

## The Deity of Christ

### Hebrews 1:4-14

#### Introduction:

- Last week we saw several reasons why Christ is better than the angels
- His name, His sonship
- Words like son, or begotten do not take away from the deity of Christ, they emphasize an aspect of it. He is unique, and of the same essence as God
- Remember the Bible is a progressive revelation, seeds have been planted in the OT and developed fully in the NT (Psalm 2:7, II Sam 7:14)

#### I. The Deity of Christ- v. 8-9

- a. Jesus is superior to the angels because the Father Himself calls Him (and not any angel) God and Lord (Yahweh), as shown in Psalm 45:6-7 and 102:25-27 from the Septuagint.
- b. Your throne, O God: This makes it plain that the Father calls the Son God. When the First Person of the Trinity spoke to the Second Person of the Trinity, He called Him God. This is unique and powerful evidence of the deity of Jesus.
- c. God is a Trinity- and Christ is clearly a member of the Godhead
  - i. Claims- "I and my Father are one." "You have seen me, you have seen the Father."
  - ii. Actions- miracles, He forgave sin, displayed omniscience (John 4)
  - iii. Response of both enemies and followers- received worship, was called a blasphemer and crucified
- d. You, Lord, in the beginning: The Son is not only called God, but also Lord (Yahweh). Then the Son is described with attributes and terms that belong only to God.
- e. V. 12- immutable, eternal- only God can be these things!

- f. The word scepter (or sceptre) means “rod” or “staff” and usually indicates authority. For example, in the book of Esther, the queen could only approach the king’s throne when he held out his royal scepter to her (Esther 8:4)
  - g. Hebrews 1:8 quotes Psalm 45:6 and applies it to Jesus.
  - h. See Revelation 12:5
  - i. He is an eternal King, and a Righteous King- Loves righteousness, hates iniquity
    - i. As should we!
    - ii. (Psalm 110:1-4) Melchizedek- king of righteousness
  - j. V. 9 “Anointed” has in mind the ministry and presence of the Holy Spirit, the Third Person of the Trinity.
  - k. This is a reference back to the prophets were anointed (fellows) for their office, and Christ much more than they!
  - l. Christ is fully God, and fully man
    - i. Col. 2:9, I Tim 2:5, 3:16
    - ii. He had a mother, was thirsty, suffered and died
    - iii. He was also clearly fully God and the resurrection is the proof!
  - m. See Philippians 2:5-8
- II. Christ, the Everlasting Creator- v. 10-12
- a. Laid the foundation of the earth: This shows that Jesus Christ, the Second Person of the Trinity, is the Creator. Yahweh is specifically said to be the Creator (Isaiah 45:12, Isaiah 45:18).
  - b. They will perish, but You will remain: This shows that Jesus Christ, the Second Person of the Trinity is self-existent, even as Psalm 102:25-27 says this of Yahweh.
  - c. V. 12- Vesture/robe folded up speaks to Christ’s sovereign control over the creation and over history
  - d. “My Creator, who orders all is also my Redeemer, who blesses all”
- III. Christ is Seated at the Right Hand of God- v. 13-14, 8:1
- a. See Mark 16:19, Acts 2:34-36

- b. These Scriptures remind us that the Lord Jesus Christ has enemies - rebels who do not have Him to reign over them.
- c. Jesus is superior to the angels because He has sat down, having completed His work, while the angels work on continually, as shown in Psalm 110:1.
- d. Sit at My right hand: Anyone who sits in the divine presence shows they have the perfect right to be there
- e. The angels are not permitted to “relax” before God. They “stand” before the Father, but the Son sits down – because He isn’t a subject, He is the Sovereign.
- f. Consider: angels were created to serve, Christ humbled himself and became a servant

Matthew Henry gives five reasons why Christ is greater than the angels.

“First, His true and real divinity..Here one person calls another person God, O God. And, if God the Father declares him to be so, he must be really and truly so;

“Secondly, God declares his dignity and dominion, as having a throne, a kingdom, and a sceptre of that kingdom. He has all right, rule, authority, and power, both as the God of nature, grace, and glory, and as Mediator.”

“Thirdly, God declares the eternal duration of the dominion...of Christ...This distinguishes Christ’s throne from all earthly thrones, which are tottering, and will at length tumble down; but the throne of Christ shall be as the days of heaven.”

“Fourthly, God declares of Christ the perfect equity of his administration, and of the execution of his power, through all the parts of his government: A sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity (1:8, 9).

“Fifthly, God declares of Christ how he was qualified for the office of Mediator, and how he was installed and confirmed in it by the Spirit

Let us be as Paul in Philippians 3:8