

Text: Heb 1.2

The first paragraph of Hebrews is full of powerful themes, all of which lend themselves to communion messages.

This first one is called:

The Perfect Son

We are going to start with Heb 1.2:

Heb 1.2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

We will focus on the term “Son” because of a comment from one of the commentaries:

“The use of the title ‘Son’ without the article seven times in Hebrews is distinctive, as opposed to such expressions as ‘Son of God’ or ‘Son of Man,’ which are more common. The author’s connection of Ps 110:1 and Ps 8:7 [sic, should be 2:7] to *huios* indicates that this title is definitive for the author, and its use in Heb 1:2 establishes the theme of the epistle.”¹

There are several references to “the Son” that include the article in Hebrews, but it is these uses of “son” without the article that are unique and the subject of our meditation today.

The two psalms Allen mentions are quoted several times in Hebrews. In some ways, Hebrews could be described as an expanded meditation or commentary on those psalms.

Ps 110.1 The LORD says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.”

Ps 2.7 “I will surely tell of the decree of the LORD: He said to Me, ‘You are My Son, Today I have begotten You.’

Our approach in this message will be to go through the other passages where “Son” occurs without the article, drawing various observations, then come back to our text for some concluding thoughts.

¹ David Allen, *Hebrews*, The New American Commentary 35 (Nashville, Tenn: B & H Publ. Group, 2010), 106.

I. Son of the Father (1.5)

Heb 1.5 ¶ For to which of the angels did He ever say, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU”? And again, “I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME”?

- A. Quoting first Ps 2.7, then 2 Sa 7.14.
- B. The passage names the Son as in a unique relation to the Father:
 1. No angel is ever called “Son” – (collectively “sons of God,” but no individual ever called “son”)
 2. Israel as a nation is sometimes called God’s son, but no individual... except this one.
- C. The passage also ties the Son to a unique line in human history
 1. The second quotation identifies the Son as in the Davidic line. In 2 Sam 7, the passage mentions the iniquity and chastening of David’s son, so Solomon can only be a type: we look for another to completely fulfill.
 2. The “you” is singular: as the KJV says, “Thou art my Son” — there is only one.
- D. The nexus of the prophecies: when the Son completed his work and too his seat on the throne
 1. Various suggestions
 - a. The “eternal generation” of the Son
 - b. The incarnation
 - c. The baptism
 - d. The resurrection
 - e. The exaltation
 2. Since Ps 2 is an enthronement Psalm, most likely the exaltation

II. Faithful Son (3.6)

Heb 3.5 Now Moses was faithful in all His house as a servant, for a testimony of those things which were to be spoken later; ⁶ but Christ *was faithful* as a Son over His house — whose house we are, if we hold fast our confidence and the boast of our hope firm until the end.

- A. Moses, the Servant, faithful in his house (part of the house he served)
- B. Christ, a Son, faithful over his house (whose house he created)
 1. He made the way into his house
 2. He provided access to his house (through faith)

III. Appointed Priest (5.5)

Heb 5.5 So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, “YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU”;

- A. The focus here is on what follows: the one who is a Son (Ps 2.7)...
- B. Is the one whom the Father appointed to the order of Melchizedek

Heb 5.6 just as He says also in another *passage*, “YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK.”

1. He becomes the intermediary between God and man by appointment
2. He is the intermediary between God and man forever, without end

IV. Learned obedience (5.8)

Heb 5.8 Although He was a Son, He learned obedience from the things which He suffered.

- A. As Son, he is exalted over all (doubly so after the ascension)
- B. Yet as Son he learned obedience
 1. Note: He didn't learn “to obey,” as a child with a sin nature must.
 2. Rather: He learned obedience, as the Son in perfect relation to the Father *would*.

Through his obedience, all who believe are saved.

V. Serves forever (7.28)

Heb 7.28 For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, *appoints* a Son, made perfect forever.

1. "Our High-priest is not only a Son, but a Son who having become man has been raised above all the limitations of humanity."²
2. This speaks to the efficacy of his priesthood.

VI. God speaks "in a Son" (1.2)

Heb 1.2 in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world.

A. The Father spoke in the prophets

1. The Spirit came upon the prophets
2. As the Spirit moved, the prophets spoke

B. But now, the Father speaks in a Son

"The absence of the article fixes attention upon the nature and not upon the personality of the Mediator of the new revelation."³

"The article is purposely omitted to shew that the contrast is in the *Relation* rather than the *Person* of Christ, 'in Him who was a Son.'"⁴

The Son *is* the revelation

Conclusion:

Col 2.9 For in Him all the fullness of Deity dwells in bodily form,

Jn 14.10 "Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.

² Westcott, *The Epistle to the Hebrews*, 200.

³ Westcott, *The Epistle to the Hebrews*, 7.

⁴ Farrar, *Hebrews*, 28.