

Called through Heritage

Bible Background • MATTHEW 1:1–17; HEBREWS 1

Printed Text • MATTHEW 1:1–6, 16–17; HEBREWS 1:1–5

Devotional Reading • PSALM 102:12–22

Aim for Change

By the end of this lesson, we will GRASP the significance of Jesus' earthly heritage and His heavenly origins, WONDER at the depth and scope of God's eternal plan to bring salvation through Jesus, and WORSHIP Jesus as God's definitive word to humanity.

In Focus

Lydia loved to study her family genealogy. She found it so interesting to learn about the different people in her past. Connecting with her history gave her a stronger sense of who she was on many levels. As a result of her genealogy research, Lydia discovered why she couldn't settle down. Like many of her ancestors, she shared an inherent need to be free. Lydia didn't think "commitment" would ever be part of her vocabulary.

One thing Lydia didn't have in common with the people in her past was faith in God. She couldn't even commit to the people in her life. How could she commit to a God she couldn't even see? Joe was probably the closest to a best friend that Lydia had ever had. He was a Christian and had witnessed to Lydia on several occasions, but she was a hard case. Joe was aware of her interest in genealogies, so he challenged Lydia.

Joe told her, "If you research the genealogy of Jesus and still come to the conclusion that He's not really the Messiah, then I'll never bother you about your unbelief again." Lydia accepted the challenge. Two weeks into her research, she accepted Jesus as her personal Savior and Lord. Ironically, Lydia discovered that real freedom requires commitment. By committing her life to Jesus, she was freed from the chains of sin. Now, Lydia tells people how her love of genealogy led her to Christ.

In today's study, researching the ancestry of Jesus will bless you, too, with a closer walk with Him. What meaning does your family history hold for you today?

Keep in Mind

"And now in these final days, he has spoken to us through his Son. God promised everything to the Son as an inheritance, and through the Son he created the universe" (Hebrews 1:2, NLT)

Words You Should Know

A. Begat (Matthew 1:2) *gennao* (Gk.)—To be the father of, by direct parentage or ancestral ties

B. Express Image (Hebrews 1:3) *charakter* (Gk.)—A stamp or imprint left by a seal on sealing wax; a replica

Say It Correctly

Perez. PEA-rez.

Zerah. ZEE-rah.

Hezron. HEZ-ron.

Amminadab. ah-MIN-uh-dab.

Nahshon. NAH-shon.

Salmon. SAL-mon.

Bathsheba. bath-SHEE-buh.

Uriah. you-RIE-uh.

KJV

Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

NLT

Matthew 1:1 This is a record of the ancestors of Jesus the Messiah, a descendant of David and of Abraham:

2 Abraham was the father of Isaac. Isaac was the father of Jacob. Jacob was the father of Judah and his brothers.

3 Judah was the father of Perez and Zerah (whose mother was Tamar). Perez was the father of Hezron. Hezron was the father of Ram.

4 Ram was the father of Amminadab. Amminadab was the father of Nahshon. Nahshon was the father of Salmon.

5 Salmon was the father of Boaz (whose mother was Rahab). Boaz was the father of Obed (whose mother was Ruth). Obed was the father of Jesse.

6 Jesse was the father of King David. David was the father of Solomon (whose mother was Bathsheba, the widow of Uriah).

16 Jacob was the father of Joseph, the husband of Mary. Mary gave birth to Jesus, who is called the Messiah.

17 All those listed above include fourteen generations from Abraham to David, fourteen from David to the Babylonian exile, and fourteen from the Babylonian exile to the Messiah.

Hebrews 1:1 Long ago God spoke many times and in many ways to our ancestors through the prophets.

2 And now in these final days, he has spoken to us through his Son. God promised everything to the Son as an inheritance, and through the Son he created the universe.

3 The Son radiates God’s own glory and expresses the very character of God, and he sustains everything by the mighty power of his command. When he had cleansed us from our sins, he sat down in the place of honor at the right hand of the majestic God in heaven.

