

Hebrews Chapter One (vv.5-14)

Hebrews 1.5-14: Demonstration of the Son's Glory (Seven Old Testament texts)

The Jews to whom Paul was writing knew the Old Testament well. Consequently it was essential to clearly substantiate his claims concerning the Son's glory (vv.1-4) with Scripture. How important it is for us to remember to substantiate all we say and preach from the Word of God.

In each quotation **God** is speaking. **Seven** of the quotations are directly from, or have their roots in the book of Psalms, Israel's hymn book. Paul is singing the praises of God's Son. Verses 1-4 have stated seven glorious truths concerning the Son and each one is further substantiated here (vv.5-14). In addition, just as vv.1-4 spoke of the Lord Jesus in the past, present and future so do vv.5-14. With regard to the **past**, He is Creator (vv.10-12). At **present**, He has sat down (v.13) and in the **future** His throne shall endure forever (v.8) and all the angels of God shall worship Him (v.6).

The section can be further divided as follows:

- v.5: The **first** coming of God's Son to deal with sin.
- vv.6-9: The second coming of God's Son to fill the earth with God's glory (Habakkuk 2.14).
- vv.10-12: God's Son in relation to creation.
- vv.13-14: God's Son seated at God's right hand.

The section is also most important as it continues the theme of the greatness of the Lord Jesus and particularly the fact that He is greater than angels, a theme begun in v.4. Why the contrast between the Son and angels? In the OT, it was the angels that stood as mediators between a holy God and sinful mankind. In the NT, God is manifest in flesh and revealed in the Son. He is the Mediator. If the writer can show that the Son is superior to the mediators of the First Covenant (angels) then he shows that the NT takes the place of the first. *Flanigan: The Christ of the new order of things was more excellent than angels and was therefore more excellent than a Judaism whose glory was angelic in character.*

Verse	Quotation	Meaning
5 For unto which of the angels said he at any time, <i>Thou art my Son, this day have I begotten thee?</i>	Psalms 2.7	The Lord Jesus is declared to be the Son of God. The title 'sons of God' is applied collectively to angels and God's earthly and heavenly people (Job 1.6, Exodus 4.22, Hosea 11.1, Romans 8.14). They might be called 'sons of God', but never 'the Son of God'. This declaration of His messianic Sonship took place at the incarnation. Although the Sonship of the Lord Jesus had no beginning, it did have a manifestation (1 John 3.8). The Lord Jesus has inherited in time what is true of Him eternally . He inherits as Man what is true of Him as God . This quotation from Psalm 2.7 is found three times in the NT, each being associated with His manhood. This Man is King (Psalm 2.7), Saviour (Acts 13.33), Son (Hebrews 1.5) and Great High Priest (Hebrews 5.5). <i>Note. Acts 13.33 does not refer to the resurrection of the Lord Jesus as the word 'again' is not in the original text. The 'raising up' of the Lord Jesus refers to His incarnation.</i>
5 And again, <i>I will be to him (for) a Father, and he shall be to me (for) a Son?</i>	2 Samuel 7.14 1 Chronicles 17.13 Cf. Psalm 89.26	This quotation refers (in context) to the relationship between Jehovah and Solomon but anticipates Christ, the only begotten Son of the Father. As the Son of David, He inherits the promises made to David and Solomon. The Lord Jesus ever lived in the conscious enjoyment of the Father's love and care (John 3.35, 5.20, 14.31). This quotation again refers to the time of His birth when this relationship was first manifested. The Sonship of the Lord Jesus in relation to His Father is presented in Scripture in three ways: He is Son to the Father (Hebrews 1.5), Son of the Father (2 John 1.3) and Son from the Father (John 1).

