

Hebrews 1:4-2:4

Hebrews 1:4 – “having become as much superior to angels as the name he has inherited is more excellent than theirs.”

5118 [e]	2909 [e]	1096 [e]	3588 [e]	32 [e]	3745 [e]
tosoutō	kreittōn	genomenos	tōn	angelōn	hosō
4 τοσούτῳ	κρείττων	γενόμενος	τῶν	ἀγγέλων	, ὅσῳ
By so much	superior	having become	to the	angels	as much as
DPro-DNS	Adj-NMS-C	V-APM-NMS	Art-GMP	N-GMP	RelPro-DNS

1313 [e]	3844 [e]	846 [e]	2816 [e]	3686 [e]
diaphorōteron	par'	autous	keklēronomēken	onoma
διαφορώτερον	παρ'	αὐτοὺς	, κεκληρονόμηκεν	ὄνομα .
more excellent	beyond	theirs	He has inherited	a name
Adj-ANS-C	Prep	PPro-AM3P	V-RIA-3S	N-ANS

- “better” is used 13 times in Hebrews comparing Christ and the New Covenant with the previous dispensations.
- Jesus’ superiority to angels is pointed out here for at least two reasons:
 - The final message from God came from his Son. The previous covenant of Moses was mediated by angels to Moses (see 2:2 and Jewish teaching)
 - The next age will be ruled by the Son, not angels. This age involves the rulership of angels:
 - Deuteronomy 32:8 – “When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God (angels).”
 - Daniel 10:20-21 – “Then he said, “Do you know why I have come to you? But now I will return to fight against the prince of Persia; and when I go out, behold, the prince of Greece will come. But I will tell you what is inscribed in the book of truth: there is none who contends by my side against these except Michael, your prince.”
 - Ephesians 3:10 – “so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.”
 - Ephesians 6
- The exaltation of the Son to the right hand of God in 1:3 makes it clear he is superior to the angels.
- “his name” is “the Son” which separates him from the angels in several ways:
 - Creation
 - Inheritance

c. Rulership

5. "Inherited" in the phrase "as the name he has inherited" can be confusing if only reading this verse.
- a. A false concept would be that the position of "Son" has never been filled before or the title was recently created after the resurrection and ascension of Christ.
 - b. The Son has always been "the Son" since eternity.
 - i. We see the Son and his title "the Son" already existing in the Gospels before the death, resurrection and ascension.
 1. Hebrews 5:8 – "Although he was a son, he learned obedience through what he suffered."
 2. Hebrews 5:5 – "
 3. Hebrews 1:2 – "in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world."
 4. Matthew 3:17 – "and behold, a voice from heaven said, "This is my beloved Son, with whom I am well pleased." (Also Mark 1:11; Luke 3:2)
 5. Matthew 17:5 – "He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, 'This is my beloved Son, with whom I am well pleased; listen to him.'"
 6. Luke 9:35 – "And a voice came out of the cloud, saying, 'This is my Son, my Chosen One; listen to him!'"
 7. 2 Peter 1:17, - "For when he received honor and glory from God, the Father, and the voice was borne to him by the Majestic Glory, 'This is my beloved Son, with whom I am well pleased.'"
 8. Matthew 16:16 – "Simon Peter replied, "You are the Christ, the Son of the living God."
 9. Luke 1:31-35 – "And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end."
And Mary said to the angel, "How will this be, since I am a virgin?"
And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God."
 10. John 5:22-23 – "For the Father judges no one, but has given all judgment to the Son, that all may honor the Son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him."
 11. Matthew 2:15 – " (from Hosea 11:1)
 - ii. We see the Son and his title "the Son" already existing in the Old Testament:
 1. Psalm 2:7, 12 – "I will tell of the decree: The Lord said to me, "You are my Son; today I have begotten you.... Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him."
 2. 2 Samuel 7:12, 14, 16 – "When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come

from your body, and I will establish his kingdom.

13- He shall build a house for my name, and I will establish the throne of his kingdom forever.

14- I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men,

15- but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.

