

## **200223-1 He 1, 1-4, God Has Spoken by His Son—CThurman**

The book of Hebrews is a letter written to the Hebrews. The KJV Bible has for it this title: *The Epistle of Paul the Apostle to the Hebrews*. But for the title the writer would be anonymous. There are three reasons for claiming Paul's authorship of this letter. First, he is identified by the use of the term *bonds*. (He.10.34)

*Heb 10:34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.*

The author of this epistle was a prisoner. Though we know that he is not the only person to have suffered imprisonment in the NT, he is the only person identified by name when the term *bonds* is used. That person is the apostle Paul. Of the eighteen times the word *bond* is found in the NT fifteen of those specifically refer to Paul. The other three refer to the *bonds of the gospel* (Phe. 13), to those of the OT that were in bonds (He.11.36); & finally, a generic reference to *remember them that are in bonds* (He.13.3). (cf. Ac.20.23; 23.29; 25.14; 26.29, 31; Eph.6.20; Phl.1.7, 13, 14, 16; Col.4.3, 18; 2Ti.2.9; Phile. 10; He.10.34)

Second, the manner in which the author *signs* or closes this letter points to Paul's authorship. The words *grace be with you (or, thee, all them)* or *the grace of our Lord Jesus Christ be with you* is Paul's signature. While Paul's letters were usually dictated to another to write, evidently he purposely chose to write this statement with his own hand as a special mark upon his every letter. Only once does the apostle John employ this statement to close one of his letters. (cf. Re.22.21) But Paul includes this in all fourteen of his letters.

*1Th.3.17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.*

*18 The grace of our Lord Jesus Christ be with you all. Amen.*

(cf. Ro.16.20; 1Co.16.23; 2Co.13.14; Gal.6.18; Eph.6.24; Phl.4.23; Col.4.18; 1Th.5.28; 2Th. 3.18; 1Ti.6.21; 2Ti.4.22; Tit.3.15; He.13.25; Phm.25: all fourteen of Paul's epistles)

And, third, in Peter's second epistle he says that Paul had written to the Hebrews. Now Peter's letters are addressed to the *strangers scattered*, or the sojourners of the diaspora (*diaspora*, lit. the dispersed seed), which refers to the Jews being scattered to so many places. He said this of Paul:

*2Pe.3.15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;*

*16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.*

The only letter that we have which Paul wrote that addressed only the baptized-believing Jews is this epistle to the Hebrews.

The author is certainly not Timothy, though he very well might have functioned as Paul's amanuensis.

*He.13.23 Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you.*

The title given to this letter is not part of the inspired record. The title assigned to this letter varies depending on the version of the Bible you reference. Originally the author would have unknown. There was especially in that day wisdom for maintaining the anonymity of Paul as the author. Though the addressees of this epistle are baptized believing Jews of the churches of Jesus Christ, it is my opinion that to a great many of the Jews there was still much controversy attached to the name of Paul and confusion surrounding his teachings (to the uninstructed Jew his teachings were treasonous). For example,

*Ac.21.18 And the day following Paul went in with us unto James; and all the elders were present.*

*19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.*

*20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:*

*21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.*

Paul's main ministry was to the uncircumcision, the Gentiles. (cf. Gal.2.7) This is validated by the fact that nine of his epistles were written to the Gentile churches, & four to individual, Gentile men. This is the only letter we have that he wrote to his Jewish brethren in Christ.

The letter to the Hebrews is as it says, a letter written to the baptized believing remnant of Israel.

*Heb 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus ...*

Most of these Christian Jews had come into various places out of necessity. They were very likely forced to leave their homeland. And some of them because of Paul's persecution before he had come to faith in Christ. As these departed their homeland they knew to organize into churches. It is the only reasonable explanation for the sudden change from a single church that was in Jerusalem to a plurality of churches. Wherever there could be gathered as few as 2-3 baptized believers agreeing together to carry out the commandments of Christ there they organized a church. A good reading of the book of Acts teaches us this much. It is *understood* that these holy brethren were all associated with churches of Jesus Christ.