4 This shows that the Son is far greater than the angels, just as the name God gave him is greater than their names. The Son Is Greater Than the Angels

5 For God never said to any angel what he said to Jesus: “You are my Son. Today I have become your Father.” God also said, “I will be his Father, and he will be my Son.”

The People, Places, and Times

Joseph and Mary. Both of Jesus’ earthly parents were descendants of King David. Joseph was Jesus’ earthly and legal father— though not His biological father—and was engaged to Mary when Jesus was conceived by the Holy Spirit. Joseph was a righteous man (Matthew 1:19), meaning he had spiritual discernment and was sensitive to the guidance of the Lord, regardless of the consequences. Mary was chosen by God Himself to be Jesus’ mother—to carry, bear, and raise the Savior of the world. The couple had children together after Jesus’ birth.

Genealogical Lists. Bible genealogies, though cumbersome for the modern reader, are essential for the worldview of the Bible’s original audiences. The lists let the audience feel the weight of the incredible span of years through which God has been working out His plan of cultivating a people for Himself. Genealogies also link Scriptural stories, which can seem far off, with physical, verifiable history. The term “begat” or “fathered” in Scripture can denote an ancestor, not necessarily a direct, biological parent (1 Kings 15:11; 2 Kings 18:3; 22:2). This is not done in a duplicitous manner to obscure timelines or unsavory relations, but to streamline the story and highlight the ancestors who are relevant to the author’s purpose.

Background

The Gospels are about the birth, life, death, and resurrection of our Savior. The Old Testament in its entirety lays the groundwork for the birth of the Messiah. It is a bridge connecting the humanness of Jesus—the son of Mary and step-son of Joseph—to the supernatural Christ the King, the Son of God. Delving into the human genealogy of Christ far surpasses the mystery of uncovering our family ancestry. As we search name by name—from Abraham, to Boaz, to Solomon—we realize that all the pieces fit together and give us a perfect picture of Christ.

The original readers of the Letter to the Hebrews faced a dilemma. As Jews, they practiced Judaism all their lives. When the apostles and other Christian believers presented the Good News of salvation to them, many turned to Christ as Lord and Savior. However, some were beginning to wonder how an unknown son of a carpenter from an obscure village called Nazareth could be greater than their forefathers and prophets like Moses. These harried believers needed to be reminded of the essential truth of their new faith. The writer of Hebrews demonstrated that Jesus Christ is superior to all others because He was born of God.

At-A-Glance

1. Jesus’ Diverse Ancestry (Matthew 1:1–6)
2. Jesus’ Place in History (vv. 16–17)
3. Jesus’ True Heritage (Hebrews 1:1-5)

In Depth

1. Jesus' Diverse Ancestry (Matthew 1:1–6)

Matthew begins by summarizing that Jesus is descended from Abraham and David. God made a covenant with Abraham that from his lineage all the earth would be blessed (Genesis 12:3). God also promised David that an Eternal King would come from his seed (Psalm 89:3–4). This King and global blessing is Jesus Christ.

While establishing Christ as the heir of the covenant and the throne, Matthew's genealogy also refuses to hide the sinners and Gentiles in Jesus' family tree. Tamar resorted to prostitution to force her father-in-law Judah to fulfill his promise of a child through his family. The twins, Perez and Zerah, were the result of that union and have their place in Christ's family (Genesis 38). The Canaanite Rahab was a pagan and perhaps a prostitute (Joshua 2:11), but heard of the awesome power of God and decided to join God's people. Rahab's son Boaz married another foreigner who became a faithful follower of God, Ruth. Even the great King Solomon was born from a marriage that began with deceit and murder (2 Samuel 11:2–17).

In what ways has God redeemed the negative parts of your family history and made them into something beautiful? How has your family included those who were not born into the family?

2. Jesus' Place in History (vv. 16–17)

While Joseph was the man who reared Jesus, he is not Jesus' true father. Nevertheless, Jesus was heir to all the genealogical history of earthly ancestry. Despite what we might see as family "baggage" He "grew in wisdom and in stature" (Luke 2:52, NLT).