16- And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

3. Proverbs 30:4 – “Who has ascended to heaven and come down? Who has gathered the wind in his fists? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son’s name? Surely you know!
 - a. John 1:1-5 – “
 - b. Colossians 1:13-17 – “
 - c. Hebrews 1:3 – “
4. Isaiah 7:14 – “Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.”
 - a. Matthew 1:23 – “
 - b. Matthew 1:18-25 – “
5. Isaiah 9:6 – “For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.
6. Micah 5:1-3 – “Now muster your troops, O daughter[b] of troops; siege is laid against us; with a rod they strike the judge of Israel on the cheek. But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days. Therefore he shall give them up until the time when she who is in labor has given birth; then the rest of his brothers shall return to the people of Israel.”

iii. Importance of “the Son” in Christianity and forever:

1. John 20:30-31 – “Now Jesus did many other signs in the presence of the disciples, which are not written in this book; 31 but these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name.
2. 1 John 2:22-23 – “Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. 23 No one who denies the Son has the Father. Whoever confesses the Son has the Father also.”
3. 1 John 5:9-13 – “If we receive the testimony of men, the testimony of God is greater, for this is the testimony of God that he has borne concerning his Son. Whoever believes in the Son of God has the testimony in himself. Whoever does not believe God has made him a liar, because he has not believed in the testimony that God has borne concerning his Son. And this is the testimony, that God gave us eternal life, and this life is in his Son.

Whoever has the Son has life; whoever does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life.

4. Acts 13:33-34 –“this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm,

“You are my Son,
today I have begotten you.’

And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way,

“I will give you the holy and sure blessings of David.’ ”

Hebrews 1:5-14

- presents 7 quotes from the Old Testament (5 of them from Psalms)
- 1:5-14 begins the first major section of the letter to the Hebrews that extends from 1:5-4:16 ending with the author asking his readers to have “confidence to “draw near” or to go to “the throne of grace” (4:16) in their times of need instead of rejecting the Son for some other form of religion or self-atonement.
- There may have been a sect within Judaism that overstepped the scriptural bounds of angelology. This may have been seen in the Qumran Community with the Dead Sea Scrolls and definitely is seen in the city of Colossae in Paul’s letter to the Colossians :
“Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind, and not holding fast to the Head (*the Son*), from whom the whole body, nourished and knit together through its joints and ligaments, grows with a growth that is from God.”
- The teaching points in 1:5-14:
 1. 1:5 – The name “Son” belongs to the Messiah and it never belonged to the angels. The Son is going to become the man who is the King from the line of David
 2. 1:6 – When the Son comes into the world “again” (the 2nd time, the Second Coming) his role as the King with the iron scepter ruling the nations from the throne of David will begin. At that time all the angels will worship him in his heavenly glory.
 3. 1:7-9 – Angels are servants with temporary and changing assignments. The Son is eternal and unchanging (immutable). His service results in a throne that will last forever.
 4. 1:10-12 – The King will remain the same with unending years, but the things he created will perish and be changed including the universe.
 5. 1:13-14 – God the Father is himself working out the plan to serve the Son who has been asked to sit at God’s right hand. But, angels are only allowed to stand in God’s presence prepared to be sent on their next mission. At this time while the Son is sitting and waiting the angels are still being sent out to serve the people who are the heirs of the Son’s work of salvation.

1:5 – “**For to which of the angels did God ever say, “You are my Son, today I have begotten you”?**

Or again,

“I will be to him a father, and he shall be to me a son”?

5101 [e]	1063 [e]	2036 [e]	4218 [e]	3588 [e]	32 [e]	5207 [e]	1473 [e]	1510 [e]	4771 [e]	1473 [e]	4594 [e]	1080 [e]			
Tini	gar	eipen	pote	tōn	angelōn	Huios	mou	ei	sy	egō	sēmeron	gegennēka			
5	Τίτι	γὰρ	εἶπέν	ποτε	τῶν	ἀγγέλων	:	Υἱός	μου	εἶ	σύ	;	ἐγὼ	σήμερον	γεγέννηκά
To which	for	did He say	ever	of the	angels	Son	of me	are	You	I	today	have begotten			
IPro-DMS	Conj	V-AIA-3S	Prtcl	Art-GMP	N-GMP	N-NMS	PPro-G1S	V-PIA-2S	PPro-N2S	PPro-N1S	Adv	V-RIA-1S			

