

## CHAPTER 6

### HEBREWS—SECTION 1

#### I. CHRIST'S SUPERIORITY OVER THE PROPHETS, THE ANGELS, AND MOSES (Ch. 1 – 4:13)

##### A. *Superiority over the OT prophets (1:1-4)*

v.1 Spoke to the fathers through the prophets

No greeting

Πολυμερῶς *polumeros*, by many portions, piecemeal

πολυτρόπως *polutropos*, by many ways: revelation, history, dreams, visions

Having spoken by the prophets—divine inspiration; parallel to “by the Son” in v. 2

πάλαι *palai*, long ago; now is time for new revelation

v.2 “At the last of these days” = “in these last days”

LXX for **בְּאַחֲרֵית הַיָּמִים** *be'acharith hayyamim* (Westcott, *et.al*); Messianic times (Kent 35-36)

“A Son” – quality of sonship (better than NIV and ESV “his Son”; KJV has “*his* Son”)

vv. 2-3

7-fold description of Christ:

1) Heir of all things (cf. Ps 2:8; Heb 1:5)

2) Through whom he made the ages = world in 11:3

3) Radiance (ἀπαύγασμα *hapaugasma*; *hapax*—effulgence) of the glory

4) Representation of his essence (or nature, ὑπόστασις *hypostasis*)

χαρακτήρ *charakter, hapax*: imprint, image, related to χάραγμα *charagma* in Acts 17:21; cf. Col 1:15, image (εἰκὼν *eikon*) of God

5) Bearing all things by the word of his power (Col 1:17)

Dods *EGT*: cf. LXX Num 11:14, govern & guide, as Moses “carrying” the Israelites

6) Having made purification of sins

Text var. {B}: having made (by himself) purification; idea included in middle voice of ποιησάμενος *poiesamenos*

7) He sat at the right hand of the majesty in high

Verb to go with ὅς *hos* in v. 3

Majesty = God; 8:1

Sit there, 1:13; Jesus quotes Ps 110:1 in Matt 22:43-44

Matthew 22:43-44 <sup>43</sup> He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says,  
<sup>44</sup> “‘The Lord said to my Lord:  
“‘Sit at my right hand  
until I put your enemies  
under your feet.’”

v. 4 Transition verse to angels

“Better” 14 times in Hebrews

κρείττων *kreitton*

Refers to exaltation after incarnation? Or after resurrection and ascension? Cf. Phil 2:9-11; Rom 1:4

## **B. Superiority over angels (1:5 - ch. 2)**

## 1. Superiority over the angels shown by the OT (1:5-14)

Note how Hebrews identifies the Son with the OT Messiah

Ch. 1 quotes OT 7 times, 6 times from Psalms

### v. 5a (Ps 2:7)

David the author, Acts 4:25-26

Applied to his resurrection in Acts 13:33

Therefore, “begotten” = inauguration; Rom 1:4

### v. 5b (2 Sam 7:14; 1 Chr 17:13)

Solomon in 1 Chronicles, but can apply to Messiah in 2 Sam 7:13, 16

### v. 6 (Deut 32:43 LXX & DSS; not in MT; Ps 97:7)

Division of opinion on “again,” *πάλιν palin*:

(1) Refers to another passage, as 1:5; 2:13 (KJV, RSV, NIV, ESV)

(2) Refers to second coming of Messiah (ASV, NASB)

Position of *palin* and ὅταν *hotan* with the subjunctive (future time) show angelic worship of Christ at second advent (cf. Matt 13:41; 16:27; 25:31; 2 Thess 1:7)

Firstborn; Ps 89:29; cf. Isa 14:30; Col 1:15, 18

### v. 7 (Ps 104:4)

Parallelism: πνεύματα *pneumata* - winds (cf. John 3:8; Rev 7:1)

### vv. 8-9 (Ps 45:6-7)

Two persons called God:

— “O God”—vocative

—v. 9, God is God of Jesus (John 20:17)

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

Messiah is Creator, and will outlast creation

“You are the same” (cf. Heb 13:8)

