

<p><b>A</b></p>	<p><b><u>The Prologue</u></b></p> <ul style="list-style-type: none"> <li>• Our Catholic faith is unique as it is born of God’s direct revelation.</li> <li>• God’s revelation in two periods: 1. The past: “God spoke of old ... by the prophets” whose revelation is piecemeal and provisional; 2. “In the last days” God has spoken through His Son whom has fully and definitively revealed God. This implies that: a. There’ll no more new revelation; b. the prophets’ knowledge is incomplete; only the Son of God can bring perfect revelation. In spite of this, His superiority does not diminish the importance of OT, rather, He strengthens it through His witnessing to the accuracy and the lengthy preparation and hope embedded in OT teachings.</li> <li>• It is amazing that the omnipotent and almighty God willingly reveals Himself to Israel in OT; however during the “last days”, this God, the Creator of Heaven and earth, sends His only Son to directly speak to humanity. How could we not be filled with gratitude and awe when we encounter this mystery?</li> <li>• “God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son” – The fathers of Israel are also the fathers of the Gentiles in the spiritual sense. From Israel to the Church, all of God’s chosen people belong to one big family =&gt; Universal Catholic Church.</li> <li>• The theme of God speaking to humanity is the main theme of Hebrews; God reveals Himself (1:1-2); He speaks to all humanity (ibid); He speaks “today” (3:7); His words are “sharper than any tow-edged sword” (4:12). All these descriptions aim at emphasizing the fact that God speaks to humanity, therefore, the author often uses “He / Scriptures said” or “He / Scriptures promised”. God speaks to humanity through Scripture, have we paid attention? Would you thirst for understanding and sharing of these words? If your answer is “no”, how should we deal with this contradiction?</li> <li>• “The last days” echo days “of old”, revealing that Jesus Christ is “the beginning and the end” (Rev 22:13). The history of humanity has entered “the last days”, or the beginning of the fulfillment of everything. All begins with the “Word” and ends with the “Word”. OT explains the beginning of Scripture (i.e. Creation) while NT reveals the fulfillment of Scripture (i.e. salvation). “In the beginning was the Word and the Word was with God ... all things were made through him”, reveals God’s divinity, therefore, “the Word was God”.</li> </ul>	<p>1:1-4</p> <p>CSB, CCSS p 33-35 Jude 3, CCC 66</p> <p>CCSS p 34</p> <p>CCSS p 35 1Cor 10:1, Eph 3:6</p> <p>CCSS p 35, 40 PS 1:2-3, 19:8-12, CSB 1:1</p> <p>CCSS p 35-36</p> <p>Pr 8:22-31, Wis 8:3-6 Si 24:1-12</p> <p>Jn 1:1-3</p>
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**Chinese Martyrs Catholic Church  
Bible Sharing Program 2016-2017  
Hebrews #2: Revelation of OT/NT; Jesus' Superiority to  
Angels**

	<ul style="list-style-type: none"> <li>• Therefore, Christ, who “reflects the glory of God and bears the very stamp of his nature”, reveals the invisible God to humanity. “The very stamp of his nature” =&gt; divinity. God’s “word” has not only created but also sustained all creation. “When he made purification for sins”, that is, after the fulfilment of salvation, “he sat down at the right hand of the Majesty on high”, receiving the highest glory and authority and fulfilling Scripture. This does not mean Christ will retreat after success but this is the beginning of His Heavenly Priesthood.</li> <li>• Why the embellishment of placing Christ far “superior to angels”? His name is “more excellent” than angels? What is in a “name”? The shocking truth is that no human being has ever surpassed angels, but now there is. His name is “Yahweh” – Lord and also “Son” (1:5) and the first-born; He is “appointed heir of all things” (1:2).</li> <li>• Overall, the Prologue highlights the three roles of Christ: Prophet of all prophets (v2); Priest of all priests (v 3d), and King of kings (v3e).</li> </ul>	<p>Ex 16:10, 24:17-19 Mt 17:2-5 CCSS p 37, CSB 1:3, CSB Jn 1:1 Heb 1:3</p> <p>CSB 1:4</p> <p>Ph 2:10-11 CSB 1:34, NJBC</p> <p>CCSS p 33</p>
<p><b>B</b></p>	<p><b><u>Why is the Son Superior to Angels?</u></b></p> <ul style="list-style-type: none"> <li>• Following the idea that the Son is “much superior to angels” in the Prologue, the author cites seven quotations from OT. He brings the explanations out through a question (v5); indicating a continuation of the theme of God speaking to humanity on the one hand, and revealing the supreme writing style of the author on the other. (It is a rhetorical question; the answer is “no”).</li> <li>• The first two quotations affirm Christ as the Son of David; that is, Son of God and Messiah.</li> <li>• The third quotation comes from Deuteronomy 32:43, Ps 97:7: foretells Jesus as the “first-born” and “let all God’s angels worship him”. By His resurrection and Ascension, He is indeed the true “first-born” who not only is He the “heir” but also the High Priest in the Heavenly family. Only God is worthy of “worship” (Acts 14: 13-14), therefore, Christ who is worshipped by angels is God.</li> <li>• The fourth and fifth quotations portray angels as winds and fire; both are creation of God. But of the Son, He is called God. This is one of the many passages in NT that refers to Jesus as God. Jews firmly believe that there is one God and do not understand how Jesus could be God. The author uses Ps 45:8 to differentiate the Father and the Son; but they are the one and same God.</li> <li>• The sixth quotation – small group discussion</li> </ul>	<p>1:5-14</p> <p>CCSS p 41-42</p> <p>1:5 b,c, Ps 2:7, 2Sam 7:14, Is 9:5-6, Lk 3:22, 9:35, CCSS 42-43</p> <p>1:6b, Dr 21:17 Ps 89:27, 2Sam 6:12-19 1Kings 8:62-63, CSB CCSS p 44</p> <p>1:7-9, Ps 104:4, 45:7-8 Jn 1:1, 1:20-28 Rm 9:5, 2Th 1:1-2 Titus 3:4, 2Pet 1:1 CCSS 46-47</p> <p>1:10-12</p>

	<ul style="list-style-type: none"> <li>Finally, the seventh quotation reveals the main theme of the whole book: Priesthood, the position of Melchizedek; conquering enemies; judgment; eternal creator God, etc. Christians use this passage to demonstrate the superiority of the Son of God who “bears the very stamp” of God’s nature comes from Jesus Himself.</li> </ul>	
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## SPECIAL NOTES

1. In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1:15, 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation (DV, n.2).
2. “History therefore becomes the arena where we see what God does for humanity. God comes to us in the things we know best and can verify most easily, the things of our everyday life, apart from which we cannot understand ourselves. In the Incarnation of the Son of God we see forged the enduring and definitive synthesis which the human mind of itself could not even have imagined: the Eternal enters time, the Whole lies hidden in the part, God takes on a human face... Through this Revelation, men and women are offered the ultimate truth about their own life and about the goal of history. As the Constitution *Gaudium et Spes* puts it, “only in the mystery of the incarnate Word does the mystery of man take on light”. Seen in any other terms, the mystery of personal existence remains an insoluble riddle. Where might the human being seek the answer to dramatic questions such as pain, the suffering of the innocent and death, if not in the light streaming from the mystery of Christ's Passion, Death and Resurrection?” (JP2, *Fides et Ratio* 12).