

Ponderings in Hebrews

The following is a Messianic Study on

Hebrews 1:5-9

5 Quotations (3-4)

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Brit Chadashah (Sydney)

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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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Celebrate Messiah has been sharing the love of Messiah with Jewish people in Australia since it was founded in 1995 by Lawrence and Louise Hirsch. Lawrence is a Jewish believer in Yeshua (Jesus) and the current Executive Director of Celebrate Messiah.
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Hebrews 1:5-9 (Quotations 5)

Quotation 5: Psalm 45:6-7 in Hebrews 1:8-9

Hebrews 1:8.

But about the Son he says,

**“Your throne, O God, will last for ever and ever,
and righteousness will be the sceptre of your kingdom.”**

The contrast between angels and Son is expressed most characteristically by means of the two quotations from the book of Psalms.

The first quoted Psalm (Psalm 104) is a nature psalm that extols the works of God in creation and in the fourth verse, according to the Greek translation, speaks about the angels' role as servants.

The second Psalm (45) portrays an earthly king who celebrates his wedding. After the introduction (v. 1), the psalmist describes the excellence and grace of the king (vv. 3-4), his victory in battle (v. 5), his rule of justice and righteousness (vv. 6-7), and his joy in his palace and in the daughters of kings (vv. 8-9). The second part of this psalm (vv. 10-15) concerns the bride and her companions. The conclusion follows in verses 16-17.

The psalm is typological of the Messiah. Only in the advent of the Son of God is the description of the king's wedding completely fulfilled. The Jewish rabbis understood this psalm as a nuptial hymn composed for the occasion of the marriage of a king of Israel.

An Aramaic translation and paraphrase of the Bible the Targum which was read in the Synagogue alongside the Hebrew at the time of Yeshua (which dates from the first centuries before and after the Common Era), gives this rendition of Psalm 45:2¹: **“Your beauty, O king Messiah, is greater than that of the sons of men.”** That the author of Hebrews considered that Messiah Yeshua fulfilled the words of the psalm is obvious from the context and the application in Hebrews 1.

Note that up to now no name has been given only the title *The Son*. This would indicate that other communications with this group of believers had happened already, as I indicated in the introduction this is a composite letter of various sermons, and it would seem they had heard some or all of it before, and so the author does not need to say Yeshua, just The Son, and they knew who he is talking about.

The writer now references Psalm 45:6-7 and applies them to the Son to emphasize the deity of the Son. These particular words form the core of Psalm 45 because of their message to God as the king: “Your throne, O God, will last for ever and ever” (v. 6). Many of the references to the king's throne points to also the representative here on earth in this case that would be the king of the house of David. According to classical Jewish sources, Psalm 45 refers to the Messiah. According to Metzudot², a classical Jewish commentary, the king mentioned in verse 2 is the Jewish Messiah when he reigns as king over Israel.

¹ Psalm 45:2 (NASB95) “You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever.”

² See “Chapter 45” on Chabad.org

Of much greater importance is the designation O God, which teaches the divinity of the Son. For the Son shares the throne by comparing Psalm 45:6 and Hebrews 1:8. “Your throne O God.” The author of Hebrews uses this address to express the deity of Messiah.

The writer of Hebrews quotes the rest of the verse: “and righteousness will be the sceptre of your kingdom.” The sceptre in the hand of the Son is a sceptre of righteousness to administer justice and equity. This helps in linking it back Isaiah 9:6–7 & Jeremiah 23:5–6.

Note that for Jewish people The kingdom of Messiah would have mend first and foremost a physical kingdom. Many Christian commentaries try to make this about the church and the spiritual kingdom but this is the classical Jewish view.

**9. “You have loved righteousness and hated wickedness;
therefore God, your God, has set you
above your companions
by anointing you with the oil of joy.”**

No Jewish king would have thought he is the divine Son, they were the Son of David and as such representatives of the LORD, but here is where Messiah Yeshua differs, He did fulfilled the words of the psalm. He has loved righteousness and hated wickedness, as he demonstrated during his earthly ministry and again will demonstrate this in the earthly Messianic / Millennial Kingdom.

As he exhorts us His followers to seek first the **kingdom of God** and his righteousness (Matthew 6:33). There is a small application here, that we as His representatives ought to do the same.

We all know about the baptism of Yeshua but here we read that God the Father anointed Yeshua with the oil of joy because of His love for righteousness and abhorrence of wickedness.

It may seem strange to us Yeshua the Anointed (Messiah from the Hebrew, Christ from the Greek) Off course, Yeshua is the Anointed of God but the language here implies that God as some stage anointed Him.

Hebrew Idioms

The phrases *sceptre of righteousness* and *oil of joy* are Hebrew idioms that were translated literally into Greek.

The phrase *sceptre of righteousness* is a simple phrase meaning that the king holds in his hand a sceptre, which symbolizes royal authority. But this sceptre is not just a symbol of his power, he as the representative of God must rule in honesty and reign with justice!

Likewise, the phrase *oil of joy* is not a symbolic description of the baptism of Yeshua in the Jordan River; rather, it comes from Isaiah 61:1-3

¹ The Spirit of the Lord God is upon me, Because the Lord has anointed me To bring **good news** to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives And freedom to prisoners; ² To proclaim the favorable year of the Lord And the day of vengeance of our God; To comfort all who mourn, ³ To grant those who mourn *in Zion*, Giving them a garland instead of ashes, The oil of gladness

instead of mourning, The mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, The planting of the Lord, that He may be glorified.

This is a part of the Gospel of Isaiah, the LORD anointed Yeshua with the express purpose to declare / announce the Good News.

The word “anoint” means *to rub or sprinkle on; apply an unguent, ointment, or oily liquid to*. Persons in the Old Testament were often literally anointed with oil. For example, priests were anointed for their special service to the LORD (Exodus 28:41). Literal oil would be applied, but as a sign of the Holy Spirit upon their lives and service. The oil on the head was only the outward representation of the real, spiritual work going on inside them.

The word *companions* implies that the friends of Yeshua, but it means those who are share in his ministry of righteousness and bringing joy. Literally it means partakers, those who share with Him. The word is used not of angels but of Yeshua’s followers, who “*share in the heavenly calling*” (Hebrews 3:1).i.e. you and me.

The amazing thing is that Yeshua is not ashamed to call his companions brothers and sisters in Hebrews 2:11. For they and we share in that same anointing from the Holy Spirit, we see this also in 1 John, “As for you, the anointing you received from Him remains in you” (1 John 2:20, 27).

And as we share the life and ministry of Yeshua may His Spirit guide us to share the Good News to the afflicted; to bind up the brokenhearted, to proclaim liberty to captives.

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