

# The Epistle to the Hebrews

Lesson # 3 October 11, 2015

Jesus: Superior to Angels

Hebrews 1:5-14

## Introduction

The NT is replete with verses or even whole passages which extol the greatness of Jesus Christ. In Matthew 12 for example, we find 3 declarations of Jesus' superiority, and all of them from Christ Himself; MT 12:1-8 (6) – He is greater than the Temple ( He is the true Temple ); MT 12:38-42 (41) – he is greater than Jonah; and MT 12:42 – He is greater than Solomon.

In JN 5:39-47, Jesus identifies the Pharisees' dependence on Moses' writings, but Jesus shows them that they missed something very important in those words of Moses, "*He wrote about Me.*" In JN 8:48-59, Jesus shows the Pharisees that their other OT hero, Abraham was one who worshipped Christ even before He had arrived as Messiah. So, as we begin to look at Hebrews 1:5-14, we will see that, He is not only greater than humans who stand out in the Bible, but even angels are beneath Him.

## Today I Have Begotten You

v. 5

The word "for", which begins v. 5, connects it to what follows as vv. 5ff provide Scriptural support for the contention that Christ is superior to the angels, with a name that is more excellent than theirs. But now, continuing to use OT Scriptures, mostly from the Psalms – the author of Hebrews focuses on contrasts between Christ and angels – or more accurately, between how God treated Christ versus how He treated angels.

This first verse, citing Ps. 2:7 is something God has never said, and would never say to any angel, because angels are His creation and Christ is His Son – the second person of the Trinity. Psalm 2:7 says, "*I will tell of the decree: The Lord said to me, "You are My Son; today I have begotten You."*" This verse begs the question...When did this take place? Was Christ not eternal? Was He not always God's Son? This is Christ speaking in this verse [ "*the Lord said to me*" – the "*me*" is Christ ].

Alexander MacLaren is right on when he says,

"It is to be observed that in our psalm, the day of the King's self-attestation is the day of His being "begotten". The point of time referred to is not the beginning of personal existence, but of investiture of royalty. With accurate insight, then, into the meaning of the words, the New Testament takes them as fulfilled in the Resurrection ( Acts 13:33; Rom. 1:4 ). In it, as the first step in the process which was completed in the Ascension, the manhood of Jesus was lifted above the limitations and weaknesses of earth, and began to

rise to the throne. The day of His Resurrection was, as it were, the day of the birth of His humanity into royal glory.”<sup>i</sup>

J.I. Packer similarly argues:

“The relationship of the God-man to the Father while He was on earth was not a new relationship occasioned by the incarnation, but the continuation in time of the eternal relationship between the Father and the Son in heaven. As in heaven, so on earth.”<sup>ii</sup>

So, what do we make of v. 5 ( Ps. 2:7 )? The apostle Paul offers some assistance here in Acts 13:32-33 – recorded at Antioch. “*By raising Jesus*”, i.e. His resurrection is directly connected here to this OT citation by Paul. The concept of “begetting” here is that of declaring or manifesting to the full. Paul amplifies this in Romans 1:4, writing that “*Jesus was declared to be the Son of God in power according to the Spirit of holiness by His resurrection from the dead, Jesus Christ our Lord*”. So, when God raised Him from the dead, having been crucified for our sins, He was brought into inheritance, manifesting before all the world, the angels, the demons, all creatures His status as divine Son.

The idea of inheritance ( Heb. 1:4 ) is also a key to the point of these verses. Our concept of inheritance in modern times connects only with descendancy. People who are sons, daughters, wives, etc. inherit when their close relative ( father, mother, etc. ) dies, so it is not inheritance as a result of merit, but simply of being born into an advantageous position. However, that is not necessarily the way that Scripture describes it, and it was not the way it was done in the 1<sup>st</sup> century. In Roman society, when a son came of age, if he was approved as a man by his father, he would be ceremoniously received and bestowed officially with his name. So it was thus in Christ’s resurrection. By raising Him from the dead, God gave His final approval ( validation ) to Him who had perfectly and obediently fulfilled the law, obediently endured the cross and God’s wrath as a divine substitute ( God’s Lamb ), and God bestowed on Him the name above every name – Lord / Son of God with the Father’s supernatural divine signature.<sup>iii</sup>

