

HEBREWS

Chapter 1 – JESUS, the SON of GOD, revealed from the Old Testament

I. Verses 1-4 – Who is Jesus?

A. Verse 1 – God spoke in the past to “the fathers” through “the prophets”

1. The “prophets” Moses – John the Baptist
2. The “fathers” begin with those Moses led out of Egypt
3. The prophets relayed continuous warnings to repent and obey

B. Verse 2 – God now has spoken directly through His Son, Jesus

1. The Son is the “heir” who inherits the whole world (Psalm 2:7-9).
2. The Son was God’s Agent through whom He fashioned the ages.
3. Most translations wrongly translate the Greek “*fashioned the ages*” as:
 - a. KJV, NKJV – “*made the worlds*”
 - b. NASB – “*made the world*”
 - c. NIV, CSB – “*made the universe*”
 - d. RSV, NET, ESV – “*created the world*”
 - e. NRSV – “*created the worlds*”

4. The clause “*fashioned the ages*” does not refer to the Son’s role in creation (as does John 1:1-3 & Col. 1:15-17). It refers to planning out the sequence of “ages” of mankind until Jesus receives His Inheritance (the whole world). This sequence of “ages” is explained in chapter 4.

C. Verse 3 – The Son’s unique status

1. the radiance of God’s glory, (John 1:14; John 17:5)
2. the exact image of His Being, (Col. 1:15) the Son as the “*Face*” of God to man (Exod. 33:12-16; Isa. 63:9)
3. carrying everything with the declaration of His (God’s) power, (Exod. 19:4; Deut. 1:30-31; Judges 2:1)
4. having purged our sins, took His seat at God’s right hand (Psalm 110:1)

D. Verse 4 – The Son is superior to the angels

1. After His faithfulness in submitting to becoming human, submitting to death on the cross, after His resurrection God exalted Him and His name above all names (Phil. 2:5-10; Eph. 1:20-23).

II. Verses 5-14 Paul proves these things from Old Testament quotations:

A. Verse 5

1. To which of the messengers did God once speak in Psalm 2:7?
2. To which of the messengers did God once speak in 1 Chron. 17:10-14?

B. Verse 6

1. Hebrews links Jesus to “Rock” in the “*Song of Moses*” (Deut. 32:43 LXX)
“Be glad O skies together with Him! And give worship to Him all the messengers of God! Be glad, O gentiles with His people, and grow in strength in Him all you sons of God.”

C. Verse 7

1. God’s other “messengers” are “spirits” and “servants” (Psalm 104:4)

D. Verses 8-9

1. Quotes Psalm 45:6-7: The Son has a Throne and a Kingdom, and is called "God." Yet He has a "God" above Him who appointed Him by "anointing."
 - a. While Jesus is called "God," the Father is Jesus' own "God" (John 1:1; John 20:17; Rom. 15:6; 2 Cor. 1:3; Gal. 1:4; Eph. 1:3; Col. 1:3; 1 Pet. 1:3; Rev. 1:6; Rev. 3:12)
 - b. The Son's public "anointing" with the Spirit was at His baptism (Acts 10:38), and His public "anointing" as King will be at His second coming (Psalm 2:6-8).

E. Verses 10-12

1. Quotes Psalm 102:25-27: The creation is the work of the Son's hands (John 1:1-3; Col. 1:15-18)
 - a. In the Psalm, David was contemplating his own mortality compared to the immortality of his promised descendant who would sit on David's throne and rule Israel forever.
 - b. He will "spin" the planets and moon again like a cape thrown around the body.
 - c. The creation is winding down, but the Son continues always.

F. Verse 13-14

- a. Quotes Psalm 110:1: The most referenced verse in the NT.
 - a. Jesus seated at the Father's side awaiting His Kingdom (Psalm 110)
 - b. The other heavenly messengers are our servants, especially in the end times.

The Historic Christian Faith

Before Roman Catholicism

Justin Martyr (AD 90 – AD 165)¹

“God begat before all creatures a ‘*Beginning*’ [Prov. 8:22-31; Col. 1:15-18; Rev. 3:14] a certain rational power from Himself who is called by the holy Spirit, ‘*the Glory of the Lord*’ [Exod. 16:10; Exod. 24:16-17], and ‘*the Son*’ [Psalm 2:7; Prov. 30:4; Dan. 3:24-25], again ‘*Wisdom*’ [Prov. 8:1,22], again ‘*Angel*’ (*Messenger*) [Gen. 22:11-18; Exod. 3:2; Judg. 2:1-4] then ‘*God*’ [Exod. 3:4] and then ‘*Lord*’ [Exod. 3:4], and ‘*Word*’ [Gen. 15:1,4; 1 Sam. 3:7,10,21]. And on another occasion He calls Himself ‘*Captain*’ [Josh. 5:14-15] when He appeared in human form to Joshua the son of Nun. For He can be called by all those names since He ministers to the Father’s will, and since He was begotten of the Father by an act of will. ... But this offspring, which was truly brought forth from the Father, was with the Father before all the creatures [Psalm 2:7; Col. 1:15-18], and the Father communed with Him; even as the Scripture by Solomon has made clear, that He whom Solomon calls ‘*Wisdom*’ [Prov. 8:1] was begotten as a ‘*Beginning*’ [Prov. 8:22-31; Prov. 30:4] before all His creatures and as offspring by God.” (*Justin, Dialogue with Trypho, chs. 61-62*).

The NICENE CREED (AD 325)²

“We believe in one God, the Father Almighty, maker of all things visible and invisible.”
“And in one Lord, Jesus Christ, the Son of God, begotten out of the Father [*before all ages*]³; only-begotten, that is, out of the essence of the Father, God out of God, Light out of Light, very God out of very God, begotten, not created, consubstantial with the Father; through whom all things were made both in heaven and on earth; who for us men, and for our salvation, came down; and having been incarnated and was made human, He suffered, and the third day He rose again, ascended into heaven; from there He shall come to judge the living and the dead.”
“And in the Holy Spirit.”

¹ Justin (AD 90 – 165) is considered the first Christian “apologist” (defender of Christianity) after the Apostles. He defended Christianity against both paganism and Judaism. Justin was martyred by beheading in AD 165.

² The Nicene Creed (AD 325) was drafted by a council of bishops (pastors) who gathered from all over the Roman Empire in Nicaea (Turkey) to combat the Arian heresy. Arius taught that the pre-incarnate Son was “created” thus did not share the Father’s divinity or essence. (Jehovah’s Witnesses are modern “Arians”).

³ This clause was added to the creed in AD 381 to make it clear that “begetting” in the creed does not refer to the incarnation, but rather to the “begetting” from the Father alone just prior to creation as described in Psalm 2:7; Prov. 8:22-31; Col. 1:15-18; Rev. 3:14.