

# Session 3 The Son Above the Angels

*Before the Silence: A Study of Hebrews*

Session 3 | Hebrews 1:5-14

## The Son Above the Angels (Hebrews 1:5-14)

Session 2 showed that God has spoken by His Son, who is heir, creator, the brightness of God's glory, the express image of His person, sustainer, sin-purger, and seated at God's right hand. Hebrews 1:4 then introduced the comparison: the Son is **“so much better than the angels.”**

Hebrews 1:5-14 proves that claim from Israel's Scriptures. This is not an abstract angelology lesson. The passage presses Hebrews living near the end of the Temple order to recognize the Messiah's name, worship, throne, permanence, and right-hand expectation before the silence.

The movement is simple:

- **Hebrews 1:5** - No angel receives the Son's unique royal name.
- **Hebrews 1:6** - Angels worship the Firstbegotten.
- **Hebrews 1:7** - Angels are servants.
- **Hebrews 1:8-9** - The Son has the throne, scepter, righteousness, and anointing.
- **Hebrews 1:10-12** - The Son remains when creation changes.
- **Hebrews 1:13** - The Son sits at God's right hand until His enemies are subdued.
- **Hebrews 1:14** - Angels minister for the heirs of salvation.

## Hebrews 1:5 - The Son's Unique Name

*For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*

### Exegesis

- **“For”** connects verse 5 directly to verse 4. The Son has obtained a more excellent name than angels, and verse 5 begins proving that claim.
- The question expects the answer: God never spoke this way to any angel.
- **“Thou art my Son, this day have I begotten thee”** quotes Psalm 2:7, a royal and Messianic psalm.
- The issue is not the beginning of the Son's deity. It is the public declaration of His royal Sonship, inheritance, and Messianic authority.
- **“I will be to him a Father, and he shall be to me a Son”** echoes the Davidic covenant language of 2 Samuel 7:14.
- Hebrews reads the Davidic promise in light of the Messiah who is David's greater Son.

### Closely Relevant Cross-References

- **Psalm 2:6-8** - The Son is set upon Zion and receives the nations for inheritance.
- **2 Samuel 7:12-16** - The Davidic house, throne, and kingdom are established.

- **Acts 13:32-33** - Paul connects Psalm 2:7 with the resurrection of Jesus.
- **Romans 1:3-4** - Jesus is David's seed and declared the Son of God with power by resurrection.

### Text And Translation Notes

- No major CT/TR issue here changes the reading.
- **“Begotten”** in Psalm 2 is royal declaration language in this argument. It should not be pressed into the idea that the Son began to exist on that day.
- **“Son”** is the more excellent name introduced in verse 4. It speaks of identity, rank, inheritance, and royal authority.

### Theological Insights

- Hebrews begins its proof with Israel's Scriptures, not with philosophical speculation. The Son's superiority is anchored in covenant, kingdom, and Davidic promise.

### What The Passage Does Not Say

- It does **not** say Jesus became divine at His resurrection or enthronement.
- It does **not** deny that angels can be called sons of God in another sense. The point is that no angel receives this Messianic, Davidic, royal Sonship.
- It does **not** turn the Davidic kingdom hope into a merely spiritual category.

## Hebrews 1:6 - The Firstbegotten Worshipped

*And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him.*

### Exegesis

- **“And again”** continues the chain of Scripture proofs.

- **“The firstbegotten”** does not mean first created. It is inheritance and rank language. The Son is the supreme heir. See **Psalm 89:27**.
- **“When he bringeth in the firstbegotten into the world”** fits the public introduction of the Son into the inhabited world.

- The Son is not placed under angels. Angels are commanded to worship Him.
- **“Let all the angels of God worship him”** is decisive. Angels serve; the Son receives worship.
- This creates an apparent tension with Hebrews 2:9, where Jesus is said to have been made **“a little lower than the angels.”** The tension is resolved by distinguishing **identity and rank** from **incarnational humiliation**. Hebrews 1 is arguing who the Son is: He is above angels. Hebrews 2 will explain what the Son did: He took the lower place in order to suffer death.