Through the list of his earthly heritage, Matthew grounds Jesus in Jewish history. Abraham was the Father of the Faith. David was the king of the Promise. The period of the Babylonian exile saw the vast loss of life and the loss of God's presence in the Temple. Just as fourteen generations passed between each of these major events in Jewish history, now fourteen more generations have passed since the exile. In this presentation of lineage, Matthew shows the progression of God's plan in salvation history.

Matthew's genealogy emphasizes the Jewishness of Jesus. How would you present your genealogy to emphasize your ethnicity? Are you able to trace the genealogy of your faith through those who led you to salvation?

3. Jesus' True Heritage (Hebrews 1:1-5)

As already mentioned, Joseph is not Jesus' true father. While Matthew communicates Jesus' humanness through His earthly father's genealogy, the writer of Hebrews affirms Jesus' divinity through His Heavenly Father. To support this argument, the author turns to Scripture. He first quotes from a messianic psalm (Psalm 2:7). While this psalm's promise was already metaphorically fulfilled in the reigns of David and Solomon, the Promise finds its full, literal completion in Jesus. The second quote likewise is initially, partially fulfilled in Solomon (2 Samuel 7:14). God's covenant with David promised that David's "son" would be an eternal king over God's people. Solomon inherited these blessings but ultimately failed to live up to God's standard. As later prophesied, David's "son," Jesus, demonstrated faithfulness through His life and death. As prophesied, Jesus inherited the blessings of the Davidic covenant. The idea of inheritance (v. 4) is a key concept in Hebrews. Since Jesus is the Son of God, He is able to pass an eternal inheritance to those who follow Him. Jesus' followers become one with Christ and therefore inherit all that Christ inherits.

What would our faith mean if Jesus were not divine?

Search the Scriptures

1. What is significant about each of the women mentioned in Jesus' genealogy? (Matthew 1:3, 5–6, 16)
2. After completing His sacrifice on Calvary for the forgiveness of our sin, where did Jesus go? (Hebrews 1:4)
3. What are two reasons Jesus is superior to angels? (v. 5)

Discuss the Meaning

Many in the world will challenge your belief in Jesus Christ. They will say He was a great teacher, a good moral example, but just a man. He is often given the same status as Buddha, Confucius, Muhammad, or other great religious leaders. What would you say to them about who Jesus really is?

Liberating Lesson

Believers today can marvel at the scope of God's plan—creating a people through Abraham, establishing a nation through David, and making all humanity a part of both through Jesus. Even if you do not know your heritage, you can claim this spiritual heritage. Every Christian, no matter their biological parentage, stands on the spiritual heritage of all our spiritual forefathers from Abraham and Paul, to St. Augustine and Martin Luther King, Jr.

Application for Activation

Jesus is the culmination of God's work of bringing salvation to the world through one sinful family line. Jesus is God's final and definitive word for humanity. He is our perfect example of living into the great faith heritage you inherit from your family. He is also our perfect example of rising above the family drama that can hold you back from fulfilling God's plan for your life. This week think of one family member who imitated Christ's example for you and thank that person (in person or spirit) for helping you in your spiritual walk.

Follow the Spirit

What God wants me to do:

Remember Your Thoughts

Special insights I have learned:

More Light on the Text

Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

From the fourth word of his Gospel, Matthew clearly asserts that Jesus is the Christ. "Christ" (Gk. Christos, KHREES-toce) in Hebrew is "Messiah" (mashiyach, maw-SHEE-akh). Both titles mean "anointed." In the Old Testament, the term anointed is frequently applied to kings and priests, and sometimes to prophets. Jesus Christ fulfilled all three functions of king, priest, and prophet.

Jesus was "the son of David, the son of Abraham" (Matthew 1:1). David and Abraham are the two most important names in Jesus' genealogy. David's name shows that Jesus is of royal descent and the Messiah (see 9:27; Acts 2:30). Jews consider "son of David" as a messianic title (Isaiah 9:7). Abraham's name points to Jesus' Jewish origin (Genesis 22:18). With these first words, Matthew presents Jesus as the Messiah directly

descended from the royal house of David and the seed of the patriarch Abraham, to whom the divine promises were first given.

