “He makes the winds His messengers [Heb. *malachav*, מַלְאָכָיו], flaming fire His ministers.” He specifically quotes from the LXX, which reads, “Who makes his angels spirits [Grk. *pneumata*, πνεύματα], and his ministers a flaming fire.” This includes some subtle, but non-substantial differences. This may reflect on the developing angelology of Second Temple Judaism, as some may have believed that God’s angels were composed of fire and wind. Alas, though, this would mean that the angels were regarded as being composed of temporal elements—or at least elements not directly emanating from God Himself.

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<sup>33</sup> Alfred Rahlfs, ed., *Septuaginta* (Stuttgart: Deutsche Bibelgesellschaft, 1979), 350.

<sup>34</sup> The other major option available for the Song of Moses, is the Exodus 12 Song of the Sea.

<sup>35</sup> Martin Abegg, Jr., Peter Flint, and Eugene Ulrich, trans., *The Dead Sea Scrolls Bible* (New York: HarperCollins, 1999), 145.

<sup>36</sup> *Ibid.*, 193.

**1:8-9** Vs. 8-9 have the Father addressing His Son, as our author quotes from Psalm 45:6-7, which say in their entirety,

“Your throne, O God, is forever and ever; a scepter of uprightness is the scepter of Your kingdom. You have loved righteousness and hated wickedness; therefore God, Your God, has anointed You with the oil of joy above Your fellows.”

What is imperative to understand about these verses is that Yeshua is directly addressed with the title of “God.” The Psalmist first says, “Your throne, God, will last forever and ever; you rule your kingdom with a scepter of equity” (Psalm 45:6, CJB). But then comes the ever-important Hebrew phrase, *al-ken meshachakha Elohim Elohekha* (כֵּן מְשַׁחָה אֱלֹהִים אֱלֹהֶיךָ), “Therefore God, Your God, has anointed You” (Psalm 45:7). In this text that the author of Hebrews applies to Yeshua, the Psalmist identifies the recipient of these praises as “God” (Psalm 45:6). Speaking about God, the Psalmist says that “God, your God, has set you above your companions by anointing you with the oil of joy” (NIV). This means that God has done something to God, or Himself. God has set Himself on the Eternal Throne over all His Creation.

Understood in a Messianic context, which would affirm a plural Godhead, it means that the Father has set the Son on His Throne. This is plainly understood by the Hebrew verb *mashach* (מָשַׁח), appearing in the Qal stem (simple action, active voice) meaning to “**anoint** a person” (*CHALOT*).<sup>37</sup> It is not any coincidence that the Hebrew *Mashiach* (מָשִׁיחַ) or “Messiah” is derived from this verb. The author of Hebrews is reflecting on the great mystery of the Godhead, and the relationship that the Father and Son have as co-members.

Yeshua the Son is the One who has been anointed by His Father to rule from His Throne. Yeshua is directly identified as God by the author of Hebrews. Also important to note is a possible theme of Divine punishment on evil that is realized when we think of Yeshua ruling and reigning. The Psalmist writes, “You have loved righteousness and hated wickedness.” An inference to be possibly seen could be how the only way people can be delivered from the consequences of lawless activities, is to recognize Yeshua as the Supreme King over all.

**10 And, “YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS; 11 THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD LIKE A GARMENT, 12 AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END [Psalm 102:25-27].”**

**1:10-12** Additional amplification of Yeshua’s Divinity is realized in vs. 10-12, as actions that the Lord God performs, actually involve the Son as the One who performs them. The author of Hebrews quotes from Psalm 102:25-27, which attest to God’s eternity as the Creator of the universe. God is portrayed by the Psalmist as having Divinely fashioned the Heavens and the Earth, and is one who will remain, even when the Creation becomes old and worn out like clothing:

<sup>37</sup> *CHALOT*, 218.

“Of old You founded the earth, and the heavens are the work of Your hands. Even they will perish, but You endure; and all of them will wear out like a garment; like clothing You will change them and they will be changed. But You are the same, and Your years will not come to an end” (Psalm 102:25-27).

God is portrayed as being the One who has the power to “change” the Creation—an action that involves Yeshua the Messiah accomplishing it—similar to how Believers will be changed at the Messiah’s Second Coming. The verb *allassō* (ἀλλάσσω) is used in both Hebrews 1:12 and 1 Corinthians 15:51-52:

“[L]ike a robe you will roll them up, like a garment they will be changed [*allassō*]. But you are the same, and your years will have no end” (Hebrews 1:12, ESV).

“Behold, I tell you a mystery; we will not all sleep, but we will all be changed [*allassō*], in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed” (1 Corinthians 15:51-52).

The quotation ends by emphasizing the fact that God’s reign—Yeshua’s reign—will not end in the linear time of this universe, but will continue beyond the end of time. This is in distinct contrast to the views of the world that were adhered to in Greco-Roman philosophy. Guthrie remarks, “There was a widespread belief in the Graeco-Roman world that the world, and indeed the universe, was indestructible. The...view expressed here would be in stark contrast.”<sup>38</sup> This may be a reflection on the author’s additional statement, “Yeshua the Messiah is the same yesterday, today and forever” (13:8, CJB).