*He.10.23 Let us (being Christian Jews) hold fast the profession of our faith without wavering; (for he is faithful that promised;)*

*24 And let us consider one another to provoke unto love and to good works:*

*25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

First, there is no profession of the faith to hold fast to outside of a church relationship. Second, one cannot forsake assembling together unless they have already come into fellowship with a NT church. And third, letters must be written to someone or something identifiable. It could have been that this letter was sent to the Jerusalem church, copied and then forwarded by the brethren to other churches of the Jewish diaspora. This much is certain: a church did receive this letter, and upon receiving it the brethren made a copy or copies of it, and then forwarded that letter to other churches like them. Undoubtedly the recipients of these letters perceived that this was the word of God. The churches took seriously the keeping and faithful transmission of the word of God. This keeping & faithful transmission of the word of God is still today a vital ministry of the true churches of Jesus Christ.

The purpose for the letter to the Hebrews is the need to understand the superiority of Jesus Christ and the New Covenant as opposed to Moses and the Old Covenant. They needed to know that Judaism is past and that Christianity is come.

Christianity is not anti-Jewish. Christianity began with the Jews. The New Covenant is made to Israel, and the Gentiles have been grafted into this covenant. But the believing Jews were to leave that old system behind and Israel for the time, and come into a new manner of live before God in the churches of Jesus Christ. The nation would be destroyed in just a few years from now in A.D.70, and the Jews dispersed. But the believing Jews would continue in the service of God as they came into and fellowshiped with the churches of Jesus Christ. And eventually most of these churches would become predominately constituted of a Gentile membership.

The warnings in this letter prove the need for and the purpose of this letter.

Warning of:

The danger of neglecting so great salvation. (2.3)

Departing from the living God & becoming hardened to the deceitfulness of sin & lest you come short of the promise of rest. (3.13,14; 4.1)

Sinning willfully against the truth; drawing back from faith (10.26, 38, 39)

Failing of the grace of God & refusing Him that speaks (12.15, 25)

The theme of the letter is the superiority of Jesus Christ over all that has gone before.

‘[T]he method followed by the Holy Spirit in this Epistle, in developing its dominant theme, is to show the immeasurable superiority of Christ over all that had gone before. One by one the various objects in which the Jews boasted are taken up, and in the presence of the superlative glory of the Son of God they pale into utter insignificance. We are shown First, His superiority over the prophets 1:1-3. Second, His superiority over angels in 1:4 to 2:18. Third, His superiority over Moses in 3:1-19. Fourth, His superiority over Joshua 4:1-13. Fifth, His superiority over Aaron in 5:14 to 7:18. Sixth, His superiority over the whole ritual of Judaism, which is developed by showing the surpassing excellency of the new covenant over the old, in 7:19 to 10:39. Seventh, His superiority over each and all of the O.T. saints, in 11:1 to 12:3. In the Lord Jesus, Christians have the substance and reality, of which Judaism contained but the shadows of figures.’

*Exposition of Hebrews*, A. W. Pink, p.13

The book now begins with a view of the Son of God as He is come among men and has spoken the word of God.

‘Throughout this division (ch.1.1-2.4) He is viewed as the Son who has come into the world as Man, but who is nevertheless truly God.’ *Hebrews & Titus*, H. A. Ironside, p.20

## **Chapter 1**

### **1 ¶ God, who at sundry times and in divers manners**

various

various ways

*at sundry times*, πολυμερῶς, adv.; πολὺς *great, much, many, plentous* + μέρος *part, portion, particular*; πολυμερῶς, only this once in the NT; Wigram notes lit. *by many portions*.

LXX, only as a noun once in the OT, Wisdom of Solomon 7.22, πολυμερήs, tss. *manifold*.