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; Matthew's genealogy begins with Abraham, to whom the promise of blessing all nations was made. While Luke traces Jesus' genealogy to Adam (Luke 3:38), to show Christ's authority over all humanity, Matthew is more interested in highlighting Jesus' Jewishness. In Abraham, the Jewish faith began—a faith that withstands much testing (Hebrews 11:17–19). Abraham is called “the Friend of God” (James 2:23), “faithful” (Galatians 3:9), and “the father of us all” (Romans 4:16). Abraham was declared by God to be the father of a multitude and called by God for the specific purpose of blessing the world (Genesis 12:2-3, 7).

Abraham's son Isaac is a type of Christ because he was a child of promise. Also like Christ, he was to be sacrificed by his father, in his case, he was miraculously saved. One of Isaac's sons, Jacob (later renamed Israel) was chosen as the heir of the promise from inside the womb (Genesis 25:23). God's grace chooses him over his older twin brother Esau. Matthew lists Jacob as Jesus' earthly ancestor. “Judas” is the Greek spelling of “Judah” (NLT), one of Jacob's sons. As we see, the ancestors' list is not an exhaustive inventory of Jesus' family tree.

3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; Judah was the fourth son of Jacob and Leah. Judah participated in the plot to kill his brother Joseph but then intervened to save his life by selling him into slavery instead (Genesis 37:26- 27). He took a lead in the affairs of the family and was given a blessing of leadership by his father Jacob (Genesis 46:28; 49:8-12). Judah resided among the Canaanites at Adullam for a time and married a Canaanite woman.

Judah's son Er also married a Canaanite woman, named Tamar (Greek spelling: Thamar). Er died prematurely (Genesis 38:1– 7) and although Judah tried to help provide for Tamar at first (having his second son marry her to provide her with an heir), his generosity gave out when his second son also died. Judah withheld his third son from Tamar, caring more for his own heir than for his twice-widowed daughter-in-law. Tamar, in turn, stooped to posing as a prostitute and slept with Judah to gain progeny. The twin sons born to Tamar were named Perez and Zerah (Greek spelling: Phares and Zara), one of whom became an ancestor of the Messiah.

4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; Aram is not mentioned outside of genealogical lists, but “Nahshon son of Amminadab” is one of the leaders of Israel in the wilderness (Numbers 1:7). We also find these names in David's genealogy (Ruth 4:19) and Moses' (Exodus 6:23).

Like Judah, Nahshon's son Salmon enters what we would today call an interracial marriage. We must not confuse racism with God's prohibition against marrying outsiders. The issue is not the color of the skin, but religious affiliation. Rahab's (Greek spelling: Rachab) willingness to take risks, because she had faith in the God who delivered the Hebrews from Pharaoh, led her to assist Joshua in his conquest of Jericho (Joshua 2-6). In return for her help, Joshua spared her and her household when the Israelites destroyed Jericho (Joshua 6:17-25). Because of her faith in Yahweh, she was naturalized into the people of God and married Salmon. Rahab is regarded as one of the heroes of faith (Hebrews 11:31).

The son born to Salmon and Rahab was Boaz, whom we know from the book of Ruth. He was a wealthy relative of Naomi's deceased husband. When Naomi returned to her homeland after the death of her husband, her daughter-in-law, Ruth, went with her. Ruth had to glean grain in the fields to sustain her mother-in-law and herself. In the process, she met Boaz who showed her favor. Knowing the customs of her people, Naomi instructed Ruth to lie down at Boaz's feet. This was the traditional way of showing that Boaz was responsible for her care. Boaz became her kinsman-redeemer. From this union with yet another outsider came a son named Obed, who had a son named Jesse.

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; Jesse had seven sons and two daughters (2 Chronicles 2:13-16), but of all these children, only David is mentioned in this list. David was chosen by God through the prophet and received the promise of a royal Messiah in his lineage. The addition of “the king” (Gk. basileus, bah-see-LAY-ooce) emphasizes the royal importance of Jesus’ ancestry.