While we see that the characteristics of God the Creator are applied to Yeshua—indeed indicating that Yeshua is God and is the Creator, with the Son integrated into the Divine Identity—there is a notable difference between the Hebrew text of Psalm 102 and the Greek Septuagint version that our author is working from. The LXX says, “In the beginning thou, O Lord, didst lay the foundation of the earth; and the heavens are the works of thine hands” (Psalm 102:25, LXE). The Greek adds the title *Kurios* (κύριος) or “Lord,” where the Hebrew text only implies that this is speaking about the Lord. *TDNT* notes that “The LXX uses *kyrios* for the divine name Yahweh in an effort to bring out its meaning...The title corresponds to the divine nature. God is Lord of the land and people, but also of all things (Mic. 4:13). In replacement of the divine name, or in addition to it, the term implies the divine majesty (cf. Is. 6:11; Ezek. 2:4, etc.).”<sup>39</sup>

Hebrews was written during a time when speaking the Divine Name of YHWH was not practiced, and was only spoken by the high priest on *Yom Kippur* (m.*Yoma* 6:2). The most common term used in substitution for the Divine Name was the Hebrew *Adonai* (אֲדֹנָי), the Greek equivalent of which was *Kurios*, used in the LXX to refer to the God of Israel. These are the terms that we see Yeshua and the Disciples refer to God the Father as in the Greek Apostolic Scriptures. The author of Hebrews quotes a psalm that refers to God as *Kurios*, and applies it to Yeshua. He is, without any doubt, referring to Yeshua as YHWH. This definitely

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<sup>38</sup> Guthrie, *Hebrews*, 78.

<sup>39</sup> G. Quell, “Lord, lord,” in *TDNT*, pp 488-489.

makes Yeshua more than just some sort of “angel” or other supernatural agent, as some in Hebrews’ original audience may have errantly believed.

**13 But to which of the angels has He ever said, “SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET [Psalm 110:1]”? 14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?**

**1:13** The author of Hebrews concludes the beginning of his treatise by asking his audience some very important rhetorical questions. He is trying to emphasize, more than anything else, that Yeshua the Messiah is superior to angels because He is Divine, seen in the references to Him as both “God” (v. 8) and “Lord” (v. 10). He asks his audience a critical question by quoting Psalm 110:1, “The LORD says to my Lord: ‘Sit at My right hand until I make Your enemies a footstool for Your feet.’” The Apostle Peter quotes this exact same text speaking of Yeshua in his sermon at *Shavuot*/Pentecost, when the Holy Spirit is poured out:

“For it was not David who ascended into heaven, but he himself says: “THE LORD SAID TO MY LORD, “SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET”” (Acts 2:34-35).

The importance of understanding what is communicated by Psalm 110:1 is most critical. Yeshua’s reign over His enemies is total and complete. The Apostle Paul appropriates these same things, indicating that Yeshua not only has complete authority over the world, but over life and death themselves:

“For He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death” (1 Corinthians 15:25-26).

**1:14** Yeshua the Messiah ruling and reigning from the right hand of the Father is not a position that has ever been given to any of God’s angels. Instead, the author of Hebrews validly asks his audience, “Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation?” (NRSV).

The angels are defined as being *leitourgika pneumata* (λειτουργικὰ πνεύματα), “spirits of service” (YLT). They are designated for *diakonia* (διακονία), or “attendance on a duty, ministration” (LS).<sup>40</sup> Guthrie validly states how “The writer is certainly not wishing to belittle the function of angels,”<sup>41</sup> but he almost likens their job to being field medics in military service. And, Yeshua the Messiah is certainly more than a medic. Yeshua reigns over the angels who are sent to serve God’s people, and be about God’s Divine tasks. Ellingworth offers a valid paraphrase of v. 14, with added thoughts to consider:

“All these angels, as we have been showing from scripture, are subordinate to God and therefore to Christ as Son. They live to worship God in heaven, and serve him by being sent...on earthly missions for the benefit of those to whom God is to give salvation.”<sup>42</sup>

<sup>40</sup> LS, 189.

<sup>41</sup> Guthrie, *Hebrews*, 79.

<sup>42</sup> Ellingworth, 133.

Many can struggle with what our author means by saying, “those who will inherit salvation.” Is salvation only a reference here to personal salvation and forgiveness of sins? Or, is it—in an expanded sense—a reference to all who will participate in the Messiah’s glorious appearing and establishment of His Eternal Kingdom? The verb *klēronomein* (κληρονομεῖν) appears in the present active infinitive, indicating that it is an action that is presently taking place. The verb *klēronomeō* (κληρονομέω) means “to receive a share of an inheritance, to inherit a portion of property” (LS),<sup>43</sup> and may indicate a “both/and” sense of the concept of salvation. On the one hand, it is clearly emphasized that the angels are meant to serve men and women who have received the personal salvation available in Yeshua. But on the other hand, they are likewise sent to serve the redeemed who will receive an inheritance and rewards in Yeshua’s Kingdom to come on Earth. This latter concept is consistent with the author’s theme of Yeshua being uplifted and exalted as ruler of the universe.

Hebrews ch. 1 lays forth a very important message that we all need to understand. The author of Hebrews, in no uncertain terms, believes that Yeshua the Messiah is God Himself made manifest in human form. The Son has been sacrificed for us, providing the atonement and purification that all human beings need to be forgiven of their sins. The Son has been exalted on high, and presently sustains the universe in all its intricacies. The Son is to be glorified, magnified, and worshipped by all, being superior to the angels. As Evans concludes, “Nowhere else in the New Testament is there such an array of Messianic literature brought to bear as argument for the glorification of Christ.”<sup>44</sup> The author of Hebrews issues forth great Spirit-inspired words that bring tears to one’s eyes and warm a person’s heart, but also engage the spirit and the mind in a masterfully crafted apology uplifting the Messiah.

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<sup>43</sup> LS, 436.

<sup>44</sup> Evans, 62.