#### Closely Relevant Cross-References

- **Psalm 89:27** - David’s greater seed is made God’s firstborn, higher than the kings of the earth.
- **Psalm 97:7** - All gods are commanded to worship the Lord.
- **Deuteronomy 32:43** - In what is commonly called the Greek Old Testament tradition, heavenly beings are called to worship.
- **Revelation 5:11-14** - The Lamb receives heavenly praise with the one who sits upon the throne.

#### Text And Translation Notes

- The Old Testament source is discussed because the wording closely matches what is commonly called the Greek Old Testament tradition, especially Deuteronomy 32:43, while also standing near the thought of Psalm 97:7.
- The dilemma is finding exact source material for the quote, **“And let all the angels of God worship him.”** However, we may be trying too hard. It is not necessary that God said

- this exact sentence in the Old Testament. Hebrews may be giving fresh revelation of this command while still standing in harmony with Old Testament worship and kingdom themes.
- Most scholars believe the Septuagint was earlier than Hebrews and that Hebrews quotes the Septuagint. There is also a good argument in the other direction: that at least some later Septuagint manuscript tradition reflects Christian influence and may quote or conform to Hebrews.
- **“Firstbegotten”** is the KJV rendering of a word often rendered firstborn. In Scripture, firstborn language can mark rank and inheritance, not only birth order.

#### Theological Insights

- If angels worship the Son, then angelic mediation cannot be the highest authority. This prepares for Hebrews 2:2-3, where the word spoken by angels is lesser than the salvation first spoken by the Lord.
- The fact that the Son later becomes **“a little lower than the angels”** does not cancel His superiority. It magnifies His condescension. The higher one stooped lower for the purpose of suffering, death, and the redemption argument that follows.

#### What The Passage Does Not Say

- It does **not** say the Son is the first creature God made.
- It does **not** make worshipping Christ compete with worshipping God. Hebrews presents the Son within God’s own revealed glory and authority.
- It does **not** dishonor angels. Their proper honor is to obey God and worship the one God identifies as Son.

## Hebrews 1:7 - Angels as Servants

*And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.*

#### Exegesis

- Hebrews now contrasts what Scripture says **“of the angels”** with what it says **“unto the Son”** in the next verse.
- Angels are real, powerful, heavenly servants. They are not dismissed as imaginary or irrelevant.
- **“Spirits”** and **“a flame of fire”** emphasize mobility, power, and service.
- The point is their ministerial role, not their rule over the Son.

#### Closely Relevant Cross-References

- **Psalm 104:4** - The verse quoted here in praise of God’s power over His creation and servants.
- **Psalm 103:20-21** - Angels excel in strength and do the Lord’s commandments.
- **Daniel 7:10** - Thousands minister before the Ancient of days.

- **Luke 1:19, 26** - Gabriel stands in God’s presence and is sent with a message.

#### Text And Translation Notes

- No major CT/TR issue here changes the doctrine.
- **“Ministers”** means servants. The same broad idea will return in verse 14, where angels are **“ministering spirits.”**

#### Theological Insights

- Hebrews honors angels without letting them become rivals to Christ. Their greatness is real, but it is servant greatness.

#### What The Passage Does Not Say

- It does **not** say angels are weak or unimportant.
- It does **not** make angels the proper object of prayer, trust, or worship.
- It does **not** say heavenly beings control Israel’s destiny apart from the Son.

## Hebrews 1:8 - The Son's Throne

*But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.*

### Exegesis

- **“But unto the Son”** marks the contrast. Angels are ministers; the Son is addressed in royal and divine terms.
- **“Thy throne, O God, is for ever and ever”** quotes Psalm 45:6.
- Hebrews applies the royal psalm to the Son without apology.
- The Son has a **“sceptre of righteousness.”** His kingdom is not merely power; it is righteous rule.
- The verse is both Christological and kingdom-oriented. The Son is divine, and He is the rightful king.