In today’s world, children often go their own way – to work at whatever interests them, but back then, what it meant to be accepted and approved as a son meant: approval, inheritance and fitness to take up the father’s business.<sup>iv</sup>

James Montgomery Boice adds:

“The resurrection of Jesus Christ establishes the doctrine of our Lord’s deity. When He lived on earth Jesus claimed to be equal with God and that God would raise Him from the dead 3 days after His execution by Jewish and Roman authorities...The resurrection is God’s seal on Christ’s claim to divinity. Jesus was designated as Son of God in power according to the Spirit of holiness by His resurrection from the dead ( Rom. 1:4 ).”<sup>v</sup>

Hebrews 1:5 continues with a 2<sup>nd</sup> OT citation. This time, II Samuel 7:14 is quoted. This OT verse is right in the middle of the announcement of the Davidic Covenant. Read vv. 8-17. This quote serves to enhance the first quote from Ps. 2:7. This one was

spoken to David by Nathan the prophet, and herein David is promised an heir who would build God's house ( the Temple ). On one hand, this prophecy was about Solomon, who did build the Temple and was treated with love by God. However, and this why we read vv. 8-17, there are things herein that simply cannot refer to Solomon. Note II Sam, 7:13, 16. This prophecy is ultimately about Christ, and so is v. 14ff.

The author of Hebrews' point is that God has only said this of Jesus Christ and has never, would never say it of any angel, as majestic as they might be. So, Jesus Christ is superior, and if He is, who should we be counting on for our salvation? Cf. JN 14:6.

Admittedly, angels are on occasion in the Bible called "sons" ( Gen. 6:2,4; Job 1:6; 2:1; 38:7 ) but never as "the Son". Referring to the Ps. 2:7 quote, the author seems to be using the context of the whole Psalm which refers ultimately to the reign of the Messianic King, that reign Hebrews interprets as beginning at the Resurrection and Ascension.

The II Sam.7:14 quote where God promises David an eternal, irrevocable dynasty. The author of Hebrews selected a passage that speaks of kingship of the Messiah so that Jesus is seen ( manifested ) to fulfill the covenant promise that David will always have a descendent on his throne, and that this one would be called, "God's Son". So, again, Sonship is here tied to ruling and reigning.<sup>vi</sup>

William Lane ( not to be mistaken for William Lane Craig ) comments, "Although Jesus was the pre-existent Son of God...he entered into a new experience of Sonship by virtue of his incarnation, his sacrificial death and his subsequent exaltation."<sup>vii</sup> Schreiner adds, "Jesus is greater than angels because he is the enthroned Davidic King, because he is God's unique Son, and as Son, He rules over all."<sup>viii</sup>

While we are talking about II Samuel 7, we must not overlook v. 13. "He shall build a house for My name." We are told in Hebrews 3:3 that Jesus builds the house and 3:6 says that this house is people of God, whom Jesus rules over. It is almost second nature then to recall when we see this that Jesus claimed in MT. 16:18 that, "*I will build My church and the gates of hell shall not prevail against it.*"

## The Angel's Realm

vv. 6-7

There is dispute among Bible scholars as to which OT text is being quoted here in v. 6. It is either a quote from Psalm 97:7 or Deut. 32:43. Schreiner supports Deut. 32:43 because the context of that passage seems to be the angels worshipping Yahweh as a result of resurrection, judgment and exaltation, which of course, despite the object here being Yahweh, must refer prophetically to Christ. It is possible that there is a conflation of both verses here, but the contextual evidence seems to lean towards Deuteronomy. Obviously, if the angels of God are to worship Him, then He is superior to angels. The text of either passage is about God's sovereignty and rule over all in judgment.<sup>ix</sup>

