

Son Hebrews 1:1-3

Our focus this morning is the center person in The Name

-The Name is found in **Matthew 28:19**

Go therefore and make disciples of all the nations, baptizing them in the [singular] name of the Father and of the Son and of the Holy Spirit

-All three titles in the Name are in the Genitive which means in this case that all three are part of each other,

-they are interconnected, they defer to each other at times, they submit to each other at times

-and they as Father, Son and Holy Spirit comprise the Name....

-The name is: the Father the Son and the Holy Spirit

-One God, one name, three persons or personalities comprise the name.

-We will focus today on the center point of the name: **Son**

-This will be a learning message

-It will hopefully grow what your faith about the Son

-Hopefully it will grow your peace-meter (show your oximeter),

-just knowing a little or perhaps a lot more about the Son,

-Who in time manifested Himself as Jesus Christ our Lord.

The capitalized noun, Son, in our English Bibles is most often used in reference to Jesus in the NT

-It is usually accompanied by possessive words like, 'My Son', or 'the Son of',

-or 'The Son' implying other sons but those other sons are not, 'The Son'.

-In earthly relationships Sons always come from their parents, belonging to them, of them.

-there is only one place in Scripture I could find where this immediate attachment is not true of 'The Son'

-It is in **Hebrews 1:1-2a**

-In the NKJV these verses read:

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son

-Let's read it without the long phrase bordered by commas:

God... has in these last days spoken to us by His Son

-The pronoun '*His*' is in italics, so it is not in the original Greek NT sentence

-It was added because it seemingly made sense to do so.

-It should read: **God has in these last days spoken to us by Son**

-the preposition '**by**' is the Greek word '**en**' and can be translated 'in', 'by' or 'within'

-it is translated '**within**' 10 times in the NT, and could be translated more often as within...

-Here in Hebrews 1 we could easily read, '**God...in these last days has spoken to us in or within Son**'

-God is speaking in or within Son

-We have a similar opportunity to read within In **2 Corinthians 5:19** where we read: **God was [with]in Christ reconciling the world to Himself**

- 'in' here is the same preposition as in Hebrews 1:2.

-We ask who was within Christ reconciling the world to Himself? God was within.

-Was God always there or was He added?

-God was not added to Christ, what was added in the fullness of time was the sinless body of Son

-As we read in the opening lines of the Book of Hebrews,

-God is speaking in these last days to us and who is He?

-He is in this context He is **Son**

-But He is not anyone's Son in this verse. He is not attached or has His origins from anyone in this verse.

-In all other contexts He, Son is attached to someone else

- either by eternal relationship, where He, Son is attached to the Father
- or with the generation of His sinless body He is attached to a human mother and to His Heavenly Father.
- But here in Hebrews 1:2 He is Not Mary's Son;
- He is not the heavenly Father's Son either here in this verse; not the Son of David here in this verse; not the Son of Man here in this verse...
- He is all of those relationships especially after He put on the robes of humanity, but not here in Hebrews 1:2.
- Here he stands alone from all eternity past, into the eternal present as '**Son**'.

Why is this important?

- Why make a big deal of this?
- Much learning has made you mad John!
- No, the Hebrew Christians he is writing to are thinking about going mad!
- They are Hebrews who live around Jerusalem, around the Temple, around the ongoing sacrifices
- Around family, friends, peers who have not accepted '**Son**' as their Messiah
- The pressures to compromise and even go back to Judaism were great indeed on these Hebrew Christians
- The writer of Hebrews is doing what the LORD challenged Israel in chapter 1 v.18 which reads:
"Come now, and let us reason together," Says the LORD
- And reason we will, by presenting a series of contrasts.
- These Christians had the eternal Son but they were contemplating going back to all that was less than Him.
- The key word in Hebrews is **better**, which is expressed in Hebrews 1:4
having become so much better than __[fill in the blank yourself]_____.
- And the writer will fill in the blanks of how He is better, throughout the book of Hebrews.
- This word 'better' is nearly exclusive in the Book of Hebrews
- Of its 16 usages in the NT it used 12 times in this book....
- and always used in Hebrews comparing what the better Son had to offer...
- versus what the Hebrew Christians around Jerusalem wanted to go back into.

What was the spiritual state of the Hebrew Christians he was writing to?

- They have salvation; salvation is in their possession-permanently....
- But they are neglecting it as it says in chapter 2 verse 3.
- They are gradually becoming indifferent, apathetic towards their salvation, due to neglecting it for something or someone else.
- God will not tolerate believers becoming apathetic to their salvation, due to neglect.
- They will eventually be disciplined if they continue on the **Apathetic Highway**
- The fact that they are thinking about going back into Judaism, back to Moses....
- ...back into the Levitical system, warranted this letter,
- and shows they are becoming indifferent to their salvation and the savior that provided it.

