

Introduction and Chapter 1

Our Purpose for Studying Hebrews

For many believers, the book of Hebrews is a mystery, perhaps too complicated for devotional study. Others have found golden treasures in this verse and that. Still others have lifted verses out of their context and used them to condemn believers. Our goal in this study is to make Hebrews understandable, revive the treasures within, and expose the error that has been taught from its pages that undermine faith in God's love and grace toward us. This is not meant to be an exhaustive study of the book. If you would like an exhaustive study, there are multiple books on Hebrews which will help shed light on things you don't understand. You will find they do not agree on everything, but overall, they agree on much, and it is upon this agreement that our focus will be, to proclaim Jesus supremacy and the superiority of the New Covenant.

INTRODUCTION TO HEBREWS

Who Wrote Hebrews?

This topic is well-debated. Paul stands out at first possible author because the content aligns perfectly with what he taught in his letters, but others say that it doesn't match his literary style. Those who believe Paul wrote it will say, well, this wasn't a letter, but a sermon, and thus a different style. Others say Paul wrote it in Hebrew and someone else, perhaps Luke, translated it into Greek and that is why it does not appear to be Paul's style.

Here are some quotes from A.W. Pink which support the idea that Paul wrote Hebrews.
A.W. Pink

*Note a devotional correspondency. In Hebrews 13: 18, the writer of this Epistle says, "Pray for us." In his other Epistles we find Paul, more than once, making a similar request; but no other Epistle -writer is placed on record as soliciting prayer!
A.W. Pink*

If the Epistle to the Hebrews was not written by the apostle Paul, then the New Testament contains only thirteen Epistles from his pen— a number which, in Scripture, is ever associated with evil! But if Hebrews was also written by him, this brings the total number of his Epistles to fourteen, i.e., 7 x 2— seven being the number of perfection and two of witness. Thus, a perfect witness was given by this beloved servant of the Lord to Jew and Gentile! A.W. Pink

Should it be asked, Why is the apostle Paul's name omitted from the preface to this Epistle? A threefold answer may be suggested. First, it is addressed, primarily, to converted "Hebrews," and Paul was not characteristically or essentially an apostle to them: he was the apostle to the Gentiles. Second, the inscribing of his name at the beginning of this Epistle would, probably, have prejudiced many Jewish readers against it (cf. Acts 21: 27, 28; 22: 17-22). Third, the supreme purpose of the Epistle is to exalt Christ, and in this Epistle He is the "Apostle," see Hebrews 3: 1. A.W. Pink

*Now in 2 Peter 3: 15 the apostle makes specific reference to "our beloved brother Paul also according to the wisdom given unto him hath written unto you."
Thus all doubt is removed as to whom our Epistle was first sent. A.W. Pink*

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Others do not believe Paul wrote it at all, but that Luke, Apollos, or Barnabas wrote the letter because they would have had the elegance of style to compose such a masterpiece. Some have wondered just why there is no claim to authorship. Why would the author keep his identity hidden? Was he humble or was there some reason people would reject the letter if they knew this person had written it? Along this line of thinking comes the possibility that Priscilla and Aquila wrote this letter with Priscilla as the principle contributor. You will remember that it was they who taught Apollos the word of God more accurately. Perhaps because she was a woman, it is thought the writing would have been rejected, so their authorship was concealed. All of these theories (and others) have some credibility, but the ultimate truth is, no one knows for sure.

When Was Hebrews written?

A little less controversial is the topic of when it was written. It is generally agreed that it was written before 64 AD (before Nero's persecution of Christians and before the temple sacrifices ceased).

To Whom Was the Book Written?

The title "Hebrews" was not on the original document but added in a later century, probably the second, so this leaves room for debate as to whom it was intended. Here are the various theories usually presented: It was written to unsaved Jews, or to Jews who were believers, or to a combination of both believing and non-believing Jews, or that it was written to all believers. From each perspective arguments are given. Based on the content of the letter it is our inclination to think that it was written to non-believing and believing Jews who among them were some who were contemplating returning to Judaism, and that it was understood that copies of the letter would be distributed and that all believers would stand to benefit from its content.