But we must deal with the first portion of v. 6, to see what the author means by “*again*”, and “*when he brings his first-born into the world*”. Part of the challenge here is to figure out is, does “*again*” go with the verb, “*says*” (i.e. ‘he says again’), or with the verb “*brings*” (i.e. ‘when he brings again’). If the former, it simply provides a ‘fresh’ quotation, ‘and he says again’. If the latter, then he may be referring to Jesus’ second coming.<sup>x</sup>

Schreiner sees here a reference to Jesus’ exaltation and argues that we really need to understand what ‘world’ means in this verse. Is this the world that human beings inhabit – is this the world the author means? He uses 4 points to make his case that the angels worship Christ as He takes the throne at the right hand of the Father.<sup>xi</sup>

1. The use of ‘again’ is ambiguous and is not decisive in helping understand the meaning.
2. There is no clear evidence that the angels worshipped Jesus at the incarnation. In Luke, they worship the Father, not Jesus. According to Heb. 2:6-9, He was made lower than the angels at His incarnation.
3. The world in Heb. 2:5 refers to the heavenly world<sup>xii</sup> and it is likely the word should carry the same interpretation here. Ardel Caneday points out that there are numerous indications of a coming world prior to 2:5; (1) salvation as a future inheritance ( 1:14-2:4 ), (2) the consummation of the Son’s reign ( 1:13 ), (3) the eternality of the Son over against creation ( 1:10-12 ), (4) the Son’s enduring dominion ( 1:8-9 ), and (5) the worship of the Son by angels as He enters the heavenly world ( 1:5-6 ).
4. The use of the word “firstborn” strengthens the case for the Son being brought into the world at His exaltation. “Firstborn” does not emphasize His incarnation ( as in LK 2:7 ) but His sovereignty and rulership. Heb. 1:5 talks about His Messianic Kingship so we should expect v. 6 to be in the same context. In Psalm 89:27 ( read vv. 20-37 ), “firstborn” is used of the Davidic king. In this psalm, firstborn does designate rule and sovereignty. Such a notion fits well with angels worshipping the Son since He is their sovereign king, and His rule began ( chapter 2 will emphasize this ) at His resurrection and exaltation.<sup>xiii</sup>

As the firstborn, He is the heir, and has precedence over all others who may, at various times, be addressed as ‘sons’ – ie. ) angels or men. In the NT, apart from the Luke and Matthew nativity passages, 4 other times this designation is used of Christ;

1. ) Colossians 1:18 – “the firstborn from the dead.”
2. ) Revelation 1:5 – “the firstborn of the dead.” Both of these references are of His resurrection.
3. ) Romans 8:29 – “the firstborn among many brethren, who are predestined to be conformed to His image.”
4. ) Colossians 1:15 – “firstborn of all creation – in other words, superior over it – cf. vv. 16ff<sup>xiv</sup>

As evangelical Christians, we are always quick to point out that “firstborn” when it refers to Jesus, is not talking about His birth order or primogeniture – but it refers to

His superiority, His pre-eminence and the Scriptural usage noted above supports that contention. This verse in Hebrews 1:6 is the only place He is said to be firstborn in the absolute sense.<sup>xv</sup> Here, He is brought into the world as “the firstborn”, not to become the firstborn.

Now, in v. 7, the author refers to Ps. 104:4. Whereas in v. 6, the angels are shown to worship Christ as the Messianic, Davidic King, here in this citation they are messengers, ministers, servants, subordinate to the Son – especially within the context of creation ( Ps. 104 ).

In Ps. 104, a psalm about creation, God rules over all He has created so that even winds do not blow by mere chance, and consuming flames are God’s servants as well. What the author seems to be saying by quoting this verse from this particular psalm is that “God uses angels as his agents in sending wind, and fire and presumably other phenomena like rain and sunshine as well.”<sup>xvi</sup> The upshot is – they are messengers and servants and are not to be worshipped as the Son is. They are couriers. cf. I Pet. 1:10-12; Rev. 22:8-9.

