

Hebrews 1:4-12**Craig Crawshaw**

We typically think of “name-calling” as an un-cool thing. To cut someone down by calling them by an unfair and unkind name is definitely not what God wants us to do. However, when name-calling comes from God the Father, who can only do right things, and when that name-calling is directed to Jesus, then name-calling is elevated to a whole other level. It becomes “Divine name-calling,” and that is what we are going to see in triplicate in today’s Scripture.

The Father Calls Jesus “Son” (v. 5, from Psalm 2:7)

The Father Calls Jesus “God” (v. 8, from Psalm 45:6)

The Father Calls Jesus “Lord” (v. 10, from Psalm 102:25)

***Hebrews 1:3b-12** When He had made purification of sins, He sat down at the right hand of the Majesty on high, having become as much better than the angels, as He has inherited a more excellent name than they.*

For to which of the angels did He ever say, “You are My Son, today I have begotten You”? And again, “I will be a Father to Him and He shall be a Son to Me.”? And when He again brings the firstborn into the world, He says, “And let all the angels of God worship Him.” And of the angels He says, “Who makes His angels winds, and His ministers a flame of fire.”

But of the Son He says, “Your throne, O God, is forever and ever, and the righteous scepter is the scepter of His kingdom. You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of gladness above Your companions.”

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.”

JESUS: SON

When Paul was preaching in Pisidian Antioch, Galatia, on his first missionary journey, he said:

***Acts 13:32-33** And we preach to you the good news of the promise made to the fathers, that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, “You are My Son; today I have begotten You.”*

Here we have Scripture interpreting Scripture, as Paul in Acts interprets David in Psalm 2, when he speaks of the Son being “begotten” as referring to the resurrection.

In **Psalm 2:6**, God the Father is speaking and says: *“But as for Me, I have installed My King upon Zion, My holy mountain.”*

In **Psalm 2:7-8**, God the Son responds and says: *“I will surely tell of the decree of the Lord: He said to Me, ‘You are My Son, today I have begotten You. Ask of Me, and I will surely give the nations as Your inheritance, and the very ends of the earth as Your possession.’”*

This affirms that Jesus, the Son, is the King of heavenly Zion and heir of all the peoples of the nations.”

In **Psalm 2:12**, the Psalm writer, David speaks and says: *“Do homage to the Son, that He not become angry, and you perish in the way, for His wrath may soon be kindled. How blessed are all who take refuge in Him!”*

Here we learn that Jesus, the Son, is worthy of worship and homage, and is personal refuge.

The Hebrew author concludes his Old Testament references about the Son with **2 Samuel 7:14** where God is promising David his throne will go on forever through a descendant He will raise up. This reference is a double reference to both Solomon, David's son who would complete the earthly temple, and the Messiah Jesus, who would carry on David's throne forever. *"I will be a Father to him and he will be a son to Me."* – says God to David. It is the author of Hebrews, writing by the inspiration of the Holy Spirit that confirms to us that this reference in 2 Samuel is indeed referring to Jesus the Son, as well as to Solomon.

So, in summary, implied from Hebrews 1:5 and its Old Testament references:

JESUS THE SON:

1. King of heavenly Zion
2. The resurrected One
3. Heir of the nations (people)
4. Worthy of worship and homage
5. Our personal refuge in time of trouble
6. David's descendant and eternal throne-bearer

JESUS: GOD

In Hebrews 1:6 "firstborn" refers to the Son – but not as a first-created being. He is God from all eternity. Rather, this refers to his being the first and head of the "sons of God", or chosen of God. Romans 8:29 speaks of God predestining the saved ones and conforming them to the Son's image so that the Son might be the firstborn among many brethren.

Romans 8:29 *For those He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.*

To say it another way, Jesus is the first of the "born again"-ones. This is just one more way of speaking of His preeminence.

So this first "born-again-one" is brought into the world "again." This seems to speak not of his birth as a baby, which was His first being brought into the world, but of his resurrection when He was brought into the world "again," now in His resurrected, glorified body. Of course, the angels worshiped Him when He came the first time, as indicated by the heavenly host visit to the shepherds. But He was also worshiped by the angels in His resurrected form – witnessed by the angels at the empty tomb.

It is somewhat unclear where this quotation in **Hebrews 1:6** comes from. Many Bible versions, including my New American Standard Bible, reference **Psalms 97:7**. That verse speaks of the gods (elohim in Hebrew) worshipping God. It can be stretched to say that "elohim" refers to lesser god-like beings, such as false gods or angels. So in that sense this verse could speak of angels worshipping God's Son.

But more likely, the quotation is taken from the Septuagint version of the Old Testament – that is, the Greek translation of the Hebrew books of Moses by 70 scholars (thus the name, "The 70") which had been in existence for some 300 years before the coming of Jesus and was highly regarded by the Jews as authoritative. This version is often quoted in the New Testament and usually syncs with our English translations, but not always. The quote comes from

Deuteronomy 32:43, which in the Septuagint says exactly what the Hebrew text quotes: "let all the angels of God worship Him (the Son)."

And, worship of = Deity, yet another claim to the preeminence of Jesus and His superiority over angels (of which we will speak more next week).

Hebrew 7:1 contrasts the worship of the Son by angels to another Old Testament statement about angels found in Psalm 104:4. It says there that God makes His angel-messengers as the wind – that is swift and powerful, and as a flame of fire – that is brilliant and consuming. This is impressive, but not as impressive as being objects of worship. Thus the point is made that Jesus is greater than the angels because He is worshipped by them, thus divine.

But the most impressive statement of the Son comes in verse 8. It is here that God the Father calls God the Son “God.” Case closed. Amazing. Jaw-dropping. Mark it well.

Hebrews 1:8 *But of the Son He (God the Father) says, “Your throne, O God is forever and ever, and the righteous scepter of His kingdom.*

It goes on to speak of the Son’s righteousness, hating of lawlessness and anointing by the Father above all others – weighty stuff. But even that pales at the statement that God the Father calls the Son “God.” And whereas other of the Old Testament quotes might be less than clear, we look in Psalm 45:6 and see the same clearly expressed. The psalmist is talking, but with God speaking through him, as with all the Holy Scriptures.

Psalm 45:6 *“Your throne, O God, is forever and ever; a scepter of uprightness is the scepter of Your kingdom.*

So it is that the author of Hebrews interprets the Old Testament Scripture correctly as God the Father, speaking through the psalmist David, calling the Messiah-King on His throne “God.” To me, this is a most powerful verse in proclaiming and defending the Deity of Jesus Christ as equal with God the Father.

So in summary, implied from Hebrews 1:6-9 and its Old Testament references:

JESUS AS GOD:

1. Worshiped by angels
2. Called “God” by the Father
3. Righteous – that is, right is all – perfect
4. Anointed by God above all others

JESUS: LORD

Hebrews 1:10-12 is all a direct quote from Psalm 102, verses 25-27.

Here God the Father calls Jesus “Lord”

In verse 10 He is Lord of creation – creator and architect

In verse 11 He is Lord over time – He will exist beyond the created earth

In verse 12 He is Lord over the transition from earth to eternity, affirming that Jesus is unchanging through the ages, and eternal in His existence – again a divine characteristic

JESUS AS LORD

1. Lord over creation
2. Lord over time
3. Lord over transition from earthly to heavenly

JESUS IS GOD’S SON. JESUS IS GOD. JESUS IS LORD OVER ALL.

SO HOW WILL THAT AFFECT YOU THIS WEEK? WILL YOU GIVE HIM YOUR ALL?