

Hebrews 1:5

Authorized King James Version (KJV)

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?

Analysis

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? The author now provides scriptural proof of Christ's superior name and status, citing two Old Testament passages. The rhetorical question "unto which of the angels said he at any time" expects the answer "none"—God never addressed any angel as "Son" in the unique, eternal sense applied to Christ.

The first quotation is from Psalm 2:7, a royal Messianic psalm celebrating the enthronement of David's greater Son. "Thou art my Son, this day have I begotten thee" (Huios mou ei sy, egō sēmeron gegennēka se, Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε) refers not to Christ's eternal generation within the Trinity (though that truth underlies it) but to the public declaration of His Sonship through resurrection and exaltation (Romans 1:4, Acts 13:33). The "today" marks the decisive moment when Christ's victory over death vindicated His identity as God's Son.

The second quotation comes from 2 Samuel 7:14, part of the Davidic covenant where God promises David an eternal dynasty through his seed. Originally applied to Solomon, it finds ultimate fulfillment in Christ, David's greater descendant. "I will be to him a Father, and he shall be to me a Son" establishes the covenant relationship that transcends any angelic service. Angels are created servants; Christ is the eternal Son who relates to the Father in unique, intimate, coequal

relationship.

The dual testimony of these texts establishes that Christ's Sonship is not a New Testament innovation but rooted in Old Testament prophecy and promise. The Messianic King prophesied in Israel's Scriptures is none other than God's own Son, whose relationship to the Father infinitely surpasses any angelic connection to God.

Historical Context

Psalm 2 functioned in Israel as a royal enthronement psalm, likely used at coronations of Davidic kings. The kings were called God's "sons" in a representative sense as God's anointed rulers (2 Samuel 7:14, Psalm 89:26-27). However, no earthly Davidic king fully embodied the psalm's grand vision of universal dominion and unshakeable kingdom. Jewish interpreters increasingly recognized Psalm 2 as pointing forward to the ultimate Davidic King, the Messiah who would truly reign over all nations.

The Davidic covenant (2 Samuel 7) stood at the heart of Jewish Messianic hope. God's unconditional promise to establish David's throne forever required a descendant who would never die and whose kingdom would never end. This necessitated someone more than merely human—someone who was both David's son and David's Lord (Matthew 22:41-45). The New Testament reveals Jesus as this promised heir who fulfills every aspect of the Davidic covenant.

First-century Jewish Christians needed to understand that Jesus' Messianic identity wasn't a departure from their Scriptures but their fulfillment. By quoting these foundational Old Testament texts, the author demonstrates that Christ's supremacy over angels is biblically grounded, not a novel claim. The very Scriptures that described angels also prophesied a Son who would surpass them infinitely.

Related Passages

Genesis 1:1 — Creation of heavens and earth

Psalm 19:1 — Heavens declare God's glory

Study Questions

1. How does understanding Christ as the eternal Son of God (not merely a good teacher or prophet) change your confidence in salvation?
2. What does it mean practically that you share in Christ's Sonship through adoption, and how should this affect your daily life?
3. How can you grow in reading the Old Testament Christologically, seeing how it points to and finds fulfillment in Christ?

Interlinear Text

Τίνι	γὰρ	εἶπεν	ποτε	τῶν	ἀγγέλων	υἱόν	μου	εἶ
unto which	For	said he	at any time	G3588	of the angels	Son	my	art
G5101	G1063	G2036	G4218		G32	G5207	G3450	G1488

σύ	Ἐγὼ	σήμερον	γεγέννηκά	σε	καὶ	πάλιν	Ἐγὼ
Thou	I	this day	begotten	thee	And	again	I
G4771	G1473	G4594	G1080	G4571	G2532	G3825	G1473

ἔσται	αὐτὸς	εἰς	πατέρα	καὶ	αὐτὸς	ἔσται	μοι	εἰς
he shall be	him	to	a Father	And	him	he shall be	me	to
G2071	G846	G1519	G3962	G2532	G846	G2071	G3427	G1519

υἱόν
Son
G5207

Additional Cross-References

Psalms 2:7 (Parallel theme): I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

Acts 13:33 (Parallel theme): God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

Hebrews 5:5 (Parallel theme): So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

2 Samuel 7:14 (Parallel theme): I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

1 Chronicles 17:13 (Parallel theme): I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee:

1 Chronicles 22:10 (Parallel theme): He shall build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

1 Chronicles 28:6 (Parallel theme): And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.