An endeavor had been made to link Christianity on to Judaism, and as Acts 21: 20 tells us there were many thousands of the early Jewish Christians who were "zealous of the law"— as the next verses clearly show, the ceremonial law. A.W. Pink

"We can scarcely realize the piercing sword which thus wounded their inmost heart. That by clinging to the Messiah they were to be severed from Messiah's people, was, indeed, a great and perplexing trial; that for the hope of Israel's glory they were banished from the place which God had chosen, and where the divine Presence was revealed, and the symbols and ordinances had been the joy and strength of their fathers; that they were to be no longer children of the covenant and of the house, but worse than Gentiles, excluded from the outer court, cut off from the commonwealth of Israel. A.W. Pink

Thus the need for an authoritative, lucid, and systematic setting forth of the real relation of Christianity to Judaism was a pressing one. Satan would not miss the opportunity of seeking to persuade these Hebrews that their faith in Jesus of Nazareth was a mistake, a delusion, a sin. Were they right, while the vast majority of their brethren, according to the flesh, among whom were almost all the respected members of the Sanhedrim and the priesthood, wrong? A.W. Pink

The Curious Timing of Hebrews

Based on the historical timeline, we believe that Hebrews was written by Paul AFTER what he experienced in Acts 21. How it must have broken his heart to see the Christian Jews still holding onto the law and the temple worship. When you consider the topics contained in Hebrews, it becomes apparent that Paul was pleading with them, and perhaps most importantly to James, to “come out from among them”. The fact that the author of the letter does not give his name contributes even more to the likelihood that Paul was its author since had he included his name, the Jews in Jerusalem might not even have read it as they saw Paul as against the law. Certainly, James read it, and being the head of the church in Jerusalem, he likely knew who wrote it. Not long after Hebrews was written, James was killed by the religious authorities. These same authorities who had tolerated James in the temple killed him. Why the change? We believe it was because James began to teach what Paul wrote in Hebrews, and when he did he was persecuted and eventually silenced permanently. For a detailed timeline connecting the dots as to James revelation of the gospel of grace, see the study on the book of James.

The Theme of Hebrews

We are shown First, His superiority over the prophets, Hebrews 1: 1-3. Second, His superiority over angels in Hebrews 1: 4 to Hebrews 2: 18. Third, His superiority over Moses in Hebrews 3: 1-19. Fourth, His superiority over Joshua, Hebrews 4: 1-13. Fifth, His superiority over Aaron in Hebrews 5: 14 to 7: 18. Sixth, His superiority over the whole ritual of Judaism, which is developed by showing the surpassing excellency of the new covenant over the old, in Hebrews 7: 19 to Hebrews 10: 39. Seventh, His superiority over each and all of the Old Testament saints, in Hebrews 11: 1 to Hebrews 12: 3. In the Lord Jesus, Christians have the substance and reality, of which Judaism contained but the shadows and figures. A.W. Pink

The doctrinal importance of this book is exceeded by none, not even by the Roman Epistle. Where its teachings are believed, understood, and embodied in the life, ritualism and legalism (the two chief enemies of Christianity) receive their death blow. A.W. Pink

The purpose of our author's exegesis of Old Testament scripture, as of his general argument, is to establish the finality of the gospel by contrast with all that went before it (more particularly, by contrast with the Levitical cultus), as the way of perfection, the way which alone leads people to God without any barrier or interruption of access. He establishes the finality of Christianity by establishing the supremacy of Christ, in his person and in his work. F.F. Bruce

These two stages of divine revelation correspond to the Old and New Testaments respectively. Divine revelation is thus seen to be progressive-but the progression is not from the less true to the truer, from the less worthy to the worthier, or from the less mature to the more mature. How could it be so when it is one and the same God who is revealed throughout? F.F. Bruce

The progression is one from promise to fulfilment, as is made abundantly clear in the course of this epistle: F. F. Bruce

The story of divine revelation is a story of progression up to Christ, but there is no progression beyond him. It is "in these last days" that God has spoken in him, and by this phrase our author means much more than "recently"; it is a literal rendering of the Hebrew phrase which is used in the Old Testament to denote the epoch when the words of the prophets will be fulfilled, and its use here means that the appearance of Christ "once for all at the consummation of the ages" (9:26) has inaugurated that time of fulfilment. God's previous spokesmen were his servants, but for the proclamation of his last word to mankind he has chosen his Son. F.F. Bruce