Yet again, Matthew mentions the mother of Jesus’ ancestor and reminds the audience of the scandalous nature of this union’s inclusion in the Messiah’s genealogy. Uriah (Greek spelling: Urias) was a Hittite and one of David’s top fighting men (2 Samuel 11:3). His wife was Bathsheba, whom David lusted after, seduced, and impregnated. When David could not scheme to quickly get Uriah to sleep with her and suppose the child to be his, David resorted to having Uriah killed in battle (11:15). Although God took the child conceived in that particular sinful union, God chose David and Bathsheba’s next son, Solomon, to be the special recipient of His blessing (12:24).

A curious characteristic of the list of Jesus’ ancestors is the mention of four women: Tamar (v. 3), Rahab (v. 5), Ruth (v. 5), and “the wife of Uriah” (v. 6). Women’s names seldom appear in Jewish genealogies yet these four are prominent although Tamar, Rahab, and Ruth were Gentiles. Besides this, Tamar posed as a prostitute, Rahab is called a prostitute, Ruth was a Moabite, and Bathsheba was the widow of a Hittite marriage. Yet all of these women are listed as part of God’s plan for the salvation of the whole world. Their lives are lessons about the universality of the Gospel and the grace of God toward humanity.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations. From David and Solomon, Matthew lists the kings of Israel and Judah until the fall to Babylon and exile, then from the exile to Jesus. Matthew affirms the Jewishness of this genealogy by referencing the numbers of generations. Fourteen is significant because it is seven twice, and seven is the number of completion. His point is that the timing of Jesus’ birth fits perfectly with the whole God’s plan since He first called Abraham’s descendants to be His people. Matthew lists three sets of fourteen generations before the Messiah, and three is a number showing divinity and completion.

Matthew actually excluded four kings of Israel (Ahaziah, Joash, Amaziah, and Jehoiakim) to reach the number fourteen between David and the exile. The word “begat” (Gk. gennao, genn- NAH-oh) denotes ancestral linkage, without necessarily implying direct parentage. Matthew would expect his audience to know the line of kings of Judah, otherwise, he would not place them so prominently in his Gospel.

Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

The letter of Hebrews begins with God as the subject. The writer’s perspective is noticeably God-centered. He is the omnipresent God who intervened in human history with His sovereign Word addressed to humankind. However, His ultimate Word was One who has a unique relationship with God.

As opposed to a full revelation of His Word, the word “sundry” refers to the gradual uncovering of the mind and will of God revealed his intent through his prophets. “In divers manners” refers to the various methods of communication. In the time of the forefathers, God spoke to Moses in the burning bush (Exodus 3:2 ff.); to Elijah in a still, small voice (1 Kings 19:12 ff.); to Isaiah in a vision in the Temple (Isaiah 6:1 ff.); to Hosea in his family circumstances (Hosea 1:2); and to Amos in a basket of summer fruit (Amos 8:1).

Jesus’ divine nature makes Him the right and only capable bearer of God’s complete revelation. Jesus is more than a prophet. Jesus Christ alone brings to humanity the full revelation of God. First, he has been “appointed

heir of all things.” The word “heir” (Gk. kleronomos, klay-row- NO-moce) denotes one who obtains a lot or portion, especially of an inheritance. If the father had only one son, there was only one heir. Christ, being God’s only Son, is the heir of all things. His exaltation to the highest place in heaven after His work on earth was completed, marked His restoration to His rightful place (cf. Philippians 2:6–11).

Second, it is by or through the Son that God made the worlds (cf. John 1:3). This reveals that Jesus is co-Creator with the Father. He is with God in the beginning, just as John also states (John 1:2-3). The word translated as “worlds” is aionas (eye-OH-nass) in Greek. It literally means, ages or times. This reveals that Jesus is also co-eternal with the Father.

3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Verse 3 continues the description of the Son. He is the “brightness” (Gk. apaugasma, ah-POW-gas-mah) of God’s glory. The meaning of the word apagausma is not entirely clear. It could mean something like “radiance or splendor.” If the word is understood this way, Jesus is the revelation of the brightness of God’s glory. The word could also mean “reflection,” in this case Jesus is the reflection of God’s glory. In either case, God’s glory is manifested in Jesus, and we see His glory as it really is. God in heaven is inapproachable, but Jesus makes it possible to know Him truly and intimately. What a blessing!