### Closely Relevant Cross-References

- **Psalm 45:6** - The quoted royal psalm.
- **Isaiah 9:6-7** - The Son reigns upon the throne of David with judgment and justice.
- **Jeremiah 23:5-6** - The righteous Branch reigns and is called **“THE LORD OUR RIGHTEOUSNESS.”**
- **Luke 1:32-33** - The Lord gives Jesus the throne of His father David, and of His kingdom there is no end.

### Text And Translation Notes

- Some translations or marginal notes attempt to soften or avoid

the direct address **“O God,”** especially in Psalm 45:6 or in footnotes to Hebrews 1:8. The KJV rightly presents Hebrews 1:8 as a direct address to the Son with divine royal language.

- **“Sceptre”** is kingdom language. Hebrews does not replace the kingdom expectation; it shows who holds the right to rule.
- **“For ever and ever”** gives permanence to the Son's throne, not a temporary office.

### Theological Insights

- Hebrews holds together what is often separated: the Son is truly divine, and the Son is also the Messianic King who will rule in righteousness.
- Psalm 45:6 is not isolated. Isaiah 9:6-7 places **“The mighty God”** upon David's throne, and Jeremiah 23:5-6 says the Davidic Branch will be called **“THE LORD OUR RIGHTEOUSNESS.”** Hebrews 1:8 therefore does not invent the deity of Messiah; it recognizes what Israel's Scriptures already implied.

### What The Passage Does Not Say

- It does **not** say the Father and Son are the same person.
- It does **not** reduce the Son's kingdom to inward moral influence with no future public rule.
- It does **not** make righteousness optional. Righteousness is the scepter of His kingdom.

## Hebrews 1:9 - The Son's Righteous Anointing

*Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*

### Exegesis

- The Son's kingdom is righteous because the King Himself loves righteousness and hates iniquity.
- **“Therefore”** connects the King's moral character to His anointing.
- **“God, even thy God”** preserves distinction between the Father and the Son: the Son is God, and yet the Son has a God.
- **“Anointed”** is Messiah language. Christ is the anointed King.
- **“Above thy fellows”** again stresses superiority. The Son is not one equal among heavenly or royal peers.

### Closely Relevant Cross-References

- **Psalm 45:7** - The quoted continuation of the royal psalm.
- **Psalm 2:2, 6** - The Lord's Anointed is set as King upon Zion.
- **Acts 10:38** - God anointed Jesus of Nazareth with the Holy Ghost and with power.

- **Philippians 2:9-11** - God highly exalts Christ and gives Him the name above every name.

### Text And Translation Notes

- No major CT/TR issue here changes the doctrine.
- **“Oil of gladness”** is royal and celebratory anointing language.
- The verse has both distinction and unity: the Son is addressed with divine royal language in verse 8, while verse 9 speaks of God as His God.

### Theological Insights

- The Son's exaltation is not disconnected from righteousness. Hebrews does not present a merely formal kingship, but a King morally fitted for His kingdom.

### What The Passage Does Not Say

- It does **not** say the Son became divine because He loved righteousness.
- It does **not** deny the Son's deity by saying **“thy God.”**
- It does **not** make the Son's superiority arbitrary. His rule is righteous and fitting.

## Hebrews 1:10 - The Son as Lord of Creation

*And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:*

### Exegesis

- Hebrews continues speaking “**unto the Son**” from verse 8. The words of Psalm 102 are applied to Him.
- The Son is addressed as “**Lord.**”
- The Son is identified with the one who laid the foundation of the earth.
- The heavens are “**the works of thine hands.**” The Son is not merely inside creation; He is Lord over it.