OVERVIEW OF HEBREWS

- I. The superiority and supremacy of Jesus (chapters 1-7)
- II. The superiority of Christ's Covenant (chapters 8-10)
- III. Elements of faith and epilogue (chapters 9-13)

Hebrews 1¹

I VERSES 1-2

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, ² in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

- God previously spoke to His people through the fathers (Abraham, Moses, etc.), the prophets (Isaiah, Jeremiah, etc.), and angels. Now He speaks to us through His Son. Jesus is better than the prophets. They spoke only in portions. Jesus spoke as God Himself.

"This manifesting of God's will by parts ('at sundry times,' etc.), is here (verse 1) noted by way of distinction and difference from God's revealing His will under the Gospel; which was all at one time, viz., the times of His Son's being on earth; for then the whole counsel of God was made known so far as was meet for the Church to know it while this world continueth. A.W. Pink

Through the "prophets" God had given predictions and foreshadowings ; in the Son, the fulfillment and substance. The "fullness of time" had come when God sent forth His Son (Gal. 4: 4). He has nothing now in reserve. He has no further revelation to make. Christ is the final Spokesman of Deity. The written Word is now complete. In

¹ Unless otherwise stated main text scriptures are in the NASB Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Supporting text is in the NKJV Copyright © 1982 by Thomas Nelson, Inc.

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conclusion, note how Christ divides history: everything before pointed toward Him, everything since points back to Him; He is the Center of all God's counsels. A.W. Pink

But just as "God is light" was the characteristic revelation in Old Testament times, so "God is love" is characteristic of the New Testament revelation. In the final analysis, this is the contrast pointed to in the opening verses of Hebrews. In the prophets God "spoke" (revealed Himself) as light: the requirements, claims, demands of his holiness being insisted upon. But in the Son it is the sweet accents of love that we hear. A.W. Pink

The whole revelation and manifestation of God is now in Christ; He alone reveals the Father's heart. It is not only that Christ declared or delivered God's message, but that He himself was and is God's message. All that God has to say to us is in His Son: all His thoughts, counsels, promises, gifts, are to be found in the Lord Jesus. A.W. Pink

Take His miracles, revealing His tender compassion, displaying His mighty power; they are God "speaking" to us. Take His death, commending to us the love of God, in that while we were yet sinners, He died for us; that is God "speaking" to us. A.W. Pink

John 1:15-17

John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"

¹⁶ And of His fullness we have all received, and grace for grace. ¹⁷ For the law was given through Moses, but grace and truth came through Jesus Christ.

- **Jesus is superior to the prophets because the world was created by and through Him. He is superior because He is the heir of all things.**

The Son of God is here seen as the mediate agency in creation, but is not here represented as a mere instrument, a passive tool, but as a cooperating agent. In Colossians 1:16, Paul says that all things were created in Him (en) and through Him (dia). The expression "in Him" enlarges and makes complete the expression "through Him." "Through Him" speaks of the Son as the mediate instrument. "In Him" indicates that "all the laws and purposes which guide the creation and government of the universe reside in Him, the Eternal Word, as their meeting-point" (Lightfoot). Wuest

He says that God appointed Him heir of all things. The dominion promised to Adam, the latter lost through his fall into sin. This dominion the Son of God regained as the Last Adam through His incarnation, vicarious death, and victorious, bodily resurrection. Wuest

John 1:1-3

In the beginning was the Word, and the Word was with God, and the Word was God. ² He was in the beginning with God. ³ All things were made through Him, and without Him nothing was made that was made.

II VERSE 3A

And He is the radiance of His glory and the exact representation of His nature,

- **Jesus is superior to the prophets in that He is EXACTLY like the Father. What we see of Jesus speaks to us of who the Father is and what He is like.**

Vincent translates the Greek word (radiance) by "effulgence," or "out-raying." He says that the meaning is that "the Son is the out-raying of the divine glory, exhibiting in Himself the glory and majesty of the divine Being." Wuest

The words "express image" are the translation of character. This word was used in classical Greek of an engraver, one who mints coins, a graving tool, a die, a stamp, a branding iron, a mark engraved, an impress, a stamp on coins and seals. Wuest

"Here the essential being of God is conceived as setting its distinctive stamp upon Christ, coming into definite and characteristic expression in His Person, so that the Son bears the exact impress of the divine nature and character." Wuest

Colossians 1:15 Amplified

[Now] He is the exact likeness of the unseen God [the visible representation of the invisible].

