

HEBREWS (Lesson 6) The Deity of Jesus

INTRODUCTION

The book of Hebrews is a stern warning to Hebrew Christians that they should not be moved away from Christ and slip back into Judaism. Judaism was the true religion until it waxed old and ran out of its usefulness.

Now the law, that Mosaic law that was given by God to Moses, was the glory of Judaism. The law was not given to the Gentiles. But it was given to Israel. And Israel was the custodian of the law. Now even though the law was the glory of Israel, most of the nation did not obey it. And even if they made an effort, every person in Israel found that they could not keep the law. It was too perfect. Its demands were too high. And they found that the law was not compatible with a sinful heart. And under the law, there was no escape from condemnation.

That's why Paul called the law a *ministry of death* (2 Cor. 3:7) and a *ministry of condemnation* (2 Cor. 3:9).

And yet, the religious teachers, the most religious Jews, those who thought they were the very elite in Israel, thought the law to be the way unto God. And they thought the law and Judaism was the way unto righteousness. They thought the law was the way unto salvation.

But look at Galatians.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal.3:24

And this is the message of Hebrews. There is salvation in none other than Jesus Christ. It is not found in the law. It is not found in that whole religious system called Judaism. It is not found in Moses or Aaron or Abraham. But it is found in Christ and Christ alone.

Now the perfections of Christ are revealed in the law. And the various attributes and characteristics of Christ are typified in the rites and ceremonies of Judaism. And Moses and Aaron are types of Christ. But Jesus Christ is the object of it all. There is hope and mercy and forgiveness in Him and in none other. And once you have tasted of Christ and his tender mercies, then it will never do to retreat to other forms of religion.

Judaism for a time was the true religion, but only as an introduction to Jesus Christ. Judaism said, Ladies and Gentlemen, Let me introduce you to the Savior of the World, Jesus Christ.

The law, which was the crown jewel of Judaism, was added at the time of Moses and it was given for a certain length of time.

Wherefore serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made;
Gal.3:19

Whatever you might say about the law, whatever you might say about Judaism and all the rites and ceremonies, it is very clear that the light at the end of the tunnel was this man, Jesus Christ. He was the target at which they all aimed. He is the building of which they were the blueprint. And in these last days, God hath spoken to us by His Son. (Heb.1:1)

Now the law and Judaism was administered by prophets and angels and by human priests. But, in these last days, Christianity is administered by Christ himself. There is no need to speak through human prophets any longer. *In these last days, God hath spoken unto us by his Son.* There is no need to bring revelation to men through angels because, *In these last days, God hath spoken unto us by his Son.* There is no need to revert to the types and shadows of Judaism because, *In these last days, God hath spoken to us by his Son.*

The redemptive work of Jesus is the culmination and the fulfillment of that great redemptive plan of God which was revealed in bits and pieces in times past, but is now revealed in its full glory in the person of Jesus.

Once you have heard the gospel of Jesus Christ in all its fullness, there is nowhere else to turn. To go back to Judaism is to deny that Jesus is the culmination of it all. To go back is to say that you prefer rites and

rituals to a personal relationship with Jesus. And once you have rejected Jesus, you have fallen away from the only source of help for sin. There is no other gospel under heaven whereby men must be saved.

And the writer of Hebrews is establishing that this man Jesus is superior to Judaism and in fact, superior to all other religion.

Now, we want to continue in our study of Hebrews as we look at Hebrews 1:10-14.

Now, men have had various opinions about Jesus ever since Jesus came into the world. And there has been widespread denial of both the true humanity and the absolute deity of this man Jesus. But the Scriptures are so abundant in asserting that Jesus was both God and man.

Our passage this morning is one of the clearest and most profound declarations of the deity of Jesus that we have in all of Scriptures. Anyone who believes in the infallibility of the Scriptures must come to the conclusion that this human being that was born in Bethlehem, who grew up in Nazareth, who preached in Jerusalem, who was crucified at Calvary and who was raised and ascended up to heaven is nothing less than God himself.

And there are predictions in the Old Testament that the Messiah would be God himself.

