

Hebrews—Jesus is κρείττων¹ (Superior)

A. Welcome

1. Sequel to Leviticus
2. Preface
 - a. Author/Place/Audience (notes)/theme (notes)
3. A Story
 - a. Samuel the bread maker
 - b. Joel the goat farmer
 - c. Gessius the Roman gov
 - d. Vespasian and Titus

II. Orientation

A. Who is He talking to?

1. What the preacher says about his congregation.

- a. ἀδελφός 10x (Brother) that follow Jesus

Ex: 2:11b—“That is why **he is not ashamed to call them brothers**”

3:1—“Therefore, **holy brothers**, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession

10:19—“Therefore, **brothers**, since we have confidence to enter the holy places by the blood of Jesus”

b. Jews

Ex: The author assumes that the audience already agrees with Him about the Messiah being the Son of God and that Jesus is the Messiah. 1:1:1-14.

Ex: 3:12-16—“Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God.... For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses?”

Ex: Use of the OT—the author assumes that His audience has firm grasp of the OT, which explains his unashamed frequent use of the OT to make his point about Jesus’ superiority. (3:7-4:11; 4:14-5:10; 9:1-20)

¹ Κρείττων—13 times in Hebrews (19 x in NT)

Ex: the author uses well know Jewish myths and phrases, such the angels being the mediators of the OC in 2:1-4 and his use of the phrase “in these last days” in 1:2.

c. Internal descriptions of the people

Ex: The author and his congregation are second-generation believers.
2:1-4

Ex: Heavily persecuted. 10-32-34

Ex: They are *νωθρός* (lazy) regarding their spiritual life.

Conclusion: The writer to Hebrews addresses a primarily Jewish audience probably with Gentile “God-fearers.” The audience has suffered great persecution for there faith, but has neglected to study the scriptures and thus is contemplating returning to Judaism. The writer treats them like believers but like most pastors he probably has some in mind who he considers “not saved.”

B. Jesus is Better—Duh! Of course he’s better

1. He’s the second person of the trinity
2. He is the creator of the universe
3. He has existed from eternity past with the Father and the Spirit.

C. The author of Hebrews does not fundamentally rely on these arguments.

1. The accomplishments of Jesus as a human provide the
2. The author uses the OT to prove that Jesus is Superior to mosaic Judaism

Irony—The people are struggling with considering abandoning Jesus to return to the OT system of religion, yet the author uses the very thing they want to return to—the OT—to prove that the OT itself points to the superiority of Jesus. It proves that the audience is guilty of not carefully reading their bibles. **They are guilty of failing away from God because they weren’t reading their bibles because of laziness. We do it Too!**

Hebrew 1:1-14

I. Prologue: The Final and Definitive Revelation of God in His Son 1:1-3

A. Illustration: Mormon Theology

B. 1:1-3 introduces us to Jesus as The Prophet (Deut 18), The Priest (Ps.110: 4; Isa 53), and The King (Ps. 110). The Pastor also takes a swipe at the three pillars of Judaism: OC, David, and Levi.

Long Ago ²	In these last days
God spoke to the fathers	He has spoken to us
By the prophets	By His Son

² Thomas R. Schreiner, *Commentary on Hebrews*. Nashville: B&H Publishing, 2015, 52

At different times and in different ways	
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II. Angels are Great; Jesus is Greater 1:4-14 and 2:5-18

A Appointment as royal heir (v. 2b) ³	A ¹ Appointment as God's Son and heir (vv.5-9)
B Mediator of Creation (v. 2c)	B ¹ Mediator of Creation (v. 10)
C Eternal nature and preexistent glory (v. 3ab)	C ¹ Unchanging, eternal nature (vv. 11-12)
D Exaltation to God's Right Hand (v. 3c)	D ¹ Exaltation to God's Right Hand (v. 13)

A. Jesus **Has Become** Greater than the angels because of His inherited name (v.4)

1. Inclusio: 1:5-14 is bracketed with the phrase "to which of the angels"
2. V. 4: How can Jesus inherit something as the second person of the Trinity?
 - a. The humiliation: Isa 52:13-53:16
 - b. The exhalation
 - Isaiah's use of exaltation language
 1. Isa 6:1—two descriptions of exaltation
 2. Isa 57:15
 3. Isa 52:13—three descriptions of exaltation

B. "To which of the Angels did God ever say" (v.5)

1. Psalm 2:7
 - a. NT use: Acts 13:13; Hebrews 1:5; 5:5
 - b. Context: YHVH

Interpretation: YHVH has installed His Messiah on David's throne in Zion.