4771 [e]	2532 [e]	3825 [e]	1473 [e]	1510 [e]	846 [e]	1519 [e]	3962 [e]	2532 [e]	846 [e]	1510 [e]	1473 [e]	1519 [e]	5207 [e]				
se	Kai	palin	Egō	esomai	autō	eis	Patera	kai	autos	estai	moi	eis	Huion				
σε	?	Καὶ	πάλιν	:	Ἐγὼ	ἔσομαι	αὐτῷ	εἰς	Πατέρα	,	καὶ	αὐτός	ἔσται	μοι	εἰς	Υἱόν	?
You	And	again	I	will be	to Him	for	a Father	and	He	will be	to Me	for	a Son				
PPro-A2S	Conj	Adv	PPro-N1S	V-FIM-1S	PPro-DM3S	Prep	N-AMS	Conj	PPro-NM3S	V-FIM-3S	PPro-D1S	Prep	N-AMS				

1. **First Quote:** “You are my Son, today I have begotten you”

a. From Psalm 2:7

- i. May be the royal coronation text of a coronation liturgy used when a king of Judah was seated on the Davidic throne.
- ii. Used to assure the new king that his position would assure him victory over his enemies.

b. These words were soon understood to refer to the Messiah who would be one of the Sons of David

i. Gabriel recognized this in Luke 1:32:

“And the angel said to her, “Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end.” – Luke 1:30-33

- ii. The voice from heaven at Jesus Baptism quotes Psalm 2:7 “You are my Son” and, even in some texts, “You are my Son; today I have begotten you.” – Luke 3:22
- iii. Acts 13:33
- iv. Acts 4:25-28

c. “Today”

- i. The eternal Sonship of the Christ is not referred to as beginning, but is always understood to be eternal.
- ii. The “Today” is referring to the eternal Son entering into his role as the Messiah, the Son of Man, and heir of all he has created.
- iii. “Today” refers to the finished work of the Messiah who has eternally been the Son.

d. Romans 1:4 – “and 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”

2. **Second Quote:** “I will be to him a father, and he shall be to me a son.”

- a. This is from 2 Samuel 7:14 where Nathan responds to David’s desire to build the Temple

- b. Solomon did build the temple, but the prophecy looks past Solomon to the Messiah, or when the Son of God becomes the Son of David. Solomon did not fulfill this prophecy in totality.
- c. This Son of David is later described in these verses:
 - i. Micah 5:2-4 – “
 - ii. Isaiah 9:6 – “
 - iii. Isaiah 55:4 –
 - iv. Ezekiel 21:27 –“
 - v. Zechariah 9:9 – “
- d. The Qumran community recorded in the text of the Dead Sea Scrolls found in cave 4 a more developed text of 2 Samule 7:11-14 – “The LORD declares to you that he will build you a house; and I will raise up your seed after you, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son” with the following comment “He is the shoot of David, who is to arise with the Expounder of the Law...in Zion in the last days.”

1:6 – “**And again, when he brings the firstborn into the world, he says, “Let all God’s angels worship him.”**”

3752 [e]	1161 [e]	3825 [e]	1521 [e]	3588 [e]	4416 [e]	1519 [e]	3588 [e]	3625 [e]	
Hotan	de	palin	eisagagē	ton	prōtotokon	eis	tēn	oikoumenēn	
6	Όταν	δέ	πάλιν	είσαγάγη	τὸν	πρωτότοκον	εἰς	τὴν	οἰκουμένην ,
	When	then	again	He brings	the	Firstborn	into	the	world
	Conj	Conj	Adv	V-ASA-3S	Art-AMS	Adj-AMS	Prep	Art-AFS	N-AFS

3004 [e]	2532 [e]	4352 [e]	846 [e]	3956 [e]	32 [e]	2316 [e]
legei	Kai	proskynēsatosan	autō	pantes	angeloi	Theou
λέγει :	Καὶ	προσκυνησάτωσαν	αὐτῷ	πάντες	ἄγγελοι	Θεοῦ .
He says	And	let worship	Him	all	[the] angels	of God
V-PIA-3S	Conj	V-AMA-3P	PPro-DM3S	Adj-NMP	N-NMP	N-GMS

1. **Third Quote:** “Let all God’s angels worship him.” From Psalm 97:7 or Deuteronomy 32:43
 - a. John 5:23 – “that all may honor the Son, even as they honor the Father.”
2. “Again”
 - a. When the Lord brings his firstborn into the world the second time, or the Second Coming
 - b. Merely a reference to another verse that supports the authors point
3. “Firstborn”
 - a. Identified as firstborn because he has existed before al creation
 - b. All creation is the Son’s heritage
 - c. “Psalm 89:27 – “I will make him the firstborn, the highest of the kings of the earth.

