
Words of Truth

Hebrews 1:9

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In this context, we have God the Father speaking unto God the Son (Hebrews 1:8). With that in mind, we are going to discuss what the Father said to Christ in this Scripture: *“Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows”* (Hebrews 1:9). So very often, people focus on the love of God and how that is shown in Christ. Most commonly, people refer to John 3:16, which appears in a context wherein Jesus was talking with a Pharisee named Nicodemus (John 3:1-21). The love of God that is shown through Christ Jesus is great and is certainly a Scriptural truth (Romans 5:6-10, Romans 8:39, Galatians 2:20, Ephesians 3:17-19, Ephesians 5:2, I John 3:16-5:3, and Jude 1:21). What we are going to see in this study is that the love which the Lord has is not hypocritical.

Hebrews 1:9 is a quote from the forty-fifth Psalm *“Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows”* (Psalms 45:6-7). The Lord’s love for righteousness (Psalms 33:5) makes complete sense because of His character (I John 2:1). There is also a reason why we consider His righteous character. The reasoning behind considering His righteousness and His love for such is to motivate us to be righteous (I John 2:29).

The righteousness of our Lord and His love for righteousness is not some kind of empty statement. A person is righteous because of what they do (I John 3:8-10). We cannot separate righteousness from those that are righteous. This is an important truth to consider for it will tie to the very next point we are going to address in our study here. All too often, people think of righteousness as a separate subject matter from those whom are righteous. Likewise, people often separate sin from sinners. You’ve heard the statement: *“Hate the sin, love the sinner.”* The fact is, and we shall soon reason such out, you can’t separate sin or righteousness from those that commit such. You cannot have sin without sinners and likewise righteousness without righteous individuals.

As Jesus loved righteousness and then also hated iniquity, we see a statement that shows that Jesus was not a hypocrite. What do I mean by that you might wonder. Consider this: *“Let love be without dissimulation. Abhor that which is evil; cleave to that which is good”* (Romans 12:9). The word translated “dissimulation” simply means without hypocrisy

(Strong's # 505). You cannot love evil and love righteousness at the same time in the same way (Psalms 97:10 and Amos 5:15). However, most read these things and they consider them to be some kind of figurative thought.

For those that struggle with Jesus hating someone, consider these quotes: *“For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man... The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup. For the righteous LORD loveth righteousness; his countenance doth behold the upright”* (Psalms 5:4-6 and Psalms 11:5-7).

When you examine the Scriptures, honestly, you find that God and faithful followers of the Lord do not at all practice a hypocritical love (Jude 1:22-23). There is a love that wants all men to be saved (Romans 9:1-3, I Timothy 2:4, and Titus 2:11-15). However, there is a deep hatred that keeps that love from being hypocritical (Psalms 26:4-5, Psalms 31:6, Psalms 119:104, Psalms 119:163, Psalms 139:21-22, Proverbs 6:16-19, Proverbs 16:5, I Peter 3:10-11, and Revelation 2:6). It is not a sinful, carnal hatred (Titus 3:1-3). It is a true disdain, disgust for that which is contrary to our Lord's will (Psalms 119:128). Simply put, our Lord and His faithful saints see things as either light or darkness (I John 1:5-7)! That is what makes us likened to our Lord. We don't want any fellowship with darkness (Ephesians 5:1-11).

Since Jesus loved righteousness and hated iniquity; He was anointed with the oil of gladness above thy fellows. Consider that for a moment. Under the Old Law, anointment of the priests and kings included pouring oil upon them (Leviticus 8:12 and I Samuel 9:27-10:1). Jesus was anointed by the Father (Isaiah 61:1-3; cf. Luke 4:16-21 and Acts 10:38). As we have addressed in the Scriptures of this context leading up to our current study, He was given a place above all others (Ephesians 1:19-23, Colossians 1:12-18, and I Peter 3:18-22).

Before we conclude our study of this verse, take some time to rethink what we have read and the Scriptures that have been provided. Then consider this, Jesus is an example of what we are supposed to be (I Peter 2:21-22). We are to arm ourselves with the same thinking as He had (I Peter 4:1-2). If you love “δικαιοσύνη” [righteousness] and hate “ἀνομία” [iniquity; violation of law; wickedness; unrighteousness]; how does that affect who you keep company with (James 4:4), how you see and hear things (Psalms 101:3), etc.? What caused Jesus to be exalted above all in this study? If you want to receive that crown we are all striving for (I Corinthians 9:24-26, II Timothy 4:6-8, James 1:12, and Revelation 2:8-11), what mindset does this study reveal that you need to have? Can you balance this mindset as Jesus did? Can you love enough to try and save while hating enough to steer clear from that which would draw you or others away? Can you have a love without hypocrisy?