Ps 102 is messianic

Verses 13, 16 – Messiah is being spoken of because “he is the coming one who will show mercy to Zion” (Kent 45)

Cf. vv. 1, 12 – “Lord” in LXX = Messiah

“Lord” in v. 10 in LXX – agrees with vv. 1, 12

v. 13 (Ps 110:1)

Already used in Heb 1:3

Jesus quotes in Matt 22:43-45, noting David as author

Foot on neck; cf. Behistun Inscription of Darius I the Great

v. 14 Concluding comparison to angels

Salvation still future, Rom 13:11

## **2. Superiority over the angels resulting in more severe warnings (2:1-4) (Warning #1)**

v. 1, Drift by

Cf. προσέχω *prosecho* (“pay close attention”), used for bringing ship into dock

We might drift by παραρρέω *pararreo* (“drift away”), perhaps referring to profession, not regeneration, but probably apostasy

v. 2, Punishment in OT

Word spoken through angels—Acts 7:53; Gal 3:19; cf. Deut 33:2 “holy ones” (LXX “at his right hand were angels with him”); also Ps 68:17 KJV; “angels” not in NASB, NIV, NKJV

Acts 7:53, “you who have received the law that was put into effect through angels but have not obeyed it.”

Gal 3:19, “What, then, was the purpose of the law? It was added because of transgressions until the Seed to whom the promise referred had come. The law was put into effect through angels by a mediator.”

Deut 33:2, “He came from the ten thousands of holy ones, with flaming fire at his right hand.” (ESV)

Ps 68:17, “The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.” (KJV)

vv. 3-4, Present duty

Spoken through the Lord  
Confirmed by eyewitnesses  
Testified to by signs & gifts of the Holy Spirit

“Of the Holy Spirit”—subjective or objective?

Subjective probably, 1 Cor 12:11

Gifts given by all three persons (Pink):

Father, 1 Cor 7:17  
Son, Eph 4:7  
Holy Spirit, 1 Cor 12:11

### **3. Superiority over the angels in spite of his humiliation (2:5-18)**

#### **a. Humiliation of humanity (2:5-9)**

v. 5, Subjected the world to come (superiority of the Messiah)

Temporary angelic superiority; cf. 2:2; Dan 10:13, 20-21

Superiority only temporary, 1 Cor 6:1-3; Rev 20:6

vv. 6-8a

Quotes Ps 8:5-7 LXX

Ps 8:5 MT “gods”; LXX “angels”

v. 7, βραχύ *brachu*, a little time, space, degree

v. 8b, We do not see it so now

v. 9, τόν *ton* = Jesus (first appearance of Jesus' name in Hebrews)

γεύσεται *geusetai*, he might taste, experience, Acts 10:10 = "eat," not "sip"

\*\*This idea of suffering leading to glory is a major theme of the book of Hebrews.

## **b. Humiliation of suffering (2:10-18)**

v. 10, Cf. Col 1:16-17; here, the Father

ἀρχηγός *archegos*: originator, Heb 12:2; "captain" (KJV, NKJV), "pioneer" (RSV, NIV), "founder" (ESV), Acts 5:31; Heb 6:20

"To make perfect" as the author of salvation; superior to the angels

v. 11, All of one:

Father, Luke 3:23, 38  
Holy Spirit, Luke 1:35; John 3:5  
or of humanity, Acts 17:26 (Adam)

vv. 12-13, Three OT quotes show Messiah's affinity with man:

(1) v. 12 (Ps 22:22), messianic psalm

Ps 22:22, I will declare your name to my brothers;  
in the congregation I will praise you.

(2) v. 13a (Isa 8:17 LXX), Isaiah typifying Christ; "I" emphasized: he shares our faith

(3) v. 13b (Isa 8:18)

Isa 8:17-18,  
I will wait for the LORD,  
who is hiding his face from the house of Jacob.  
I will put my trust in him.  
Here am I, and the children the LORD has given me. We are signs and  
symbols in Israel from the LORD Almighty, who dwells on Mount Zion.