### Closely Relevant Cross-References

- **Psalm 102:25** - The quoted text, originally addressed to the Lord.
- **John 1:1-3** - All things were made by the Word.
- **Colossians 1:16-17** - All things were created by Him and for Him.
- **Hebrews 1:2** - God made the worlds by the Son.

### Text And Translation Notes

- No major CT/TR issue here changes the doctrine.
- The application of Psalm 102 to the Son is a major part of Hebrews’ argument. Scripture that speaks of the Lord’s creative work is applied to Christ.

### Theological Insights

- Hebrews can speak of the Son as Davidic King, anointed Messiah, and Lord of creation without treating those truths as contradictions.
- Psalm 102:25, applied here to the Son, once again implies that the Son is God. In its original setting, Psalm 102:24 addresses “**my God**” immediately before speaking of the one who laid the foundation of the earth.

### What The Passage Does Not Say

- It does **not** say the Son is merely a created agent within the world.
- It does **not** divide creation between Father and Son as competing creators.
- It does **not** make the physical creation evil. The Son made it and rules over it.

## Hebrews 1:11 - Creation Changes, the Son Remains

*They shall perish; but thou remainest; and they all shall wax old as doth a garment;*

### Exegesis

- “**They**” refers to the heavens and earth just mentioned.
- Creation is real and good, but it is not permanent in its present form.
- “**But thou remainest**” is the contrast. The Son remains when the created order changes.
- The garment image shows aging and change. Creation can grow old; the Son does not.

### Closely Relevant Cross-References

- **Psalm 102:26** - The quoted contrast between creation and the Lord.
- **Isaiah 51:6** - The heavens vanish like smoke, but God’s salvation remains.
- **Matthew 24:35** - Heaven and earth pass away, but Christ’s words do not pass away.

- **Hebrews 12:26-28** - God will shake heaven and earth so that the unshakable kingdom remains.

### Text And Translation Notes

- No major CT/TR issue here changes the doctrine.
- “**Wax old**” means to grow old or wear out. The image is not weakness in God, but changeability in creation.

### Theological Insights

- Hebrews’ readers were being asked to trust the Son while visible religious structures still stood. The argument is that even the heavens and earth are less stable than He is.

### What The Passage Does Not Say

- It does **not** say the material creation is evil.
- It does **not** say God’s promises fail when the present order changes.
- It does **not** make the Temple order more permanent than the Son.

## Hebrews 1:12 - The Son’s Unchanging Years

*And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.*

### Exegesis

- “**As a vesture**” continues the garment image from verse 11.

- The heavens and earth can be folded up and changed under the Lord’s authority.
- “**But thou art the same**” gives the central contrast. The Son does not age, decay, or lose His identity.
- “**Thy years shall not fail**” gives the readers a fixed point in a

collapsing age.

#### Closely Relevant Cross-References

- **Psalm 102:26-27** - The quoted text.
- **Malachi 3:6** - “I am the LORD, I change not.”
- **Hebrews 13:8** - “Jesus Christ the same yesterday, and to day, and for ever.”
- **Revelation 21:1** - A new heaven and new earth follow the passing of the first.

#### Text And Translation Notes

- Some manuscripts include the phrase “**like a garment**” before “**they shall be changed,**” while the KJV/TR reading omits it. The point is unchanged: creation can be folded up and changed, but the Son remains the same.

- “**Vesture**” means garment. The image is not accidental destruction, but sovereign control by the Lord.

#### Theological Insights

- The Temple order could vanish, kingdoms could shake, and the world itself could be changed, but the Son remains. That is a strong word to a Hebrew audience facing the end of the Temple era.

#### What The Passage Does Not Say

- It does **not** say change in creation is outside God’s control.
- It does **not** say Christ’s promises are unstable.
- It does **not** teach that the Son is merely long-lived. He is unchanging.