John 14:7-9

"If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." ⁸ Philip said to Him, "Lord, show us the Father, and it is enough for us." ⁹ Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how can you say, 'Show us the Father'?"

III VERSE 3B

And upholds all things by the word of His power.

He upholds all things "by his enabling". This expression is probably an instance of the Hebraic adjectival genitive: "the word of his power" may mean "his mighty word" or "his enabling word." F.F. Bruce

- **Jesus is superior to the prophets in that He upholds all things by the word of His power; by the "rhema" of His "dunamis": The Gospel is the "dunamis" of God.**

Romans 1:16

For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes.

- As we hear Him speaking His Gospel to us (the good news that we are complete in Him and perfectly loved, forgiven, and in right standing with God, because of the perfect work of Jesus), we ourselves are included with "all things" being held together.***

IV VERSE 3C

When He had made purification of sins, He sat down at the right hand of the Majesty on high.

“Why has this wonderful and glorious Being, in whom all things are summed up, and who is before all things the Father’s delight and the Father’s glory; why has this infinite light, this infinite power, this infinite majesty come down to our poor earth? For what purpose? To shine? To show forth the splendor of His majesty ? To teach heavenly wisdom? To rule with just and holy right? No. He came to purge our sins. What height of glory! what depths of abasement! Infinite in His majesty, and infinite in His self-humiliation, and in the depths of His love. A.W. Pink

All-important is it, too, to mark carefully the connection between these two wondrous statements: “when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.” We cannot rightly think of the God-man as where He now is, without realizing that the very circumstance of His being there, shows, in itself , that “our sins” are put away for ever. The present possession of glory by the Mediator is the conclusive evidence that my sins are put away. A.W. Pink

Alford is careful to note the fact that the Greek text does not read “purification” apo (from) sins, but “purification” of (genitive case) sins. He says, “Sin was the great uncleanness, of which He has effected the purgation: the disease of which He has wrought the cure.” Wuest

*The participle is in the aorist tense, which indicates that His act of making purification for sins was a single definite act, and a once-for-all act. Wuest
The verb “sat down” denotes a solemn, formal act. It speaks of the assumption of a position of dignity and authority. Wuest*

“Sat down on the right hand of the Majesty on high.” Three things are here denoted. First, high honor: “sitting,” in Scripture, is often a posture of dignity, when superiors sit before inferiors: see Job 29: 7, 8; Daniel 7: 9, 10; Revelation 5: 13. Second, it denotes settled continuance. In Genesis 49: 24 Jacob said to Joseph that his “bow sat in strength,” fittingly rendered “abode in strength.” So in Leviticus 8: 35 , “abode” is literally “sit.” Though He will vacate that seat when He descends into the air (1 Thess. 4: 16) to receive His blood-bought people unto Himself, yet it is clear from Revelation 22: 1 that this position of highest honor and glory belongs to Christ for ever and ever. Third, it signifies rest, cessation from His sacrificial services and sufferings. It has often been pointed out that no provision was made for Israel’s priests to sit down: there was no chair in the Tabernacle’s furniture. And why? Because their work was never completed— see Hebrews 10: 1, 3. But Christ’s work of expiation is completed; on the cross He declared, “It is finished” (John 19: 30). In proof of this, He is now seated on High. A.W. Pink

The “right hand” speaks of power (Exo. 15: 6), and honor (1 Kings 2: 19). “On high” is, in the Greek, a compound word, used nowhere else in the New Testament ; literally, it signifies, “the highest height,” the most elevated exaltation that could be conceived of or is possible. Thus we are shown that the highest seat in the universe now belongs to Him who once had not where to lay His head. A.W. Pink

