

## HEBREWS—HANDOUT 6

1:5-14

Sequence

5a—  
    5d—  
        6—  
        7—  
    8-9—  
10-12—

Relational Language:

5a—  
    5b, c—  
5d—

Meaning of “begotten”

apaternal  
imprint of the Father’s \_\_\_\_\_  
Father begets \_\_\_\_\_  
Human begets \_\_\_\_\_  
Relation of the Father to the Son:

Meaning of “today”

?temporal clause  
Relative to the being using it  
For a created being =  
For an uncreated Being =  
“today” for an \_\_\_\_\_ is an \_\_\_\_\_

Paternal and Filial Relation

- a.
- b.

How long has the Father been related as Father to his Son?

How long has the Son been related as Son to his Father?

### **Westminster Confession of Faith (1647)**

Chap. 3, III. In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost (1 John 5:7; Matt. 3:16–17; 28:19; 2 Cor. 13:14): the Father is of none, neither begotten, nor proceeding; the

Son is eternally begotten of the Father (John 1:14, 18); the Holy Ghost eternally proceeding from the Father and the Son (John 15:26; Gal. 4:6).

**Confession of the Students at Geneva (1559)**

I confess that there is one God, in whom it is necessary for us to acquiesce, that we must worship and adore Him; and in that one, we must place all of our hope. And although He is one simple essence, He is nevertheless distinct in three persons. . . For I acknowledge that in this simplicity, in the one essence of God, there is the Father who has begotten His Word from eternity . . . .

**Lattanzio Ragnoni’s *Formulario* (1559)**

As for the Son, we believe and confess that He is God with the Father; Son (Matt. 3.17; John 1:1; 5:22–23; 10:30, 38; Phil. 2:6; Heb. 1:2–5; 1 John 1:3; 5:5, 11) unique in His nature, eternally generated of the same substance, equal to the Father in all things, His own and true image and His eternal wisdom and word, through whom all things were made and are preserved in their being.

**Theodore Beza’s Confession (1560)**

We believe that Jesus Christ concerning his divine nature (John 1:1; 17:5), is the only Son of God, begotten from everlasting and not made, one with the Father in substance, co-eternal and consubstantial, equal to God his Father in all things and everywhere.

**The Hungarian *Confessio Catholica* (1562)**

The substantial work *ad intra* or property of the Father is to beget, of the Son to be begotten, and the Holy Spirit to proceed from the Father and the Son.

**Confession of Tarcal (1562) and Torda (1563)**

We believe in God the Father, whose person is not the Son (although He begat His Son from eternity), nor the Holy Spirit, as one proceeding from the Father and the Son (John 1:18).

(Quotations from James T. Dennison, Jr., *Reformed Confessions of the 16<sup>th</sup> and 17<sup>th</sup> Centuries in English Translation*, Volume 2)

Back to the rhetorical question in v. 5

Did God ever address any of the angels as: (1)\_\_\_\_\_

(2) \_\_\_\_\_

(3) \_\_\_\_\_

v. 6

What is the point?

Meaning of “first born”.

(1)

(2)

John Chrysostom (c. 345-407): “not first created, but first begotten.”

v. 7— only verse in the catena which \_\_\_\_\_

v. 8— What is distinctive here?

v. 9— Identify the *mots crochets*.  
Who are his “companions”?  
Love of righteousness—  
Hatred of *anomia*—

vv. 10-12

Identify the merismus: \_\_\_\_\_

Note the relation between 10a and 12d:

Pattern:

Protology and Eschatology

*Urgeschichte und Endgeschichte*

Who is “Lord”?

Contrast:

vv. 11 and 12: *mots crochets*:

Contrast:

Isa. 51:6:

Identify the merismus:

Parallelism:

What abides is that which is antecedent to the material creation.

But the material creation \_\_\_\_\_

Compare 12:26-27

Contrastive Balance:	perish	become old	be changed
	not perish	not become old	not be changed
	imperishable	eternal/the same	immutable

v. 13— zenith of the catena  
repetition:

v. 14— another rhetorical question. Answer?:

Narrative paradigm:

Parallel: “ministering spirits”

\_\_\_\_\_

Last word is \_\_\_\_\_. Why?