## Hebrews 1:13 - The Son at the Right Hand

*But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?*

#### Exegesis

- The argument returns to a question: no angel was ever invited to sit at God’s right hand.
- The quotation is Psalm 110:1, one of the controlling Old Testament texts for Hebrews.
- “**Sit on my right hand**” speaks of honor, authority, and completed sacrificial work, as Hebrews 1:3 already said.
- “**Until**” matters. The Son is seated now, while the subduing of His enemies awaits its appointed completion.
- “**Thine enemies thy footstool**” is kingdom and victory language.

#### Closely Relevant Cross-References

- **Psalm 110:1** - The quoted enthronement text.
- **Matthew 22:41-46** - Jesus uses Psalm 110 to show that David’s Son is also David’s Lord.
- **Acts 2:34-36** - Peter applies Psalm 110 to the risen Christ and presses Israel with the claim that God made Jesus both Lord and Christ.
- **Hebrews 10:12-13** - Christ sits after one sacrifice and waits until His enemies are made His footstool.

#### Text And Translation Notes

- No major CT/TR issue here changes the meaning.

- The KJV “**until**” should not be softened. It marks an interval between the present session and the future subjection of enemies.

#### Theological Insights

- Hebrews is written during a period when the Son is exalted but His enemies are not yet visibly subdued. That explains both the confidence and the urgency of the book.
- Jesus used Psalm 110:1 to show that the Christ would be David’s **Lord**, not merely David’s human descendant. The result was that “**no man was able to answer him a word**” (Matt. 22:46). This indicates that His argument was recognized as sound and that the divine identity of Messiah was not a foreign idea forced onto the text.
- The modern Jewish claim that Messiah is only human appears to diverge from this older textual expectation. For example, JewFAQ.org says a saving divine or semi-divine figure is a “**purely Christian concept**” with “**no basis in Jewish thought.**” Matthew 22 suggests the matter is not so simple: Jesus pressed Israel’s teachers from their own Scriptures, and they could not answer Him.

#### What The Passage Does Not Say

- It does **not** say Christ is inactive while seated.
- It does **not** say the kingdom hope has already been exhausted in the present age.
- It does **not** say angels share the throne equally with the Son.

## Hebrews 1:14 - Angels as Ministering Spirits

*Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?*

#### Exegesis

- Verse 14 states the proper place of angels. They are “**ministering spirits.**”

- “**Sent forth**” shows that angels act under command. They do not rule independently.
- They minister “**for them who shall be heirs of salvation.**”
- In Hebrews, salvation has a future-facing, kingdom-connected dimension. The readers are being exhorted not to neglect it.
- This does not make angels unimportant. It makes them ser-

vants within God's program, not rivals to the Son.

#### Closely Relevant Cross-References

- **Psalm 91:11-12** - Angels are charged to guard according to God's command.
- **Daniel 6:22** - God sends His angel and shuts the lions' mouths.
- **Acts 12:7-11** - An angel delivers Peter from prison.
- **Hebrews 2:3** - The warning asks how the readers will escape if they neglect so great salvation.

#### Text And Translation Notes

- No major CT/TR issue here changes the reading.
- **"Shall be heirs"** is future language. Hebrews will continue to speak in terms of inheritance, rest, kingdom, and endurance.

- The phrase should be read inside Hebrews' Israel-centered argument, not as a detached promise that invites speculation about guardian angels.

#### Theological Insights

- Angels are sent for the heirs of salvation, but the Son is heir of all things. Hebrews keeps both ideas in their proper order.

#### What The Passage Does Not Say

- It does **not** mean every claim about angelic activity should be accepted.
- It does **not** say angels mediate salvation apart from Christ.
- It does **not** say the heirs of salvation are superior to the Son. Angels minister for the heirs, but only the Son is heir of all things.

### One-Sentence Summary

Hebrews 1:5-14 proves from Israel's Scriptures that the Son's name, worship, throne, permanence, right-hand position, and

kingdom expectation place Him above angels, who remain honored servants sent for the heirs of salvation.