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Hebrews One - Part I

Read Hebrews 1:1-3: (notes for each question are on page two)

1. What point is the writer making about how God spoke and how does it apply today? Verses 1, 2 (cp YLT)
2. What do we become when we receive the things spoken by the Father through the Jesus? Rom 8:14-17; Eph 2:19-22
3. To whom is the Son compared and how is he described? Verse 3
4. What is meant by the phrase, *through Himself cleansing of our sins*? Jn 15:3

Read Hebrews 1:4-14:

5. How do you understand to whom *angels* refer in verses 4-7, 13?
6. What is meant by the prophets (angels) being made *spirits* and a *flame of fire*? verse 14; 1Jn 5:6; Jer 23:29
7. What does a *scepter* indicate? (Verses 8, 9 quoted from Ps 45:6, 7); Num 24:17; Est 4:11; Isa 14:5
8. Who anointed Jesus with the *oil of gladness*? Acts 10:38; Isa 61:1 (quoted in Lk 4:18)
9. How do you understand verse 10, *founded^{g2311} the earth, and the heavens are works of Your hands*?

1a. {Verse one is rewritten more literal to the Greek (cp YLT): *In many parts ^{g4181} and many ways ^{g4187} in the past, the God having spoken to the fathers in ^{g1722} the prophets, in these last days spoke to us in ^{g1722} a Son.* Before the advent of the Messiah, God spoke to people via Prophets, but also through their writings, Josh 23:6; Dan 9:2. In the day of the writer of Hebrews, God used the testimony of the Apostles & other eye witnesses of Jesus. Today, we have their writings. How does God speak to us *in a Son*? The Son receives the word from the Father, Jn 12:49-50, & the Son inspired the writers, 1Pt 1:10-11; Acts 2:33; Rv 1:10-11.}

2a. No note

3a. {Brightness of God's glory: Ex 34:5-7 character; Express image of His person ^{g5287}: *hupostasis* ^{g5287} from Thayer: the substantial quality, nature, of a person or thing; Col 1:15. Later, the Son of God, being in the image of God, *emptied himself* (ASV) & came to be in the likeness of sinful flesh, Php 2:6-7; Rom 8:3. Divinity is based on how God thinks, & the reason we can partake of it by changing the way we think, Isa 55:7-9; 2Pt 1:4.}

4a. {It appears the writer is speaking of the believers of his day. They are an example for the spiritual cleansing that can come to all today, who have ears to hear.}

5a. {*Angels* is from a transliteration of the Greek word *aggelos* ^{g32}, which in English means *messenger, one who is sent, a message*. Every time the Greek word *aggelon* ^{g32} is used in these verses, the context dictates that it refers back to the *prophets* in verse one, who are messengers of God - not to supernatural heavenly beings.}

6a. {The last of verse 7 is quoted from Ps 104. Psalms 104 expresses the entire process in figures, verses 4 & 30 are key. The Lord provides truth through ministers of the word, Ps 104:11; It is truth that drives away & burns up the worldly way of thinking, verses 6-7, that overwhelmed us before receiving Christ as Savior Eze 36:25-27. Note: the word angel in the OT is the Greek transliteration applied to the Hebrew word meaning *messenger* ^{h4397}.}

7a. {A scepter ^{h7626} is a symbol of the sovereignty of a king/ruler. Think of the king in Esther as a type of Christ with a golden scepter (a rod of faith, 1Pt 1:7; Pr 22:15 ^{h7626}) who holds the power of life & death, Mt 10:28. Verse 9 is another reference showing that the Son of God has a God, and therefore is not equal to the Father, as taught by many.}

8a. {A person has to be anointed by another individual. (Cp 1Jn 2:20: KJ - *unction* = *anointing*; *holy One*, Mk 1:24.}

9a. {*Themelios* ^{g2311} meaning, *to establish the basis for; lay a foundation*. One might take it to mean the literal creation, Eph 3:9; Jn 1:3, which indeed did happen. However, Hebrews 1:10-12 is a quote of Ps 102:25-27, which when the context is considered, indicates that it is the new inward heavens & earth created in Christ, Heb 5:8-9, & in the last days is being created in those who will be heirs of salvation, cp Isa 65:17-25; Rv 21:1-5. Note: the city set on a hill of which we will be like, Mt 5:14, is New Jerusalem, a symbol of God's spirit, His way of thinking, cp the old city Pr 25:28.}