With this, the inspired writer closes his argument to the effect that the Son of God is superior to the Old Testament prophets. He has enumerated seven superiorities. First,

the Son is superior to the Old Testament prophets in that, whereas they were the mouthpieces of God, He was God Himself speaking on earth. Second, the Son inherits all things, the prophets being part of that inheritance. Third, the Son created all things and is the One who operates and manages the universe and all its creatures all down the successive ages of time. Fourth, the Son is the effulgence, the out-ricing of the glory of God, not merely in the sense that He is the outshining of that glory, but that He Himself is a divine center of the out-ricing of God's glory, co-eternal and co-existent with the Father, of the same substance as the Father and, while the Son by eternal generation from the Father, yet also very God of very God, possessing in Himself life and light. For instance, the sunshine resting upon the earth is of the same essence as the light still in the sun, and is the outshining of the light in the sun. But the Lord Jesus is more than that illustration includes. He is not merely the outshining of God's glory, but the outshining of that glory which in itself becomes a center from which the glory of God out-rays itself. Fifth, the Son is the exact impression of the Person and the character of Deity, thus its exact expression. Sixth, the Son carries the weight of the universe, maintains its coherence, and carries on its development. Seventh, He has by the shedding of His own blood on the Cross, put away sin. Wuest

- **Jesus is superior to the prophets because He purified us from our sins and afterward sat down at the right hand of God.** The word “purification” is the same as the cleansing the Jews had to do under the Law to be able to enter God’s presence or be acceptable to Him. This cleansing was only temporary, but Jesus purified and cleansed us forever by making us fully acceptable to God.
- **FORGIVENESS AND PURIFICATION are the heart of the New Covenant.**
Hebrews 8:12
For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more.”
- **This forgiveness and purification of our sins is perfect and complete covering all sin: past, present, and future.**
Colossians 2:13-16
When you were dead in your transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all our transgressions,¹⁴having canceled out the certificate of debt consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross.¹⁵When He had disarmed the rulers and authorities, He made a public display of them, having triumphed over them through Him.¹⁶Therefore no one is to act as your judge.
1 John 1:7
If we walk in the Light as He Himself is in the Light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin.
- **Knowing you are completely forgiven and purified from sin causes/enables you to live “right”.**
2 Peter 1:5-9
Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge, ⁶and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness, ⁷and in your godliness, brotherly kindness, and in your brotherly kindness, love. ⁸For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our

Lord Jesus Christ.⁹For he who lacks these qualities is blind or short-sighted, having forgotten his purification from his former sins.

V VERSE 4

Having become as much better than the angels, as He has inherited a more excellent name than they.

Thus, the glory of Jehovah at Sinai (the beginning of the Mosaic economy) was an angelic one, and the employment of angels in the giving of the law stamped a dignity and importance upon it. But the legal dispensation has been set aside by a new and higher glory revealed in "the Son," and Hebrews 1 shows us the angels subservient to Him, and not only so, closes with the statement that they are now the servants of the present "heirs of salvation!" A.W. Pink

It is necessary to show the superiority of Christ (the Center and Life of Christianity) over the angels, because the Jews regarded them as the most exalted of all God's creatures. It was as "the Angel of the covenant" (Mal. 3: 1), the "Angel of the Lord" (Exo. 3: 2), that Jehovah had appeared most frequently unto them . A.W. Pink

Thus the Jews esteemed angels more highly than man. To be told that the Messiah Himself, God the Son incarnate, had become man made Him, in their eyes, inferior to the angels. Therefore, was it necessary to show them from their own Scriptures that the Mediator, God manifest in flesh, possessed a dignity and glory as far excelling that of the angels as the heavens are higher than the earth. He sat down on the right hand of the divine Majesty as Messianic sovereign, and thus became and was proved to be that which in reality He always was, superior to the angels. The superiority here is not that of moral excellence, but of dignity and power. Wuest

- **Paul now shows just why Jesus is more excellent than angels.²**

A. He has a better name than angels: Son

5 For to which of the angels did He ever say,

**"YOU ARE MY SON,
TODAY I HAVE BEGOTTEN YOU"?**

And again,

**"I WILL BE A FATHER TO HIM
AND HE SHALL BE A SON TO ME"?**

The word "begotten" here does not refer either to the Son's eternal generation from God the Father, or to His generation in time as the incarnate Son of Man, but as the context shows, to the act of God the Father establishing in an official sonship-relation, His Son at the resurrection. Wuest

