

Hebrews — Lessons Learned One

The Writer's Arguments

Hebrews 1:1-4 (WEB)

1 God, having in the past spoken to the fathers through the prophets at many times and in various ways, 2 has at the end of these days **spoken** to us **by his Son**, whom he appointed **heir of all things**, through whom also **he made the worlds**. 3 **His Son is** the radiance of his glory, **the very image of his substance**, and **upholding all things by the word of his power**, when he had by **himself made purification for our sins**, sat down on the right hand of the Majesty on high; 4 **having become so much better than the angels**, as he has inherited a more excellent name than they have.

The Premise: God Has A (singular) Son

- vs 2, **His Son IS the creator**, by implication, His Son **existed BEFORE** the creation, therefore He is NOT a created being!
- vs 3, **His Son IS God**, the very image (i.e. Higher than the Angels)
- vs 3, His Son **MADE** (successfully) purification for sins
- vs 4, Having **become** higher implies At some point **His Son was lower** than the angels
- vs 4, And now He is again **HIGHER** than the angels

The writer is emphasizing that God has a Son, A singular Son (NOT sons). There are "sons of God," but they're not the same as THE Son of God. AND he explores the implications of what it means to be THE Son of God

The writer will make the case that God has A Son FROM THE OLD TESTAMENT.

My reference (*There is a God and He has a Son*):

Proverbs 30:3-4 (WEB)

3 I have not learned wisdom, Neither do I have the knowledge of **the Holy One**.

4 **Who** has ascended up into heaven, and descended?

Who has gathered the wind in his fists?

Who has bound the waters in his garment?

Who has established all the ends of the earth?

What is **his name**, and what is **his son's name**,
if you know?

The 1st Argument — Hebrews 1:5-14

To which of the angels did God... say...

Why compare His Son to angels?

In making the case that God has a Son and the implications of that, the writer compares the Son to angels. Why?

NOTE

Ideas:

- Angels are celestial beings, So is the Son (in the OT)
- Angels are more powerful than humans, the Son in the OT is more powerful than angels

To which of the angels did God... say (Hebrews 1:5,6)

You are my Son..., Psalm 2:7

And, "I will be a Father to Him...", 2 Samuel 7:14

He [the Father] says, "Let all the angels... worship him", Psalm 97:7

Of angels He says (Hebrews 1:7)

"Who makes his angels winds, And his servants a flame of fire.", Psalm 104:4

But of the Son He says (Hebrews 1:8-12)

"Your throne, O God (the Son), is forever... scepter... kingdom", Psalm 45:6

"You have loved righteousness...", Psalm 45:7

"Therefore, God, your God has anointed you...", Psalm 45:7

"You Lord,... laid the foundation... the heavens are the works of your hands", Psalm 102:25

"They will perish, but You remain...", Psalm 102:26,27; Isaiah 51:6

But to which of the angels has He... said (Hebrews 1:13)

"Sit at my right hand Until I make Your enemies a footstool...", Psalm 110:1; Joshua 10:24

Are they not ALL ministering spirits, (Hebrews 1:14)

Sent out to render service for the sake of those who will inherit salvation? *See: Psalm 103:19-22*

The 1st Warning occurs here

Warning: Pay closer attention, 2:1-4

Hebrews 2:1 (NASB)

For this reason we must pay much closer attention to what we have heard, so that we do not drift away from it...

The 2nd Argument — Hebrews 2:5-18

He didn't subject the world to come... to angels

Hebrews 2:5-18 (WEB) (cf Psalm 8:1-9)

5 For he didn't subject the world to come, whereof we speak, to angels.

(NOTE: Then to whom did He subject the world to come?)

6 But one has somewhere testified, saying,

"What is man, that you think
of him?

Or **the son of man**, that you care for him?

7 You made him a little
lower than the angels;
You crowned him with glory
and honor.

**8 You have put all things in
subjection under his feet."**

For in that he subjected all things to him, he left nothing that is not subject to him. But now we don't see all things subjected to him, yet.

9 But we see him who has been made a little lower than the angels, **Jesus**, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone.

10 For it became him, for whom are all things, and through whom are all things, in bringing many children to glory, **to make the author of their salvation perfect through sufferings**. 11 For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers, 12 saying,

"I will declare your name to my brothers.
In the midst of the congregation
I will sing your praise."

13 Again,

"I will put my trust in him."

Again,

"Behold, here am I and the children whom God has given me."

14 Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil, 15 and might deliver all of them who through fear of death were all their lifetime subject to bondage. 16 For most assuredly, not to angels does he give help, but he gives help to the seed of Abraham. 17 Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful high priest in things pertaining to God, to make atonement for the sins of the people. 18 For in that he himself has suffered being tempted, he is able to help those who are tempted.