

and worship—both of mortals and supernatural entities—but how Bible readers are to approach how this is later associated with Yeshua the Messiah in Hebrews 1:6, where the author states,

“And when He again brings the firstborn into the world, He says, ‘AND LET ALL THE ANGELS OF GOD WORSHIP HIM’” (Hebrews 1:6).

The employment of the title “firstborn” is rightly recognized to be a designation of a first status or rank, as seen throughout the Tanach (Exodus 4:22; Psalm 89:27; Jeremiah 31:9). While it is likely that the Septuagint version of Deuteronomy 32:43²¹⁵ could also be quoted or alluded to in Hebrews 1:6, the presence of Psalm 97:7 being quoted, from the Greek LXX, is agreed. The Septuagint version of Psalm 97:7, “worship him, all ye his angels” (LXE), intends to convey to supernatural powers that exclusive veneration is to be directed to the Lord God of Israel (*ho Kurios*, ὁ κύριος; Psalm 97:1, LXX). But in Hebrews 1:6, this veneration is to be directed to Yeshua the Messiah.

Psalm 97 demands that the world at large and all supernatural forces acknowledge the God of Israel as the One True God. Hebrews 1:6 guides the worship due to this One True God to Yeshua the Messiah (discussed further). If Yeshua the Messiah is a created being of some sort—a supernatural entity to be sure, but only the highest ranking member of the Heavenly host—than to apply Psalm 97:7 to Him would be blasphemy against the God of Israel. The only way that Psalm 97:7 can be legitimately applied to Yeshua the Messiah, is if He is integrated into the Divine Identity as the uncreated, eternal Son of God.

Psalm 102:25-27

“The Eternality of God”

“Of old You founded the earth, and the heavens are the work of Your hands. Even they will perish, but You endure; and all of them will wear out like a garment; like clothing You will change them and they will be changed. But You are the same, and Your years will not come to an end.”

A cursory reading of Psalm 102 reveals the character of not only a God who will respond to those who cry out to Him for help (Psalm 102:1-2ff), but a God who is everlasting and constant, in contrast to mortals which are not (Psalm 102:11). Messianic readers are naturally drawn to the word, “You will arise and take pity on Tziyon, for the time has come to have mercy on her; the time determined has come” (Psalm 102:14, CJB/CJSB), as we will certainly make this appeal regarding the end-times and anticipated salvation of the Jewish people. Within the Psalmist’s declarations, it is anticipated that the Lord God of Israel will indeed look down from Heaven, offer redemption to His own, and be acknowledged as the Eternal One with absolute mastery over the universe:

“But You, O LORD, abide forever, and Your name to all generations. You will arise *and* have compassion on Zion; for it is time to be gracious to her, for the appointed time has come. Surely Your servants find pleasure in her stones and feel pity for her dust. So the nations will fear the name of the LORD and all the kings of the earth Your glory. For the LORD has built up Zion; He has appeared in His glory. He has regarded the prayer of the destitute and has not despised their prayer. This will be written for the generation to come, that a people yet to be created may

²¹⁵ “Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons, and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people” (Deuteronomy 32:43, LXE).

Approaching the Nature of Yeshua from the Tanach

praise the LORD. For He looked down from His holy height; from heaven the LORD gazed upon the earth, to hear the groaning of the prisoner, to set free those who were doomed to death, that *men* may tell of the name of the LORD in Zion and His praise in Jerusalem, when the peoples are gathered together, and the kingdoms, to serve the LORD. He has weakened my strength in the way; He has shortened my days. I say, 'O my God, do not take me away in the midst of my days, Your years are throughout all generations. **Of old You founded the earth, and the heavens are the work of Your hands. Even they will perish, but You endure; and all of them will wear out like a garment; like clothing You will change them and they will be changed. But You are the same, and Your years will not come to an end.** The children of Your servants will continue, and their descendants will be established before You" (Psalm 102:12-28).

There are some slight differences between Psalm 102:12-28 as translated from the Hebrew Masoretic Text quoted above in the NASU, and as translated from the Greek Septuagint quoted below in the NETS:

"But you, O Lord, remain forever, and the mention of you to generation and generation. When you rise up you will have compassion on Sion, because it is the appointed time to have compassion on it, because the appointed time has come, because your slaves held its stones dear and on its dust they will have compassion. And the nations will fear the name of the Lord, and all the kings of the earth your glory, because the Lord will build up Sion, and he will be seen in his glory. He regarded the prayer of the lowly and did not despise their petition. Let this be recorded for another generation, and a people, which is being created, will praise the Lord, because he peered down from his holy height, the Lord from heaven looked at the earth, to hear the groaning of the prisoners, to set free the sons of those put to death, to declare the name of the Lord in Sion, and his praise in Ierousalem, when peoples gather together, and kingdoms, to be subject to the Lord. He answered him in the way of his strength, 'Tell me the paucity of my days. Do not take me away at the mid-point of my days, while your years are in generation of generations!' **At the beginning it was you, O Lord, who founded the earth, and the heavens are the works of your hands. They will perish, but you will endure, and they will all become old like a garment. Like clothing you will change them, and they will be changed. But you are the same, and your years will not fail.** The sons of your slaves shall encamp, and their offspring shall prosper forever" (Psalm 102:12-28, NETS).