² *The following outline is based on Hebrews in the Greek New Testament, by Kenneth S. Wuest, ©1947*

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The idea in the words, "I have begotten thee" are "I have begotten thee to kingly dignity." The reference is not to entrance into life, but to entrance to an office. Wuest

This was never said of angels. They were sons of God by creation. The Messiah of the Book of Hebrews is Son of God by eternal generation, Son of God in His incarnation, and Son of God in an official relationship as Messiah consequent upon His resurrection. Wuest

B. The angels worship HIM.

**6 When He again brings the firstborn into the world, He says,
"AND LET ALL THE ANGELS OF GOD WORSHIP HIM."**

The order of the words in the Greek text is "Whenever and again He brings in." When used with a verb in Hebrews, the word means "a second time" (5:12, 6:1, 2) The meaning therefore is, "When He a second time bringeth in the first-begotten into the world," reference being to the second advent of Messiah. Wuest

The word "first-begotten" is the translation of prototokos, a term used by Paul in Colossians 1:15 and by the writer to the Hebrews here, of the Son of God. The term speaks of priority to all creation and sovereignty over all creation. Wuest

C. He is the Creator and Master of the angels.

**7 And of the angels He says,
"WHO MAKES HIS ANGELS WINDS,
AND HIS MINISTERS A FLAME OF FIRE."**

"And His ministers a flame of fire" (verse 7). Here, as always in Scripture, "fire" speaks of Divine judgment, and the sentence as a whole informs us that the angels are the executioners of God's wrath. A.W. Pink

D. He has an eternal THRONE.

**8 But of the Son He says,
"YOUR THRONE, O GOD, IS FOREVER AND EVER,**

E. He RULES in righteousness.

AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM.

F. He is anointed with the Holy Spirit.

**9 "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS;
THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU
WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."**

"Anointed" is the translation of chrio which is always used in the New Testament of the anointing with the Holy Spirit, aleipho being used uniformly of the anointing with oil. Wuest

The running down of the fragrant unguent even to the skirts of Aaron's garments , adumbrated the glorious fact that those who are members of the body of Christ partake of His sweet savor before God. A.W. Pink

G. He is unchangeable and unending.

**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.**

The idea here is not that the heavens will become old so far as lapse of time is concerned, but old in the sense of wearing out. Wuest

The word "remainest" is from diameno. The simple verb meno means "to remain." The prefixed preposition dia is intensive in force, making the compound word mean "to remain permanently." Wuest

The angels, being part of the Son's creation, are as subject to change and decay as are the heavens. He, the changeless One, is therefore superior to them. Wuest

H. He is seated at God's right hand. The angels serve His purpose.

**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"?**

The Old Testament itself witnessed to the fact that the rejected Messiah is now seated at God's right hand, and this by the word of the Father Himself. The quotation is from the 110th Psalm, a Psalm quoted more frequently in the New Testament than any other. A.W. Pink

14 Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

It should awaken within us a sense of wonderment. The angels are portrayed as our attendants! When we remember who and what they are— their exalted rank in the scale of being, their sinlessness, their wondrous capacities, knowledge and powers — it is surely an astonishing thing to learn that they should minister unto us. A.W. Pink

It should be carefully noted that angels are mentioned in the plural number in Luke 16: 22, so also are they in Psalm 91: 11, 12: "For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." There is nothing whatever in Scripture to support the Romish tradition of a single guardian angel for each person or Christian : the plural number in the above passages make directly against it. A.W. Pink

All of them, the highest angels as well as the lowest, are but servants of God, "ministering spirits" (a phrase which echoes the language of Ps. 104:4 as quoted above in v. 7), and not to be compared with the Son. More remarkable still, their service is performed for the benefit of a favored class of human beings, the heirs of salvation. F.F. Bruce

Conclusion:

- Jesus is superior to the prophets.
- Jesus is superior to the angels.
- The angels through Moses were the mediators of the first covenant (Heb. 2:2), and Jesus is the mediator of the New Covenant.
- As greatly as Jesus is superior to the angels and prophets, so is His New Covenant superior to the Old.

Matthew 17:4-6

Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." ⁵ While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear HIM!"