F. F. Bruce: passages relate to Father hiding his face

vv. 14-16, Messiah's sufferings destroy the devil

v. 14, Blood & flesh

This order: Eph 6:12 & here; physical substance

v. 15, Power of death, Eph 6:12; Col 1:13; 1 John 2:9-11; 3: 12, 14

v. 16, ἐπιλαμβάνεται *epilambanetai*, "take hold"

Matt 14:31, Peter in water

Cf. Isa 41:8-9

No article with seed; also John 8:33; descendants of Abraham, Christians (as in Rom. 4:11)

vv. 17-18, Messiah's sufferings qualify for high priest (taken up in ch. 5)

### **C. Superiority over Moses (ch. 3 – 4:13)**

#### **1. Comparison with Moses (3:1-6)**

v. 1, Titles for Christ:

"Apostle," only use for Jesus in the NT; cf. John 3:34; 5:36-37; 20:21

"High priest," introduced in 2:17

v. 2, ποιήσαντι *poiesanti*, appointed; same as LXX 1 Sam 12:6 (ASV)

Num 12:7; Moses faithful in his [God's] house = OT church

"Not so with my servant Moses. He is faithful in all my house."

vv. 3-4, Christ built the house

Has more glory than the house

Moses a part of the house, in the house, vv. 2, 5

Notice that Moses serves in same house over which Christ is now ruling (the church); this indicates that Hebrews considers the OT and NT saints to belong to the same body.

vv. 5-6, Christ the Son, Moses the servant (θεράπων *therapon*, *hapax*; higher than a slave, δοῦλος *doulos*)

ἐάν *ean* + subjunctive, possible-probable; prepares for warnings

## 2. Greater warning than that of Moses (3:7 - 4:13) (Warning #2)

—Theme of “rest”

3:7-11, Quote from Ps 95:7-11

v. 7, Quotes Holy Spirit (4:7 = David), “wherefore . . . take care (v. 12)”

Σήμερον *semeron*, today: “The psalmist, in giving his warning to his own generation by the Spirit’s inspiration, regarded it as still a possibility for men to come to a place of pleasing God and of enjoying the salvation He provides” (Kent).

v. 8, παραπικρασμός *parapikrasmos*, embitterment; Heb. Meribah, strife; Num 20:13 (Kadesh); “rebellion” in NIV

πειρασμός *peirasmos*, temptation (NIV “time of testing”); Heb. Massah, temptation; Exod 17:1-7 (at Rephidim)

vv. 9-10, οὗ *hou*, better “where” (ASV, ESV) than “when” (KJV)

40 years linked to God’s works; Heb. & LXX link them to God’s anger (as in v. 17)

v. 11, “If” — negative oath; cf. negative oath language in Gen 3:22

Verse in Ps 95:11 quoted from Num 14:28-30 (oath, Num 14:21-23)

Psalm 95:11,  
So I declared on oath in my anger,  
“They shall never enter my rest.”

Word “rest” added by David

Cf. “rest” in Deut 12:9-10; Josh 21:44; 22:4; 23:1; yet David’s people in Psalm 95 needed “rest”

3:12-19, Warning against apostasy

v. 12, Warning stated

v. 13, The antidote: exhort one another daily; “while it is today” applies Ps 95:7

v. 14, “If we hold firm” (ἐάνπερ *eanper*, strong “if”) — 3rd class conditional sentence, possible-probable, as v. 6

μέτοχοι *metochoi* = 3:1 (ones who share, companions)

vv. 15-19, Bad example of unbelieving Israelites

Note the five questions that follow:

1) v. 16a, “who provoked?”

2) v. 16b (with answer), “were they not the Israelites?”

3) v. 17a, “with whom was he angry?”

4) v. 17b (with answer), “was it not those who sinned?”

5) v. 18 (contains answer), “to whom did he swear?”

v. 15, May go with v. 14, probably with v. 16, γάρ *gar* = “indeed”

*Parapikrasmos*, embitterment; as in v. 8, picked up in v. 16

v. 16, τίνες *tines*: KJV, indef. pron.; ASV et.al, interr. pron. (with the accent)

“Who made God embittered?”

