

## The Majesty of Jesus in One's – Hebrews 1

### INTRODUCTION:

1. Today I want to begin talking about the majesty of Jesus.
2. It is important to talk about this biblical concept because to love and reverence God properly, we must grasp and appreciate the majesty of Jesus the Son.
3. Because in America we are not under a King *majesty* is a word we do not use often. Yet, is found in both the Old and New testaments.
  - A. O.T. (תִּהְיֶה, hôd) – grandeur (i.e. an imposing form and appearance): — beauty, excellency, glory, honor (**Thayer**)
  - B. N.T. (μεγαλωσύνη, megalōsynē):
    - i. **Thayer** – superbness, as in glory or splendor: — magnificence, mighty power, greatness, (figuratively) divinity.
    - ii. **BDAG** – majesty, lit. greatness, used only of God
    - iii. This word is found only four times in N.T.
      - a. But does not mean that the subject is given limited treatment in the N.T.
      - b. In fact, Jesus' majesty is addressed throughout the N.T.
4. What I want to do is to consider some of the chapters within the N.T. that speak of Jesus' majesty, particularly the first chapters of various books that do this, hence the title of this series.
  - A. That Jesus' majesty is addressed extensively in the first chapter of various books indicates its importance.
  - B. It lays the foundation for what is to follow.
5. Today I want us to begin with Hebrews 1.
  - A. It is a good place to start because it clearly presents the wondrous majesty of Jesus by contrasting Him with God's messengers of old, which are the prophets and the angels.
  - B. Hopefully this lesson will begin to help us gain a greater appreciation of Jesus' majesty and how it is to affect our view Him.

### BODY:

#### **I. (1:1-3) Jesus' majesty is seen in being superior to the prophets**

- A. Prophets (1:1):
  1. God communicated 1) *long ago* to the *fathers*, 2) by the *prophets*, 3) *in many portions* 4) *in many ways*.
    - a. God's word was revealed *long ago* to the fathers. In fact, before Jesus came it had been over 400 years since any revelation had come from God!
    - b. When God had spoken it was through *prophets*, flawed *men* who lived and died, passing from the scene.
    - c. It came in *portions*, sometimes much, sometimes little, taking some 1,100 years to complete the O.T.
    - d. It came in *many ways* to the prophets—angels, direct revelation, dreams, and visions.
  2. All of this is not to say that God communication through the prophets was bad, but that it was inferior to what God has done in Jesus.
- B. Jesus' majesty is seen in his superiority over the prophets (1:2-3):
  1. Jesus is God's chosen messenger for *these last days*.
    - a. Many think the "last days" refer to the end of time, but that is not biblically true.
    - b. Instead, it refers to the Messianic age, the prophesied days or time that would follow the O.T. period, the time in which God's final testament/covenant as well as His redemption would come.
    - c. Jeremiah spoke these days concerning the new covenant (Jer. 31:31, 34 – "Behold, **days are coming**," declares the LORD, "**when I will make a new covenant** with the house of Israel and with the house of Judah...<sup>34</sup> They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the

