

Ponderings in Hebrews

The following is a Messianic Study on

Hebrews 1:5-9

5 Quotations (3-4)

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The following *Pondering* studies were published in the Brit Chadashah Newsletter.

Brit Chadashah (*the New Covenant*) is a Messianic Fellowship in Sydney. We meet together fortnightly for Bible studies from a Messianic Jewish Perspective. We are a unique fellowship made up of Jewish and Gentile people who are believers in Yeshua as the promised Messiah of Israel. Brit Chadashah is part of a worldwide Messianic Jewish movement of hundreds of fellowships.

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If you don't know Yeshua as your Messiah, we encourage you to search out the Scriptures for yourself. God promised in the book of Jeremiah, “*You will seek Me and find Me when you search for Me with all your heart.*” (Jeremiah 29:13)

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Hebrews 1:5-9 (Quotations 3-4)

Quotation 3: Deuteronomy 32:43 in Hebrews 1:6

Hebrews 1:6

And when He again brings the firstborn into the world, He says,
“AND LET ALL THE ANGELS OF GOD WORSHIP HIM.”

Yeshua is superior to the angels because angels worship and serve Yeshua, who is their God, as by the quotation from Deuteronomy 32:43 here the author appears to be quoting the Septuagint not the Masoretic Text however in the Dead Sea Scrolls we too see this same full quotation. It would indicate that the Masoretic text has been abbreviated at some stage.

Masoretic: “Rejoice, O ye nations, with his people”

DSS and LXX: **“Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him”**.

So the author uses a messianic psalm and now from the Torah, a historical passage, the song of Moses, recorded in Deuteronomy 32 both the Psalms and the Song of Moses were used in temple services and are still used by synagogues as liturgy. It is clear that there were Jews who considered the concluding verses of this song to be messianic. In That all of heaven (angels) and earth (His people and the Gentiles) are called to worship together, something that will happen in the Eternal kingdom in Revelation 21-22.

Note how this verse is presented *“and again* when God brings his firstborn into the world.” The subject is clear God the Father, who brings out His Son into the world.

The question is when did or will this take place? For the text could read “But when God shall bring again his firstborn into the world”

We because of the standard translations read this as a reference to the birth of Yeshua, when a multitude of the heavenly host praised God in the fields near Bethlehem (Luke 2:13).

However a future interpretation would be when Yeshua at the end of the age “will send his angels with a loud trumpet call” (Matthew 24:31), while we are more comfortable with the reference to his birth, the author of Hebrews speak primarily of the second coming of Yeshua.

The Song of Moses is more quoted and alluded to than any other segment from Deuteronomy.

1. The writer of Hebrews quotes twice from this hymn (Hebrews 1:6; 10:30).
2. Paul cites the song three times in his letter to the Romans (Romans 10:19; 12:19; 15:10).
3. Further allusions to this song can be found in Matthew, Luke, John, Acts, Romans, 1 & 2 Corinthians, Ephesians, Hebrews, 1 John, and Revelation. John records in Revelation 15 that the victorious saints were given harps by God and “sang the song of Moses the servant of God” (Revelation 15:3).

Note Psalms 97:7, in the LXX, the clarification is made: הַשְׁתַּחֲוּוּ-לוֹ כָּל-אֱלֹהִים: (*hish'tachavu-lo kol-elohim*). Lit: “Bow yourselves to him, all ye gods.” KJV “Worship him, all ye gods.”

LXX: “adore him, all you his angels”. ‘elohim’ is the plural form of the word eloah this word

Elohim sometimes means, God (for example in Genesis 1.1; 20:13; 35:7, 2 Samuel 7:23 and Psalms 58:11), at other times it refers to angels for example as it does here.

Quotation 4: Psalm 104:4 in Hebrews 1:7

Hebrews 1:7.

In speaking of the angels he says,

“HE MAKES HIS ANGELS WINDS, HIS SERVANTS FLAMES OF FIRE.”

While the angels are significant being, the author draws the contrast between the Son of God and the angels. Angels are described as the servants of God who are standing ready to do what the Lord wants from them.

Psalm 104 is still part of the liturgy of the synagogue the psalm was and is sung on Friday evenings and Saturday mornings.

The three synoptic Gospels all quote Psalm 104:12 (Matthew 13:32; Mark 4:32; Luke 13:19). The great multitude that praises God in heaven makes use of Psalm 104:35 (Revelation 19:1, 3, 6).

The writer of Hebrews uses the LXX, the Greek translation of this psalm because of the key word *angels*. In most translations of Psalm 104:4, the word *angels* does not appear. The verse is translated

*He makes winds his messengers,
flames of fire his servants.*

The psalmist ascribes splendour and majesty to God, who as the Creator “stretches out the heavens like a tent and lays the beams of his upper chambers on their waters” (Psalm 104:2–3). Clouds and winds stand at his call because they are his means of transportation. Winds (רוּחֹת / *ruchot* / spirits) are His messengers; bolts of lightning, His servants. God is in perfect control of His creation.

God uses messengers, winds, lightning angels to execute His will, and they serve Him in a all ways, whether forceful as the storm, a soft breeze as destructive as lightning. But when their task is completed, holy angels return to Him as obedient servants. Although they perform mighty deeds, they remain lowly attendants.

The contrast should not be missed; between the Son and the angels is a further elaboration of the first four verses of chapter 1. God appointed the Son “heir of all things, and through [him] made the universe” (Hebrews 1:2). The words *he makes* in the sentence *he makes his angels winds* point to the Creator who made all things and who by implication relegates angels to the status of created beings under the control of the Son.

*Hope this illuminated your understanding
Blessings in Messiah Yeshua
Paul & Sue Cohen*