1:7 – “**Of the angels he says, “He makes his angels winds, and his ministers a flame of fire.”**”

2532 [e]	4314 [e]	3303 [e]	3588 [e]	32 [e]	3004 [e]	3588 [e]	4160 [e]	3588 [e]	32 [e]
Kai	pros	men	tous	angelous	legei	Ho	poiōn	tous	angelous
7 Καὶ	πρὸς	μὲν	τοὺς	ἄγγέλους	λέγει :	Ὁ	ποιῶν	τοὺς	ἄγγέλους
And	as to	indeed	the	angels	He says	The [One]	making	the	angels
Conj	Prep	Conj	Art-AMP	N-AMP	V-PIA-3S	Art-NMS	V-PPA-NMS	Art-AMP	N-AMP

846 [e]	4151 [e]	2532 [e]	3588 [e]	3011 [e]	846 [e]	4442 [e]	5395 [e]
autou	pneumata	kai	tous	leitourgous	autou	pyros	phloga
αὐτοῦ	πνεύματα ,	καὶ	τοὺς	leitourgoús	αὐτοῦ ,	πυρὸς	φλόγα .
of Him	winds	and	the	ministers	of Him	of fire	a flame
Pro-GM3S	N-ANP	Conj	Art-AMP	N-AMP	Pro-GM3S	N-GNS	N-AFS

1. **Fourth quote** – “He makes his angels winds, and his ministers a flame of fire.” From Psalm 104:4
 - a. This compares the eternal nature of the Son to the temporal role of angels
 - b. The Hebrew text says: “Who makes winds his messengers; Flames of fire his ministers.”
 - c. The Hebrew text is referring to God using the natural elements to achieve his purpose
 - d. The thought is the angels are using the natural elements to achieve God’s purpose
 - e. One other interpretation from other Hebrew thought is that God changes angels into the elements his needs for him to fulfill his purpose
 - f. The point is that the Son is eternal and unchanging. He is the creator of these temporal, changeable servants. This is what the next verse proves.

1:8 – “**But of the Son he says,**

“Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.”

4314 [e]	1161 [e]	3588 [e]	5207 [e]	3588 [e]	2362 [e]	4771 [e]	3588 [e]	2316 [e]	1519 [e]	3588 [e]	165 [e]	3588 [e]
Pros	de	ton	Huion	Ho	thronos	sou	ho	Theos	eis	ton	aiōna	tou
8 Πρὸς	δὲ	τὸν	Υἱόν :	Ὁ	θρόνος	σου ,	ὁ	Θεὸς ,	εἰς	τὸν	αἰῶνα	τοῦ
Unto	however	the	Son	The	throne	of You	O	God	[is] to	the	age	of the
Prep	Conj	Art-AMS	N-AMS	Art-NMS	N-NMS	Pro-G2S	Art-VMS	N-NMS	Prep	Art-AMS	N-AMS	Art-GMS

165 [e]	2532 [e]	3588 [e]	4464 [e]	3588 [e]	2118 [e]	4464 [e]	3588 [e]	932 [e]	4771 [e]
aiōnos	kai	hē	rhabdos	tēs	euthytētos	rhabdos	tēs	basileias	sou
αἰῶνος ,	καὶ	ἡ	ῥάβδος	τῆς	εὐθύτητος	ῥάβδος	τῆς	βασιλείας	σου* .
age	and	the	scepter	of	righteousness [is]	[the] scepter	of the	kingdom	of You
N-GMS	Conj	Art-NFS	N-NFS	Art-GFS	N-GFS	N-NFS	Art-GFS	N-GFS	Pro-G2S

1. Fifth quote – “Your throne, O God, is forever and ever, the scepter of uprightness is the scepter of your kingdom.” From Psalm 45:6

- a. This establishes the eternal throne and ultimate reality (righteousness) of the Son's kingdom
- b. The key reason given here for the eternal endurance is that the Son's character (Righteousness) is a perfect base of rulership for eternity. Righteousness is Reality. This thought continues in the next verse.
- c. The Father calls the Son God, "Of the Son he (Father) says, "Your (Son) throne, O God (Son)..."
- d. This was likely used originally of the king being seated on the throne of David, a throne established by God to fulfill God's purpose. The King of Judah would be referred to as "god" since he was representing God's rulership and the future Messiah.