- Our concern this morning** is to take chapter 1 and look at the credentials of the Son
- and then look at what the Hebrew Scriptures, the OT had to say about Him.
- Hopefully this is a "neglect-to-apathy" prevention sermon,
- or get me off of the 'Apathetic Highway' sermon
- A message that repositions the Son to first place in our lives!
- There are seven credentials given about the Son, by God through the human author that I believe is Paul.

Let's Look closely at Hebrews 1:1-14

v.1. God, who at various times [and portions] and in various ways spoke in time past to the fathers by the prophets,

- The Book of Hebrews brings a contrast between the old and new methods of God revealing Himself
- both in substance and in the way in which revelation came
- In verse 1, in the old times, God spoke **at various times [and portions]** ... not all at once.
- His revelations were progressive and cumulative and without contradiction
- and He spoke in **various ways**.
- God is the source, not man.
- He used man to reveal specifically prophets: those men who spoke on behalf of God
- God chose to give revelation in portions over a span of 1,600 years.
- Sometimes He gave a little portion as in Obadiah, which is only one chapter long;
- At other times He gave a large portion as in Isaiah, which is sixty-six chapters long.

The phrase, **at various times [and portions]** can also be understood another way.

- Some prophets ministered for one month.
- For example Haggai gave four prophecies all in a one-month's time
- and that was his entire inspired written prophetic ministry.
- Others, such as Moses, Isaiah and Daniel, gave prophecies that covered a lifetime.
- The point is that it was always progressive.
- God revealed so much and then stopped for a period of time.
- Revelation was never final and it was always progressive and cumulative and without contradiction

It came in **various ways** and means.

- Through patriarchs, angels, or prophets.
- His revelation came in different forms: sometimes in visions;
- sometimes in rules and regulations and laws, we call The Torah
- sometimes by types; and sometimes by prophecies.
- However it came, it was never a complete revelation;
- But there was always enough revelation given to cause the hearers to trust Him by faith,
- and live in the righteousness imputed by faith.
- The fathers were the recipients of the Old Testament fragmented revelation over 1600.

But in a different Age, in a different Dispensation we in....

v.2a [God] has in these last days [when Paul and John wrote] spoken to us by **His Son**,

- Now, in verse 2a, the author begins another contrast: **"in these last days"**.
- Here he emphasizes finality.
- The Old Testament was progressive, but this one is final, it takes place in these last days.
- The word **'last'** primarily means "termination" and refers to the end of the final period of revelation,
- But it can also mean 'goal'.
- In other words, the New Testament revelation was the goal of Old Testament revelation.
- The phrase, **"in these last days"**, was a common rabbinic term for The Days of Messiah.
- It is now the messianic times because the Messiah has come,
- and He was the focal point toward whom all this previous revelation thru the Prophets was pointing.

After these last days our text reads, **spoken to us by His Son**

- spoken is in the aorist active, which means He has spoken with finality
- and what was spoken still actively speaks **"to us by His Son"**
- All of our major English translations read, **"by His son"**
- The one English translation that I believe is the most correct...

- ... is Young's Literal Translation which reads: **"in these last days [God] did speak to us in a Son"**,
- I would drop the indefinite article "a" and translate it this way:
- "in these last days [God] did speak to us in Son"**,

Let's talk about the pronoun 'His' that is in italics, which I have put a line through

- The pronoun 'His' would be appropriate if the noun 'Son' were in the genitive,
- The genitive case here speaks of origin and or is possessive: begotten son or my Son
- This is true of His body, which has its origins with the Father,
- But He was 'Son' before He took on human form. Son here has no origins, no Father who created Him.
- Son is in the dative, which is the case that makes Son an indirect separate person or object
- He stands alone throughout eternity as, Son.
- The direct object or person is God and the text moves us from the direct object God who spoke,
- ... to a second indirect object for consideration which literally is **"Son"**
- He always was Son, as the First person of the Godhead has always been Father.
- Neither was created, neither came from someone else.
- Son did not come from the Father, only His human body came from the Father.

Therefore, Father and Son in the Godhead are relational, not creational

- We call this an 'eternal generation', Father and Son, both without beginning
- The Son now speaking and revealing is singular in contrast to the many prophets;
- God now spoke through the one who is Son.
- Revealed in pieces over 1600 years and in these last days He was revealed by Son in 3-1/2 years.

The writer now gives seven divine credentials of the Son in verses 2 and 3

- The purpose of these seven statements is to show why this Son is eligible to be the final speaker,
- ... to be the final revealer and the authenticator of divine revelation.

#1-in v.2, "whom He [the direct object, God the Father] has appointed [the indirect object, the Son] heir of all thing"

- What did God want the Hebrew Christians to know first and foremost about Son?
- That He and not the Jewish people is heir to all things.
- He was appointed heir and continues to be the heir according to God-The Father
- This is a fulfillment of **Psalm 2:7-8**

7 "I will declare the decree:

The LORD has said to Me [who is Me?],

'You are My Son,

Today I have begotten You [into your body].

8 Ask of Me, and I will give You

The nations for Your inheritance,

And the ends of the earth for Your possession.

- The Son is the Heir of everything, not the Jewish people!