*in divers manners, πολυτρόπως, adv.; πολὺς + τρόπος, manner, way, means, conversation;*

LXX, only once in the OT as an adv. and tss. in 4Macc.3.21, *in various ways.*

ἐν

**spake in time past unto the fathers by the prophets,**  
of old

*who ... spake, λαλήσας, nom. sing. masc. part. aor. act. of λαλέω, to speak.*

*in time past, πάλαι, adv. tss. long ago, any while, a great while ago, in time past, old, of old.*

God spoke in various times and ways to the prophets. The prophets in turn brought that word (2.2, the object implied in these main statements, God hath spoken [His word]) which God gave them to the fathers. The father are Abraham, Isaac, Jacob, the twelve patriarches and all the chiefs of the people since.

All of the prophets spoke the words of God. It was inspired, holy, just and true.

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις

ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων ἐν υἱῷ  
**2 Hath in these last days spoken unto us by [his] Son,**  
upon

*hath ... spoken, ἐλάλησεν, 3ps. aor. ind. act. of λαλέω.*

The Son was that Prophet which was foretold to come. He would as no prophet has spoken before.

*Deu.18.15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;*

...

*18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.*

*19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

*Ac.3.22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.*

*23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.*

*24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.*

*25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.*

*26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

The Son is that Prophet. He is God speaking God's word. The Father had acknowledged Jesus as His Son twice during the days of His flesh. Once at His baptism.

*Mt 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.*

And again at what is called the mount of transfiguration.

*This is my beloved Son, in whom I am well pleased; hear ye him.*

It was at the mount of transfiguration that the great prophets Moses and Elijah were present when the voice of the Heavenly Father spake. The Father didn't mention their names. He only acknowledged that this Jesus

was His only begotten Son. There is a difference between a servant and a Son.

‘There have been two major revelations of God to man. The first was through men; the second through the Son.’ *The Holiest of All*, Andrew Murray, p.23

**whom** (the Son) **he** (God) **hath appointed heir of all things**, or, stated another way we could say, ‘God hath appoint him heir of all things.’

*he hath appointed*, ἔθηκεν, 3ps. aor. ind. act. of τίθημι, tss. *to appoint* (He.1.2), *lay, lay down, to make* (He.1.13; 10.13), *ordain, purpose, put, set, set forth*, etc.

*heir*, κληρονόμον, acc. sing. of κληρονόμος, κλῆρος refers to a *lot, a part, an inheritance, an heritage* + νέμομαι LXX, νέμειν, to possess, *to tend, feed*, and so to receive a portion; always tss. *heir* (14).

All things were God’s because God is Creator. The appointment has the view of the Son of God incarnate. All things were God’s. But here the Father has appointed His Son to be heir of all things. In this way God the Father has subjected all things of this age to His Son.

*Mt.11.27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.*

*1Co.15.27 For he (God the Father, v.24) hath put all things under his (Christ’s, v.23) feet. But when he (the Father) saith all things are put under him (Christ), it is manifest that he (the Father) is excepted, which did put all things under him (Christ).*

There is a superior and subordinate (not inferior) role in the Persons of God. The Son is subordinate to the Father, and the Spirit is subordinate to the Father & the Son.



*Joh 14:28 ... my Father is greater than I.*

*28 And when all things shall be subdued unto him (Christ), then shall the Son also himself be subject unto him (the Father) that put all things under him, that God may be all in all.*

δι'

***by whom also he made the worlds;***

ages

*he made, ἐποίησεν, 3ps. aor. ind. act. of ποιέω, to do, commit.*

*the worlds, αἰῶνας, acc. pl. of αἰών, from which we have the English, aeon; dict., 1 : an immeasurably or indefinitely long period of time : AGE; αἰών, is tss. ages, eternal, ever, evermore, world, world without end; αἰῶνας, acc. pl., without other modifiers, is tss. ever & worlds.*

The Father ordained that the Son of God commit the act of creating the world. The world or age, the Greek αἰών, refers to the sphere of time, and therefore everything pertaining to this sphere is of His doing. Nothing excepted. (Note: even things of His creation in the heavenlies are subjected to this sphere.)