- least of them to the greatest of them,” declares the LORD, “for I will **forgive their iniquity, and their sin I will remember no more.**”).
- i. Hebrews 8 quotes this and speaks of it being fulfilled, while explaining how it was fulfilled, etc., in Hebrews 9.
  - d. Peter spoke of Pentecost being the beginning of *the last days* as prophesied in Joel 2 (Acts 2:16-17, 21 – “but **this is what was spoken** of through the prophet Joel: <sup>17</sup> ‘and it shall be **in the last days,**’ [same words as in Heb. 1:2, rp] God says, ‘that I will pour forth of my spirit on all mankind; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams... <sup>21</sup> ‘and it shall be that **everyone who calls on the name of the Lord will be saved.**”).
    - i. It is of note that Joel 2 actually uses the word “afterward” instead of last days, showing that they understood it to be a time following their time—O.T. times.
    - e. *In these last days* God has chosen to reveal His will to the world through Jesus!
2. Jesus’ is **God’s Son** (1:2).
    - a. God’s messenger today is **divine**, the only begotten **Son** of God the Father, not frail and sinful human beings.
    - b. Jesus’ majesty as God’s Son and messenger was firmly established in situations like Jesus’ transfiguration where Jesus was shown to be superior to Moses and Elijah (Lk. 9:35 – “Then a voice came out of the cloud, saying, “This is **My Son, My Chosen One; listen to Him!**”).
  3. The greatness of Jesus is seen in His relationship to creation (1:2).
    - a. Jesus is *heir of all things*, or the appointed owner of all creation and its glory.
    - b. Jesus is the one *through whom God made the world*, the agent by which Elohim spoke the creation into being (Gen. 1:1ff.).
    - c. Creation has always been about Jesus and His majesty (Col. 1:15-16 – “He is the image of the invisible God, the **firstborn** [preeminent One] **of all creation.** <sup>16</sup> For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—**all things** have been created **through Him and for Him.**”).
  4. Jesus is *the radiance/brightness of God’s glory* and the *exact representation* of God’s nature.
    - a. How can you present to mankind any greater glory or majesty than that?
    - b. In Jesus, in bodily form, resides all the qualities that make God to be God.
    - c. To see Jesus is to see God and His glory (Jn. 14:8-9 – “Philip said to Him, “Lord, show us the Father, and it is enough for us.” <sup>9</sup> Jesus said to him, “Have I been so long with you, and **yet you have not come to know Me, Philip? He who has seen Me has seen the Father;** how can you say, ‘Show us the Father?’”).
  5. He *upholds all things* by the *word of His power*.
    - a. Have you stopped and pondered the power expressed in that statement?
    - b. Through Jesus’ *word* the entire universe is upheld, is carried along.
    - c. Without Jesus the universe does not continue (Col. 1:17 – “He is before all things, and **in Him all things hold together.**”).
    - d. Who can do that but the great Creator and eternal God of heaven?
  6. Jesus himself has purified us of our sins.
    - a. Our sin that rightfully condemns us to eternal hell fire has been addressed in the very person, the incarnation, of God’s Son who came and died on the cross (Rom. 3:24-25)
    - b. Do we understand that this is the most important fact in all the universe?!
    - c. Our sin that condemns can be *forgiven* and its stain *cleansed* from our very souls by the personal sacrifice of Jesus the Savior.
    - d. Can we praise God enough for this?
  7. Jesus *sits at the right hand of the Majesty on high.*

- a. Jesus's great love and sacrifice has been rewarded with a kingdom over which He now rules while sitting on God's throne!
  - b. He will reign there until all things, including death, have been conquered, and at which point He will return the kingdom back to the Father (1 Cor. 15:20-28).
- C. Can any messenger before Jesus claim such glory and honor, such majesty?
1. Of course not!
  2. The prophets, though great men that served the Lord with passion and dedication, cannot compare with Jesus, God's Son, who has spoken to us in these last days!

