

SHC Hebrews 004 -- 1:5
3/7/2021

Jesus is Superior to the Angels as God's Resurrected King-Son
Hebrews 1:5; Psalm 2 & 2 Samuel 7

Introduction

Seeking to encourage 1st Century Christians in their faith in Jesus amidst active and intentional discouragement to faith in Jesus, the writer to the Hebrews sets Jesus before his readers as "Son", the full and final expression of God to His people, and as superior to the prophets (1:1-3) and the angels (1:4- 2:18); in that He has become "as much better than the angels,
as He has inherited a more excellent name than they"

Better than the angels?

A more excellent name than they?

That is saying something seeing how the angels have appeared in powerful miraculous ways in the past to do the supernatural work of God.

In verse 5 and following the writer begins to give his readers the basis for Jesus' superiority/betterness.

Let's read Hebrew 1:1-5

1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, **2** in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. **3** And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, **4** having become as much better than the angels, as He has inherited a more excellent name than they.

5 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"?

In verse 5, the writer cites two passages his predominantly Jewish/Hebrew readers would have already been familiar with.

But not growing up steeped in Judaism and the Hebrew Scriptures as the first readers of this letter were, we will need to familiarize ourselves with these passages if we are to understand the writer's point and have a successful communication event.

He cites two passages from the OT: Psalm 2 and 2 Samuel 7.

2 Samuel 7:14

Let's read the first several verses (1-17)...

This has become known to the Jews and to us as "The Davidic Covenant" and it forms a cornerstone of Israel's hope that one day God would establish a kingdom which will endure forever and be ruled by a king. This king would be a descendent of David and God would build a "house" for him. This "house" is not a literal house but a house in the sense of a dynasty, a "dynastic house", i.e., a royal dynasty that endures across generations. In fact, the house=dynasty promised here is promised to endure "forever".

Reviewing some of the parts of the Davidic Covenant relevant to the writer's point:

- I will make you (David) a great name -- Note all the "I will"s -- this covenant contains the promises of **what God will do**
- I will appoint a place for My people Israel... plant... live [securely] (10)
- I will give you rest from all your enemies (11a)
- The Lord will make a house for you (David) -- again not a place for David to live like the houses we go home to, but a royal dynasty...
- I will raise up your descendent/seed
- I will establish the throne of his kingdom forever (13)
- I will be a father to him and he will be a son to Me (14) -- our citation from Heberse 1:5 -- a Son-King
- more...

2 Samuel 7, and especially v. 14 cited in Hebrew 1:5, shaped the Jewish Messianic expectation. They expected the Messiah (one specially anointed by God) in fulfillment of 2 Samuel 7 to be:

- A descendant of David -- human
- A king of the KOG who would somehow rule "forever"
- A son to God -- not a divine Son, but a human "son" to God in the sense that kings made so by God were seen by God as His sons. A son to God in that he would rule God's kingdom
 - **As Adam** originally was charged to do (Gen 1:26-28) and who (BTW) was called "son of God" in Luke 3:38 and who the Bible portrays as God's image-son and human king set above the rest of the realms of God's creation...;
 - **As Israel** was also called son of God by God (Exodus 4:22-23...) reflecting God's purpose for them to serve as His representatives to the world of men disclosing God to them by their distinct life/witness, the life we have been reading about in Leviticus and Numbers

Psalm 2

Let's read this together, and read again verse 7.

Psalm 2 was also understood by the Hebrews since David's day to be speaking prophetically (looking forward) about the Messiah-King-Son who God promised (2 Samuel 7) would come. It is categorized as an enthronement psalm and it thought to be read at the coronation of a king of Israel