*Col.1.12 ¶ Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:*

*13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear **Son**:*

*14 In whom we have redemption through his blood, even the forgiveness of sins:*

*15 Who is the image of the invisible God, the firstborn of every creature:*

*16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:*

*17 And he is before all things, and by him all things consist.*

2 ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ ὃν ἔθηκεν κληρονόμον πάντων δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν

### **3 Who being the brightness of his glory,**

*brightness, ἀπαύγασμα, ἀπό forth + αὐγάζω, once, 1Co.4.4, to shine; LXX, Lev. 13.24-26, 28, 38, 39, bright; 14.56, shining; ἀπαύγασμα, LXX, Wisdom of Solomon 7.26, also tss. brightness.*

The Son is the brightness of the glory of God. He is the revelation of God to the creature. Apart from the Son of God there is no comprehension of God.

*Jn.1.3 All things were made by him; and without him was not any thing made that was made.*

*4 In him was life; and the life was the light of men.*

*5 ¶ And the light shineth in darkness; and the darkness comprehended it not.*

God dwells in unapproachable light. He is unable to be viewed with the eye.

*1Ti 6:16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.*

Jesus Christ is the only visible manifestation of God that can be seen.

*Joh 1:18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

*Mt 10:40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.*

*1Jo 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.*

*Jn.5.22 For the Father judgeth no man, but hath committed all judgment unto the Son:*

*23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*

*Joh 14:10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*

I like this analogy. We know there is a sun because we see its bright light, but we've never seen the planet. We only see brightness of the sun. The same can be said of God. Even though God cannot be seen what is seen of Him is the work of Christ. And if anyone will understand the truth of God it is because they have seen Jesus Christ as He is, the Son of God. No man will ever know God as He is apart from confessing the truth concerning His Son.

***and the express image of his person,***  
character, impress                      substance (hypostasis)

*express image, χαρακτήρ, only here; see χάραγμα, graven (1, Ac.17.29), a mark (8).*

*of His person, υποστάσεως, gen. sing. of ὑπόστασις, ὑπο under, of, with + ἵστημι, to stand, set, establish, appoint; so, to stand under; from this word is our English, hypostatic, which we use with reference to the union of God to a human body; but this is has reference to Jesus Christ being of that same subsistence upon which the Father subsists.*

The Son is God in human flesh. The nature of the Son is the nature of God. His foundation is of the same foundation of God. Concerning Christ we read the term hypostatic. The Son overlaid the human body so that there was two natures, Divine and human, but one Person, The Son of God. Truly He is the God-man.

*Col 1:15 Who is the image of the invisible God, the firstborn of every creature ...*

Very much like the tabernacle in the wilderness there was the shittim wood overlaid with gold. And this is the frame of the *tent*. In literal terms the Spirit of God prepared a body for the Son of God in the womb of Mary. There was no need for a human father. (cf. Lk.3.23, note the words, *as was supposed*; Mt.1.18, note the words, *before they came together*) And in that sanctifying and miraculous work the Son of God took to Himself a human body. (cf. Ex.36.34; Lk.1.35) He was called Emmanuel because He is God with us. (Mt.1.23)

***and upholding all things by the word of his power,***

*upholding, φέρων, nom. sing. masc. part. pres. act. of φέρω, tss. to bring forth, to bear, to reach, carry, uphold.*

The Son of God was a sovereign even among men.

*Col 1:17 And he is before all things, and by him all things consist (συνίστημι, stand together).*

He could speak and stop the winds and the waves. He cast out demons, healed the sick, cleansed the lepers. He could vanish out of men's sight. He was omnipotent. Even in His flesh in all places at once, omnipresent.

*Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.*

He not only did all things well, He knew all things. He was omniscient. (Mk.7.37; Jn.16.30; 21.17) He not only spoke the worlds into existence but he maintains them as well. The Father committed it all to Him.

*Jn.12.44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.*

*45 And he that seeth me seeth him that sent me.*



mercy to those who deserved justice. By offering Himself He so thoroughly answered the sin problem that God could *forgive* us our sins. By offering Himself God granted us a full *pardon*. By offering Himself He cleansed us from all the pollution & guilt for sin. By His blood He made us *white, clean, & pure* in the eyes of God as it respects condemnation.

