

1. Using a string of seven Old Testament quotations, the author supported his claim that Jesus, as Son, is superior to the angels.  
(Psalm 2:7; 2 Sam. 7:14; Deuteronomy 32:43; Psalm 104:4; 45:6–7; 102:25–27; 110:1)
2. Our culture almost never names a child with the intention of forming a relationship between the name and their personality.
3. However, in biblical times names were given that related to the character or some other specific aspect of an individual's life.
4. Hebrews 1:5–14 is one paragraph that falls structurally into three sub-paragraphs: vv. 5–6, vv. 7–12, and vv. 13–14.
5. They are marked in the text by the writer's use of O.T. quotations in vv. 5, 7 and 13. Each of the three paragraphs has as its main point the contrast of the Son with angels.
6. The parallel rhetorical introduction of v. 5 and v. 13 is "to which of the angels did God every say."
7. Verse 5 contains a quotation from Psalm 2:7. In Scripture – no individual angel is called "Son of God."
8. God never used the phrase, "today have I begotten Thee," – because angels were not related to God in this way. Angels are created beings.
9. So, in this portion of the letter – the writer presents to its Jewish readers the great truth that Christ is the incarnate Son of God.
10. There are 2 major events in relation to which Jesus Christ is the "Son" – His virgin birth and His resurrection. (Luke 1:30–35; Acts 13:33; Romans 1:3–4; Philippians 2:6–8)
11. Acts 13:33 ties this truth to the same Psalm – even to the same verse.
12. Verse 6 we see that all of the angels were to worship Christ.



13. In summary, according to verse 5–6 God declares three things to be true about the Son – three reasons the Son is superior to the angels.
14. The first reason is the result of the exaltation of Christ the “Son” – He is the King of kings.
15. Second, this new position is an external position.
16. Third, as a result of this exaltations, all of the angels are called by God to worship the Son (v. 6b); thus, he has complete authority over them.
17. Notice the words “Who makes his angels” in verse 7. They are intended to show a strong contrast between the angels and the Son.
18. Whereas the Son is said, “to be begotten” – the angels are said, “to be made” – and the distinction is not accidental.
19. The angels, as creatures, can function only within the limits for which they are created, that is to carry out the wishes of their Creator.
20. Both angels and ministers/servants have a very different function from the Son. Their task is one of service. The Son’s task is one of rule.