- See NIV Study Bible Note re: ANE father/son language indicating a king under a greater king, a king ruling his father's kingdom with his father's authority
 - [Intro to Psalm](#)
 - [2:7](#)
 - [2:7 on father... son...](#)
- See NIV Biblical Theological Study Bible on Psalm 2 and verse 7
 - "[2:7](#) You are my son. Recalls God's promise to David regarding his son Solomon: "I will be his father, and he will be my son" ([2 Sam 7:14](#)). The Davidic kings would henceforth be "sons" of God, reflecting the close bond between the divine King and human kings. David's descendants were expected to be vice-regents in God's stead on earth in a kingdom whose "capital" was Zion (see v. [6](#) and note). Scripture later reflects this many times (e.g., [1 Chr 28:5](#); [2 Chr 13:8](#)). See "Sonship." These words are repeated at Jesus' baptism ([Mark 1:11](#)) and are also applied to his resurrection ([Act 13:33](#)). They also proclaim his superiority to the angels ([Heb 1:5](#)) and his appointment as the new high priest ([Heb 5:5](#))." Copyright © 2019 by Zondervan.
- **"Son of God" implies not deity, but royalty**, i.e., kingship. See Pastor Kit Culver's notes p. 18
- "Begotten" is not here literal (born from a mother's womb) but metaphorical as in the use in John 3 "born again" "born of the Spirit" signifying a new God-ordained and caused (1 Peter 1:9) life. Here begotten = born = new life from death, the death of Christ Jesus on the cross who was resurrected and subsequently enthroned as Son-King who would then and forever be king of the KOG carrying out His Father's "...rule over His people with His authority" (ibid).

Both Psalm 2 and 2 Samuel 7 were well accepted parts of the Hebrew scriptures broadly regarded by the Hebrews of the first century to be speaking about the Messiah; a special person God would one day anoint to be a son in the sense of a king, a king of God's kingdom which would finally, in a day of God's choosing, be inaugurated, effectively bringing about God's rule over His creation that had for so long been "bent" in the Fall and had existed in a state of brokenness where things were not as He intended them to be for all eternity. Old Testament (OT) looked forward to the "day" when God would restore broken creation. The work of that restoration would be carried out by God through a son born to David who rule "forever" as king of the forever lasting kingdom of God (KOG).

The writer to the Hebrews wanted His readers to know, and I want us to know, that this man Jesus is the Messiah promised by God in Psalm 2 and 2 Samuel 7 (and many other places). He is the Son of David and Son of God who, in His incarnation, life, death and especially His resurrection unto enthronement was "begotten" as forever reigning Son-King of the forever existing KOG.

Let me try that again. Jesus is the Messiah and He has inaugurated the promised KOG being "begotten" from the grave unto new and eternal life by means of His resurrection and enthronement (Hebrews 1:3).

But that is not all. Jesus the Messiah has "made purification for sins" (Hebrews 1:3) securing our **forgiveness**.

But THAT'S not all. Our forgiveness serves God's greater purpose of **reconciliation** to Him so that we might be sons and daughters formerly estranged but not restored to Him, and in Christ, brothers and sisters to each other, brothers and sisters in that we now all call Him "Abba", Father as does Jesus, The Son. [See Mark 14:36, Romans 8:15, Galatians 4:6.](#)

He is king of the KOG. He is the Son of God. He is our king and we are sons of God in as much as we share in His life; and we do share in his life by faith and through the agency of the Holy Spirit ([Ephesians 1:13](#)).

We share in Jesus' resurrection life and therefore we can say with Paul in 2 Cor 5:17, "...if anyone is in Christ, *he is* a new creature; the old things passed away; behold, new things have come." We are sons of God in (our union with) the Son of God. Pastor Kit has said, we are sons in the Son. In the same way we are also kings in the King, i.e., vice regents with Jesus the King of the KOG.

This is who Jesus is, this is who we are.

Far from being dissuaded from continuing in the faith (the pressure on the first readers of the letter to the Hebrews), thinking again about who Jesus is as king of the KOG and who we are as vice-regents in and with Him... should encourage us to continue and persevere in our faith, for these things (Hebrews 1, Psalm 2, 2 Samuel 7) indicate that we are a part of the very purposes of God which had stood unrealized until Jesus was enthroned as King and invited us to be His vice-regents by faith through His Spirit. This is what we are a part of, and it does not get ~~much~~ any better!

