

CHRIST IS BETTER THAN THE MESSENGERS | V. 4

- "Angels" is a transliteration of this word. A translation would be "messengers." The reader, using the context, must see whether this is an angelic (spirit) being, or a human messenger of God.
 - The Hebrew Scriptures use the same kind of word. A "malach" can be an angelic being or a human messenger. "Malachi" is Hebrew for "my messenger."
 - The question: could this be a reference to the prophets of v. 1, rather than spirit beings?
- Christ has "a more excellent name" than the messengers.
 - From *diaphoros*, which is a derivative of *dia* (through) and *pheros* (to carry). The word implies taking something and carrying it all the way through to another (and more excellent) position, thus, "wholly different."
 - See Romans 12:6 for an example that does not (in context) carry the idea of "more excellent."
 - The excellence is only by context, the word itself is reference to the difference.
 - See Acts 4:12 for a pertinent application.

COMPARISON TO THE MESSENGERS | VV. 5-7

- Is there a messenger who is a son? (v. 5)
 - This is a quote from Psalm 2:7.
 - Assuming David wrote the Psalm, could David have been referring to Himself when He wrote, "He said to Me, 'You are My Son'?" No! This is clearly a prophetic Psalm, not about David, but about the Anointed One, the Messiah.
 - This statement was never said of David, of the Prophets, or of the Angels, or of any prophet.
 - Christ is unique in both name and in position.
 - V. 5 also quotes 2 Samuel 7:14, giving us confirmation that this Hebrew Scripture is in reference to the Messiah.
- Is there a messenger who will return again to be worshiped? (v. 6)
 - At issue is whether the KJV is correct (And again, when he bringeth...) or NASB. Thus, is this a reference to the 1st coming or 2nd coming?
 - Because "He brings" is subjunctive, and because the subjunctive aorist is used all 383 times in the New Testament in reference to a future event, it is best to see this as a reference to the 2nd coming.
 - It is difficult to determine, but verse 6 appears to quote from Psalm 97:7. If so, it confirms the 2nd Coming interpretation, since Psalm 97 is a prophetic psalm of the Messiah's future reign.
- Is there a messenger who is not dependent upon Him? (v. 7)
 - From Psalm 104:4. The "who" can be translated "He" or "the Lord," because He is the one in context (The Lord is the subject).
 - The point of the quote is that the Lord has control / power / authority over the messengers.
 - Just as God can raise up children of Abraham from stones, the Lord can create a messenger out of wind or a minister out of a flame. He is not beholden to man.

CONTRASTED TO THE SON | VV. 8-12

- Verses 8-9 are a quote of Psalm 45:6-7.

- Psalm 45 is the answer to Psalm 44:26, and is a praise to the Messiah (vv. 1-2), followed by an explanation of the Lord's work in the tribulation (vv. 3-5), followed by the inauguration of the King's reign (vv. 6-9).
- In Hebrews 1:9 (Psalm 45:7), the Christ is shown to be the fulfillment of Psalm 1:1-3.
- V. 9, By virtue of the fact that this is addressed to God (v. 8) and the subject is anointed by God, it is reflective of the multiple (3) personalities of the Godhead, thus this is a Trinitarian passage (albeit only 2 members of the Godhead are shown, unless the "oil of gladness" be a reference to the Spirit.)
- *Anointed* in v. 9 is *chrío*, related to *Christ*.
 - This anointing, specifically mentioning the oil of gladness is referenced in Isaiah 61:1-3.
 - The anointing is "above" all companions. This is a non-literal but accurate nonetheless. Literally, "from" or "alongside" your companions. The idea of separation, and thus being "above" is clear. This is the focus of not only these words, but this entire section of Scripture.
 - Your companions: This interesting choice of word highlights the fact of Christ's greatness over all others. The Spirit did not inspire the writer to use *koinonos* (as in 2 Cor. 8:23), nor *sunekdemon* (as in Acts 19:29), nor *sunergos* (as in 1 Cor. 3:9), nor *philos* as in John 3:29, but *metochos*, a companion or partaker (from *meta* {with} and *echo* {to have}), so *metochos* are those "with having". See Hebrews 3:1 for another usage of this word.
- Verses 10-12 are a quote of Psalm 102:25-27. This note of the strength of the Creator (Christ) is in contrast to the frailty of man, thus, again, builds the argument of Christ's superiority.
 - *Laid the foundation*: Literally, "founded the earth." Compare to Mt. 7:25 and Col 1:23.
 - *But you remain*: The earth and heavens were founded by Christ and are his handiwork, but just as He preceded them He will remain after them.
 - *You will roll them up*: See Revelation 6:14. See "It is Well with My Soul," last verse.

CONCLUSION OF THE COMPARISON | VV. 13-14

- The use of Psalm 110:1 plays well into the major argument of the book: the Hebrew nation is being given a final opportunity to receive her Messiah, and thus to see the reestablishment of the Kingdom to Israel (Acts 1:3). Her Messiah, greater than all His messengers, is sitting...until. How will the nation respond?
- A summary of the messengers is given in v. 14. While this is the strongest argument that the messengers are spirit beings, the word *pneuma* is not necessarily confined to angelic or non-human beings.