For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace.

Isaiah 9:6

And that surely is a powerful declaration that Jesus is God himself.

The New Testament is replete with teaching that Jesus is very God. One can hardly read John 1:1-3 without coming to the conclusion that Jesus is the eternal God. And in Paul's epistles he asserts over and over that Jesus is very God.

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever.

Romans 9:5

So we have seen that the Old Testament and the New Testament assert the deity of Jesus. But in our passage this morning, we are going to see a very powerful declaration of the deity of Jesus. We are going to see what God the Father says about Jesus.

The very first word of Hebrews is God – that is, God the Father. God the Father hath in these last days spoken unto us by His Son. And when you come down to verse 5, it is clear that it is God the Father that is speaking. And God the Father is speaking about Jesus.

And note first that this whole passage is about Jesus the man. Who is this man called Jesus? Who is this man who has been begotten into this world? This man who walks and talks and bleeds like other men. This man who appears in such humble circumstances, this man who was made a little lower than the angels, who is this man?

Now the general principle which is laid down for us in Hebrews 1:4 is that Jesus has been made so much better than the angels. And then there are several arguments laid down to show how he is better than angels.

1. He has a better name. (v.4)

v. 5: The Father calls Jesus Son.

v. 8: The Father calls Jesus God.

v.10: The Father calls Jesus Lord.

2. He has a throne. (v.8)

Jesus has ascended on high where he has sat down at the right hand of God where no man or angel has ever sat before.

3. He has a kingdom. (v.8)

Jesus, in his humanity, has been made a king. And he sits on a throne of authority and he has authority over his kingdom.

- a. Jesus has authority over his elect.
- b. Jesus has authority over his church.
- c. Jesus has authority over his enemies.
- d. Jesus has authority over all creatures.
- e. Jesus has authority over angels.

Notice that verse 10 begins with the word “And.” The word “And” shows that Paul is continuing his argument to support his general premise. And his general premise is found in verse 4.

Being made so much better than the angels.

And in the first few verses of this first chapter he has already given many convincing proofs that Jesus, even in his humanity, is superior to angels. And he continues to offer proof after proof that Jesus is far superior.

And in verse 10 it says, “And.” That means that God the Father is continuing to speak. So these are very, very authoritative words. And they are words spoken by the Father about Jesus.

- I. The Father ascribes Lordship to Jesus.

Thou Lord.

Now, this is not the first time Jesus had been called Lord.

Before his incarnation, David called him Lord. (Mt.22:43)

At his birth, angels called him Christ the Lord. (Luke 2:11)

During his ministry, his disciples called him Lord. (John 13:13)

But now, the Father himself calls Jesus Lord. (Hebrews 1:10)

And notice, God is calling his human Son, Lord. This child begotten by God, born in Bethlehem, this man the father calls Lord.

Who is this man Jesus?

II. The Father attributes creation to Him.

And, Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. (v.10)

Elsewhere the Scriptures attribute creation to Jesus.

All things were made by him; and without him was not anything made that was made.

John 1:3

Now the interesting thing about Jesus creating all things is that it does not merely apply to the physical elements like the sun and the moon and the stars. But, it applies to all things intangible as well.

It applies to all the laws of nature. It applies to all the principles of mathematics and the laws of science that are built into his creation. Jesus created the laws of physics and chemistry and all the other sciences. Why, we cannot conceive of the vast greatness of his creation.

But his creation is much greater than that. Jesus ordained and so created the ages. History can often be broken down into various ages so that we can understand it better. This is the word used in verse 2 of our chapter in Hebrews. By whom also he made the aionas – the ages. It is Jesus that built into his creation all the various workings of his decree. The physical elements all move according as they are appointed to move. They spin and they revolve and they move through the universe by appointment.

If there are geologic ages, it is this man Jesus who has created them. For he has ordained and made the ages.

And the ages of history all move forward at their appointed times because Jesus has created them and he upholds all things by the word of his power. (v.3) He has created kings and kingdoms and he has appointed the day of their rise and the day of their fall. He has created it and he brings it all to pass by the word of his power.