R. Kent Hughes gives us some examples of the roles of angels:

“1. ) Angels continuously worship and praise the God they serve. ( Job 38:7; Ps. 103:20; Isaiah 6:1-3; Rev. 4:8; 5:9-12. )

2 ) Angels communicate God’s message to man. They assisted in bringing the Law ( Acts 7:38, 53 ). Angels revealed the future to Daniel and to the Apostle John ( Dan. 10:10-15; Rev. 17:1; 21:9; 22:16 ). Gabriel announced the births of both John the Baptist and Jesus ( Matt. 1:19-24; LK 1:11-28; 2:9-12 ).

3. ) Angels minister to believers. “The angel of the Lord encamps around those who fear Him, and delivers them” ( Ps. 34:7 ). “For He will command his angels concerning you to guard you in all your ways. On their hands they will bear you up, lest you strike your foot against a stone.” ( Ps. 91:11-12 ). Angels have dramatically delivered believers from prison ( Acts 5:19; 12:6-11 ). Angels rejoice at the conversion of sinners ( Luke 15:10 ). They are present within the church ( I Cor. 11:10 ). They watch the lives of believers with interest ( I Cor. 4:9; I Tim. 5:21 ). They carry believers away at death to the place of blessedness ( Luke 16:22 ).

4. ) Angels will be God’s agents in the final earthly judgments and Second Coming. They will call forth the elect with a loud trumpet from the four winds ( Matt. 24:31; I Thess. 4:16,17 ) and will separate the wheat from the chaff ( Matt. 13:39-42 ). The book of revelation tells us they will open the seals, blow the trumpets, and pour out the bowls of wrath. They will also execute the judgment against Satan and his servants ( Rev. 19:17-20:3,10 ).

What awesome beings are angels! And what terrific power they wield. But despite all their cosmic excellencies, their significance dwindles in the presence of Christ...Christ is superior to angels.”<sup>xvii</sup>

So with these 3 verses, the author of Hebrews has shown by contrast that Christ is superior to angels, as majestic as they may be. He makes one more foray into this topic in particular in vv. 13-14, which we will deal with near the end of this lesson, but

now, the author directs his attention to the Son Himself as depicted in specific OT passages from the Psalms as well as Isaiah ( vv. 8-12 ).

It is particularly interesting that as these OT passages are cited, the author uses a formula to introduce each quote that indicates, not just a quote from a book, but that the quote is actually coming from the mouth of God Himself. Notice Heb. 1:5a; 6a; 8a; 13a.

Alan M. Stibbs makes this point;

“Later, in Hebrews 1:7-8 words about God, spoken in praise by the Psalmist, are quoted as spoken by God Himself, and therefore, as carrying decisive weight and authority. We read, “And of all the angels He saith, Who maketh His angels spirits and His ministers a flame of fire” ( a quotation from Psalm 104:4 ). “But unto the Son He saith, Thy throne, O God, is forever and ever” ( a quotation from Psalm 45:6 ).”<sup>xviii</sup>

As to purpose – why does Scripture say what it says, and why quote certain passages rather than others in supporting an argument regarding the superiority of Jesus Christ?

“It is important...that we recognize the twofold end of Scripture as a divinely inspired whole. This is, in the first place, Christological, and, in the second, soteriological. The purpose of Scripture is first, to testify of Christ, “For the testimony of Jesus is the spirit of prophecy” ( Rev. 19:10 ). In the volume of the book it is written of Him ( Heb. 10:7 ). The purpose of Scripture, is second, to make men “wise unto salvation through faith which is in Christ Jesus” ( II Tim. 3:15 ). Scripture has been inspired of God to promote the salvation of the world. The Scripture was written, and Christ died and rose again in fulfillment of its prophetic revelation, that repentance and remission of sins might be preached in Christ’s name to all nations ( cf. LK 24:46-47 ). The NT was added to the OT in fulfillment of the promise that the Holy Spirit would guide the apostles into all the truth about the Christ ( cf. JN 16:12-15 ). The full significance of the divine inspiration of Scripture can, therefore, be seen in its proper context only if it is seen as an essential part of the redeeming activity of God for the salvation of mankind.”<sup>xix</sup> – Alan Stibbs again.