1:9 – **You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.**"

25 [e]	1343 [e]	2532 [e]	3404 [e]	458 [e]	1223 [e]	3778 [e]	5548 [e]	4771 [e]	3588 [e]
ēgapēsas	dikaiosynēn	kai	emisēsas	anomian	dia	touto	echrisen	se	ho
9 ἠγάπησας	δικαιοσύνην	καὶ	ἐμίσησας	ἀνομίαν	; διὰ	τοῦτο	, ἔχρισέν	σε	ὁ
You have loved	righteousness	and	have hated	wickedness	because of this	has anointed	You	-	
V-AIA-2S	N-AFS	Conj	V-AIA-2S	N-AFS	Prep	DPro-ANS	V-AIA-3S	PPro-A2S	Art-NMS

2316 [e]	3588 [e]	2316 [e]	4771 [e]	1637 [e]	20 [e]	3844 [e]	3588 [e]	3353 [e]	4771 [e]
Theos	ho	Theos	sou	elaion	agalliasēōs	para	tous	metochous	sou
Θεός	, ὁ	Θεός	σου	, ἔλαιον	ἀγαλλιάσεως	, παρὰ	τοὺς	μετόχους	σου
God	the	God	of You	with [the] oil	of exultation	above	the	companions	of You
N-NMS	Art-NMS	N-NMS	PPro-G2S	N-ANS	N-GFS	Prep	Art-AMP	Adj-AMP	PPro-G2S

1. The **fifth quote** continues from Psalm 45:6-7 - "Your throne, O God, is forever and ever.

The scepter of your kingdom is a scepter of uprightness; you have loved righteousness and hated wickedness.

Therefore God, your God, has anointed you with the oil of gladness beyond your companions"

- a. "Joy" or "gladness" is the execution of righteousness which includes punishing the wicked
- b. This is the "joy" of Hebrews 12:1-3 - "Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted."
- c. "Companions" are the members of the Son's family. These are the believers who also receive joy, but not to the extent of the Son's joy.
 - i. Hebrews 2:10 –
 - ii. Hebrews 2:11 –
 - iii. Hebrews 3:14 –

1:10 – “And,

“You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands;”

2532 [e]	4771 [e]	2596 [e]	746 [e]	2962 [e]	3588 [e]	1093 [e]	2311 [e]	2532 [e]
Kai	Sy	kat'	archas	Kyrie	tēn	gēn	ethemeliōsas	kai
10	Καί :	Σὺ	κατ' ἀρχάς ,	Κύριε ,	τὴν	γῆν	ἐθεμελίωσας ,	καὶ
And	You	in	[the] beginning	Lord	of the	earth	laid the foundation	and
Conj	PPro-N2S	Prep	N-AFP	N-VMS	Art-AFS	N-AFS	V-AIA-2S	Conj

2041 [e]	3588 [e]	5495 [e]	4771 [e]	1510 [e]	3588 [e]	3772 [e]
erga	tōn	cheirōn	sou	eisin	hoi	ouranoi
ἔργα	τῶν	χειρῶν	σοῦ	εἰσιν	οἱ	οὐρανοί .
works	of the	hands	of You	are	the	heavens
N-NNP	Art-GFP	N-GFP	PPro-G2S	V-PIA-3P	Art-NMP	N-NMP

1. Sixth Quote from Psalm 102:25-27 which is a prayer of the afflicted seeking YHWH. The Psalmist and his city of Jerusalem are afflicted at this time but he is confident the Lord will restore them for even though the writer and his people are temporal he knows YHWH is eternal.
2. Likewise there will be universes that come and go, but the Lord is outside of time and the universe endures forever.
3. New Heaven and New Earth
 - a. Rev. 21
 - b. Isaiah 65:17
 - c. Isaiah 66:22
 - d. 2 Peter 3:13

1:11 – **“they will perish, but you remain; they will all wear out like a garment;”**