Next, the Son is described as “the express image” (Gk. karakter, kha-rack-TARE) of God’s person or being. The word karakter refers to the stamp or imprint left by a seal on sealing wax. The imprint has the exact form of the intricately cut seal stone. Thus, Jesus is the exact image or representation of God. When you look at Jesus the Son, you see God perfectly.

Furthermore, the Son is the One “upholding all things by the word of his power.” Creation is not left on its own. Jesus is the Sustainer of creation—He carries it along. The Son not only was active in the event of Creation (v. 2) but also maintains an interest in it by continuing to move it toward the accomplishment of God’s plan. He does all this by the “word of his power.” The “word” (Gk. rhema, HRAY-mah; not logos) refers here to a command.

The word translated as “purged” is the Greek word katharismos (kah-thah-reese-MOCE), which means “cleansing” or “purification.” It is most often used in the New Testament of ritual cleansing (Mark 1:44). However, it also has ethical implications (1 Corinthians 5:6–7). Here, it refers to the removal of sin. The Good News is that Christ has effected a complete cleansing at Calvary. Jesus is the Redeemer.

Verse 3 ends with the exaltation of Christ. “Sat down on the right hand of the Majesty on high” shows that Christ’s saving work is done and that He is now in the place of highest honor. The writer of Hebrews will return to the implicit power behind this image of Christ sitting down, showing how Christ’s sacrifice is better than the high priests’ sacrifices (Hebrews 10:11-12).

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. To counter the worship of angels, the writer shows the real position of the angels in relation to Christ. In the first century, angels were of great interest in both Jewish and Greek religious thinking. One of the most commonly held beliefs about angels was that they served as intermediaries between God and humans. Fortunately, because of who Jesus is and His sacrifice on the Cross, we have direct access to God. There is no need for anyone else to intercede between humans and God.

The author gives various reasons Jesus is better than the angels. For example, He has “obtained a more excellent name than they.” In ancient times, a name meant much more than a differentiating mark or label. Instead, a person’s name was an indication of his or her character. Paul tells the Philippian church that Jesus’ sacrifice on the Cross earned Him the “a name which is above every name,” a name that must be honored by angels, humans, and demons (Philippians 2:9-11).

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? Verse 5 is a combination of two Old Testament quotations: Psalm 2:7 and 2 Samuel 7:14. The writer clearly views Psalm 2 as messianic and as bestowing great dignity on Jesus as the Son with God as the Father. In the Old Testament, angels are sometimes designated as “sons of God” (cf. Job 1:6; 2:1). But the truth that Jesus uniquely fit the bill was announced from heaven at Jesus’ baptism (Mark 1:10-11) and preached by Paul (Acts 13:33-34).

The second quotation comes from 2 Samuel. Although the words were originally used by Solomon, the writer of Hebrews sees how the Messiah fulfills them more completely than Solomon did. The quotation points to the Father-Son relationship as the fundamental relationship between God and Christ. No angel can claim such a relationship. By joining Psalm 2:7 and 2 Samuel 7:14, the writer provides strong biblical support for the claim that the position of the angels is subordinate to the status of the Son. Christ alone enjoys a unique relationship with the Father with the designation of “my Son.”

Daily Bible Readings

MONDAY

God's Anointed Ruler of All Nations
(Psalm 2)

TUESDAY

Blessed and Chosen in Christ
(Ephesians 1:1–14)

WEDNESDAY

Christ, Head Over All People/Things
(Ephesians 1:15–23)

THURSDAY

In the Family Line of David
(Matthew 1:6–15)

FRIDAY

God Anoints Jesus King
(Hebrews 1:6–9)

SATURDAY

Jesus, Creator and Eternal Ruler
(Hebrews 1:10–14)

SUNDAY

Expectations of Jesus Before His Birth
(Matthew 1:1–6, 16–17; Hebrews 1:1–5)