

# SUPERIOR MESSENGER > SUPERIOR MESSAGE

Hebrews 1:5-14

By contrasting the Father's treatment of angels and His treatment of the Son, the Preacher supports his claim that the Son has become superior to the angels.

## **The Father Crowned the Son But He Commanded the Angels to Worship (1:5-6)**

The Preacher first quotes Psalm 2:7, "You are my Son, today I have begotten you". God never said this to an angel. God first said this to David on the day he was crowned Israel's king. On the day He was exalted to the right hand, Jesus was crowned King. On that day God proclaimed, "You are my Son, today I have begotten you".

The king as God's Son is rooted in the Davidic Covenant from which the Preacher quotes in the second half of verse 5: "I will be to him a father, and he shall be to me a son" This second quote is from 2 Samuel 7:1-17 which records God's unconditional covenant with David. King David desired to build a house for God. God revealed it would be Solomon, David's son, who would build the Temple. But, beginning with Solomon, God promised to build David's house; to establish David's house and throne forever. In its historical context, "I will be to him a father, and he shall be to me a son" applied to Solomon when he became king. What applied to Solomon pointed to what would be ultimately fulfilled in Jesus.

In contrast, Father never declared an angel His son, but rather commanded the angels to worship the Son, "Let all God's angels worship him."

The Preacher refers to Jesus as the "firstborn" because in strong-group cultures the firstborn son is the preeminent son.

The "world" into which the Father brings the firstborn in this context is not the earth, but heaven. This refers to Jesus' ascension, not His incarnation. We will see this from the Psalm the Preacher quotes.

"Let all God's angels worship him." is a quote from Psalm 96:7 from a Greek translation of the Hebrew Old Testament called the *Septuagint*. This Psalm celebrates the Lord coming to rule and reign on the earth. In this Psalm the angels are commanded to worship the *coming King*. When was Jesus crowned *King*? Not at His incarnation but at His exaltation. Therefore, prior to His exaltation, the angel's worship of Jesus as *the coming King* described in Psalm 97 would have been premature.

Think of it like this: it was known from Solomon's birth that one day he would be crowned king, but it would have been premature for servants and citizens to refer to and praise him as the king prior to his coronation. So also, the angels' worship of the coming King pictured in Psalm 97 was reserved until the day Jesus was actually crowned King. He was crowned King after making purification for sins on the day He was exalted to the right hand.

In verses 7-12, the Preacher draws another contrast between the different ways the Father relates to the Son and to angels. The Father treats angels as subordinates who exist to accomplish His will. But the Father treats the Son as His equal recognizing the Son to be full deity.

## **The Father Treats Angels As Subordinates But He Treats The Son As His Equal (1:7-12).**

"He makes his angels winds, and his ministers a flame of fire." is a quote from Psalm 104:4, a Psalm that celebrates God as Creator. God made everything. Everything God made is at His disposal to use as He sees fit. This includes the angels whom, as His subordinates, He deploys in whatever manner necessary to accomplish His will.

Not so the Son. Notice the divine attributes ascribed to the Son by the Father through Psalm 45 and Psalm 102

- **He is deity** – God the Father addresses the Son as *God* and *Lord* then ascribes exclusively divine attributes to Him.
- **He is eternal** – the Son existed before creation and His kingdom is forever and ever, His year will have no end.
- **He is self-existent** – the Son existed prior to creating the earth and heavens.
- **He is the Creator**
- **He is the sovereign ruler of the universe** – He will roll up the heavens and earth like a robe.
- **He is transcendent** - the Son exists apart from the creation.
- **He is immanent** - the Son participates within creation.
- **He is immutable** – His character does not change – He is the same.

In the finally section of this passage, the Preacher points out that the Father has seated the Son while He continues to send out the angels to serve those who will be saved.

### **The Father Seated the Son But Continues to Send Out the Angels (1:13-14)**

“Sit at my right hand until I make your enemies a footstool for your feet”? The final Psalm from which the Preacher quotes is Psalm 110. In it, David writes of a conversation between “the LORD and my Lord”. The first LORD is Yahweh – God the Father. The second Lord is Adonai – the Messiah, God the Son. In this conversation, God the Father commands the Messiah to sit at His right hand until He subjugates the enemies of Messiah. The seating of Messiah was fulfilled on the day of exaltation.

In contrast, the work of angels is not finished; the Father continues to send them out to serve those who are inheriting salvation.

### **APPLICATION**

If we are to run our race with endurance we must hold on to the message that comes to us from the Son, the Lord Jesus Christ. Dallas Willard writes:

*As we first turned away from God in our thoughts, so it is in our thoughts that the first movements toward the renovation of the heart occur. Thoughts are the place where we can and must begin to change. There the light of God first begins to move upon us through the word of Christ, and there the divine Spirit begins to direct our will to more and more thoughts that can provide the basis for choosing to realign ourselves with God and his way.*

*The ultimate freedom we have as human beings is the power to select what we will allow or require our minds to dwell upon.<sup>1</sup>*

<sup>1</sup> Dallas Willard. Renovation of the Heart: Putting On the Character of Christ (Kindle Locations 1245-1248). Kindle Edition.