846 [e]	622 [e]	4771 [e]	1161 [e]	1265 [e]	2532 [e]	3956 [e]	5613 [e]	2440 [e]	3822 [e]	
autoi	apolountai	sy	de	diameneis	kai	pantes	hōs	himation	palaiōthēsontai	
11	αὐτοὶ	ἀπολοῦνται ;	σὺ	δὲ	διαμένεις ;	καὶ	πάντες	ὡς	ἱμάτιον	παλαιωθήσονται ;
They	will perish	You	however	remain	and	all	like	a garment	will grow old	
PPro-NM3P	V-FIM-3P	PPro-N2S	Conj	V-PIA-2S	Conj	Adj-NMP	Adv	N-NNS	V-FIP-3P	

1:12 – **“like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end.”**

2532 [e]	5616 [e]	4018 [e]	1667 [e]	846 [e]	5613 [e]	2440 [e]	2532 [e]	236 [e]	4771 [e]	1161 [e]
kai	hōsei	peribolaion	helixeis	autous	hōs	himation	kai	allagēsontai	sy	de
12 καὶ	ὡσεὶ	περιβόλαιον	ἑλίξεις	αὐτούς ,	ὡς	ἱμάτιον	καὶ	ἀλλαγῆσονται ;	σύ	δὲ
and	like	a robe	You will roll up	them	like	a garment	also	they will be changed	You	however
Conj	Adv	N-ANS	V-FIA-2S	PPro-AM3P	Adv	N-ANS	Conj	V-FIP-3P	PPro-N2S	Conj

3588 [e]	846 [e]	1510 [e]	2532 [e]	3588 [e]	2094 [e]	4771 [e]	3756 [e]	1587 [e]
ho	autos	ei	kai	ta	etē	sou	ouk	ekleipsousin
ὁ	αὐτός	εἶ	καὶ	τὰ	ἔτη	σου	οὐκ	ἐκλείψουσιν .
the	same	are	and	the	years	of You	not	will never end
Art-NMS	PPro-NM3S	V-PIA-2S	Conj	Art-NNP	N-NNP	PPro-G2S	Adv	V-FIA-3P

1. Three laws of Thermodynamics from

<https://courses.lumenlearning.com/introchem/chapter/the-three-laws-of-thermodynamics/> :

- First Law** – “The first law of thermodynamics, also known as Law of Conservation of Energy, states that **energy can neither be created nor destroyed; energy can only be transferred or changed from one form to another**. For example, turning on a light would seem to produce energy; however, it is electrical energy that is converted.”
- Second Law** – “The second law of thermodynamics says that the **entropy of any isolated system always increases**. Isolated systems spontaneously evolve towards thermal equilibrium—the state of maximum entropy of the system. More simply put: **the entropy of the universe** (the ultimate isolated system) **only increases and never decreases**.

A simple way to think of the second law of thermodynamics is that a room, if not cleaned and tidied, will invariably become more messy and disorderly with time – regardless of how careful one is to keep it clean. When the room is cleaned, its entropy decreases, but the effort to clean it has resulted in an increase in entropy outside the room that exceeds the entropy lost.

i. Entropy is:

- “lack of order or predictability; gradual decline into disorder.”
- “the measure of a system's thermal energy per unit temperature that is unavailable for doing useful work. Because work is obtained from ordered molecular motion, the amount of entropy is also a measure of the molecular disorder, or randomness, of a system.”

- Third Law** – “The third law of thermodynamics states that the entropy of a system approaches a constant value as the temperature approaches absolute zero. The entropy of a system at absolute zero is typically zero, and in all cases is determined only by the number of different ground states it has.”

2. New Heaven and New Earth –

- Isaiah 65:17 – “For behold, I create new heavens and a new earth, and the former things shall not be remembered or come into mind.”
- Isaiah 66:22 – “For as the new heavens and the new earth that I make shall remain before me, says the Lord, so shall your offspring and your name remain.
- Hebrews 1:10-12
- 2 Peter 3:3-13 – “scoffers will come in the last days with scoffing, following their own sinful desires. They will say, “Where is the promise of his coming? For ever since the

fathers fell asleep, all things are continuing as they were from the beginning of creation.” For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God, and that by means of these the world that then existed was deluged with water and perished. But by the same word the heavens and earth that now exist are stored up for fire, being kept until the day of judgment and destruction of the ungodly...the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed...the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells.”

- e. Revelation 20:11 – “Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them.”
- f. Revelation 21:1 – “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.”