## The Son Depicted as Superior in the OT

### The Son Enthroned

vv. 8-9

Quoting Ps. 45:6-7, the author’s intention is to express the deity and eternity of Jesus Christ as related to His sovereign rule. These verses show “God the Father acknowledging God the Son in possibly the clearest, most powerful, emphatic and irrefutable proof of the deity of Christ in the Bible – from the Father Himself.”<sup>xx</sup>

Though many Bible critics and liberals will continue to argue that Jesus Himself never claimed to be God, significant evidence can be gleaned from the Gospel record – In Jesus’ 7 or more “I am” statements in John’s gospel ( 6:35,48,51; 8:58; 9:5; 10:7; 11:25; 14:6; 15:1; 18:5-6 ), as well as numerous other passages in John, Matthew and Mark, Luke and the epistles, Acts, Hebrews and Revelation that Jesus was God, and knew Himself to be God. ( JN 5:16-18,26,27, 36-44; 7:16-18, 28-30; 8:24,46,58; 10:28-30; 11:25; 14:6-7,11; 17:5; MT 11:25-30; MK 2:5-12; LK 2:41-51; 4:16-21, etc. )

God called Jesus His beloved Son prior to His resurrection twice ( at His baptism - MT 3:17 and pars; and on the Mount of Transfiguration – MT 17:1-8 & pars ). God also spoke to Him aloud as an equal in JN 12:28.

By speaking of an eternal ( forever ) throne of His Son in Ps. 45:6-7 & cf. Ps. 89:29,36 again ), He is seen as the eternal King. The scepter is a symbol of that rule – cf. Gen. 49:10 – which identifies which tribe the Messiah would come from. In Heb. 1:8, this scepter is characterized by uprightness or righteousness, which will be the identifying characteristic of His Kingdom – cf. JN 18:33-38.

In v. 9 the author's citation also covers Isa. 61:1,3 ( which itself cites Ps. 45:7 ) and this makes his point even clearer. This undergirds Christ's motives and actions. He loved righteousness and so He always acted out of righteousness. In fact, this passage in Isaiah 61 is partially quoted by Jesus in Luke 4:18-19 and He explains the sense of it in vv. 20-21. His actions were joyfully obedient and purposeful, always desiring to obey His Father's bidding or will. When you look at us believers, all too often our actions may be obedient, but they are joyless because we know we have to be obedient to God's revealed will and so we do it in "unwilling condescension".<sup>xxi</sup>

Christ's righteousness never varies or wavers from what is true, never caves in to make people compromise, but always does what is right – cf. JN 8:29; 5:30; I JN 1:5 ). His hatred of sin was observed in His cleansing of the Temple ( twice – cf. JN 2:13-22; MK 11:15-19 ), His overcoming of the temptations in the wilderness ( MT 4:1-11 ); His weeping at the tomb of Lazarus ( JN 11:28-35 ), His perseverance in Gethsemane, and His obedience at the cross.

The last phrase of the second part of this OT quote is a bit tougher to connect with, but really, this is a direct statement of Jesus' superiority to the angels. In order to see this, we must see who "your companions" are. This is not referring to men, although His disciples were almost constant companions for 3 years. This is referring to angels – I mean, the passage is about His superiority to angels. These were ( and now are again ) His heavenly companions and associates. He is anointed with "the oil of gladness" above all of them – see Acts 10:34-42 / key is v. 38. Messiah or Christ means "the anointed One". He was God's anointed and was officially anointed as King when He went to heaven after the Resurrection, where He received the exalted name, Lord ( Phil. 2:11 ) and cf. Eph. 1:19-23. He assumed His Kingship at the ascension.<sup>xxii</sup>

## The Son as Creator                  vv. 10-12

The writer now cites ( in v. 10 ) Ps. 102:25-28, a psalm which is about Yahweh, yet it is applied here to Jesus Christ. A lot of NT passages do that ( e.g. Rom. 10:13; 14:11; I Cor. 1:31; 2:16; 10:22,26; II Cor. 10:17, and so on ). This is called, in Trinitarian theology "coinherence". It simply means that what is true of one member of the Trinity is also true of the others.<sup>xxiii</sup> The Father is Creator, thus so also is the Son ( JN 1:1-3; Col. 1:16; Heb. 1:1-3 ) and the Holy Spirit ( Gen. 1:2 ). There are other passages as well where this is mentioned.