ἀλλά *alla* = “yea” instead of “but” in this case (as in Jas 2:18)

Joshua and Caleb overlooked in the argument

v. 17, Angry 40 years, quotes Ps 95:10 more precisely

Bodies, carcasses (τὰ κῶλα *ta kola*), in wilderness, Num 14:29; 1 Cor 10:10

vv. 18-19, Unbelief → disobedience → denial of rest

4:1-13, Application of “today” and “rest”

v. 1, Φοβηθῶμεν *phobethomen*, hortatory subjunctive; “Let us fear” placed first in sentence for emphasis; continues the warning

δοκέω *dokeo*: “seem”—KJV, ASV, ESV; “be found”—RSV, NEB, NIV

Kent suggests “think,” don’t think you have come short, if you trust only in Christ

Seems more with context to understand “be found” – “name appear on their list”

κατάπαυσις *katapausis*, rest which Christian has, personal rest

Rest, cf. Matt 11:28, I will give you rest (ἀναπαύω *anapauro*)

v. 2, Faith must accompany the hearing of the gospel

Variant readings:

συγκεκρασμένους *sugkekrasmenous* (acc. pl.), unbelievers not mixed in faith with those who heard (Moses, Joshua, Caleb), did not share their faith, UBS {B}, ERV, ESV

συγκεκρασμένος *sugkekerasmenos* (nom. sg.), the word not being mixed with faith, KJV, ASV, RSV, NASB, NIV, often with footnotes for other readings

vv. 3-5, Believers’ rest available since creation

v. 3, εἰσερχόμεθα *eiserchometha*, present indicative, “we enter”

God’s works, his rest instituted on 7th day; his works are finished

v. 4, Gen 2:2; God’s rest unending in Scripture (no mention of end; cf. Melchizedek in 7:3, where no mention of end is important)

v. 5, Ps 95:11, Israel was excluded from his rest

vv. 6-9, This rest available now

vv. 6-7, Promise still there; only that generation excluded

“As said before” in Hebrews—3:7, 13, 15

v. 8, Joshua

Not “Jesus” as in KJV! (“Jesus” is Greek equivalent for “Joshua”)

Joshua 3 times in NT (Luke 3:29; Acts 7:45; Heb 4:8)

“If Joshua,” εἰ *ei* + aor., with ἄν *an* + impf. = 2nd class condition, contrary to fact

v. 9, Conclusion, we still have an available rest

Don’t think you will fall short (4:1)

σαββατισμός *sabbatismos* (hapax), Sabbath rest

Fits with prior context, v. 4

vv. 10-11, Final warning to enter into rest

v. 10, “the one entering” — possibilities:

- 1) Believer, spiritual rest
- 2) Believer, death (Rev 14:13; cf. Heb 13:7)
- 3) Christ (Owen, Pink, Kent)

v. 11, Remain faithful to death

Hortatory subjunctive (“let us be diligent”); cf. in 4:1 (“let us fear”)

Kent: 4 types of rest in Hebrews:

- 1) God’s creation rest, 4:4
- 2) Canaan rest, 3:7-19
- 3) Salvation rest, 4:1, 3a, 8-9
- 4) Heaven rest, 4:10-11

vv. 12-13, Warning not to fall away; Christ sees all

v. 12, γάρ *gar*, “for,” because Christ sees you, don’t fall back

Living word — Christ

Or written word — Scripture, cf. Acts 7:38; 1 Pet 1:23, especially a word of judgment

Cf. Luke 2:35, sword pierces heart and reveals heart

Luke 2:35, so that the thoughts of many hearts will be revealed. And a sword will pierce your own soul too.”

Soul and spirit not necessarily two different essences; cf. “thoughts and intents”

v. 13, Clearly God (or Christ)

τετραχελισμένα *tetrachelismena*, laid bare (at the throat, τράχηλος *trachelos*);  
hapax in both NT & LXX

πρὸς ὃν ἡμῖν ὁ λόγος *pros hon hemin ho logos*, idiom “with whom we have to reckon”; literally, “to whom the reckoning [is] for us”