

## HEBREWS 1

### NLET

#### THE WRITER<sup>1</sup> TO THE HEBREWS PRAISES THE SON OF THE GOD

1 The God, having spoken in many ways and in many manners long ago by means of the Prophets, 2 in the time of *the* last of the days – *namely*, these days – He spoke to us by means of a son,

- Whom He awarded *being* an heir of all *things*,
- by agency of Whom He also made the Ages,
- 3 Who, being the radiance of the Glory and a distinct impression of the substantial nature *that is* His, and
- One Who is bearing the *things* – *that is*, ALL *things* – by the utterance of the Power *that is* His.

#### THE WRITER COMPARES

#### THE SON OF THE GOD TO THE ANGELS

Being one Who having brought into existence an atonement for the Moral Failures BY AGENCY OF HIMSELF<sup>2</sup>, He took His seat at *the* right hand of the Majesty amongst Lofty Ones, 4 having become so much better than the Heavenly Messengers inasmuch as He has lastingly inherited a different name contrary to them.

5 For, to which of the Heavenly Messengers did He, at any time say, “**YOU, for Your part, are A SON that is Mine. Today, I, for My part, have lastingly begotten You!**”<sup>3</sup>; and, again, “**I, for My part, shall be as much as a father to Him; and, He, for His part, shall be as much as a son to Me.**”<sup>4</sup>?

6 Now, whenever He again should bring the Firstborn into the Inhabited World, He says, “**Also, let all Heavenly Messengers of God prostrate themselves before Him.**”<sup>5</sup>

7 And, on the one hand, in reference to the Heavenly Messengers, He says, “**The One Who makes the Heavenly Messengers that are His are spirits; and, the ministers that are His are a flame of fire.**”<sup>6</sup>

8 On the other hand, in reference to the Son, He says, “**The God, the Throne that is Yours endures into the Age of the Ages.**”<sup>7</sup> A scepter of righteousness is the Scepter<sup>8</sup> of the Kingdom *that is* yours.

9 You have loved righteousness; and, you have hated lawlessness. For this reason the God – *that is*, the God *that is* Yours – has anointed You with an anointing oil of great joy contrary to the companions *that are* Yours.”<sup>9</sup>

10 And, “**At a beginning, You, for Your part, YaHWeH**”<sup>10</sup>, firmly founded the Earth; and, the Heavens are the works of the hands *that are* Yours.

11 They, for their parts, shall perish.

You, for your part, keep on remaining.

And, all – as an outer garment – shall deteriorate over time.

12 And, as though a bedcover you shall roll them up”<sup>11</sup>.

And, they shall be changed.

But, you, for your part, remain the same.

And, the years *that are* yours shall not cease.”<sup>12</sup>

13 Now, to which of the heavenly messengers did He at any time lastingly say, “**Keep on being seated at My right side until I should ever place the enemies that are Yours as a footstool for the feet that are Yours?**”<sup>13</sup>

14 Are they not all ministering spirits who are being commissioned for service for the sake of the ones who are about to inherit salvation?!

<sup>1</sup> ‘THE WRITER’ – The identity of this ‘WRITER’ has been hotly contested throughout this New Testament era. Many names have been suggested. Dr. R. C. H. Lenski purports convincingly that the author is Apollos, “an Alexandrine scholar, a Jew, an ἀνὴρ λόγιος who was trained in one of the great universities of Alexandria” (cf. Acts 18:24-25) and thus uniquely qualified to write an epistle with such excellent Greek and to address a strictly Jewish Christian congregation in Rome where Christians were generally being persecuted and where these Jewish Christians were considering going back to Judaism.

<sup>2</sup> 89.3% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘BY AGENCY OF HIMSELF’ here. On the basis of 5.2% the NU omits them.

<sup>3</sup> A reference to Psalm 2:7

<sup>4</sup> A reference to 2 Samuel 7:14

<sup>5</sup> A reference to Psalm 89:27

<sup>6</sup> A reference to Psalm 104:4

<sup>7</sup> 98.6% of the Greek manuscripts, including the best line of transmission (f35), do not include the words word ‘And, the’ here.

<sup>8</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘of righteousness – that is, the Scepter’ here instead of ‘the Righteous Scepter’.

<sup>9</sup> A reference to Psalm 45:6-7

<sup>10</sup> Actually, no name for God appears in Psalm 102:25 itself. The writer to the Hebrews supplies it from the context of the Psalm, either ‘YaHWeH’ (verses 12, 15, 16, 18, 19, 21, and 22) or ‘El’ (verse 24). Obviously, Apollos chose the former, using the unarticulated Greek word ‘Lord’ (Κύριε) which commonly was used by the writers of the New Testament to indicate this great name, especially (as here) in quotations from the Old Testament.

<sup>11</sup> 98.8% of the Greek manuscripts, including the best line of transmission (f35), do not include the words word ‘as a garment’ here.

<sup>12</sup> A reference to Psalm 102:25-27

<sup>13</sup> A reference to Psalm 110:1