<p>6 And again, when he bringeth in the firstbegotten into the world, he saith, <i>And let all the angels of God worship him.</i></p>	<p>Psalm 97.7 Deuteronomy 32.43</p>	<p>This refers to a time yet future, the phrase ‘and again’ referring to the second coming into the world of the Lord Jesus. At His first coming He was the ‘only begotten’ and therefore stands <i>alone</i> (John 3.16). At His second coming He is the ‘first begotten’ and is therefore associated and connected with <i>others</i> (Romans 8.29). The corn of wheat has fallen into the ground and brought forth much fruit! The ‘first begotten’ is a term which speaks of pre-eminence, priority, dignity and rank. The following references speak of the pre-eminence of the Lord Jesus in chronological order: Colossians 1.15 (of every creature), 1.18 (from among the dead), Revelation 1.5 (of the dead), Romans 8.29 (among many brethren), Hebrews 1.6, Psalm 89.27 (higher than the kings of the earth). <i>Note. Colossians 1.15 speaks of His manhood on earth. Having stepped down into creation, He must take the place of pre-eminence and dignity amongst them (cf. Colossians 1.16-17).</i> As the pre-eminent One, God will direct the worship of angels to the Man, Christ Jesus at His second coming (Matthew 16.27, 2 Thessalonians 1.7, Revelation 19.11-16). At His first coming the worship of angels was directed towards God (Luke 2.14).</p>
<p>7 And of the angels he saith, <i>Who maketh his angels spirits (winds), and his ministers a flame of fire.</i></p>	<p>Psalm 104.4</p>	<p><i>Angels are what they are made, but the Son eternally is. Angels are creatures, but the Son is the Creator.</i> Angels are, by <i>nature</i>, spirits and servants (ministers). As to their <i>character</i> they are likened to the wind (Psalm 18.10) and fire. Wind suggests invisibility, power and swift movement. Fire suggests they are the executioners of God’s wrath (Genesis 19.13, Psalm 78.48) and describes their brilliant appearance (Matthew 28.3-4, Acts 12.7).</p>
<p>8 But unto the Son he saith, <i>Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.</i></p>	<p>Psalm 45.6-7</p>	<p>The kingdom of the Lord Jesus (who is God) is eternal, His throne being established ‘to the age of the age’ (Isaiah 9.7, Daniel 7.13-14, Luke 1.33, Revelation 22.1). His ‘sceptre’ (a symbol of authority and rule) is a sceptre of ‘righteousness’ or ‘uprightness’. His kingdom will be ruled by a ‘straight’ sceptre with no crookedness at all. This is impartial rule and righteous administration (Psalm 72.2, 7, Isaiah 1.26, 11.5, Jeremiah 23.6, Malachi 4.2). ‘Loved righteousness’ and ‘hated iniquity’ (v.9) are in the aorist tense, therefore referring back to the life of the Lord Jesus on earth as one, completed act. During this earthly life He demonstrated His love for ‘righteousness’ (different word to v.8, meaning ‘conforming to God’s holy standard’, cf. Psalm 40.8) and hate of ‘iniquity’ or ‘lawlessness’, that which is contrary to the will and mind of God (cf. Revelation 2.15). On the basis of the Son’s moral excellence as demonstrated in His earthly life, God has ‘anointed’ Him with the ‘oil of gladness’. In Psalm 45 this refers to the anointing accorded to an honoured guest who rejoices at the marriage feast (cf. Isaiah 61.1-3). He has been anointed ‘above’ His fellows (partners, sharers, companions in the same circumstances). This primarily refers to the wedding guests (remnant) in Psalm 45, but is applied more widely to all believers who are ‘partakers’ (‘fellows’) of Christ in Hebrews (Hebrews 2.11-22, 3.14, cf. Psalm 22.22).</p>
<p>10 And, <i>Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: 11 They shall perish; but thou remainest; and they all shall wax old as doth a garment; 12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.</i></p>	<p>Psalm 102.25-27</p>	<p>Again the Lord Jesus is spoken of as God, being called ‘Lord’, i.e. Jehovah. The Lord Jesus is eternal (Micah 5.2). He is before the beginning of time (John 1.1), at the beginning of time (Genesis 1.1, John 1.2, Colossians 1.16) and has moved towards us in gracious revelation from the beginning (1 John 1.1). The Lord Jesus is the One by whom God made the earth and heavens (including the angels) and the One by whom they shall be ‘folded up’ (2 Peter 3.7, 10, Revelation 21.1). But, whilst creation perishes, He remains. Whilst creation, like a faded garment, is changed, He is the same.</p>
<p>13 But to which of the angels said he at any time, <i>Sit on my right hand, until I make thine enemies thy footstool?</i></p>	<p>Psalm 110.1</p>	<p>The Lord Jesus is invited to ‘be sitting’ (permanence) at God’s right hand. Angels do not have the privilege of sitting in God’s presence, rather as servants, they stand (Luke 1.43). In Hebrews 10 the Lord Jesus sits down in relation to the sacrifice of Calvary. Here He sits down in relation to His enemies. Today is the day of the Lord’s rejection; He has enemies. A future day of manifestation will prove to be a day of vindication and triumph over them.</p>