Here, the Son is greater than the angels because He is the Creator of all things!  
Schreiner comments,

“Metaphorical language is used to depict the creation of the world. The Son laid the foundations for the earth as a builder erects a foundation for a building. The heavens, which here represent the sky and the sun, moon, and stars, are fashioned by the hands of the Son, as an artist fashions a vase or a sculpture. The creative work of the Son was accomplished at the beginning, when history began, when the heavens and earth were created. The language echoes Gen. 1:1 where God is said to create the heavens and the earth at the beginning ( cf. also Prov. 8:22-31 ). All of created reality was made by the Son.”<sup>xxiv</sup>

V. 10 continues, “*He laid the foundation of the earth in the beginning.*” This verse establishes for us what verses that talk about “before the foundation of the earth” are based on. Before this – God alone. After this – everything God planned out and decreed ( Eph. 1:11 ), and v. 8, which began this series of OT quotes says that God the Father says this “of the Son.”

As incredible and majestic the created order is, God has planned an end for them, after they have fulfilled their purpose. “They will perish” ( v. 11 ). A number of NT verses refer to this – II Peter 3:10; Rev. 20:11, and MT 5:18 alludes to it as a point secondary to Jesus’ main point. Even Heb. 12:26-27; Isa. 34:14 and Rev. 6:14 relate to this point.

By the time that takes place, as a result of thousands of years of usage, erosion, fires, volcanoes, earthquakes, wars, etc. followed by the devastation of the 7 year Tribulation, earth will be about worn out. I believe that this verse and others in this genre are referring to earth being eradicated by God, not just revitalized and re-used, which seems to be the New Covenant view of the end times, which I do not agree with. I believe God will create a new heaven and a new earth as per Rev. 21:1 because the old ones will have passed away. But the main point of v. 11 is “*but you remain*”, meaning the Lord of v. 10. So the created order will disappear and be replaced anew, but our Lord will remain.

Verse 12 continues the thought and note, “*like a robe you will roll them up*”. They will not roll themselves up or overheat to a cinder due to so-called ‘global warming’. Christ the Lord will roll them up and change them – like a fresh set of clothes, so to speak. ( cf. Isa. 34:14 ) Then, also in v. 12, the eternity and changelessness of Christ is depicted. Just as we are told in Heb. 13:8 – “*Jesus Christ is the same yesterday, today and forever*”. That is the real theme of vv. 10-12. The Creator survives His creation and dominates it and what follows it. Christ is absolutely superior to angels and the entire created universe and eternity itself.



## The Footstool of the Lord

vv. 13-14

Psalm 110:1 is the single most often quoted verse from the OT in the NT. It is quoted or alluded to some 22 times, 5 of which appear in Hebrews as either full citations or rewordings of it. Here in v. 13, is the first time since v. 5 that two OT passages have not been paired up. This one stands alone, and what is said here has never been said of any mere angel.

D.A Carson and Gregory Beale make this comment here;

“The psalm accomplishes a number of theological objectives, showing the supremacy of Christ to all earthly rulers and at the same time demonstrating the ongoing relationship of Jesus to God the Father. There are at least four distinct ways this psalm is used in the NT: (1) as a preexaltation messianic text ( e.g. Mark 12:36 pars ); (2) as a text showing God’s vindication of Jesus before unbelievers ( e.g. Mark 14:62 pars; Acts 2:32-36; 5:31 ); (3) as a reference to Christ’s intercession on behalf of believers ( e.g. Rom. 8:34 ); (4) as a proclamation of Christ’s Lordship or superiority ( e.g. I Cor. 15:25; Eph. 1:22; I Pet. 3:22 ).<sup>xxv</sup>

Here at Heb. 1:13, the use best fits the last usage noted above, because that is the direct focus of Hebrews chapter 1, plus it anticipates Christ’s role as High Priest ( cf. Ps. 110:4 – Heb. 1:13; 7:11-28; 10:1-18. This verse ( 110:1 ) speaks of the exaltation of Christ and this becomes a matter not only of His superiority, but a measure of comfort to strengthen the believer’s endurance, as reading Ps. 110:1-4 brings us to see the eternal nature of His kingship and priesthood.