**1:13 – “And to which of the angels has he ever said,
“Sit at my right hand until I make your enemies a footstool for your feet?””**

4314 [e]	5101 [e]	1161 [e]	3588 [e]	32 [e]	2046 [e]	4218 [e]	2521 [e]	1537 [e]	1188 [e]	1473 [e]	2193 [e]	302 [e]
Pros	tina	de	tōn	angelōn	eirēken	pote	Kathou	ek	dexiōn	mou	heōs	an
13	Πρὸς	τίνα	δὲ	τῶν	ἀγγέλων	εἶρηκέν	ΠΟΤΕ	:	Κάθου	ἐκ	δεξιῶν	μου , ἕως ἂν
To	which	now	of the	angels	did He say	ever	Sit	at	[the] right hand	of Me	until	-
Prep	IPro-AMS	Conj	Art-GMP	N-GMP	V-RIA-3S	Prtl	V-PMM/P-2S	Prep	Adj-GNP	PPro-G1S	Conj	Prtl

5087 [e]	3588 [e]	2190 [e]	4771 [e]	5286 [e]	3588 [e]	4228 [e]	4771 [e]
thō	tous	echthrous	sou	hypopodion	tōn	podōn	sou
θῶ	τοὺς	ἐχθρούς	σου	ὑποπόδιον	τῶν	ποδῶν	σου
I may place	the	enemies	of You	[as] a footstool	for the	feet	of You
V-ASA-1S	Art-AMP	Adj-AMP	PPro-G2S	N-ANS	Art-GMP	N-GMP	PPro-G2S

1. The seventh quote from Psalm 110 refers to the enthronement of a king and his victories over his enemies.
2. Mark 12:35-37 – “And as Jesus taught in the temple, he said, “How can the scribes say that the Christ is the son of David? David himself, in the Holy Spirit, declared, “The Lord said to my Lord,
“Sit at my right hand, until I put your enemies under your feet.”
David himself calls him Lord. So how is he his son?” And the great throng heard him gladly.”
3. This verse was considered a verse about the Messiah in Jesus’ day.
4. Jesus used this verse at his trial to prove he was the Son of God and guaranteed his resurrection:
 - a. Acts 2:31-36 – “Seeing what was to come, he spoke of the resurrection of the Messiah, that he was not abandoned to the realm of the dead, nor did his body see decay. 32 God has raised this Jesus to life, and we are all witnesses of it. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven, and yet he said,

“The Lord said to my Lord:

“Sit at my right hand until I make your enemies a footstool for your feet.”

“Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.”

- b. Romans 1:2-4 – “the gospel he promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his earthly life was a descendant of David, and who through the Spirit of holiness was appointed the Son of God in power by his resurrection from the dead: Jesus Christ our Lord.”

1:14 – “**Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?**”

3780 [e]	3956 [e]	1510 [e]	3010 [e]	4151 [e]	1519 [e]	1248 [e]
Ouchi	pantes	eisin	leitourgika	pneumata	eis	diakonian
14 Οὐχὶ	πάντες	εἰσὶν	λειτουργικὰ	πνεύματα	, εἰς	διακονίαν
Not	all	are they	ministering	spirits	for	service
IntPrtcl	Adj-NMP	V-PIA-3P	Adj-NNP	N-NNP	Prep	N-AFS

649 [e]	1223 [e]	3588 [e]	3195 [e]	2816 [e]	4991 [e]
apostellomena	dia	tous	mellontas	klēronomein	sōtērian
ἀποστελλόμενα	, διὰ	τοὺς	μέλλοντας	κληρονομεῖν	σωτηρίαν ?
being sent forth	for the sake of	those	being about	to inherit	salvation
V-PPM/P-NNP	Prep	Art-AMP	V-PPA-AMP	V-PNA	N-AFS

2:1 – “**Therefore we must pay much closer attention to what we have heard, lest we drift away from it.**”

1223 [e]	3778 [e]	1163 [e]	4057 [e]	4337 [e]	1473 [e]	3588 [e]
Dia	touto	dei	perissoterōs	prosechein	hēmas	tois
1 Διὰ	τοῦτο	, δεῖ	περισσοτέρως	προσέχειν	ἡμᾶς	τοῖς
Because of	this	it behooves	more abundantly	to give heed	us	to the things
Prep	DPro-ANS	V-PIA-3S	Adv	V-PNA	PPro-A1P	Art-DNP