"Although Jesus was the preexistent Son of God He entered into a new experience of son-ship by virtue of his incarnation, his sacrificial death, and his subsequent exaltation"⁴

2. Ref:2 Sam 7 & 1 Chron 17
 - a. Context: YHVH's covenant with David
 - b. Interpretation: David and his son's typify "The Son"
 - c. Typology: People, events, and institutions foreshadow the person and Work of Christ: type and anti-type.

C. The worship of the enthroned messiah by angels (v.6)

³ William M. Lane, *Hebrews 1-8*, WBC. Dallas: Word, 1991, 22.

⁴ Lane, *Hebrews 1-8*, 26.

- a. Don't angels always worship God? Ref: Deut 32:43 or Ps. 97:7
- b. The "world"

D. The messiah rules as the Davidic king forever, the angels are temporal servants. vv.7-8 Ref: Ps. 104: 4 and Ps 45:6-7

E. Jesus, the same yesterday, today, and forever. vv. 10-12

F. "Sit at my right hand" vv.13-14. Ref Ps.110: 1

- a. The most quoted OT text in all the NT
- b. The pinnacle of all messianic hope
- c. Context: David's prophecy of Messiah and YHVH
- d. Interpretation: YHVH mediates all authority through the Son, nothing else.

Application vv. 2:1-4

Pay Attention! How many times have you come to church, heard the word of God, and ignored it or were indifferent to it? If we rightly understood who is talking (i.e. the King) and that we live in a kingdom, we would pay careful attention and not drift away.

Hebrews 2:1-4

"We" all need to pay attention!

I. Pay Attention!

A. The Danger of Drifting v. 1

1. General Information about the "Warning" Passages (2:1-4;3:7-4:16;5:11-6:12;10:19-39;12:14-29)

- a. Two main Interpretations of the main warning passages
 - > Arminian view: Loss of Salvation (Belivers)⁵
 - > Calvinistic view: Eternal judgement (Unbelievers)

b. Hebrews' own self-description

- > Heb 13:22 "My word of **exhortation**" (παράκλησις⁶)

2. "We" all need to pay attention!

⁵ The New Testament in its entirety does not allow for the teaching that a true believer in Jesus Christ can forfeit their salvation. NT passages on the Assurance of Salvation based on Christ's sufficient atonement are: John 1:2, 6:37-40,10:28-29,14:16; Rom 4:21, 5:10, 8:1, 8:34-39, 11:29; 1 Cor 1:8, 5:5; 2 Cor 1:21-22, 5:17; Gal 3:3; Eph 1:5, 1:13-14, 2:4-9, 4:30; Phil 1:6; Heb 5:9, 6:19, 7:25, 9:12-15, 10:14, 13:20; 1 Pet 1:3-5, 3:18.

⁶ 1. An act of emboldening another in belief or course of action, *encouragement, exhortation*; 2. Strong request, *appeal, request*; 3. Lifting of another's spirits, *comfort, consolation*. BDAG

B. Qal Vachomer vv. 2-3

A. An appeal from a lesser to greater argument.

B. Ex: the wilderness generation; Uzzah, Nadab and Abihu.

C. The Gospel heritage v. 4

A. Sequence of reception

1. Declared by the **Lord**

2. Attested to us

3. by those who heard

4. **God** also bore witness

II. Analysis and Interpretation with Application

The passages of exhortation are for all people, believing and unbelieving. In this passage we are to not lose our grip and drift away from the Gospel because of our lack of attention to the word of God. Therefore, remember the word of God by any means necessary because this is our responsibility as we preserve.