As mentioned in our last lesson, Ps. 110:1 was also used by Jesus in MT 22:41-46 pars to confound the Pharisees by asking them how the Messiah could be both David’s son and David’s Lord, since according to v. 1, David’s heir was also his Lord. The answer the Pharisees could not or would not supply is that Jesus is both human and deity; David’s son as human, and God’s Son as divine, thus, David’s Lord. He is God in the flesh and is now seated at God’s right hand.

Verse 14 – To seal the contrast and end the chapter, the writer reminds his readers that angels do not rule, they serve. Since they carry out God’s bidding regarding those He has ( and who will be ) save(d), this verse tells us that fact. By saying “...to serve *those who are to inherit salvation*”, he may mean in the sense of ‘guardian angels’, however, there is no Scriptural evidence that each person has a ‘guardian angel’. It is more likely an overall guarding of believers to bring them to glory. According to I Pet. 1:8-12, our salvation, the way that God performs it, is something the angels long to look into.

There are a couple of interesting passages related to angels and humans – II Kings 6:9-17; Heb. 13:2.

So what has chapter 1 taught us? The main thrust is that Jesus Christ is superior to the prophets and the angels. Therefore, why would anyone want to put their trust for eternal life in anyone but Christ?

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<sup>i</sup> Alexander MacLaren, The Book of Psalms, The Expositor's Bible Volume I, Psalms I. – XXXVIII; London, Hodder & Stoughton, MDCCCXCIII; pp. 17-18

<sup>ii</sup> J.I. Packer, Knowing God; IVP, 1979, pp. 54-55.

<sup>iii</sup> Richard D. Phillips, Hebrews – Reformed Expository Commentary – Kindle, P & R, 2006, loc. # 386, 396

<sup>iv</sup> IBID, loc. 396

<sup>v</sup> James Montgomery Boice, Foundations of the Christian Faith, IVP, 1986, pp. 342-343

<sup>vi</sup> Thomas Schreiner, Hebrews, p. 65

<sup>vii</sup> William Lane, cited in Schreiner, Hebrews, p. 65-66

<sup>viii</sup> Schreiner, p. 66

<sup>ix</sup> IBID, pp. 66-67

<sup>x</sup> Philip Edgcumbe Hughes, A Commentary on the Epistle to the Hebrews, Eerdmans, 1977, reprint 1987, pp. 57-58

<sup>xi</sup> Schreiner, pp. 68-69

<sup>xii</sup> D.A. Carson & Gregory Beale, Commentary on the NT Use of the OT, Baker Academic, 2007; pp. 930-933. Carson & Beale argue that “again” merely introduces a new quotation.

<sup>xiii</sup> Schreiner, p. 68-69

<sup>xiv</sup> Hughes, pp. 59-60

<sup>xv</sup> IBID, p. 60

<sup>xvi</sup> Schreiner, p. 70

<sup>xvii</sup> R. Kent Hughes, Hebrews: An Anchor for the Soul – Two Volumes in One, Crossway, 2015 / Kindle edition, LOC # 497 & 515

<sup>xviii</sup> Alan M. Stibbs, The Witness of Scripture to its Inspiration; in The Scripture Cannot Be Broken, John MacArthur ( editor ), Crossway, 2015; pp. 214-215

<sup>xix</sup> IBID, p. 216

<sup>xx</sup> John MacArthur, Hebrews, p. 33

<sup>xxi</sup> IBID, p. 34

<sup>xxii</sup> Ibid, p. 35

<sup>xxiii</sup> Schreiner, p. 74

<sup>xxiv</sup> IBID, p. 74

<sup>xxv</sup> Carson & Beale, p. 943 – cf. Heb. 11:3; 8:1; 10:12-13; 12:2