All of the sacrifices that had ever been offered before provided but a temporal covering for sins until the death of the Son of God in our place. He is the fulfilment of all of the sacrificial rites in the OT.

*He.10.1 ¶ For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.*

*2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.*

*3 But in those sacrifices there is a remembrance again made of sins every year.*

*4 For it is not possible that the blood of bulls and of goats should take away sins.*

*5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*

*6 In burnt offerings and sacrifices for sin thou hast had no pleasure.*

*7 ¶ Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*

...

*9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.*

*10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.*

...

*12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

...

*14 For by one offering he hath perfected for ever them that are sanctified.*

Then what? ...

*sat down*      ἐν      *on*      *the right hand of the*      ἐν      *Majesty on high;*  
understood (?) throne of the      in the heavens

*He.8.1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens ...*

*sat down, ἐκάθισεν, 3ps. aor. ind. of καθίζω, tss. to be set, to sit, to sit down.*

*Majesty, μεγαλοσύνης, gen. sing. of μεγαλοσύνη, & tss. M(m)ajesty (3), He.1.3; 8.1; Jude 25*

*high, ὑψηλοῖς, dat. pl. neut. of ὑψηλός; tss. high, higher, highly, highly esteemed.*

In all of the OT priesthood services there is no chair and no sitting. It was a work that was never finished and incomplete. But Jesus, when He finished His work, SAT DOWN AT THE RIGHT HAND OF THE MAJESTY ON HIGH. Kings sit down because of their superiority over others.

3 ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ δι' εαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλοσύνης ἐν ὑψηλοῖς

#### **4 Being made so much better than the angels,**

*being made, γενόμενος, nom. sing. masc. part. aor. of γίνομαι, to be, to become.*

*so much, τοσοῦτω, dat. sing. neut. of τοσοῦτος; Moulton, 'a lengthened and more demonstrative form of τόσος, so great, so*

*much ... so long, of time ... so many ...'; τῶσούτος, is tss. so great, so much, so many, so long, as large.*

*better than, κρείττων, Moulton, 'used as the compar. of ἀγαθός' good; tss. better (18), best (1,1Co.12.31); so, better than.*

*Being made, by virtue of His exaltation, confirming the Father's acceptance of His sacrifice for the sins of the people, as opposed to being made lower than the angels.*

*He.2.7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:*

*8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.*

*9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*

*Phl.2.6 Who, being in the form of God, thought it not robbery to be equal with God:*

*7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

*8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

*9 Wherefore God also hath highly exalted him, and given him a name which is above every name:*

*10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;*

*11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

*παρ'*

*as he hath by inheritance obtained a more excellent name than they.*



*hath by inheritance obtained*, κεκληρονόμηκεν, 3ps. perf. ind. of κληρονομέω, κληῆρος tss. *a part*, a lot, an inheritance, an heritage + νέμομαι LXX, tss. *to tend, to feed*; so to to tend or receive a part or lot; κληρονομέω, a verb tss. *to inherit* (13), *to be an heir* (2); cf. He.1.4, *hath by inheritance obtained*; 1.14, [to] *be heirs of*; 6.12, *who ... inherit*; 12.17, *inherited*.

*a more excellent*, διαφωρότερον, acc. sing. neut. compar. of διάφορος, διά by, through, among + φέρω, to bring, bear, bring forth, carry, uphold; διάφορος, is tss. Ro.12.6, *differing*, He.1.4; **8.6** *more excellent*, & He. 9.10, *divers*.

Verses 1-4 contain this main statement: God hath spoken (the word, 2.3) unto us by his Son ... The point is that the word of the prophets has been superceded by the word of the Son. The word is the same. The difference is that now the people of God receive the word of God directly from the mouth of the Son of God, not through other human instrumentation. The prophets were a mediate means of God's communication to His people. But the Son is the immediate means. Paul leads the holy brethren to understand the gravity of this communication, the NT communication: *Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.* (2.1) Fail not, as Christian Jews to properly esteem the words of Jesus Christ, the Son of God and the acknowledge the primacy of the New Covenant today.