#2-in v.2, "through whom also He made the worlds ages"

"Literally it reads, "through whom He made the ages,"

- Ages not worlds
- meaning that He was in control of God's plan and program during time, from time's beginning to its end.
- Everything in God's program within time is in His control,
- He is the One who brought time into being and He controls all things connected with the Ages.
- The Son is the One who operates the universe through its successive ages and dispensations.

#3-in v.3, “who being the brightness of His [the Father’s] glory”

- This points out that He possesses the co-essence of deity;
- This is His role before all history and within History to be “the brightness of His, the Father’s glory”.
- The Son reveals the fullness of God’s attributes because He has an unbroken connection with the Father.
- He is the out-shining of God’s glory.
- This is known among the Jews as the Shechinah Glory: the visible manifestation of the presence of God.
- The Shechinah Glory is always a visible glory and He is the brightness of that visible glory.
- The word brightness means “to shine forth,” “to shine out,” “to radiate.”
- This glory was veiled in sinless Human flesh,
- otherwise we could not bear to be in His presence in these corrupt and mortal bodies
- but the Son showed forth only some of this glory on the Mount of Transfiguration
- We read this **Matthew 17:1-2**

1 Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;

2 and He was transfigured [the inside burst thru to the outside] before them. His face shone like the sun, and [even] His clothes became as [bright] white as the light.

- This was a partial outshining, through His flesh and His clothes, which were barely recognizable
- otherwise a full unveiling would have overwhelmed them.

#4 in v.4, “the express image of His person”

- The word image is ‘charak-tare’, from which we get our word, ‘character’
- He is the very character of God’s substance.
- The Greek word means to have a perfect representation of the divine essence.
- It is a Greek word that was used of the engraving tool from which the coin die was made.
- When the die was pressed against the soft yielded, submitted metal and lifted off,
- the coin then had the exact representation of what was on the die.
- Everything true of God the Father is true of God the Son....
- who came in submission to the Father in every respect.
- This same point is made in **Colossians 1:15**
- where we read that, **“He is the image of the invisible God”**
- Also in **Colossians 2:9** we read, **For in Him [the Son incarnate] dwells all the fullness of the Godhead bodily**
- Father and Son are one alike, identical in divine essence, and yet separate persons**

#5-in v.3, “upholding all things by the word of His, the power”

- He is the sustainer and the governor of the universe; he is the power of the universe
- This is His role throughout all of time’s history.
- The picture is of someone in the middle of everything.
- He upholds it, He sustains it
- The word **“upholding”** does not mean just to hold it, but to carry it towards a goal.
- He is the dynamic, moving the whole universe to a predetermined goal set by God the Father.
- The Son will make sure the creation reaches that goal.

#6-in v.3, “when He had by Himself [and no one else in the Godhead or creation] purged [provided purification for] our sins”

- This emphasizes the Son as being man’s redeemer.
- This ties in with the upholding purposes of the Father for His creation, it starts with “purging our sins”
- The words, **“purged our sins”** refers to a priestly work.
- With that expression, the writer is already introducing Jesus in terms of being a priest.
- This is something he will develop extensively in chapters 5–7.

-The Son made purification for sin by dying.

#7-lastly in v.3, "[He the Son] sat down at the right hand of the Majesty on high"

- This shows Him as the sovereign of humanity, he is the Most High God.
- This, too, is His role in history.
- His sitting down emphasizes His finished, completed work.
- The fact that He is at the right hand of God the Father emphasizes Him as equal to the Father
- and having absolute authority according to **1 Peter 3:22** which reads:
who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject [submitted] to Him.

These seven things about the Son show that the Son is qualified to be a unique revealer superior to the prophets.

- And as the book progresses, He will be proven to be superior or better...
- to the prophets in terms of being a complete revelation
- Better than the Angels, Moses, Aaron, and the often repeated sacrifices
- These seven divine characteristics make Him qualified to be the final revealer, ...
- for He came to fulfill and to be the final revelation of God

Having stated the Son's Attributes of Deity He proves it from the Hebrew Scriptures...

- ... with 7 quotations in verses 5-13
- The point of this section is to show that because He is God, He is superior, 1st to angels.
- This would be especially important to Jewish Christians
- The purpose of these 7 quotations is to show from 'their' final authority the OT...
- ... the proof that He is superior to angels because He has the attributes of God and is declared God
- We will not cover those verses today

The seven statements regarding the Son are summarized as follows:

(please show cumulatively as I go thru them)

- 1-Only the Son is appointed the heir of all things**
- 2-Only the Son made the ages and rules in them and over them**
- 3-Only the Son is the brightness of the Father's glory**
- 4-Only the Son is the express image and character of the Father**
- 5-Only the Son upholds and moves the universe to His goal**
- 6-Only the Son by Himself purged and provided purification for our sins**
- 7-Lastly only the Son sat down as an equal next to the Father, having finished the work needed to move forward God's plan for mankind.**

Let us pray and take communion together

Who is Jesus?

He is Son!