## II. (1:4-14) Jesus's majesty: Superior to the angels

- A. Jesus has become better than the angels having inherited a more excellent name than they (1:4).
1. Though Jesus left heaven and took upon himself the lower form of a man to die on the cross, this resulted in God exalting him above all (Phil. 2:8-11 – "Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. <sup>9</sup> For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, <sup>10</sup> so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, <sup>11</sup> and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.").
  2. No angel has ever held such glory and power (Rev. 22:8-9 – "I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. <sup>9</sup> But he said to me, "Do not do that. I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of this book. **Worship God.**").
- B. God calls him His Son, His begotten (1:5).
1. To no angel did God ever say, "You are my Son, today I have begotten You" and I will be a Father to Him and He shall be a Son to me."
  2. Though these O.T. references applied immediately to **David** and **Solomon** as God's earthly **kings/sons**, these were shadows of the coming Messiah, the "son of David," whose throne would be established forever (2 Sam. 7:8-17).
  3. Because God's begetting of David/Solomon referred to Him establishing their thrones, Jesus' being *begotten of God* likely refers to His resurrection and ascension to His heavenly throne (Dan. 7:13-14).
- C. Jesus' majesty is seen in that *even the angels were commanded to worship Him* (1:6).
1. That Jesus is the *firstborn* that came into the world means He is the preeminent One.
  2. He is also said to be the "firstborn of all creation" (Col. 1:15), the "firstborn from the dead" (Col. 1:18), and "the firstborn among many brethren" (Rom. 8:29).
  3. That the angels worship Him indicates:
    - a. They are subject to Jesus (1 Pet. 3:21-22 – "Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, <sup>22</sup> who is at the right hand of God, having gone into heaven, after **angels** and authorities and powers **had been subjected to Him.**").
    - b. Jesus is God, divine, seeing only God is to be worshipped (Rev. 22:9; Matt. 4:10 – "Then Jesus said to him, "Go, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'").
- D. The majesty of Jesus is His authority and power over the angels (1:7-9).
1. The angels are messenger beings **created** to be whatever God wants them to be (1:7; Psa. 104:4).
    - a. Winds and fire are likely represented of powerful, but natural forces of this earth.
    - b. Thus, though quite powerful, they are only what they are created and commanded to be!
  2. Jesus the Son, however, is the **divine King** that rules **forever and ever** (1:8-9).

- a. Jesus holds a *scepter* of righteousness, meaning His royal and ruling power is found in His righteousness! He rulership is always right, His decisions always just (1:8)!
  - b. His *love for righteousness* and *hatred of evil* qualified Jesus to be the **anointed** with the oil of gladness [as King] above His companions [the angels] (1:9).
    - i. Some angels were sinful (2 Pet. 2:4), even very evil (Mt. 25:41).
    - ii. Jesus, however, is perfectly righteous and completely hates lawlessness, qualifying him to be anointed king over His *companions*, or the *angels* of heaven.
- E. Jesus' majesty is again seen as the Creator of the earth and heavens (1:10-12).
- 1. This is quoted from Psa. 102:25-27 which it is important because that Psalm says creation was the work of **Jehovah**, showing Jesus to be part of the Godhead, a member of the God called Jehovah, along with the Father and the Spirit (1:10)!
    - a. I do not think we grasp the power of this assertion as did the Jews.
    - b. This expresses Jesus' majesty to be the highest!
  - 2. Jesus' majesty is declared by His **eternal nature** (1:11-12)!
    - a. His nature *is changeless*, and His years have no end (Heb. 13:8 – "Jesus Christ is the **same** yesterday and today and **forever**.").
    - b. In contrast, this seemingly timeless earth that has continued while nations and peoples come and go **will perish**, growing old like a garment and be rolled up and discarded.
      - i. So, despite our efforts to "save the planet," that is not possible!
      - ii. The only salvation found on this planet is in Jesus!
    - c. As Christians we must praise God because we stand immune to the ever-fluctuating, ever decaying, and ultimately dying nature of this universe and all who are wedded to it!
- F. The majesty of Jesus is seen in that God has told Jesus to sit on His throne and rule until all enemies are vanquished (1:13-14). God never said to an angel!
- 1. This position was received because Jesus fulfilled God's plan to save the world by becoming a man and dying on the cross for rebellious sinners like us, and being raised (Acts 2:29-35)!
  - 2. So, while Jesus sits on the throne as king, the angels obey and serve Him for the sake of His people who will inherit eternal salvation.

#### CONCLUSION:

- 1. The majesty, or glory and greatness of Jesus, is seen in his superiority as God's messenger over the prophets and the angels.
- 2. For Jesus alone is the heir of all creation, the Son of God, the agent through who creation came to be, the purifier of sinners, the King who sits on God's throne, the one who has obtained a greater name than the angels and is worshipped by them, and who is eternal and changeless.
- 3. Who is like our Lord? Who else like Jesus is deserving of our love and devoted service?
- 4. Will you come to Jesus today, bowing before Him in acknowledgement of His great and overwhelming majesty?