

ONE BIBLE, ONE STORY: THE EPISTLE to the HEBREWS

Chapter 1

I. The God Who Speaks (1:1-2a)

- A. How God Spoke in the Past
- B. How God Has Spoken in These Last Days

II. Seven Statements about the Son (1:2b-4)

- A. The Statements
 1. the heir of all things – Ps 2:8
 2. the one through whom universe made – see also Col 1:15; John 1:1
 3. the radiance of God’s glory
 4. the image of God’s essence – see also John 1:18
 5. the one who upholds all things by his word – recalls Prov 8; see Col 1:17
 6. the one who made purification for sins – recalls the Day of Atonement (Lev 16) and the blood of covenant (Exod 24)
 7. the one who now sits down at right hand – Psalm 110:1
- B. The Conclusion: The Son’s Superiority
 1. What is the “Name”?
 2. A note about Angels

III. Seven OT Affirmations about the Son (1:5-13) – (3 pairs of citations, with a conclusion)

verse 5

- **1st pair of citations** – the superior, unique relationship of the Son to the Father
- **1st citation of pair:** Ps 2:7
 - This verses is cited at Christ’s baptism, Matt 3:17//Mark 1:11//Luke 3:22 (the inauguration of Jesus’ public ministry) and . . .
 - at the Transfiguration, Matt 17:5//Mark 9:7//Luke 9:35 (the preview of Jesus’ risen glory).
- **2nd citation of pair:** 2 Sam 7:14 (//1 Chr 17:13)
 - This is God’s word to David about a “house” (Davidic dynasty).
- These two verses validate the claim that Jesus is the Son, David’s greater son.

verses 6-7

- **2nd pair of citations** – the positive (but inferior) ministry of angels
- A note about the introduction of the citation:
 - The title “firstborn” – Col 1:15; Exod 4:22; Ps 89:27; this indicates status and privilege; it is elsewhere associated with Jesus’ resurrection, Rom 8:29; Col 1:15, 18; Rev 1:5.
 - The “introduction” could be the incarnation, **exaltation**, or Christ’s return.
- **1st citation of pair (3rd citation overall):** Ps 97:7
 - This could also be from Deut 32:43 (LXX), Song of Moses; the call for angels to worship there is interpreted christologically here.
- **2nd citation of pair (4th citation overall) quote:** Ps 104:4
 - This shows the (ultimately) transient nature of angel (winds and fire), and . . .
 - the subservient role of angels as ministers versus the status of the Son.

verses 8-9

- **3rd pair of citations**—the Son’s eternal/unchanging nature
- **1st citation of pair (5th citation overall):** Ps 45:6-7 – This is a royal psalm, with the idea is of an Israelite king as God’s viceroy.
- Here the theme is the kings’s justice; this is a royal messianic image combined with the image of the eschatological judge; see also Matt 25; Acts 17; Rev 19.
- Notice that the kingdom is characterized by perfect righteousness.

verses 10-12

- **2nd citation of pair (6th citation overall):** Ps 102:25-28 – a call to God for help; the psalmist’s short life is contrasted with the heavens and earth; even they will disappear but God will not.
- The idea of the decay of heavens is eschatological language for the end times.
- The image of an old garment is found in Isa 50:9; 51:6.
- The image of the Son remaining is a key theme of Hebrews; it is a contrast between the transience/transitoriness of creation and the eternity/unchangeability of the Son.
- This anticipates the climax of the entire argument of the entire epistle in Heb 12:26-28.

verse 13

- Notice the rhetorical question! (bracketing v. 5)
- **7th (and final) citation:** Ps 110:1 – This is a key early Christian text; it is cited more times in the NT than any other OT text.
- This is the **climax** of the three previous pairs of citations.
- The Son’s eternal enthronement indicates the Son’s exaltation and vindication.

IV. The Rich Nature of Our Salvation (1:14)

V. Concluding Remarks