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# ***Outline 1***

## ***Hebrews 1:1-2:4***

***The Glory of Her LORD Obligates***

***The Congregation to Heed His Word***

### **A. The Glory of Christ the Son and the Privilege Granted to the Congregation, vv 1-4**

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In an introduction to the letter, the author shows how greatly God has favoured the New Testament Church when compared to the Old Testament covenant people. Verse 1 explains what God did for the fathers, the believers of the old dispensation, called "fathers" because the New Testament church inherited the covenant from them. God's revelation to them came in numerous forms and at diverse times, as denoted by the phrase, "in many and various ways," from "of old," the time from Adam to Christ.

In verse 2 we read of the "last days," meaning the days since the incarnation of the Son of God and His ministry on earth (*cf.* Acts 2:17). This verse speaks of the privilege granted to the church of those days (*cf.* Jn 1:18). The magnitude of this privilege appears from the name of the One in and through whom God revealed Himself, from the honour bestowed on Him and from the work the Lord God did through Him already in the beginning.

Verse 3 further develops the extent of this privilege. It reads literally that the Son is a reflection of God's glory and the very stamp of His nature, *i.e.*, He is fully equal to Him (*cf.* Jn 1:1; Jn 14:9). His divine glory is revealed in the power by which He upholds the created world; His divine mercy is shown in the redeeming work which He did for His church (*cf.* Jn 1:17); His divine majesty shines forth in His being seated at the right hand of God. Combined, these features show His supremacy over the angels and, accordingly, He received a more excellent name (*cf.* Phil 2:9,10).

### **B. Scriptural Evidence for the Son's Supremacy Over the Angels, vv 5-14**

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The first evidence of the Son's supremacy over the angels is taken from Psalm 2. This Psalm is not directly messianic but speaks in first instance of a human king, David, called to his office by God. The 7th verse of this Psalm received its complete fulfilment in the Messiah-King, Jesus Christ, who by the name "Son" is set higher than the angels.

The second proof is taken from 2 Samuel 7, which relates David's plan to build a temple for the LORD, and God's response. God promised David a son who would build a house for the LORD, something David was not allowed to do. Initially this points to Solomon but it includes one greater than Solomon, the one who is the great Son of David, Jesus Christ. In the full sense of the word, God is a Father to Him and He will be God's Son (v 5 [*cf.* 2 Sam 7:14]). There is not one angel of whom that was ever said.

## Questions

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1. *What are examples of the various ways in which God spoke to the fathers, as stated in verse one?*
2. *Which period of history is meant by "these last days" in verse 2? What do you know concerning this era from Peter's Pentecost sermon in Acts 2? (See Acts 2:16-21.)*
3. *Verse 2 speaks of the Lord Jesus as the Son. How can you prove from the context that the eternal, natural Son-ship is meant and not a son-ship related to a special task discharged in God's service?*
4. *What is the difference between Christ being the reflection or radiance of the glory of God and man being made after the image of God? (v 3)*
5. *What does verse 3 mean by saying that the Son upholds the universe by His word of power? What does this show the Son to participate in besides the work of creation?*
6. *Which names given to the Mediator express His supremacy over the angels and at which occasion were they given to Him? (v 4)*
7. *In view of all the quotations found in this chapter, is it right to say that the Old Testament Psalms do not sing of Christ and for this reason we need hymns which do sing of Christ? Which objections can be raised against many well-known hymns? What standard should be set for hymns and which standard is often used? (v 5ff.)*
8. *The author takes most Old Testaments quotations from the Septuagint (v 6ff.). What made this version so important for the people of that time? Why is it used by the writer of this letter? Why is it still important in theological study?*
9. *Christ is highly exalted above the angels according to verse 7ff. Does that imply that the power and significance of the angels is not very great? What do the Scriptures teach us in this respect? (cf. vv 7,14)*