191 [e]	3361 [e]	4219 [e]	3901 [e]
akoustheisin	mē	pote	pararyōmen
ἀκουσθεῖσιν	, μή	ποτε	παραρυῶμεν .
we have heard	lest	ever	we should drift away
V-APP-DNP	Adv	Conj	V-ASA-1P

2:2 – “For since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution,”

1487 [e]	1063 [e]	3588 [e]	1223 [e]	32 [e]	2980 [e]	3056 [e]	1096 [e]	949 [e]	2532 [e]
ei	gar	ho	di'	angelōn	lalētheis	logos	egeneto	bebaios	kai
2 εἰ	γὰρ	ὁ	δι'	ἀγγέλων	λαληθεῖς	λόγος	ἐγένετο	βέβαιος	, καὶ
If	for	the	by	angels	having been spoken	word	was	unalterable	and
Conj	Conj	Art-NMS	Prep	N-GMP	V-APP-NMS	N-NMS	V-AIM-3S	Adj-NMS	Conj

3956 [e]	3847 [e]	2532 [e]	3876 [e]	2983 [e]	1738 [e]	3405 [e]
pasa	parabasis	kai	parakoē	elaben	endikon	misthapodosian
πᾶσα	παράβασις	καὶ	παρακοή	ἔλαβεν	ἔνδικον	μισθαποδοσίαν
every	transgression	and	disobedience	received	a just	recompense
Adj-NFS	N-NFS	Conj	N-NFS	V-AIA-3S	Adj-AFS	N-AFS

2:3 – “how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard,”

4459 [e]	1473 [e]	1628 [e]	5082 [e]	272 [e]	4991 [e]	3748 [e]	746 [e]	2983 [e]
pōs	hēmeis	ekpheucometha	tēlikautēs	amelēsantes	sōtērias	hētis	archēn	labousa
3 πῶς	ἡμεῖς	ἐκφευξόμεθα	τηλικαύτης	ἀμελήσαντες	σωτηρίας	, ἣτις	ἀρχὴν	λαβοῦσα
how	we	will escape	such a great	having neglected	a salvation	which	a commencement	having received
Adv	Pro-N1P	V-FIM-1P	DPro-GFS	V-APA-NMP	N-GFS	RelPro-NFS	N-AFS	V-APA-NFS

2980 [e]	1223 [e]	3588 [e]	2962 [e]	5259 [e]	3588 [e]	191 [e]	1519 [e]	1473 [e]	950 [e]
laleisthai	dia	tou	Kyriou	hypo	tōn	akousantōn	eis	hēmas	ebebaiōthē
λαλεῖσθαι	διὰ	τοῦ	Κυρίου	, ὑπὸ	τῶν	ἀκουσάντων	, εἰς	ἡμᾶς	ἐβεβαιώθη
declared	by	the	Lord	by	those	having heard	to	us	it was confirmed
V-PNM/P	Prep	Art-GMS	N-GMS	Prep	Art-GMP	V-APA-GMP	Prep	Pro-A1P	V-AIP-3S

2:4 – “while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his will.”

4901 [e]	3588 [e]	2316 [e]	4592 [e]	5037 [e]	2532 [e]	5059 [e]	2532 [e]	4164 [e]
synepimartyrountos	tou	Theou	sēmeiois	te	kai	teras	kai	poikilais
4 συνεπιμαρτυροῦντος	τοῦ	Θεοῦ	σημείοις	τε	καὶ	τέρασι	, καὶ	ποικίλαις
bearing witness	-	God	by signs	together with [them]	and	wonders	and	by various
V-PPA-GMS	Art-GMS	N-GMS	N-DNP	Conj	Conj	N-DNP	Conj	Adj-DFP

1411 [e]	2532 [e]	4151 [e]	40 [e]	3311 [e]	2596 [e]	3588 [e]	846 [e]	2308 [e]
dynamesin	kai	Pneumatōs	Hagiou	merismois	kata	tēn	autou	thelēsin
δυνάμεσιν , καὶ	Πνεύματος	Ἁγίου	μερισμοῖς ,	κατὰ	τὴν	αὐτοῦ	θέλησιν .	
miracles	and	of [the] Spirit	Holy	distributions	according to	the	of Him	will
N-DFP	Conj	N-GNS	Adj-GNS	N-DMP	Prep	Art-AFS	PPro-GM3S	N-AFS