But I want you to notice what else the Father says about the Son:

III. The Father attributes destruction of the earth to Jesus. (v.11, 12)

A. There is a day of appointment for the heavens and the earth.

They shall perish. (v.11)

Now many have fallen in love with this world. And they have amassed their treasure here in this world. And they live for this world only. And they think, surely, this world will last forever. But, it says they shall perish.

Look at II Peter 3:7, 10

(v.7) But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

(v.10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up.

Some have suggested that this sounds a lot like nuclear destruction. But I would suggest that this destruction is far greater and more destructive than nuclear bombs. For your see, not only the earth shall perish, but the heavens as well. The destruction that will one day come upon the earth will be no less than by the awesome power of this man Jesus. It will be the word of Jesus that will consume the heavens and the earth.

It might be conceivable that by nuclear weapons we could destroy all living things on the earth and we might be able to set the moon on fire.

But by the word of Jesus, the heavens and the earth shall pass away. And it shall pass away with a great noise. And the thunderous and awesome power of the Creator will be once again demonstrated.

It was demonstrated once when he spoke the worlds into existence. And it will be demonstrated again when he consumes them by the word of his power.

Jesus created the heavens and the earth for a short time but by and by he will cause them to perish.

1. They will wax old as a garment. (v.11)

The heavens and the earth are physical things. And although we have seen that they are upheld miraculously by the word of his power (v.3), they nevertheless are waxing old as a garment.

Example: Some of us men will wear clothes until they have holes in them. They just feel good because they are well worn. And we will wear them until our wives finally throw them out.

And God compares the earth and the heavens to a garment which gets old. It was created for a short time and for a certain purpose. And the earth and the heavens are made to wax old. And if Jesus ever stopped preserving them, the elements would eventually wear out.

Look what God says,

They shall wax old as doth a garment. (v.11)

2. They shall be folded up.

And as a vesture shalt thou fold them up, and they shall be changed. (v.12)

This is a figure that is used also in Isa. 34:4.

And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree.

Isa.34:4

You see, one of these days, Jesus will stretch out his strong arms and they will reach out into infinity and his hands will grab hold of the ends of his creation and he will roll them up like a scroll. And all living creatures whether angels or men or any other creature, shall be shaken out. And I suppose they will be shaken out for judgment before this man Jesus who sits on his throne.

But the point of this verse is not so much the awesome truth that the heavens and the earth will be folded up like a garment. The point is that,

3. Jesus shall fold them up. (v.12)

This further establishes the absolute control of Jesus over his creation. He made all things. He upholds all things by the word of his own power. And this very same Jesus will someday roll the heavens and earth up like a scroll. He will fold them up like an old, worn out garment and this old heaven and earth will pass away.

And who is it that shall roll them up? Thou shall fold them up, Jesus.

But not only shall Jesus fold up this present heaven and earth but also,

4. Jesus shall make a new heaven and earth.

It says in verse 12, *They shall be changed.*

Now, the old elements will be burnt up in fervent heat. But, Jesus because of his great love and mercy will make us a new world in which to live.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

Rev. 21:1

What a glorious world we will have when Jesus restores creation to its pristine condition. You see, when Jesus died on the cross he not only redeemed the souls of men, but he redeemed the universe. And we will find out what it is like to live in a new, uncursed world.

And so, we have seen that the heavens and the earth are will wear out and they will perish. That is, they are subject to change.

IV. God attributes immutability to Jesus.

Thou remainest. (v.11)

Immutability is a defining attribute of God. There is no being in all the universe that is immutable except God. God is exalted above every creature in his infinite perfections. His knowledge is perfect. His plans are perfect. His moral principles are perfect. His will is perfect. And they will always remain perfect.

No change is possible in God since. There can be no improvement in God and there can be no deterioration in God.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

James 1:17

And the Father says to Jesus, “the heavens and the earth shall perish, but thou remaineth.”

Hebrews 1:11

This is a clear assignment by God the Father himself of deity to his Son Jesus.