The differences that exist between the two versions of Psalm 102:12-28 are mostly stylistic, although a few interpretive value judgments are made here and there. One notable difference that needs to be recognized, is how the Hebrew of Psalm 102:25 says, *l'fanim ha'erezt yasadta* (לְפָנִים הָאָרֶץ יָסַדְתָּ), "Of old You established the earth" (NJPS). Rather than only employing the personal pronoun "You," seen in the Qal perfect 2nd person masculine singular verb *yasadta*, the Greek LXX adds some vocabulary: *kat' archas su Kurie ten gen ethemeliōsas* (κατ' ἀρχὰς σὺ κύριε τὴν γῆν ἐθεμελίωσας), "In the beginning thou, O Lord, didst lay the foundation of the earth" (LXE). The LXX is more specific by employing *su Kurie*. There is no reason to contest, though, that when the wider cotext of Psalm 102:12-28 is read, that the *Kurios* (κύριος) being referred to, is in fact the One designated by the Hebrew as YHWH/YHVH (יהוה; Psalm 102:22): "when the people are gathered together, and the kings, to serve the Lord" (Psalm 102:22, LXE).

The Septuagint version of Psalm 102:25-27 is notably applied by the author of Hebrews to Yeshua the Messiah:

"And, 'YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS; THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD LIKE A GARMENT, AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END'" (Hebrews 1:10-12).

Hebrews 1:12, quoting from Psalm 102:27—“like a robe you will roll them up, like a garment they will be changed. But you are the same, and your years will have no end” (ESV)—is a statement rightly recognized to emphasize the timelessness and changelessness of the nature of God, now applied to Yeshua the Messiah. It is inescapable that Hebrews 1:10-12 applying Psalm 102:25-27 to Yeshua the Messiah, affirms a high Christology of Yeshua being integrated into the Divine Identity. **Yeshua is the same “Lord” or *Kurios* to which the wider text of Psalm 102:12-28 speaks, which the original Hebrew identifies as YHWH/YHVH.**

Psalm 110

“The LORD said to my Lord”

“A Psalm of David. The LORD says to my Lord: ‘Sit at My right hand Until I make Your enemies a footstool for Your feet.’ The LORD will stretch forth Your strong scepter from Zion, *saying*, ‘Rule in the midst of Your enemies.’ Your people will volunteer freely in the day of Your power; in holy array, from the womb of the dawn, Your youth are to You *as* the dew. The LORD has sworn and will not change His mind, ‘You are a priest forever according to the order of Melchizedek.’ The Lord is at Your right hand; He will shatter kings in the day of His wrath. He will judge among the nations, He will fill *them* with corpses, He will shatter the chief men over a broad country. He will drink from the brook by the wayside; therefore He will lift up *His* head.”

Psalm 110 is the most quoted or alluded to Psalm in the Apostolic Writings or New Testament, as it involves the Messiah’s supreme reign and priestly service.²¹⁶ A standard list of passages where Psalm 110 is either quoted or referenced may include:

Mark 12:34-37; 14:62; 16:19; Matthew 22:41-45; Luke 20:41-44; 22:69; Acts 2:34-35; 7:55-56; Romans 8:34; 1 Corinthians 15:25; Ephesians 1:20; Colossians 3:1; Hebrews 1:3, 13; 5:6, 10; 6:20; 7:11, 15, 17, 21; 8:1; 10:12; 1 Peter 3:22

Psalm 110 is applied in the Apostolic Writings to speak of Yeshua the Messiah reigning at the right hand of God the Father, and is explicitly interpreted by the Messiah to have been of King David speaking prophetically of Him, thus making a figure like David the Messiah’s subordinate:

“And Yeshua *began* to say, as He taught in the temple, ‘How *is it that* the scribes say that the Messiah is the son of David? David himself said in the Holy Spirit, “THE LORD SAID TO MY LORD, ‘SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET’ [Psalm 110:1].” David himself calls Him “Lord”; so in what sense is He his son?’ And the large crowd enjoyed listening to Him” (Mark 12:34-37).

“Now while the Pharisees were gathered together, Yeshua asked them a question: ‘What do you think about the Messiah, whose son is He?’ They said to Him, ‘*The son* of David.’ He said to them, ‘Then how does David in the Spirit call Him “Lord,” saying, “THE LORD SAID TO MY LORD, ‘SIT AT MY RIGHT HAND, UNTIL I PUT YOUR ENEMIES BENEATH YOUR FEET’ [Psalm 110:1]’? If David then calls Him “Lord,” how is He his son?’” (Matthew 22:41-45).

²¹⁶ Useful summaries on Psalm 110, as they concern the Messiahship of Yeshua, are provided by: Kaiser, *The Messiah in the Old Testament*, pp 94-96; Michael L. Brown, *Answering Jewish Objections to Jesus, Volume 3: Messianic Prophecy Objections* (Grand Rapids: Baker Books, 2003), pp 133-145; Rydelnik, pp 164-184; Ortlund, “The Deity of Christ and the Old Testament,” in *The Deity of Christ*, pp 47-50.