To the degree that this is a distant concept inaccessible to our personal entrance and ownership as real, I call you to do what you can do to close the gap between what the Bible says and what you have experienced!

- **Know Jesus as Son-King, the Messiah God promised** would come and set all things right by bringing about a new and better creation, one governed by a new and better king administering a new and better covenant, one written on the hearts of man not on tablets of stone... but I get ahead of myself
- **Enter His Kingdom by faith** -- it is a kingdom not of this world ([John 18:36](#)), higher than but including dominion over this world, a kingdom in which **what divides us**, from God and each other interacting as God intends, **has been broken down by Jesus** such that there is neither Jew nor Greek, slave nor free, male nor female... for we are all (now by His doing) "one in Christ Jesus" (See [Galatians 3:28; Colossians 3:11](#)).

- **Live in His kingdom as sons in the Son** calling God your Father and each other your brothers and sisters who share the same Christ Jesus as Lord and the same Father as God. This will require that you...
- **Love one another**, tolerate one another, forgive each other, encourage each other... ([John 13:34-35](#); [Ephesians 4:2; 32](#); [Hebrews 10:24-25](#)).
- **God's got you.** Start right now trusting Him in all that troubles you. I preach to myself. From the security of His embrace of you (and He does have you in His strong hands), pour yourselves out for the good of others and their lives of faith, i.e., their lives with God in Christ. Paul did this: "But even if **I am being poured out as a drink offering upon the sacrifice and service of your faith**, I rejoice and share my joy with you all." Phil 2:17.

Our country is divided and Americans are upset, really upset, with other Americans. Unless we take proactive intentional steps to contribute to what most of us have grown up pledging to do "...one nation, under God, indivisible, with liberty and justice for all"; and unless we consider it our duty to uphold our constitution which itself seeks "a more perfect union", our country as the *United States* is in jeopardy.

Our local church and the church universal is now, as it has been in the past and will be in the future, facing similar pressure. And unless we take proactive and intentional steps in our life together as members of the church, steps to live in the reality of the oneness Christ secured and prayed for in His church (John 17:11; 22) the church will be in ongoing jeopardy of faltering, at least faltering as a good witness of the otherwise invisible kingdom of God.

Who are we? We are sons in the Son.

Whose are we? We are God's having been bought with a price ([1 Corinthians 6:19-20](#)), the ransom He Himself paid ([Mark 10:45](#)).

Who are the other Christians in this Church? They are sons and daughters of God the Father, just as we are.

As we prepare to receive communion, let us remember Jesus, God's Son-King and rehearse the truths from Hebrew 1:1-5.

Jesus is:

- God's Son
- Heir of all things
- The one through whom also God made the world
- The radiance of God's glory
- The exact representation of God's nature
- The One who
 - Upholds all things...
 - Has made purification for sins
 - Has sat down at the right hand of the Majesty on High
 - Has become
 - as much better than the angels

- as He has inherited a better name than they.
- And He HAS inherited a better name: son, Son-King, Messiah, Davidic Son, King forever of the KOG...
- It is said of Him
 - “You are My Son, today I have begotten You”
 - “I will be a Father to Him and He will be a Son to Me.”

This is who we remember when we come to the table to celebrate communion.

But first by way of preparing to receive communion, Paul calls us to “examine” ourselves.

Do you come acknowledging Him and valuing His church His forgiveness has formed? Do you come, “judging the body” rightly (1 Corinthians 11, esp. v. 29), by rightly regarding the other members as the co-objects of God’s love and forgiveness and objects of your love and forgiveness as well?

If so, come.

If not hold back, pause just for a moment. First commit to loving one another as God loved you and especially as He has demonstrated that love in Christ Jesus Himself. Now come to the table! He has set it for each of you.

Listen to this song and settle your hearts, centering them in Jesus the great Son and King of the Kingdom of God who gave Himself for you.

Come to the Table, Michael Card

Pray for and receive the elements and remember and worship Jesus!

Closing Prayer (JP)